

Unforgettable Encounters

Understanding participation in
Italian community archaeology

Francesco Ripanti



Access Archaeology



About Access Archaeology

Access Archaeology offers a different publishing model for specialist academic material that might traditionally prove commercially unviable, perhaps due to its sheer extent or volume of colour content, or simply due to its relatively niche field of interest. This could apply, for example, to a PhD dissertation or a catalogue of archaeological data.

All *Access Archaeology* publications are available as a free-to-download pdf eBook and in print format. The free pdf download model supports dissemination in areas of the world where budgets are more severely limited, and also allows individual academics from all over the world the opportunity to access the material privately, rather than relying solely on their university or public library. Print copies, nevertheless, remain available to individuals and institutions who need or prefer them.

The material is refereed and/or peer reviewed. Copy-editing takes place prior to submission of the work for publication and is the responsibility of the author. Academics who are able to supply print-ready material are not charged any fee to publish (including making the material available as a free-to-download pdf). In some instances the material is type-set in-house and in these cases a small charge is passed on for layout work.

Our principal effort goes into promoting the material, both the free-to-download pdf and print edition, where *Access Archaeology* books get the same level of attention as all of our publications which are marketed through e-alerts, print catalogues, displays at academic conferences, and are supported by professional distribution worldwide.

The free pdf download allows for greater dissemination of academic work than traditional print models could ever hope to support. It is common for a free-to-download pdf to be downloaded hundreds or sometimes thousands of times when it first appears on our website. Print sales of such specialist material would take years to match this figure, if indeed they ever would.

This model may well evolve over time, but its ambition will always remain to publish archaeological material that would prove commercially unviable in traditional publishing models, without passing the expense on to the academic (author or reader).



Unforgettable Encounters

Understanding participation in
Italian community archaeology

Francesco Ripanti

Access Archaeology





ARCHAEOPRESS PUBLISHING LTD
Summertown Pavilion
18-24 Middle Way
Summertown
Oxford OX2 7LG
www.archaeopress.com

ISBN 978-1-80327-346-4
ISBN 978-1-80327-347-1 (e-Pdf)

© Francesco Ripanti and Archaeopress 2022

Cover: “Quello scavo - That dig”. Original photo: Luca Luppino. Anemic photograph on FERRANIA Vega K208 Normal Bromide paper (1960s), prepared on a varnished background.
2022 ©Tassi Stefano

Supplementary materials online at: <https://doi.org/10.5281/zenodo.6617058>



All rights reserved. No part of this book may be reproduced, stored in retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying or otherwise, without the prior written permission of the copyright owners.

This book is available direct from Archaeopress or from our website www.archaeopress.com

Contents

Introduction	1
1. Participation in archaeology	5
Introducing participation.....	5
Defining the fields of study	7
<i>Enhancing participation in cultural heritage</i>	8
<i>Public participation as a democratic process</i>	10
<i>Questioning participation in public and community archaeology</i>	12
Exploring participation	16
<i>Approaching terminology</i>	16
<i>Investigating stakeholders</i>	17
<i>Assessing levels of participation</i>	18
<i>Measuring values</i>	20
Excavation as a contact zone	24
<i>The encounter with the audience</i>	25
<i>The encounter with the digger</i>	25
<i>The encounter with the devotee</i>	27
<i>Excavation as a metabolic system</i>	27
<i>Meaningful encounters</i>	29
2. Public and community archaeology in Italy	31
Before public and community archaeology.....	31
‘Archeologia pubblica’	35
Excavation and participation at sites in Italian archaeology	38
<i>Online search</i>	40
<i>Online questionnaire</i>	42
<i>The characteristic traits of Italian public archaeology</i>	58
3. Methodological framework	61
Introduction	61
Workflow	61
<i>Drafting a value-based stakeholder analysis</i>	61

<i>Data analysis and interpretation</i>	66
4. Case studies overview	75
Selection of case studies	75
Massaciuccoli Romana	76
<i>About Massaciuccoli Romana</i>	76
<i>The archaeological settlement</i>	77
<i>Research and project over time</i>	77
<i>The recent investigations in the Venulei's villa (1990-1992)</i>	78
Poggio del Molino	82
<i>About Poggio del Molino</i>	82
<i>The archaeological settlement</i>	83
<i>Research and project over time</i>	84
Vignale.....	85
<i>About Vignale</i>	86
<i>The Archaeological Settlement</i>	86
<i>Research and project over time</i>	87
5. Exploring participation	91
Massaciuccoli Romana	91
<i>Stakeholders data collection</i>	91
<i>Visualising the participation</i>	106
<i>Participation milestones</i>	108
Poggio del Molino	111
<i>Stakeholders data collection</i>	111
<i>Visualizing the participation</i>	126
<i>Participation milestones</i>	128
Vignale.....	131
<i>Stakeholders data collection</i>	131
<i>Visualizing the participation</i>	149
<i>Participation milestones</i>	153
6. Understanding participation	157
Social Network Analysis (SNA)	157

<i>Massaciuccoli Romana</i>	157
<i>Poggio del Molino</i>	160
<i>Vignale</i>	162
Participation polarised chart	165
Understanding encounters	168
<i>Meeting the audience</i>	169
<i>Meeting the diggers</i>	171
<i>Meeting the devotee</i>	172
<i>Who are the volunteers?</i>	174
From research to governance	176
<i>Sustainable participation</i>	177
<i>Ideas for future participation</i>	180
<i>Envisioning the future in a participative present</i>	182
Conclusion	185
Appendix I. Description of interviews and focus groups	189
Description of interviews	189
<i>Massaciuccoli Romana</i>	189
<i>Poggio del Molino</i>	192
Description of focus group	200
<i>Massaciuccoli Romana - Focus group with GAM</i>	200
<i>Vignale - Focus group with students</i>	202
Appendix II. Data collection techniques	205
The questionnaire (English)	205
Expert interview (English)	207
<i>Introductory section</i>	207
<i>Interview</i>	207
Semi-structured interview (English)	208
<i>Introductory section</i>	208
<i>Interview</i>	209
Appendix III. Cross tables	211
Case study: Massaciuccoli Romana	211

<i>Gender</i>	211
<i>Age</i>	211
<i>Education</i>	211
<i>Returning visitors</i>	212
<i>Local visitors</i>	212
Case study: Poggio del Molino	213
<i>Gender</i>	213
<i>Age</i>	213
<i>Education</i>	213
<i>Returning visitors</i>	214
<i>Local visitors</i>	214
Case study: Vignale.....	215
<i>Gender</i>	215
<i>Age</i>	215
<i>Education</i>	215
<i>Returning visitors</i>	216
<i>Local visitors</i>	216
Reference list	217



“Natural and cultural heritage are the assets of this territory and it is of key importance that they are promoted together, looking at the big picture” -

Marcello Labase

Figure I: The lake of Massaciuccoli is included in the Natural Park of Migliarino, San Rossore, Massaciuccoli since 1979.

(Anna Saini, via Wikimedia Commons-2015)



“The model of archaeological society that we managed to design [here in Massaciuccoli] supports a fruitful and peaceful coexistence between archaeologists and citizens passionate about the cultural heritage of their territory” -

Francesco Ghizzani Marcia

Figure II: GAM celebrates wedding ceremonies within the Venulei’s Roman villa.

(Amici di Massaciuccoli Romana Facebook Page - 2016)



“The collaboration with the scientific director was awesome: [...] we used to propose our ideas to him. He evaluated and checked the ideas and we tried to develop them together [...] Each one of the GAM members had his own role [...] and we needed to be prepared to accomplish it” -

Gino, GAM director

Figure III: GAM members and the scientific director Francesco Ghizzani Marcia during a re-enactment event in Massaciuccoli Romana.

(Amici di Massaciuccoli Romana Facebook Page - 2016)



“The curator does not feel as if he is in his own home; if so, things start to be out of your control and, in that moment, you are not a good host [...] I feel to be more welcoming if I am more... detached, but this is not the right word.” -

Stefano Genovesi

Figure IV: Stefano Genovesi talks to the public during a conference in the Pavilion “G. Lera”

(Area archeologica di Massaciuccoli Romana Facebook Page - 2019)



“Citizenship does not give much consideration [to the archaeological area]. It is most considered by tourist facilities like restaurants, hotels and the motor vessel Burlamacca.” - Linda Frati

Figure V: The motor vessel Burlamacca provides visitors the opportunity to explore the lake of Massaciuccoli from another perspective. (Debora Checchi, retrieved from Burlamacca Massaciuccoli Facebook Page- 2019)



“The active involvement of citizens needs time and good preconditions: mainly dialogue, communication and an open-minded attitude” - Enrico Arrighini

Figure VI: Visitors filling the pavilion “Il Cantiere” during the inauguration in March 2016. (Photo: Giulia Osti - 2016)



“We have decided to open the doors of scientific research to the public, simply noting what is already happening in many fields: volunteers are employed in data collection”. -

Carolina Megale

Figure VII: Carolina Megale conducts a guided tour in Poggio del Molino as part of the project outreach strategy.

(Francesco Ripanti - 2017)



“We picked it [a project] for its impact, ability to reach a particular Earthwatch demographic, and its smooth logistics and low overall risk”. -

Kyle Hutton

Figure VIII: Some volunteers coordinated by an archaeologist are ready to start fieldwork in the 2015 excavation season.

(Poggio del Molino Facebook Page - 2015)



“It’s like a big puzzle. It’s a kind of exciting and, at the end of the day, you are tired but happy” -

K.

Figure IX: American students and volunteers working with pottery under the archaeologist’s supervision.

(Poggio del Molino Facebook Page - 2017)



“Obviously, we have much more to learn but I think we learnt a lot. We have really been immersed in the science and we are really satisfied” -

K.

Figure X: In Poggio del Molino, volunteers are involved in a number of different tasks and, day after day, they learn the basics of archaeology.

(Poggio del Molino Facebook Page - 2015)



"I believe I have contributed, although in a small way, to the success of this excavation."-

Anonymous

Figure XI: An American volunteer shows a brick tile with a dog's footprint after washing.

(Poggio del Molino Facebook Page - 2019)



"[I don't feel a separation with archaeologists], they were very welcoming, very supportive and they helped us a lot. It has been a wonderful experience, especially because of the people." -

K.

Figure XII: Group photo of the 2015 field team with archaeologists, students and volunteers.

(Poggio del Molino Facebook Page - 2015)



“What I like most is the continuous state of flux of the research. If the work were already concluded, it would always be awesome, but it would be not the same. [...] It is like a television series: year after year, the audience and the participants wait for the start and the conclusion of the series to know the new developments. Moreover, here people can have an active role!” -

Matteo Tagliabue

Figure XIII: Each excavation season, the field team and some associations based in Riotorto organise the event “Una notte a Vignale”. Through storytelling, the event aims to tell the audience the latest news from the research.

(Francesco Ripanti - 2014)



“Ongoing research is an opportunity because it enables the association to conduct practical activities with children and adults that you could not perform in another context” -

Elisabetta Giorgi

Figure XIV: The cultural association M(u)ovimenti manages the outreach activities in Vignale. The photo shows an activity with 7-year old schoolchildren

(Giulia Osti - 2016)



“Each excavation season, I present the works in progress a million times and each time I manage to extract new pieces of information, to make new associations, enriching research” -

Enrico Zanini

Figure XV: The field director Enrico Zanini presents the mosaic of the Master of Time, unearthed by the field team in 2014.

(Uomini e Cose a Vignale archive - 2015)



“Community involvement is not limited to inviting people to an event and telling them what you have already understood. You share with them also the knowledge process, with its pros and cons [...] I think people are more involved because they feel you share with them your hypothesis and your doubts” -

Elisabetta Giorgi

Figure XVI: Oral memories are really precious for archaeologists. On the left, Lino Tani and on the right Mr. Vinicio, both of whom provided a great deal of invaluable information about the recent history of the mosaic of the Master of Time.

(Uomini e Cose a Vignale Archive - 2011 and 2015)



"I often say to other people: 'Go visit the excavation!', and they reply: 'It sounds nice, but maybe we will disturb the archaeologists'. And I reply again: 'Oh no, go! They are very nice, they won't dismiss you!'." -

Mario Lari

Figure XVII: Some people started to follow Uomini e Cose a Vignale many years ago and still keep on following it. In these photos, Mario Lari visits the site with his nephew in 2008 and in 2016.

(Uomini e Cose a Vignale archive - 2008 and 2016)



"I come back because each time we meet they remember who I am" -

a student

Figure XVIII: At other initiatives, like the Sagra del Carciofo (the festival dedicated to the artichoke), archaeologists supported locals with the logistics, integrating themselves in the community.

(Francesco Ripanti - 2016)

Introduction

Far from being a discipline focusing on the past, archaeology has boundless potential for engaging with people in the present. From the involvement of citizens as excavators and re-enactors to the co-organisation of research campaigns and outreach activities with archaeologists, there is no shortage of methods for incorporating public participation in archaeology.

This book links the nearly universal fascination of individuals to engage with the material past together with the role of archaeologists in promoting, managing and evaluating different forms of public engagement. However, it is not only an account of collaborative endeavours between archaeologists and citizens, nor it is a dry description of outreach activities. The core focus of this research is an evaluation of public participation activities and strategies. Although this may sound less captivating and academically less relevant than the discovery of a new object or site, the reality is quite different. To perform an evaluation means interacting with people, collecting data through surveys, interviews and focus groups, as well as gathering stories of their participation. Children, entrepreneurs, passers-by, retired persons, students, and teachers all have given lively accounts of (un)anticipated motivations – why they participated in archaeological activities –, (un)expected values – what the interaction with archaeology means for them –, and (un)likely emotions – what the effects of this engagement are. These accounts demonstrate that the engagement of non-academic individuals with archaeology is more than a passing encounter. Each person finds something in archaeology that resonates with their personal history, fostering a specific form of involvement. An entrepreneur may look at possible links between their business and evidence of ancient wine or oil production, while a writer may be inspired to imagine the personalities lurking within an ancient burial of a family. Encounters with different pasts as well as with different forms of archaeology have the potential to foster diverse participative dynamics. Although the scientific value of evaluating public participation has been underestimated so far, archaeologists need to study, understand, and critically address these dynamics to facilitate an ethical enforcement of participative principles, as outlined in the Faro Convention.

The data supporting the theme of this book come from ongoing research projects where archaeologists conduct fieldwork in rural or urban environments only during some months every year. Especially in countries where collaborative programs and community archaeology studies have been implemented in the last few years, the main focus of these kinds of projects is academic research. They are planned and funded to increase the academic understanding of the past, with no specific commitment to public engagement. However, they usually succeed in generating specific kinds of participation because many kinds of people are interested in knowing more about the ongoing investigations and simply due to daily encounters between archaeologists and citizens on a daily basis. This may lead to the implementation of top-down initiatives, such as guided tours and educational activities, which are designed and delivered by the archaeologists for the public. More rarely, project management, research, and outreach are the result of grassroots initiatives. These are more likely to happen in archaeological parks and museums, which already have a more stable structure, are open for most of the year, and where research is rarely the main activity.

In countries where community archaeology has more recently developed, these efforts to engage with the public are rarely planned in advance and are often the result of impromptu or short-lived initiatives. This study's evaluation of the participative commitment implemented by these projects will help in getting feedback on the activities delivered and will subsequently improve their results. This evaluation will clarify which groups are involved (and those who are excluded), together with the interests and expectations of each group, and as a result, can inform methods for resolving any conflict

arising among different groups. Moreover, such an evaluation has the opportunity to provide critical elements for understanding how the ongoing research project could evolve in the future, targeting specific objectives and questioning its sustainability. To this extent, conducting this kind of evaluation forces archaeologists to reflect on their participative efforts, to acquire an awareness of the associated benefits and risks, and to enrich the practical requirements of fieldwork with theoretical thinking. A critical understanding of participative dynamics can help to address what the practice of archaeology entails in terms of sharing knowledge, as well as how it provides services to people and benefits to a territory. To this extent, it defines the role of archaeology in modern society. This role can easily change depending both on general factors — such as the definition of the concept of “public” in each country¹ and different legislation systems² — as well as context-specific facets — such as diverse participative strategies adopted by each project or the willingness of citizens to collaborate with archaeologists (and vice versa).

Despite the recent interest in public participation in archaeology, only a small amount of research to date has focused on evaluating the specific participative dynamics fostered by ongoing research projects.³ However, it is a topic which deserves more attention. While traditional qualitative research tools and existing evaluation frameworks form the core of evaluation strategies for collaborative projects,⁴ more refined tools and steps are needed to address public participation. The diverse pathways along which community archaeology projects can develop require different approaches, which need to be flexible enough to inform individual case studies. This book proposes an operational workflow for such an evaluation that considers the abovementioned issues relevant for countries where collaborative programs have been recently implemented. The workflow is based on a value-based stakeholder analysis and aims to provide a snapshot of the selected project in a specific timeframe by outlining its essential facets and most evident issues, while also providing feedback on the activities delivered and ideas for future development. This is possible thanks to the combination of traditional data collection methods—like semi-structured interviews, focus groups and questionnaires—and some tools developed by this study—such as participation maps and a participation polarised chart. Together they are intended as visualisation boards aimed at deepening the investigation of the participation promoted by excavation-based projects.

Being a country with a strong tradition of outreach activities and where community archaeology studies has only recently developed, Italy is one of the best place to tackle the issue of evaluating public participation in excavation-based projects and to test this study’s workflow. Rather than focusing on specific topics already tackled in literature for other countries (e.g. the relationship of community archaeology with identity and memory), this study addresses the evaluation of Italian public participation that stems from excavation-based projects, which is one of the most popular types of projects where Italian archaeologists are testing collaborative approaches. An operational workflow was applied to three case studies with the purpose of understanding the participation they have promoted and the unfolding of parallel issues. The three case studies chosen for this research — Massaciuccoli Romana, Poggio del Molino, and Vignale — are in Tuscany and present different participative approaches. Of course, they are not deemed to represent all the specific traits of Italian community archaeology. However, they are a useful sample to address research questions such as: what is the importance of excavation-based projects in fostering participation? what kind(s) of participation does Italian community archaeology promote? how can the evaluation of public participation inform the future management of archaeological sites? In order to answer these questions, this study is structured as follows.

¹ Matsuda 2004.

² Benetti and Brogiolo 2018.

³ Thomas and Lea 2012; Marx et al. 2017; Lewis et al. 2022.

⁴ Hamilakis and Anagnostopoulos 2009; Moser 2002; Guilfoyle and Hogg 2015; Simpson and William 2008; Tully 2007.

Chapter 1 presents the theoretical framework of this study, exploring participation by introducing several fields of study—such as cultural heritage and public participation—and then by delving into the terminology used in its assessment. There are many terms used interchangeably to refer to participation, but all of them are associated to “the role that the public is perceived to be playing and the nature and role of the disciplinary knowledge”.⁵ Given their paramount importance, specific concepts such as stakeholders and values are described in detail. In the last section, excavation is presented as a contact zone,⁶ a concept that is deepened through encounters that ongoing research may foster: between archaeologists and the audience; between archaeologists and the digger; between archaeologists and the devotee. All these encounters are then addressed from a psychological perspective that is key to interpreting participation in excavation-based projects. The chapter ends with the presentation of the forms of sustainability that participation in community archaeology needs to address.

Chapter 2 outlines the renewed commitment of Italian archaeology to civic engagement, starting with an overview of the first attempts made by Italian archaeologists to deal with contemporary society in the late 1970s. Moving to the present, the second section describes the development in the discipline over the last ten years, while the third section presents a more detailed overview of projects currently interacting with the public and the main activities conducted. The chapter ends with a short outline that examines three specific traits of Italian public archaeology: a great variety and creativity in the initiatives, an unbalanced relationship between theory and practice, and the lack of evaluation and critical approach. Chapter 3 presents a workflow to address public participation in ongoing research projects and to be tested through case-study research. It presents data collection methods, analyses and visualisation boards. Specific attention is dedicated to explaining the objectives of each step, how each step relates to traditional data collection methods, as well as what the various steps entail in terms of tools and outputs. The chapter describes tools developed by this project, such as a participation map and polarised chart, and how they contribute to the research objectives.

Chapter 4 introduces the three Italian case studies — Massaciucoli Romana, Poggio del Molino, and Vignale — and presents details of each archaeological settlement and research project. Since all three examples cover more than a decade of research, much attention is dedicated to the account of different phases of the projects’ evolution. Chapter 5 presents data, analyses, and related insights for each case study. Different issues concerning participation arose and were addressed through qualitative research methods. For example, the results from Massaciucoli Romana focus on the conflict related to the management of the area; at Poggio del Molino, the central issue concerns citizen science in archaeology, with an overview listing strengths and weaknesses; at Vignale, the analysis identified topics focusing on the interaction between archaeologists and the locals, such as archaeology as a way of cultural production and stewardship as a specific dynamic of participation promoted by the project. Specific participation milestones for each case study help in wrapping up the main elements to inform a critical discussion.

Chapter 6 aims to critically address the case studies in terms of participation. To this extent, the participation polarised chart provides a brief comparison of three profiles, building upon some dimensions of participation informed by the interviews. The profiles show relevant differences that are addressed, referring to the kind of encounters and the psychological perspective described in Chapter 1. This focus aims to define the real participation promoted by each case study beyond rhetoric, by identifying the dynamics and motivations at the roots of encounters. Promoting, limiting or excluding some dynamics, encounters shape and describe the profile of participation of an archaeological project. Moreover, the chapter explores how participation can inform the future management of archaeological

⁵ Moussouri 2014, 11.

⁶ Hamilakis and Theou 2013.

sites, specifically by addressing participatory governance. Considering the three forms of sustainability for community archaeology—social, intellectual and economic— some recommendations for the case studies are outlined. Besides, the ideas for the futures presented by the stakeholders of the three case studies are assessed according to the dynamics resulting from the previous analyses, with the aim of understanding if the futures they proposed are in line with the actual participation or not. Chapter 7 offers a conclusion to the main themes addressed in this study, approaching evaluation as a journey which may help orient archaeologists to take a fresh look at well-known paths and to explore new routes for public participation. This final reflection invites archaeologists to use the evaluation process as a map to situate and direct their commitment to civic engagement. By zooming in on unexplored territories it provokes new initiatives and encounters to critically question the role of archaeology in modern society.

I am grateful to Francesco Ghizzani Marcia, Carolina Megale, Enrico Zanini and Elisabetta Giorgi for the opportunity to work at Massaciuccoli Romana, Poggio del Molino and Vignale. Since this research is the first of its kind to be undertaken in Italy, their support was not a given but it demonstrates their genuine interest in the topic. I extend great thanks to all archaeologists, students, volunteers, members of associations, individual citizens taking part in the activities in Massaciuccoli Romana, Poggio del Molino, and Vignale for their support with the distribution of questionnaires during the events. My gratitude goes to Simone Bergamini and Micol Boschetti for having taken the time to volunteer for the pilot interviews.

I wish to thank Monique Van den Dries, Suzie Thomas, Giuliano Volpe, Marco Milanese and Akira Matsuda for having commented on previous versions of this research and having offered suggestions for improvement. As well, my thanks go to Francesca Benetti, Maria Roussou, Katerina Servi, Katharina Möller, Tomomi Fushiya, Uditha Jinadasa, Eldris Con Aguilar, Jaime Almansa Sánchez, Chiara Zuanni, Samanta Mariotti, Luca Peyronel and Cinzia Dal Maso for the inspiring discussions on the topics covered by this research. I am grateful to Mark Lo Cicero for his accurate revision of my English. The quantitative analyses presented in this research have widely benefitted from Giulia Osti's expertise in informatics and statistics. Her daily encouragements made it possible for this research to come to a safe end. This book would have been very different without Enrico Zanini's suggestions. All my gratitude for his guidance and advice on dealing with some weaknesses and improving its structure. However, all mistakes and misunderstandings are my own.

This work would not have been possible without the commitment of all stakeholders to take part in the interviews and focus groups. This book is ultimately dedicated to them.

1. Participation in archaeology

Participation is the main focus of this study and since it is a concept that possesses multiple meanings, this chapter aims to define this term from a general perspective and to explore its diverse implications in archaeology. The first section of this chapter introduces the concept of participation in two steps: first, it identifies some categories reported in previous literature and links these to the kinds of participation experienced in archaeology; second, it focuses on the complex interpretation of an act of participation that happened in the past and on the evolution of the modern idea of engagement with archaeology.

The second section is dedicated to identifying and presenting the fields of study that design, set up and promote participative policies and activities, as well as those that research participation. These include: cultural heritage, public participation, public archaeology, and community archaeology. This is not intended to be an exhaustive overview but only a general introduction to these fields of study. The third section describes some basic concepts necessary for contextualising this research within the wider study of participation, and introduces the methodological framework in Chapter 3. The concepts investigated are: issues of terminology; a presentation of the stakeholder analysis; the most popular frameworks used in public participation and community archaeology literature; an introduction of the value-based approach.

The fourth and last section explores the concept of excavation as a contact zone that offers both opportunities and challenges in terms of participation. It concludes with an interview with Valentina Erculiani, an Italian psychologist experienced in archaeology. The resulting conversation supports the idea of presenting excavation as a metabolic system. This metaphor is effective in suggesting that a psychological perspective lies at the root of the encounters between archaeologists and the public.

Introducing participation

The term participation can be defined in different ways but, according to the Oxford Dictionary, the most popular meaning nowadays is the “active involvement in a matter or event, especially one in which the outcome directly affects those taking part”.⁷ This definition stresses the act of engaging and its connection to social contexts, which can be broadly applicable to the daily life. For example, the most popular outcomes of heritage participation are leisure activities such as arts, music, and performances.⁸ However, the broad diffusion of the term participation in a range of fields means that its definition is disputed: different bodies of literature qualify the term with different adjectives, such as civic, civil, vertical, horizontal, individual, public, citizen, community, and so on. For the purposes of this work, we refer to the classification proposed by Brodie *et al.*⁹ The three categories outlined—individual, social and public participation (Table 1.1)—have blurred boundaries, and overlap and interact with each other. Nevertheless, they aptly serve the framework of this research as they appear to represent the kinds of participation experienced in cultural heritage and archaeology.

Examples of individual participation are countless: visits to museums or archaeological sites, donating money, or providing information to researchers as an oral source. Supporting an excavation by volunteering, being a member of an archaeological society, or attending crowdsourced initiatives are cases of social participation. In terms of public participation, the list may include examples of grassroots cultural heritage management and involvement in decision-making processes.

⁷ OED Online.

⁸ Neal 2015, 346.

⁹ Brodie *et al.* 2009, 14–15.

CATEGORY OF PARTICIPATION	DEFINITION	EXAMPLES
Individual participation	The choices and actions that individuals make as part of their daily life and that are statements of the kind of society they want to live in	Choosing fair-trade goods; boycotting specific products; using 'green energy'; donating money to charities; signing petitions
Social participation	Collective activities that individuals may be involved in as part of their everyday lives	Being a member of a community group, a tenants' association, or a trade union; supporting the local hospice by volunteering; running a study group on behalf of a faith organisation
Public participation	The engagement of individuals with the various structures and institutions of democracy	Voting in local or national elections; being a city councillor; taking part in government (or associated) consultations

Table 1.1: categories of participation according to Brodie et al. (2009, pp. 14-15).

However, the significance and the interpretation of an act of participation is not always detectable, especially if considering how this is demonstrated in different societies and cultures. As an integral part of the consumption of the past, people always have engaged actively both with archaeological remains and with all other versions of the past, such as display, representations, memories and commemorations.¹⁰ Through the centuries, different ways of engaging with the past have followed one another, each one embedded within a specific time and place.¹¹ Despite the evident limits in understanding the real ideas behind these actions due to our different cognitive and cultural background, scholars of various disciplines (e.g. archaeologists, anthropologists, philologists) have tried to recover these earlier ways of engaging with the past, sometime with evident obstacles.

In many contexts, written and material sources may help to retrieve the original meaning. In his volume "The Archaeology of Nostalgia. How the Greeks recreated their mythical past", John Boardman explores how the Greeks re-created their past in physical terms, offering insights into the making of myth out of the relics of the past.¹² Just as with the fragments of the Holy Cross or for the ashes of Buddha, Greeks had their own relics that celebrated characters, stories and places of the myth. For example, a temple in Thebes held the weapons of Herakles, and the Thebans interpreted their disappearance before the battle of Leuctra in 371 BC as a sign that the hero favoured them to be victorious. It is probable that the temple displayed the classical armoury of hoplites and not the mythical club and lion's skin of Herakles, which would be useless on a 4th century battlefield. Boardman presents many other examples of this kind in his work; most of them come from written sources such as Herodotus, Thucydides and Pausanias, or are descriptions of ancient objects like red and black figure pottery and their significance is likely accurate.

In other cases, sources are limited, and archaeological contexts may be misleading. The Babylonians collected an assemblage of ancient statues and tablets, and probably decided to preserve them in the palace of King Nebuchadnezzar (1125–1104 BC) for religious reasons. Being cult objects, their destruction could be perilous. However, at the beginning of the 20th century, the German archaeologist Eckard Unger described the recently-excavated collection as the first museum in antiquity.¹³ This idea presumes a modern concept of preservation, whereby the decisions concerning objects and structures are taken

¹⁰ Waterton and Watson 2015, 1.

¹¹ Carman 2015, 4.

¹² Boardman 2002, 84.

¹³ Schnapp 1997, 31–32.

in the collective interest. Along the same lines Welch¹⁴ states that the first papal laws concerning antiquities (in 1363 and in 1462) were not really devoted to their preservation. On the contrary, these laws only controlled access to pre-cut stone and material from ancient structures to make lime.

The development of a modern Archaeological Resource Management (ARM) system can be considered as the true foundation of the modern engagement with the past, since it regulates ancient structures and consequently the ways in which the public can access them. According to Carman,¹⁵ three key components of ARM—the legislation to preserve and protect ancient remains, the inventory system and the public display of the results—already were established at the beginning of the 18th century. However, since the management of ancient remains was not administered on behalf of the public interest, early examples of ARM—such as the papal laws and the Scandinavian system in the 17th century—cannot be considered as modern.¹⁶

The modern idea of engaging with the past arose during the 19th century, when archaeology was born as a specific discipline and no distinction was made between the protection of ancient remains and public access. Some pioneering examples of this are the actions taken by Pitt Rivers, and Mortimer Wheeler at Maiden Castle.¹⁷ From then on, the involvement of the public in archaeology grew mainly thanks to the foundation of local societies and their support of archaeologists.

However, a growing separation between the public and their past developed with the transformation of archaeology from the leisure activity of gentlemen to an academic field of study and a profession during the 20th century.¹⁸ Archaeology became a contradiction: it was regulated by law on behalf of the public but, at the same time, the public was kept away from directly participating. According to Carman,¹⁹ this contradiction has its roots in the separation of ARM from the rest of the disciplines of archaeology, in particular from issues of public interpretation, outreach, and education. Although this process happened in a range of ways in each country,²⁰ there are some common traits among countries. ARM archaeology aims to preserve and manage a country's archaeological resources and consists of recovering data through rescue or preventative archaeology and does not engage with the public. In contrast, universities carry out research excavations and do interact with the public in a variety of ways. With the professionalisation of the field in the last decades of the 20th century, many specialisations arose and, amongst them were those related to the interaction with the public. Thus, the specific fields of public and community archaeology were established.²¹

Defining the fields of study

Terms as 'cultural heritage', 'public participation', 'public archaeology' and 'community archaeology' indicate fields of study that design, set up and promote participative policies and activities, as well as carry out research into methods of participation. Other terms used to label the same fields are: 'archaeological heritage management', 'cultural resource management', 'archaeological resource management', 'community archaeology', 'collaborative archaeology', and 'participative research'. Sometimes these terms are used alternately and sometimes they are conceived of as different to one another. Moreover, some terms are more popular in America, while others are more common in the

¹⁴ Welch 2005, 279.

¹⁵ Carman 2012.

¹⁶ Kristiansen 2000, 25; Trigger 1989, 80–86.

¹⁷ Schofield *et al.* 2011, 37–39; Moshenska and Schadla-Hall 2011.

¹⁸ Darvill 2012.

¹⁹ Carman 2015, 38.

²⁰ Chapter 2 will describe this process in Italy, which is the focus of this research.

²¹ Darvill 2012, 390–91.

United Kingdom and Europe. Carman argues that this inclination towards separation is balanced by an equivalent inclination towards unity during archaeological meetings, where different schools face themselves in the same venues and in the same terms.²²

This study prefers to use the terms ‘cultural heritage’, ‘public participation’, ‘public archaeology’ and ‘community archaeology’. This choice is based on their status as proper fields of study, their current use in the European context, their inclusive definition, and their richness in research methods and techniques. The following section introduces these fields of study, starting with ‘cultural heritage’.

Enhancing participation in cultural heritage

The notion of heritage contains two meanings: the “description of a physical entity, broadly shaped by human action [and] an expression of the meanings, values and claims placed on that material, particularly as an ‘inheritance’ ”.²³ This second part of the meaning is of paramount importance for this research because it implies a dynamic attitude where heritage “is not a thing or a place, but an intangible process in which social and cultural values are identified, negotiated, rejected or affirmed”.²⁴ Thus, heritage can be understood as an ongoing cultural process or a performance of meaning-making.²⁵

As a result of these two meanings, this study broadly defines cultural heritage as a various and wide-ranging series of past events, personalities, folk memory, mythology, literary associations, and physical relics of the past, as well as places to which they can be symbolically linked.²⁶ This inclusive definition is part of a process of meaning-extension that emerged from a series of international charters, recommendation, and conventions held in the last 70 years. The close connection with international and European institutions such as UNESCO and the Council of Europe has fostered the development of a dynamic field of study, extensively attested in universities all over the world. However, this section is not intended to elaborate the history of this meaning-extension process,²⁷ but rather to highlight tendencies and challenges of the present-day context, especially those related to the central research questions of this work.

The general development of the meaning-extension process represents a shift away from conservation- and object-oriented approaches that emphasise historic and aesthetic values, towards social and economic approaches, which are subject-oriented and emphasise spiritual and educational values.²⁸ This shift may be explained by the change of perspective away from the preservation of cultural heritage for the sake of its intrinsic and universal value towards a more holistic approach aimed at seeking a sustainable growth and a sustainable future.²⁹ Specific goals and challenges linked to this shift can be identified in the initiative of the ‘European Year of Cultural Heritage’. The European Union designated 2018 as the European Year, with the purpose of “encouraging the sharing and appreciation of Europe’s cultural heritage as a shared resource, to raise awareness of common history and values, and to reinforce a sense of belonging to a common European space”.³⁰ Among the specific objectives are:

²² Carman 2018, 45.

²³ Skeates 2000, 9.

²⁴ Smith and Waterton 2009, 44.

²⁵ Smith 2006, 11–16.

²⁶ Ashworth *et al.* 2007, 35.

²⁷ Extensive summaries in Vecco 2010 and Florjanowicz 2016.

²⁸ Dries *et al.* 2015; Vecco 2010, 323.

²⁹ European Commission 2014.

³⁰ Council of the European Union 2017, 1.2.

- the support of people-centred, inclusive, sustainable and cross sectorial approaches;
- the promotion of innovative models of participatory governance and management, which involve stakeholders, public authorities, the cultural heritage sector, private actors, and civil society organisations;
- the enhancement of the positive contribution of cultural heritage to society and the economy;
- the promotion of synergies between cultural heritage and environmental policies;
- the promotion of cultural heritage as a source of inspiration for contemporary creation and innovation;
- the promotion of the importance of Europe’s cultural heritage through education and lifelong learning, in particular by focusing on children, young and elderly people, local communities and hard-to-reach groups.³¹

Furthermore, the European Union has stated that “the ultimate goal of the European Year is to make local communities revitalise themselves through cultural heritage”.³²

Promoting a collaborative approach to cultural heritage, the European Year of Cultural Heritage supports the principles within the ‘Framework convention on the value of cultural heritage for society’. This is better known as the Faro convention,³³ which outlines the benefits of cultural heritage to individuals and communities, as well as their responsibility towards it (art. 1). Other articles of the Faro convention introduce concepts that the present study discusses in greater detail: the heritage community (art. 2b); the sustainable use of cultural heritage (art. 9); the association of the cultural heritage with the economic sphere (art. 10); the support given to voluntary initiatives (art. 11d and 12c) and non-governmental organisations (art. 11e); the promotion of participation in various processes, from identification to presentation of cultural heritage (art. 12a); the consideration of values attached by heritage communities to cultural heritage (art. 12b). Although the Faro convention was issued almost fifteen years ago and its principles have been recognised of paramount importance by many scholars,³⁴ Italy—which is the country mainly addressed by this research—ratified it only in 2020.

In addition to the Faro convention, it is necessary to discuss two other documents that directly relate to the topics addressed in this research. The first is entitled the ‘Council conclusions on cultural heritage as strategic resource for a sustainable Europe’.³⁵ Presenting a holistic approach to cultural heritage, its objective is to link heritage values with the EU’s main priorities: economic and social development. The second document is named ‘Council conclusions on participatory governance of cultural heritage’.³⁶ Participatory governance is defined as a “multilevel and multi-stakeholder governance framework ensuring their participation at all stages of decision-making processes” (art. 13 and 14). The document states that the “participatory governance of cultural heritage offers opportunities to foster democratic participation, sustainability, and social cohesion and to face the social, political, and demographic challenges of today” (art. 8).

In following the above-mentioned document, institutions must involve the wider public in the policy making process, namely in decision-making, planning, implementation, monitoring and evaluation of cultural heritage policies. Therefore, adopting a participatory governance model that supports processes of community empowerment implies both cultural and, especially, organisational changes. Cultural

³¹ Council of the European Union 2017, 4–5.

³² Vahtikari 2018, 7.

³³ Council of Europe 2005.

³⁴ Feliciati 2016; Volpe 2016, 29–50.

³⁵ Council of the European Union 2014b.

³⁶ Council of the European Union 2014a.

institutions and local authorities need to work together: the latter is expected to cede its authority, with the purpose of empowering stakeholders and supporting independent initiatives.³⁷

Moreover, in the framework of the Work Plan for Culture 2015-2018, the European Union has continued to investigate participatory governance, publishing an analytical report that outlines best practices, as well as a final report to identify innovative approaches in the field.³⁸ The first report describes a series of examples across Europe, concerning various sectors in cultural heritage, such as museums (e.g. Historisches Museum Frankfurt), associations (e.g. The Portuguese Association of Archaeologists), and specific programs (e.g. Adopt a Monument) . However, it omits ongoing research, like excavation projects. Although participatory practice is conceived as a continuum between top-down and bottom-up approaches, each example is assigned to one of the two groups, according to the information retrieved. Nevertheless, the final report states that the identification of innovative participatory governance formats is made difficult by the recent development of the field and by the lack of extensive studies.³⁹

A concept of key importance emphasised in the reports is capability: the Nobel Prize winner Amartya Sen defined capability as “the power to do something” and, in his opinion, “a good society is populated by individuals with the capability to choose and construct good lives”. As a result, looking at participation through this definition shifts the focus more to “what people can do for themselves through using institutional resources” rather than on “what people can do for institution”.⁴⁰ To this extent, even cultural heritage may have a consistent part in the process.⁴¹

Public participation as a democratic process

The concept of public participation is related to a large range of fields, such as politics, sociology, health sciences, economics, public administration, urban development, public works, and social policy. It is also a very popular topic in environmental and natural resource management and in cultural heritage.⁴² This study defines public participation as a means “to involve those who are affected by a decision in the decision-making process”, which follows the first of the seven core values listed by the International Association for Public Participation.⁴³ This definition directly positions public participation as a crucial instrument in achieving fundamental values such as legitimacy, justice and effectiveness in governance.⁴⁴ By delineating a process of compromise, public participation does not make room for a neutral space where citizens may simply represent their interests. However, it involves citizens through a performative practice, where “identities, knowledge, interests and needs are not represented but shaped, articulated, and constructed in the participation process itself”.⁴⁵

Therefore, it is clear that public participation is a way to enhance the quality of choices and people’s willingness to accept them. Being elected, representatives of institutions must uphold their responsibilities but, at the same time, citizens have the responsibility to develop capacity building

³⁷ Sani 2015, 7.

³⁸ Sani *et al.* 2015; European Union 2018.

³⁹ European Union 2018, 13.

⁴⁰ Sani *et al.* 2015, 71-72.

⁴¹ Chapter 5 introduces this topic and Chapter 6 addresses it in greater detail.

⁴² For a general overview, see Arbter *et al.* 2007, 22–46. For natural resource management, see Svelds 2017; Mukherjee 2015; Luyet *et al.* 2012; Swensen *et al.* 2012; Reed *et al.* 2009. For cultural heritage, see de la Torre 2002.

⁴³ iap2 (2018). iap2 is an international association of members who seek to promote and improve the practice of public participation/public engagement in relation to individuals, governments, institutions, and other entities that affect the public interest in nations throughout the world.

⁴⁴ Fung 2006; 2015.

⁴⁵ Turnhout *et al.* 2010, 26.

and learning, that is “to provide a basis for future growth and development and, especially, to help build stronger communities”.⁴⁶ In these terms, public participation processes are also a means for communities to address challenging social issues and try to solve them. These processes provide a chance for communities to understand all sides of an issue, helping them to assess any advantages and drawbacks and to make more informed choices. Although these conscious decisions are considered more legitimate and less inclined to be challenged, they need time to be developed: people with different point of views are prone to collide and all the stakeholders need to agree in taking part in the process in a constructive manner.⁴⁷ From this point of view, public participation always has unintended outcomes: it is inevitably exclusionary, selective, divisive and may repress differences and reinforce dominant frameworks.⁴⁸ As a result, the main question to address is: what intended and unintended forms of citizen involvement are achieved when participation is promoted? Both forms have to be intended as meaningful outcomes of citizen involvement.⁴⁹

In cultural heritage studies, public participation processes foster and investigate communities' collaboration and active engagement.⁵⁰ Additionally, they help to debunk the discourse of hegemonic and self-referential authorised heritage, “which is reliant on the power/knowledge claims of technical and aesthetic experts, and institutionalised in state cultural agencies and amenity societies”.⁵¹ Subaltern discourses, such as indigenous issues in cultural politics of identity increasingly find new possibilities of consensus-building in the development of a public sphere within heritage.⁵² Public participation is becoming progressively embedded in national and international policy, as decision-makers acknowledge the necessity to understand and involve those affected by their decisions and actions, and those that have the power to influence their result. For example, in 2011, the United Nations Human Rights Council suggested that UNESCO should not designate places as World Heritage sites without the free, prior, and informed consent of communities.⁵³ Moreover, public participation processes help in increasing public sensitivity to specific problems and foster a sense of personal responsibility. These processes, which rely on specific designs, methods, and techniques are very popular in many fields (e.g. environmental and natural resource management), especially in terms of stakeholder analysis.

Nevertheless, it is advisable that public participation processes should become more diffuse both in cultural heritage management and in the management of archaeological projects and sites. The goal of this is to deal with one the hardest issues: according to Castillo,⁵⁴ the difference of opinion concerning the content and meaning of cultural heritage for each person, or group of people, needs to be carefully addressed. In most cases, the management of archaeological heritage has been defined by one minority, the expert. Moreover, since archaeology is just one facet of heritage, experts should accept different discourses and find connections and a balance among them. Usually, the management of archaeology is not fully based on the opinions of citizens. Castillo *et al.* give the example of the restoration process of a building, whereby the participation issue is defined as just asking people how to recover it and not about its construction or demolition.⁵⁵ Enhancing public participation processes is a way to bridge conflicting discourses between experts and laypeople, and between different groups of laypeople.

⁴⁶ Involve 2005, 20.

⁴⁷ Arbter *et al.* 2007, 11–12.

⁴⁸ Fung 2015.

⁴⁹ Turnhout *et al.* 2010.

⁵⁰ Degraeve 2017.

⁵¹ Smith 2006, 11.

⁵² Silberman 2013, 28.

⁵³ Dries 2015b.

⁵⁴ Castillo 2015, 64–65.

⁵⁵ Castillo *et al.* 2015, 416.

Questioning participation in public and community archaeology

The field of public archaeology addresses issues at the interface between archaeology and the public. Even though researchers have used the term since the 1970s to refer to the public aspects of archaeology,⁵⁶ the same researchers were unable to agree on its definition for decades. Mainly, the debate has focused on the concept of ‘public’. According to academic literature, ‘public’ can refer either to the state authority or to the people.⁵⁷ There are two main schools of thought: North-American scholars relate ‘public’ to the state authority, while British scholars relate ‘public’ both to state authority and to the people.

The North American school tends to identify public archaeology with cultural resource management (CRM), which is the vocation and practice of managing cultural resources, as well as with education and public involvement.⁵⁸ This interpretation mainly considers public archaeology as an area of practice. The British school broadly defines public archaeology as “any area of archaeological activity that interacted or had the potential to interact with the public”.⁵⁹ According to this second interpretation, public archaeology is both a disciplinary practice and a theoretical position and applies to a wide variety of disparate contexts: from archaeological education and popular archaeology to the CRM and the public that works with archaeologists.⁶⁰

In the last decade, the separation between the two schools has started to fade. However, the English interpretation has progressively established its prominence, especially stressing the all-encompassing and hybrid nature of the field.⁶¹ Its most recent definition states this inclusive nature, claiming that public archaeology as “practice and scholarship where archaeology meets the world”.⁶² Moshenska’s typology, ‘Some Common Types of Public Archaeology’ (Figure 1.1), is a graphic composed of coloured squares, and it offers a very effective overview of the various areas in which archaeology meets the world.

Each of these areas have a specific research agenda but they do overlap in some cases, sharing commonalities in terms of topics, terminologies, and research methods. For example, it defines digital public archaeology as “methods for engaging the Internet, using public with archaeology through Web and mobile technologies, as well as social media applications, and the communicative process through which this engagement is mediated online”.⁶³ Such a definition encompasses diverse squares, such as: popular archaeology, with online dissemination through websites and dedicated projects, like the Day of Archaeology; academic public archaeology, with its critical reflections and ethical challenges; archaeology working with the public, with its crowdsourced-oriented projects, like Micro Pasts, and its support of community projects, like the Thames Discovery Programme.⁶⁴

Researchers have continued to develop a consistent body of literature that covers all the areas outlined in Figure 1.1, especially from the Anglophone research community. As a result, some researchers have stressed the necessity of developing a global perspective: public archaeology has experienced a

⁵⁶ McGimsey 1972.

⁵⁷ Matsuda 2004, 66–67; Merriman 2004.

⁵⁸ McGimsey 1972; Barnes 2018, 5; Jameson 2004; McDavid 2004; McManamon 2000; McDavid and McGhee 2010.

⁵⁹ Schadla-Hall 1999, 147.

⁶⁰ See Skeates *et al.* 2012. For a comprehensive list, Almansa Sanchez and Richardson 2015, 195.

⁶¹ Bonacchi 2014a, 19–20.

⁶² Moshenska 2017, 3.

⁶³ Richardson 2013, 4.

⁶⁴ For the Day of Archaeology, Richardson 2014; Richardson *et al.* 2018. For critical and ethical reflections, Bonacchi and Moshenska 2015; Perry and Beale 2015; Richardson 2018. For Micro Pasts, Bonacchi *et al.* 2015. For the Thames Discovery Programme, Cohen *et al.* 2012, 80–81.

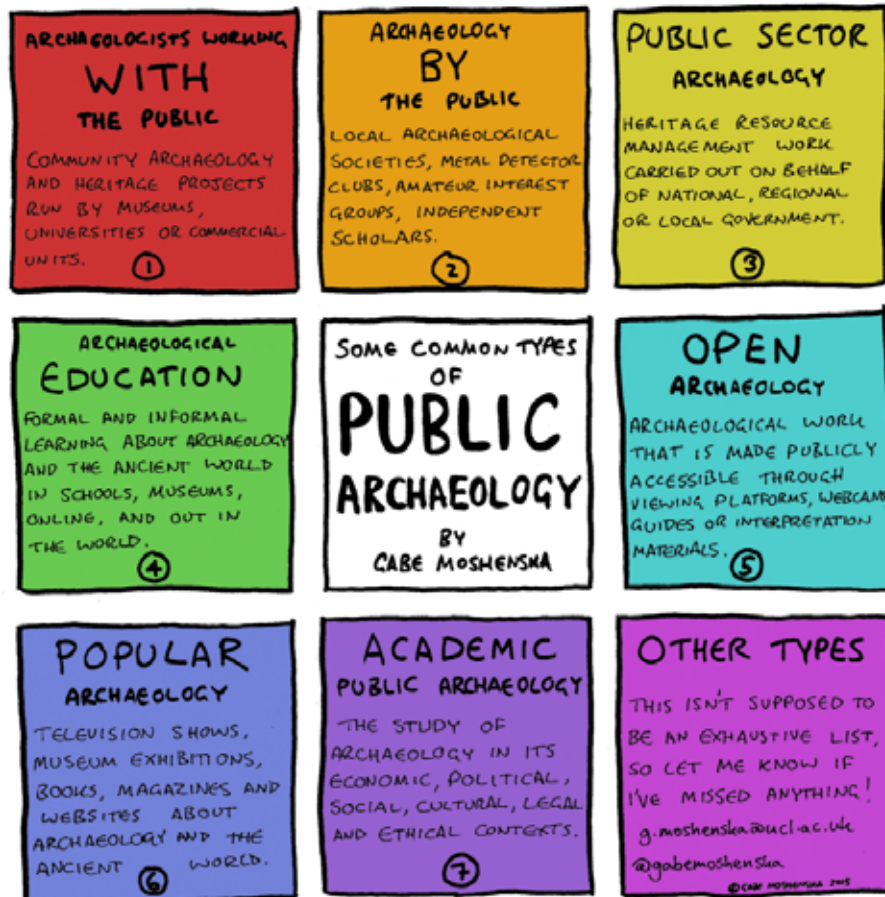


Figure 1.1: Moshenska's typology: 'Some Common Types of Public Archaeology'.

diverse development in different countries and there is a need to understand how each country has incorporated and implemented it. According to Okamura and Matsuda,⁶⁵ the difficulty in elaborating a specific definition of public archaeology derives from the different meanings that the terms 'public' and 'archaeology' have across the world. These differences emerged from a range of theoretical underpinnings, various economic and socio-political conditions, as well as the specific history of each country, especially in terms of whether it was a colonising or colonised nation.

Consequently, the broad and inclusive definition reported by Moshenska suits a global perspective, as does the one proposed by Okamura and Matsuda, who defined public archaeology as "a subject that examines the relationship between archaeology and the public, and then seeks to improve it".⁶⁶ The development of a variety of forms of public archaeology in different contexts depends on the priority given to one approach instead of another. Addressing public archaeology from a global perspective means identifying the approach applied in each context and investigating its roots and meanings. Merriman and Holtorf each developed a typology of approaches to public archaeology, but Okamura and Matsuda rearranged their categories (Table 1.2);⁶⁷ this later arrangement aimed to categorise the ways in which archaeology could be more significant to laypeople. The first two approaches proposed by Okamura and Matsuda—the Educational and the Public Relations Approaches—rearranged Merriman's Deficit Model

⁶⁵ Okamura and Matsuda 2011, 1-7.

⁶⁶ Okamura and Matsuda 2011, 4.

⁶⁷ Merriman 2004, 5-8; Holtorf 2007, 119.

SUGGESTED BY	MORE PRACTICE-ORIENTED		MORE THEORY-ORIENTED	
Okamura and Matsuda (2011)	Educational Approach	Public Relations Approach	Critical Approach	Multivocal Approach
Merriman (2004)	Deficit Model		Multiple Perspective Model	
Holtorf (2007)	Education Model	Public Relations Approach	Democratic Model	

Table 1.2: Typology of approaches to public archaeology as outlined by Okamura and Matsuda (2011,6).

and Holtorf’s Education and Public Relations Model. These newer models are more practice-oriented and refer to the public “as a subject of education or lobbying”.⁶⁸ Holtorf’s Education Model states that: “archaeologists seek to make as many people as possible come to see both the past and the occupation of the archaeologist in the same terms as the professional archaeologists themselves”. Regarding the Public Relations Approach, Holtorf argues that archaeologists should seek to enhance the public image of archaeology, stimulating support to it both by the social, economic and political perspectives.⁶⁹

By contrast, Okamura and Matsuda’s Critical and Multivocal Approaches reorganised Merriman’s Multiple Perspective Model and Holtorf’s Democratic Model. These are more theory-oriented approaches and “regard the public as a subject, which has its own agency and interacts with the past according to its beliefs, interests, and agendas”; hence [...] “the critical approach aims to reveal and critique the power structure underpinning the discourse and practice of archaeology, with its ultimate aim being to make the modern world more just and equitable through archaeology”.⁷⁰ On the other hand, the Multivocal (or pluralist) Approach seeks to “identify and acknowledge various interpretations of archaeological materials made by different social groups and individuals in various contexts of contemporary society”.⁷¹ Moshenska has advocated recently for two areas of growth, that would surely profit from a global research perspective: interdisciplinarity and data. For the former, the author indicates the need for drawing from related fields of science communication and science studies, in addition to exploring public archaeology as one component of ‘public humanities.’ For the latter, more data are needed because “we know startlingly little about the public themselves”, and “public archaeology projects need to become more proactive and consistent in gathering, monitoring and evaluating data on themselves”.⁷²

Similar to public archaeology, community archaeology is a field of study and practice that seeks to connect archaeology with the contemporary world.⁷³ While debate exists regarding a precise definition, it is clear that it has many shared traits, such as the cooperation of professional and non-professional archaeologists, as well as an approach toward a public-oriented archaeology.⁷⁴ These two traits may suggest an association of community archaeology with ‘Archaeology by the public’, the second square of Moshenska’s typology presented above (Figure 1.1), which is conceived of as a grassroots, community-led archaeology. However, Thomas warns that sometimes the public does not have any role in creating

⁶⁸ Okamura and Matsuda 2011, 5.

⁶⁹ Holtorf 2007, 107-109.

⁷⁰ Matsuda 2016, 43-45; also, Faulkner 2000.

⁷¹ Okamura and Matsuda 2011, 6.

⁷² Moshenska 2017, 11-13.

⁷³ Thomas 2017, 14.

⁷⁴ Moshenska and Dhanjal 2012a, 1.

the information, but rather that it acts as a recipient; in contrast, other examples demonstrate that local knowledge can be highly valued.⁷⁵

By dealing with diverse cultures, traditions, and legislations and through the inclusion of a wide range of activities and initiatives, community archaeology offers diverse applications in different countries. This fragmented pattern led Moshenska and Dhanjal to state that “there is no obvious need to define community archaeology”. However, other scholars have proposed a series of definitions that specify some of its facets. For example, Moser *et al.* state that community archaeology “incorporates a range of strategies designed to facilitate the involvement of local people in the investigation and interpretation of the past”, while Isherwood points that it “acts to develop the relationship between people and place”. According to Holtorf and Hogberg, “community archaeology includes an intimate involvement in project design and interpretation by community members” and for Tully, it “seeks to diversify the voices involved in the interpretation of the past”.⁷⁶

Generally speaking, these positions support the vision of community archaeology as a way of conceiving archaeology and as a perspective applicable to a whole research project, where “archaeology is no longer a goal in itself and instead becomes a means to achieve other objectives”.⁷⁷ From this point of view, community archaeology represents both “a distinctive set of practices within the wider discipline”, and “an opportunity [that] enriches our discipline”.⁷⁸ In practice, this approach fosters the public participation of non-specialists in archaeological work at every stage of the research process: general examples are excavations, surveys and post-excavation activities supported by volunteers, the management of archaeological projects shared with communities or directed by communities, and the activation of community stewardship for the protection of heritage.

In the last two decades, the development of research within community archaeology and the progressive growth in the number of projects have fostered specific studies on many themes affecting the discipline.⁷⁹ However, a small amount of research has focused on the evaluation of community archaeology projects and few case studies have been published in scholarly journals.⁸⁰ Since measuring the success of a project is a difficult issue, this is an important area of investigation to develop. The existing frameworks are built upon several components, which aim to determine whether or not there is an effective amount of engagement. For example, Moser *et al.*, who proposed the first framework, identified seven components: communication and collaboration, employment and training, public presentation, interviews and oral history, educational resources, photographic and video archives, and community-controlled merchandising. Other frameworks widely cited in the literature are Atalay’s principles and Welch *et al.*’s collaborative dimensions.⁸¹ It is worth noting that “there is no best type of participation in cultural institutions” and that the success of a project is subjective:⁸² a project is acknowledged to be successful if the participants deemed it to be. For this reason, researchers have

⁷⁵ Thomas 2017, 14–15.

⁷⁶ Moshenska and Dhanjal 2012a, 1; Moser *et al.* 2002, 220; Isherwood 2012, 12; Holtorf and Hogberg 2005, 80; Tully 2007, 155.

⁷⁷ Holtorf and Hogberg 2005, 80.

⁷⁸ Marshall 2002, 211.

⁷⁹ For example: the definition of community (Smith and Waterton 2009); the ethics of collaboration (Gould 2016, 3 lists the codes of ethics of professional organisations related to community archaeology practice); the benefits to the communities (Little 2012); the relationship with marginalised communities, like metal-detector users (Bland 2005; Thomas 2012; Lagerlöf 2013); and the relationship with indigenous and descendant communities (Atalay 2012; Colwell-Chanthaphonh and Ferguson 2008b).

⁸⁰ McDavid 2014, 1594 ; Ellenberger & Richardson 2018.

⁸¹ Moser *et al.* 2002, 229; Atalay 2012; Welch *et al.* 2011. Guilfoyle and Hogg (2015) recently published an overview of evaluation-based frameworks.

⁸² Simon 2010, 188.

designed other ways of evaluating community projects. For example, Guilfoyle and Hogg selected some attributes to determine the factors that make up community engagement. According to them, the need to refine frameworks is linked to the necessity of doing and seeing things from different points of view, with the purpose of advancing archaeological practice.⁸³ The present study adopts this approach, and also proposes some operating tools, discussed in greater detail in Chapter 3.

Exploring participation

Since this debate is quite recent, there is still a wide variety of terminology used in the field. Terms such as ‘communication’, ‘education’, ‘learning’, ‘outreach’, ‘participation’ and ‘engagement’ are all used to refer to the relationship between archaeology and the public. This range of terms emerges from the diversity of approaches and on the theoretical background of the scholars.⁸⁴ For this reason, this section reports the debate about terminology, followed by a discussion of two concepts that are incredibly important for this research: stakeholders and value. Both notions lie at the foundations of very popular approaches in heritage studies. These concepts have been included in the research methodology employed to address the participation fostered by the case studies investigated in this research. Moreover, this section ends with a brief outline of anthropological-ethnographic methods and introduces sub-fields of study (e.g. archaeological ethnography), as well as the definitions of qualitative and quantitative methods.

Approaching terminology

‘Communication’, ‘collaboration’, ‘education’, ‘learning’, ‘outreach’, ‘participation’, ‘involvement’ and ‘engagement’ are all terms used to indicate the relationship between archaeology and the public. Some are more popular in certain fields of study; others are used only in a specific tradition of study in an area or refer to assonances with local languages. However, it seems that all of these definitions have blurred boundaries between “the role that the public is perceived to be playing and the nature and role of the disciplinary knowledge”.⁸⁵ For example, museum study links the shift from the usage of the term ‘education’ to ‘learning’ to the shift of focus from a museum agenda to a visitor agenda. By contrast, archaeology has preferred to form links with ‘learning’, ‘communication’ and ‘outreach’: this is due to the fact that most of the projects are institution-led and conducted by archaeologists, which refer to a top-down approach. For this reason, archaeologists put a great deal of effort into communication, outreach and learning, while there is little evidence for designing projects based on the real needs of the public.

Moreover, archaeological researchers have conducted only a minimal amount of investigation into its public and archaeologists often make assumptions on the public ‘on faith’ and lead projects by intuition and experience. Although these data would be essential for the field to advance, many of the studies undertaken remain unpublished.⁸⁶ However, several recent publications⁸⁷ have enriched the results generated by the initial studies into this topic.⁸⁸ Furthermore, two main surveys contributed a large amount of data: “Exploring Public Perceptions and Attitudes about Archaeology”, conducted by the Society for American Archaeology in the United States and “Europeans and Archaeology”, conducted within the NEARCH project.⁸⁹ In the last two decades, archaeologists both in the United States and in

⁸³ Guilfoyle and Hogg 2015, 111-120.

⁸⁴ Lea and Thomas 2014, 1.

⁸⁵ Moussouri 2014, 11.

⁸⁶ Smardz and Smith 2000, 33; Moussouri 2014, 16.

⁸⁷ Bonacchi 2014b; Bonacchi *et al.* 2019; Kowalczyk 2016; Sakellariadi 2015; Thomas and Lea 2014.

⁸⁸ Dhanjal 2005; Merriman 1991; Simpson 2009; Smith 2006.

⁸⁹ Ramos and Duganne 2000; Kajda *et al.* 2017; Marx *et al.* 2017.

Europe have put a great deal of effort into their relationship with the public, as well as engaging with Indigenous, descendant and local communities.⁹⁰ This development supports the use of other terms, such as collaboration, participation, and engagement. The American context has defined collaboration as “people working jointly on a given project, *particularly* those outside of academia” (emphasis in the original text). This model requires the involvement of communities and individuals for its success.⁹¹ Such collaborative research projects emerged in reaction to the disregard shown to the communities impacted by the traditional research process. In the European context, the terms ‘participation’ and ‘engagement’ are quite new. Some researchers use them in the same way, while others differentiate the meaning. Specifically, the distinction concerns the role of the public: the term engagement is used if an activity or a project presents the co-creation of knowledge and involvement through deliberation and dialogue.⁹² Nevertheless, most studies use the terms ‘participation’, ‘engagement’ and ‘collaboration’ interchangeably, with the aim of avoiding misunderstandings. Therefore, this study does not differentiate between the use of the terms. Participation is the first choice, while engagement and collaboration are mainly used as synonyms.

Investigating stakeholders

All public participation processes raise questions regarding the identification of the participants and their motives for participating. According to Renn, the public may be classified in three groups: the *directly affected* public, known as “individual and non-organised groups that will experience positive and negative effects from the outcome”; the *observing* public, which comprises “the media, cultural elite, and opinion leaders who may comment on the issue or influence public opinion”; the *general* public, namely “all individuals who are not directly affected by the issue but may be part of public opinion on it”.⁹³

The most popular term to distinguish a participant of the first group is ‘stakeholder’, broadly defined as “those who affect or are affected by a decision or action”.⁹⁴ In the view of many scholars, the citizenry and the general public are separate entities when compared with stakeholders: the former represents the public good while the latter represents sectorial or focused interests.⁹⁵ Other stakeholder theories propose different definitions: Renn describes stakeholders on a process basis as “persons who represent organisations, communities or alliances that have a particular stake in a decision”; on the other hand, Bowie offers a more instrumental definition, referring to stakeholders as “those groups or individuals without whose support the organisation would cease to exist”.⁹⁶ While there is little agreement as to what constitutes a legitimate and rightful stake, the stance adopted in this study is that stakeholders represent actors with common interests to participate in archaeological research. A necessary first step is to identify who counts as a stakeholder. Reed *et al.* define a stakeholder analysis as a process that:

- defines aspects of a social and natural phenomenon affected by a decision or action;
- identifies individuals, groups and organisations who are affected by or can affect those parts of the phenomenon (including nonhuman and non-living entities and future generations);
- prioritises these individuals and groups for involvement in the decision-making process.⁹⁷

⁹⁰ Atalay 2012, 1; Thomas 2017, 19.

⁹¹ Colwell-Chanthaphonh and Ferguson 2008a, 7.

⁹² Moussouri 2014, 12.

⁹³ Renn 2008, 273.

⁹⁴ Freeman 1984 in Reed *et al.* 2009, 1994.

⁹⁵ See Colvin *et al.* 2016, 267 for extensive references; Soma and Vatn 2014.

⁹⁶ Renn 2008, 273; Bowie 1988, 112 in Reed *et al.* 2009, 1934.

⁹⁷ Reed *et al.* 2009, 1933.

Organisations in many different fields, such as policy-making, public regulation, governmental and nongovernmental organisations, businesses, and the media increasingly make use of stakeholder analysis.⁹⁸ Although the importance of engaging with the public is usually at the forefront in many cultural heritage projects, there is little regard for stakeholder analysis as a specific academic topic.⁹⁹

Identifying the stakeholders helps to create a complete framework to define easily which actors have power and those without power. Cultural heritage studies label these two groups of stakeholders in various ways, such as primary or secondary,¹⁰⁰ direct and indirect¹⁰¹ or insiders and outsiders,¹⁰² yet these categories roughly have the same meaning. This study adopts the terminology proposed by Mason: insiders are those who have a say in the decision-making process, and outsiders are everyone else with a stake but with little or no say. Reports or plans for archaeological heritage management usually list a series of agents, arranged by topic, whether they are publicly or privately administered, and in terms of specific facets like funding, administration, and research. However, most lists only mention insiders, and rarely include outsiders. It is also relevant to mention that such reports never cite negative stakeholders, those who might boycott a process.¹⁰³

Assessing levels of participation

Participation happens along a continuum, with a series of nuances and variations depending on the a variety of factors. As a result, researchers have designed various frameworks to try to assess both the approach and the levels of participation, according to different rationales. Even if these approaches and frameworks simplify the real dynamics, they serve as useful guidelines.¹⁰⁴ In terms of these approaches, all the literature refers to them in the top-down and bottom-up dichotomy. When an institution involves its audience, the approach is top-down; when a community leads a project and interacts with an institution, a bottom-up approach is in progress. However, academic literature increasingly perceives this questioning of the approach as a false problem, because a participatory process is more likely to be both top-down and bottom-up: the institution needs to facilitate the process and empower the community and at the same time, the community needs to be available to assume some responsibility.¹⁰⁵

Concerning frameworks, “Arnstein’s ladder of participation” is the most widely used system to evaluate the distribution of power at different levels (Figure 1.2): the bottom of the scale usually corresponds to a single-way communication without shared power, and the top of the scale stands for a dual communication with a complete transfer of power. The ladder shows that the transfer of power to the participants is essential to improving participation in decision-making. The ladder represents different levels of participation, but only levels 7 and 8 provide participants with full managerial power.¹⁰⁶ This model has become very popular because it demonstrates clearly how to implement public participation in practice. However, the tone of the term “manipulation” implicitly presumes an advancement from a poor to good level of participation, while most scholars now acknowledge that different contexts fit different levels of participation.¹⁰⁷

⁹⁸ Friedman and Miles 2006.

⁹⁹ Castillo 2015, 64.

¹⁰⁰ Myers *et al.* 2010, 39.

¹⁰¹ Castillo 2015, 65.

¹⁰² Mason 2002, 6.

¹⁰³ Castillo 2015, 65–66.

¹⁰⁴ Sani *et al.* 2015, 11.

¹⁰⁵ Sani 2015, 10.

¹⁰⁶ Arnstein 1969.

¹⁰⁷ Svets 2017, 20; Involve 2005, 18.

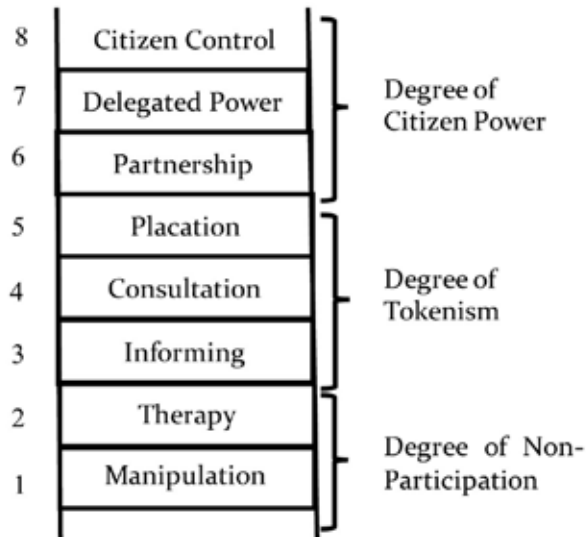


Figure 1.2: Arnstein's ladder (Arnstein 1969, 217).

David Wilcox designed another framework.¹⁰⁸ This publication is in the form of a short guide, dedicated to all practitioners who need advice. The ladder formulated by Wilcox draws from Arnstein's spectrum, but it is shorter, with five levels: information, consultation, deciding together, acting together, and supporting. The most relevant contribution of this framework is the approach used by Wilcox in describing it: concepts are presented in a few words, the process of participation is covered from the beginning to the end, and a series of questions help the practitioner to identify the level. The frameworks of Arnstein and Wilcox share a similar institution-centred view, which is difficult to adapt to bottom up projects.

Moussouri described an additional frameworks for the field of cultural heritage, but it had the same drawback of Arnstein's and Wilcox's frameworks in terms of public engagement:¹⁰⁹ the four levels — telling, sharing, involving, consulting—do not leave space for a bottom-up initiative. Nina Simon's book, 'The Participatory Museum' has outlined a more recent ladder.¹¹⁰ In it, she proposes four levels: contributory, collaborative, co-creative and hosted projects. In contributory projects, the audience has a small contribution in an institutionally controlled process; in collaborative projects, the audience becomes a partner in an institutionally controlled process; in co-creative projects, the audience and institution jointly control a process; finally, in hosted projects, the audience is in full control within the context of the institution. Designed for museums, these levels enable the heritage professional to classify bottom up projects. Nevertheless, Simon's framework does not consider non-participation and the 'informing' level.

Ladders are not the only kind of frameworks developed so far to address participation. Moussouri described the five dimensions of public engagement in Science, Technology, Engineering and Mathematics (STEM), which succeeded in defining the role played by both the public and the experts, as well as delineating the content focus of the activity.¹¹¹ In public archaeology literature, the collaborative continuum proposed by Colwell-Chanthaphonh and Ferguson offers an original framework. They argue that three forms of participation lie on the collaborative continuum: resistance, participation, and collaboration. The six features shown in Table 1.3 define these three forms. The authors note that

¹⁰⁸ Wilcox 1994.

¹⁰⁹ Moussouri 2014, 14.

¹¹⁰ Simon 2010.

¹¹¹ Moussouri 2014, 15.

RESISTANCE	PARTICIPATION	COLLABORATION
Goals develop in opposition	Goals develop independently	Goals develop jointly
Information is secreted No stakeholder involvement	Information is disclosed Limited stakeholder involvement	Information flows freely Full stakeholder involvement
No voice for stakeholders No support is given/obtained	Some voice for stakeholders Support is solicited	Full voice for stakeholders Support is tacit
Needs of others unconsidered	Needs of most parties mostly met	Needs of all parties realized

Table 1.3: Collaboration through a continuum of practices as outlined by Colwell-Chanthaphonh & Ferguson (2008, 11).

communities emerge both from the resistance and the collaboration modes: in the former by opposition, and in the latter by cooperation. The reason why archaeologists must tend to the collaboration mode is “the need to ground research in concerns for fairness and justice”.¹¹² Lastly, the participation mode enables both researchers and stakeholders to form professional relationships that may thrive over time.

Measuring values

The value-based approach is the most popular tool in conservation planning.¹¹³ It is defined as “the coordinated and structured operation of a cultural/heritage object or site with the primary purpose of protecting the significance of a place” as “determined through an analysis of the totality of values” that society attaches to sites or objects.¹¹⁴ According to Mason, values may be conceived in two main meanings: as moral principles or ideas that can inspire an action, and as qualities or characteristics perceived in things.¹¹⁵

In heritage studies, the second meaning is usually investigated with the purpose of exploring the full range of values attached to heritage. Moreover, it is worth noting that heritage is multivalent and contingent. This means that an heritage site, building, or object has several values contemporarily ascribed to it by different stakeholders and that these values are not fixed and unchanging: they do not exude from the site, building or thing itself but continuously change.¹¹⁶ According to Holtorf, it does not matter when and how a site, a building, or an object were made: if they convey a certain extent of pastness—the quality ‘of being of the past’—they may be felt as heritage, conveying meanings and values just as well as artefacts of 2000 years ago.¹¹⁷ Lastly, affecting the social, cultural, economic and environmental spheres, values are also multidimensional.¹¹⁸

When referred to culture, values may be grouped in three not mutually exclusive categories: intrinsic, instrumental, and institutional. Intrinsic value refers to the artistic contents and, since it is a sort of ‘per se’ value, is used to describe the subjective effect of cultural experience. Instrumental value is a category indicating the use of culture as a tool to reach some goals, mainly in the social and economic domain. This aspect makes it very interesting to policy makers. Institutional value concerns the ways in which

¹¹² Colwell-Chanthaphonh and Ferguson 2008, 12.

¹¹³ Poullos 2010, 172.

¹¹⁴ Mason 2002, 27.

¹¹⁵ Mason 2008, 99.

¹¹⁶ Smith 2006, 44–84; Smith and Waterton 2012; Mason 2002, 8.

¹¹⁷ Holtorf 2017, 512.

¹¹⁸ Bollo 2013, 10–11.

cultural institutions interact with the public. From the point of view of a museum or an archaeological project, a balance among the three categories is recommended.¹¹⁹

Values are not indiscriminately attached to heritage but they are the result of “an encounter or an interaction between individuals on the one hand, and an object or experience on the other”.¹²⁰ These encounters may generate a large number of values that need to be identified, described, and addressed with the main purpose of informing policies and planning decisions concerning conservation planning.¹²¹ For this reason, value typologies are tools that may provide a useful guide, even if they generate many conceptual and practical obstacles. Listing many value typologies proposed in the 20th century, Mason states that “heritage values cannot be objectively measured and broken down in the same sense that a chemist, for instance, can analyse and break down a compound to determine its constituent parts”.¹²² As a result, he proposed a provisional typology (Table 1.4) that presents the most represented values in heritage sites and conservation issues. Its provisional nature suggests that the values listed are not applicable to all heritage sites and need to be adjusted for each setting.

The present study has adopted Mason’s typology. Moreover, since stakeholders in the case studies have specifically referred to some of these values, this study fully considers several of the sub-values identified by Mason’s typology. For example, the historical value presents three sub-values: educational, academic, and artistic. Mason’s typology distinguishes between two categories: sociocultural and economic values. Sociocultural values are meaningful for individuals or groups because of its “age, beauty artistry, or association with a significant person or event or (otherwise) contributes to processes of cultural affiliation”.¹²³ Among the sociocultural values, there are historical, cultural/symbolic, social, spiritual/religious and aesthetic values. On the other hand, economic values have different roots than the sociocultural values; they are measured by economic analyses and are conceived from the point of view of the consumer. Since they derive from two diverse philosophies, the economic and the sociocultural perspectives have a different conception of the term value; as a result, a reconciliation is difficult.¹²⁴

Among the economic values, the use value represents the “capability of the goods and service of the heritage to be tradable and priceable in existing market”; by contrast, the nonuse value describes the same qualities of sociocultural values and, for this reason, it is difficult to express them in terms of price. In the economic field, nonuse values are considered “as emanating from the public-good qualities of heritage”: they are ‘nonrival’ (they may be consumed by more than one person), and ‘nonexcludable’ (the consumption by a person does not exclude the consumption by another person). However, markets are not able to provide public goods and, as a result, Mason states that sociocultural and economic values “describe the same pie, but slice it in subtly different ways”.¹²⁵ Of course, economic analyses easily manage to emphasise the impact in terms of money; by contrast, it is more difficult to demonstrate the impact of sociocultural values,¹²⁶ although there are some examples.¹²⁷

¹¹⁹ Holden 2004; Bollo 2013, 12.

¹²⁰ Holden 2006, 15.

¹²¹ Demas 2012, 661.

¹²² Mason 2002, 9.

¹²³ Mason 2008, 104.

¹²⁴ Burtenshaw 2014.

¹²⁵ Quotes from Mason 2008b, 106-108.

¹²⁶ Boom 2018, 28.

¹²⁷ Dries *et al.* 2015; Jones 2017.

SOCIOCULTURAL VALUES	<p>Historical Capability of the site to convey a relation to the past. Educational: capability to teach visitors about the site. Academic: capability of the site to answer additional research questions about the past. Artistic: based on an object’s unique status.</p>
	<p>Cultural/symbolic Capability of the site to build affiliation in the present and to stimulate the kind of positive reflection and political behaviour that builds civic society. Political: the use of heritage to build or sustain civil relations, governmental legitimacy, protest or ideological causes. Ethnic: the capability of the site to stimulate ethnic-group identity.</p>
	<p>Social Public space qualities of the site, and the capability of the site to provide a place for social gatherings.</p>
	<p>Spiritual/religious Capability of the site to produce wonder or to emanate religious and sacred meaning.</p>
	<p>Aesthetic The visual qualities of heritage, contributing to the sense of well-being.</p>
ECONOMIC VALUES	<p>Use (market) value Capability of the goods and service of the heritage to be tradable and priceable in existing market</p>
	<p>Nonuse (nonmarket) value Economic values that are not traded in or captured by markets and are therefore difficult to express in terms of price. Many of the qualities described as sociocultural values are also nonuse values. Existence: individuals value a heritage item for its mere existence. Option: someone’s wish to preserve the possibility that he or she might consume the heritage’s services at some future time. Bequest: the wish to bequeath a heritage asset for future generations.</p>

Table 1.4: Typology of values proposed by Mason (2008, 103–7).

Outlining anthropological-ethnographic methods

To answer the research questions, the design of the present project includes the use of anthropological-ethnographic methods. Since the 1990’s, these methods have been used both in heritage conservation and, more recently, in the context of archaeological ethnography.¹²⁸ Specifically, in heritage conservation, the focus is on how to support conservation principles and, at the same, to face challenges concerning power sharing and collaboration in social and political contexts. Anthropological-ethnographic methods serve in “identifying, articulating and establishing cultural significance”, where cultural significance is defined as “the importance of a site as determined by the aggregate of values attributed to it”. Four case studies provided significant examples of this approach in a book published by The Getty Conservation Institute.¹²⁹

¹²⁸ de la Torre 2002; Hamilakis and Anagnostopoulos 2009a; Sørensen and Carman 2009.

¹²⁹ de la Torre 2005.

However, archaeological ethnography addresses a more socially oriented archaeology, where different perceptions, interests, and agendas intertwine and influence the archaeological process. This approach focuses on “the merging of ethnographic and archaeological practices in order to explore the contemporary relevance and meaning of the material past for diverse publics, the politics of archaeological practice, and the claims and contestations involving past material places and landscapes”.¹³⁰ The combined aims of these two perspectives—the investigation of cultural significance through a value assessment and the exploration of its contemporary relevance, meanings, and claims—will help in answering the research questions of this study by using both qualitative and quantitative methods.

The value assessment is defined as “an analysis of the totality of value” that society attributes to heritage.¹³¹ This is far from being a tool to provide an objective assessment of all the values concerning a site. As shown in Figure 1.4, it is a process composed of three main parts: identification, elicitation, and statements of significance. Informing the various steps with high quality and consistent data is a complex task. Heritage professionals need to know the context in which the site is situated and the use of various methods—such as qualitative and quantitative, economic or anthropological. Moreover, they must rely on the words of stakeholders, making use of constituency analysis and ethnographic methods.¹³²

Attempting to measure the same values but drawing from quite different epistemologies, different research tools may contain pieces of both quantitative and qualitative information. For this reason, in the view of many scholars,¹³³ the use of diverse suites of methods and a flexible approach are necessary for an assessment of heritage values. Specifically, the use of different methods serves in collecting diverse and complementary pieces of information with the aim of gaining robust results: Mason defined it as the ‘toolbox approach’.¹³⁴ Since methodology needs adjustments depending on the context, it is useful to have an overview of the various tools useful for collecting pieces of information: to this extent, Low, Mason, Sørensen and Carman report both qualitative and quantitative methods.¹³⁵

Qualitative methods support the investigation of deeper questions, such as why people do or do not do something. The information collected, mostly by conducting interviews or focus groups, represents a cross-section of the audience rather than a representative sample. Nevertheless, qualitative research is not anecdotal but structured by clear objectives with the aim of answering the research questions.¹³⁶ One of the strengths of qualitative research methods is that respondents can focus their reflections on the areas that are most significant to them, which allows the researcher to derive the most relevant information inductively; by contrast, qualitative methods can only collect parts of an experience of which informants are conscious and that they are able to describe.¹³⁷ According to Mason, qualitative research elicits cultural values more effectively. Some qualitative methods derived from anthropological-ethnographic research and used in heritage studies are expert and individual interviews, focus groups, participant observation and behavioural mapping.¹³⁸ Quantitative methods enable researchers to address questions about how many people do or think something. Every respondent answers the same questions in the same way, usually by means of a questionnaire, and the information collected is representative

¹³⁰ Hamilakis and Anagnostopoulos 2009a, 66. A series of examples of this approach are reported in “Archaeological Ethnographies”, a special double issue of *Public Archaeology Journal* dedicated to this topic.

¹³¹ Mason and Avrami 2002, 15.

¹³² Mason 2008, 108–9.

¹³³ i.e. Bollo 2013; Mason 2008.

¹³⁴ Mason 2008b, 110–11.

¹³⁵ Low 2002; Mason 2008; Sørensen and Carman 2009.

¹³⁶ Research Councils UK 2011, 18–20.

¹³⁷ Carnwath and Brown 2014, 13.

¹³⁸ Mason 2002, 15.

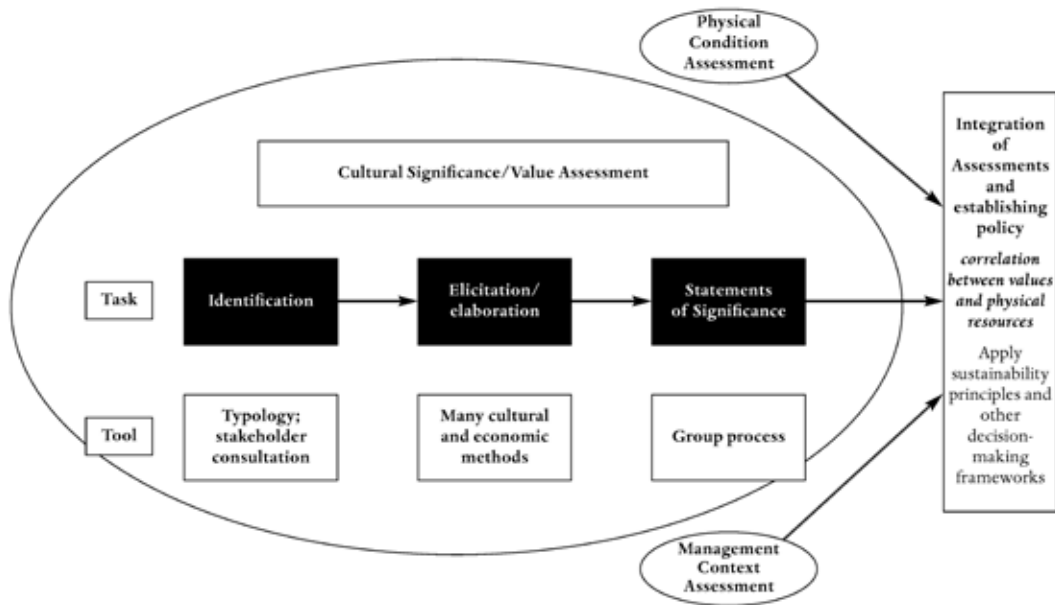


Figure 1.4: The value assessment process (Mason 2002, 11).

of all the groups of people investigated.¹³⁹ As quantitative methods produce scalable results, it is easier to cross-compare them: some examples are descriptive statistics, economic impact studies, and travel cost methods.

Excavation as a contact zone

Digging is probably the most popular image of archaeology and is an experience that fosters the thrill of discovery.¹⁴⁰ Being considered as a “material engagement with a body of material, [excavation] serves to make archaeology and archaeologists what they are”.¹⁴¹ Indeed, considering archaeology as an “unstoppable excavating machine”, Nilsson describes excavation as a brand, a common metaphor, a cultural heritage, a ground-breaking ritual, as well as a way of producing archaeologists and other excavations. He concludes that excavation is far more than archaeology.¹⁴²

To continue upon this last definition, excavation has been defined as a contact zone,¹⁴³ where several kinds of encounters may take place: for example, between archaeologists and other specialists; between archaeologists and different publics, variously intended as performer/audience, producer/consumer, teacher/student; between time and the physical space; between different times.¹⁴⁴ Since digging has been defined as “an intrinsic and vital component of community archaeology”,¹⁴⁵ it is of paramount importance for this study to focus on the different kinds of encounters occurring between archaeologists and different publics. Since they are highly represented in the case studies investigated in Chapter 4 and 5, specific relationships deserve a more detailed investigation, namely between performer/audience, archaeologist/digger and archaeologist/devotee. Far from an exhaustive list, these relationships closely intertwine and overlap each other, matching the typology of approaches to public archaeology (Figure 1.1). Moreover, the description of these relationships also takes advantage of the outline of the dynamics

¹³⁹ Research Councils UK 2011, 15–18.

¹⁴⁰ Holtorf 2005; 2007; Lucas 2004.

¹⁴¹ Carman 2006, 102.

¹⁴² Nilsson 2011.

¹⁴³ Clifford 1997 and Pratt 2007 cit. in Hamilakis and Theou 2013.

¹⁴⁴ Moshenska 2013.

¹⁴⁵ Simpson and Williams 2008, 75.

of access rearranged upon Carman's types of access.¹⁴⁶ This outline (Table 1.5) describes the dynamics of access to an archaeological area, referring to physical contact, intellectual understanding, and emotional involvement. The different statuses related to these three traits help to specify the description and understanding of the different kinds of encounters. It is noteworthy that intellectual understanding and emotional involvement of an encounter are especially difficult to assess without specific studies of the public. Correspondences between encounters and approaches to public archaeology, as well as the dynamics of access for each encounter are indicated below.

The encounter with the audience

In the well-known idea of archaeology as performance, as proposed by Moshenska among others, the encounter between archaeologists and their public becomes a relationship similar to a performer/audience.¹⁴⁷ Here, excavation is considered as a theatre, the past as the play and archaeologists as the actors. Since actors engage with the audience by proposing an interpretation of the past,¹⁴⁸ this kind of relationship generally matches Okamura and Matsuda's educational and public relations approaches. Moreover, theatrical performances usually show a passive physical and an indirect intellectual dynamic of access while seeking an emotional involvement of spectators.

However, since spectators have no role in the signification process, this point of view limits the potentiality of engagement.¹⁴⁹ For this reason, this theatrical model has been criticised as elitist.¹⁵⁰ Nevertheless, this critique can be nuanced in cases where the idea of archaeology as performance is deliberately pursued;¹⁵¹ in this setting, the initiatives proposed to the audience are often set up both by archaeologists and some segments of laypeople, such as cultural associations or local companies. According to Jones,¹⁵² these performances and initiatives foster social value at heritage sites: in some case, for example, joint teams of laypeople and archaeologists actively support the organisation of initiatives.

Thus, this approach to archaeology matches Holtorf's democratic model; in contrast, the audience attending the initiative is not involved in the signification process. To this extent, although it is limited to a segment of people, excavation can foster a sense of place and sense of belonging. Moreover, although performances are often very creative initiatives, it is worth noting that even ordinary guided tours may be considered as a sort of performance as well. Guided tours are a kind of initiative generally defined by a passive physical dynamic of access; regarding intellectual and emotional accesses, they may change from person to person. Different examples related to this kind of encounter are presented in Chapters 5 and discussed in Chapter 6.

The encounter with the digger

A second encounter that may take place is between the archaeologist and the digger. Here, the digger is defined as a layperson who wants to try the experience of excavation without being an archaeologist. This frequent request is closely linked to the popular image of archaeology: in the studies conducted by the Society for American Archaeology in the United States and one by the NEARCH project in Europe,

¹⁴⁶ Carman 2015, 159.

¹⁴⁷ Moshenska (2006, 96–97). Some of the traits typical of the idea of archaeology as performance, as well as the top-down approach, are shared even by the teacher/student relationship.

¹⁴⁸ Shanks 1992, 65.

¹⁴⁹ Pearson and Shanks 2001, 108.

¹⁵⁰ Tilley 1989, 280.

¹⁵¹ For example, Costa and Ripanti 2013; Hamilakis and Theou 2013, 184–92.

¹⁵² Jones 2017, 25.

DYNAMICS OF ACCESS	DESCRIPTION	EXAMPLES
Active physical	Physical and interactive contact	A condition determined by the lack of contact points
Passive physical	Mostly visual and non-interactive contact	Site visit Museum display with object under glass
Direct intellectual	Full cognitive understanding	To implement your understanding with personal expertise
Indirect intellectual	Limited cognitive understanding	To implement your understanding with personal experience only
Emotional	A feeling of individual close involvement	Empathy
Detached	A condition determined by the lack of contact points	Estrangement

Table 1.5: An outline of dynamics of access drawn upon Carman's types of access.

almost all of the surveys in the archaeological sector reported that the most popular association with archaeology is digging.¹⁵³ Across Europe and the United States, many projects provide laypeople with the opportunity to get involved, through citizen science programs, community archaeology projects, charitable trusts, and other hybrid projects, such as DigVentures.¹⁵⁴ Within the encounter with the digger, the excavation is conceived of as a worksite where laypeople can practice some archaeology. Hence, diggers experience an active physical dynamic of access to the site and its remains, which usually fosters an emotive involvement. According to the education level, the intellectual dynamic should progressively move from indirect to direct, but it is also dependant on the tasks accomplished. For example, the involvement of diggers may be limited to ancillary activities – and so, scarcely affecting intellectual involvement; on the other hand, diggers may take part in data collection and, having an active role in the research, experience a deeper intellectual involvement.¹⁵⁵

Often, both practice-oriented approaches to public archaeology accurately describe the kinds of relationship developed with the digger. However, some researchers have employed a critical approach to the topic in order to investigate some models of involving diggers, especially concerning issues of funding and community involvement linked to top-down projects. Acknowledging that many organisations probably conceive community archaeology “as a means of securing funding”, Thomas reports that there is the risk that no or little consultation with the communities is conducted in top-down projects about the design and the delivery phases.¹⁵⁶ Moreover, these projects must consider the communities who have an interest in them without prioritising the interests of the organisation to generate income.¹⁵⁷ An example of citizen science related to this kind of encounter is presented and critically addressed in Chapter 5, and further discussed in Chapter 6.

¹⁵³ Ramos and Duganne 2000, 11–12; Marx *et al.* 2017, 21–22; see also Holtorf 2007, 54–58.

¹⁵⁴ DigVentures 2018.

¹⁵⁵ Smith 2014, 756–59.

¹⁵⁶ Thomas 2014, 26.

¹⁵⁷ i.e. Dries *et al.* 2015, 225–30.

The encounter with the devotee

The third encounter investigated in this research concerns the relationship between the archaeologist and the devotee. For the purpose of this research, a devotee is defined as an outsider stakeholder who personally follows an archaeological project without being involved in the hands-on activities. This may be someone that comes regularly to the worksite and is known by the entire field team, or an individual citizen who stays updated about the work in progress, or even a member of a group or society who want to organise an event. The devotee may share some traits with the digger but their interest in archaeology does not necessarily imply digging the ground. For example, this is attested for those members of archaeological groups and societies: for the United Kingdom, Thomas shows that hands-on activities do not interest the majority of members, also due to the advanced age of many members.¹⁵⁸ Finally, devotees may also be other archaeologists, especially if they are residents of the area where the archaeological research takes place.

The devotee may support and take part in the project in different ways than digging. According to Simpson, a multi-dimensional community archaeology project is most inclusive when archaeologists collaborate with laypeople even in processes and tasks closely intertwined with excavation, such as fieldwalking, surveying, conducting historical research and oral history work. For this reason, referring to devotees, the dynamics of access may be very different from project to project, as well as in different approaches to public archaeology.¹⁵⁹ Generally speaking, devotees demonstrate the indirect intellectual and emotional dynamics of access and are best described by practical-oriented approaches.

However, theory-oriented approaches also need to be considered if the involvement of devotees may cause conflicts and dissonances among different communities. Tensions may have roots in issues regarding ethnicity, class, gender, age, religion, political beliefs, and others; in some contexts, for example in the United States, these tensions may involve descendant communities. The same or similar issues may occur in Europe and in Italy, which is the focus of this research. According to Smith and Waterton, “heritage is *about* working through conflicts” and, since the past is continuously reworked with new meanings and narratives, these conflicts may happen wherever cultural heritage matters.¹⁶⁰ The case studies presented in this study present examples and conflicts related to this kind of encounter. They are described and critically addressed in Chapter 5 and discussed in Chapter 6.

Excavation as a metabolic system

Archaeology has always shown deep links with psychology. Sigmund Freud, the famous Austrian neurologist and founder of psychoanalysis, was deeply interested in archaeology: in his works, he compared childhood to human prehistory, considered dreams and neurotic personality disorders as his favourite excavation sites, and found similarities between the psychoanalyst and the archaeologist.¹⁶¹ On the other hand, archaeologists also have found connections with psychology. For example, Moshenska notes that archaeology is “a potentially fascinating, discomfoting and uncanny process” and, with the aim of making it comfortable, the audience filters the uncanny through the lens of popular culture.¹⁶² Moreover, Wallace states that involvement in archaeology may provide a “displacement for other concerns”, while Holtorf, focusing on excavation, argues that digging is a cathartic act. As well, Boom found that being engaged in activities makes people feel relaxed and happy.¹⁶³ Investigating participation

¹⁵⁸ Thomas 2010, 24.

¹⁵⁹ Simpson 2009, 57.

¹⁶⁰ Smith and Waterton 2009, 76.

¹⁶¹ Holtorf 2005, 64.

¹⁶² Moshenska 2006, 98.

¹⁶³ Wallace 2004, 80; Holtorf 2005, 30; Boom 2018, 169–71.

in terms of encounter, a psychological approach may provide interesting perspectives whereby to interpret the results of this research.

In October 2017, Dr. Valentina Erculiani, a clinical psychologist and psychotherapist, visited the archaeological excavation of Vignale (Tuscany, Italy) while the excavation was ongoing. Erculiani already had more than a passing connection with archaeology. Together the archaeologist Roberto Sirigu, she authored the book “Archeologia Inversa” (Inverted Archaeology), an epistolary essay focused on the exploration of the two authors’ souls.¹⁶⁴ In conducting the present research, the present author had the opportunity to talk with the psychologist and, after a year, to conduct an interview. In this interview (in supplementary material - Appendix V), Valentina Erculiani retraced her experience at Vignale, providing several insights that serve the purpose of this research. First, citing specific mechanisms, she states that visiting an archaeological worksite is different than visiting an area when research is already concluded. From a psychological perspective, the main reason is that the visitor becomes part of a mechanism that keeps on working. This mechanism interacts with the visitor, slowing down or actively showing the works in progress. Holtorf argues that digging “provides access to yourself”, also in a metaphorical way.¹⁶⁵ Interacting with the mechanism of the ongoing excavation, Valentina Erculiani reported the same concept, adding that, as a visitor, she started thinking about the site as something that reminded her of the experience of being a psychologist. To this extent, she felt part of the project team and was willing to contribute with her expertise. Drawing from the kind of encounters previously mentioned, if a visitor finds something that engages them, they may become a devotee.

Second, from the perspective of education, Valentina Erculiani thinks that archaeology is boring to observe, but that an involving guide may help. Following the idea of archaeology as performance, it is the archaeologists who must make the difference in an ongoing excavation. They carry out the digging personally and know the works in progress better than anyone else. From a psychological point of view, if a visitor—or in this case even a digger—is left alone, they will be stranded. The archaeologist conveys information and knowledge and gives the opportunity for others to find—or to learn—something else. Since the excavations at Vignale do not employ any volunteers as diggers, Valentina Erculiani did not have the opportunity to observe this relationship. However, this second issue may perfectly address the encounter with the digger, which is a layperson that usually wants to experience excavation as if they were an archaeologist.

The third insight refers to an overall consideration about the different kinds of relationships between the excavation and its public. Valentina Erculiani proposed the metaphor of the excavation as a metabolic system to describe these relationships. The metabolism of a system may be simple or complex, but it works because there are a series of mechanisms that are coordinated with each other. Conceiving of the excavation as an organism with a metabolism, there are some indicators that can be used to check on the condition of the metabolism. In the case of an ongoing excavation, the most important indicator of the functioning of the system should not be the number of visitors but the amount of participation.

An excavation designed as a public archaeology project needs to be efficient in terms of its relationships. In other words, the desire to participate in the functioning of the project emerges from the capacity of the system to create a relational dimension—in other words: “For me, this thing matters”. Moreover, the laypeople that take part in the functioning of the system are not the general public, formed by unknown persons. Archaeologists personally know each one of them, and each one needs a dedicated relation to contribute to the project’s metabolism. This face-to-face relationship benefits both the archaeologists and the laypeople: it helps the archaeologists because this relationship is going to support them and

¹⁶⁴ Erculiani and Sirigu 2015.

¹⁶⁵ Holtorf 2005, 30.

the project in difficult circumstances. As well, these relationships are essential for the public because they help in promoting a sense of teamwork and provides them with a connection that is meaningful.

Meaningful encounters

The metaphor of the excavation as a metabolic system shows that all of these encounters may happen simultaneously within a defined contact zone. It is the sum of these encounters that supports the functioning of the system and that shapes the dynamics of participation. The dynamics of participation serve the functioning of the system, which needs to be sustainable. In the case of a community archaeology project, Belford defines sustainability as “a mechanism by which a sometimes rather vague and diffuse local enthusiasm for ‘heritage’ can be transformed into a really solid and focused local understanding of, and care for, the historic environment”.¹⁶⁶ Community archaeology projects need to achieve three kinds of sustainability: social, intellectual, and economic.

Social sustainability may be defined as having the aim to combine development with the evolution of civil society, fostering social integration and the enhancement of the quality of life for all segments of the population. To this extent, social sustainability “is about managing the tensions that emerge between economic efficiency and social integration”.¹⁶⁷ This is a field where archaeology can play a relevant role; some contributions have emerged over the last few years,¹⁶⁸ but much more can be done. In a recent study, Boom lists some examples of social concerns that archaeology may address: social inclusion, community participation, quality of life, well-being, and consolidation of identity.¹⁶⁹ This is a kind of sustainability that heavily characterises and sits at the roots of community archaeology projects. From a critical perspective, Isherwood warns that those projects engaging with community archaeology only as a way to fund research probably consider the social component as a mere addition.¹⁷⁰ As well, World Heritage nominations by UNESCO define social responsibility as crucially important; however, van den Dries notes that it is often merely a buzzword in nomination dossiers and its actual application is limited.¹⁷¹ Moreover, new mechanisms of participation, such as crowdsourcing, which claim to support social sustainability still needs to be fully addressed from an ethical perspective.¹⁷²

Intellectual sustainability is defined as “the ability to actually do archaeology properly”.¹⁷³ This ability affects two areas: practice and theory. From a practical perspective, excavation needs to be conducted according to the main standard: this implies that tasks and responsibilities are well distributed between archaeologists and volunteers, with the aim of ensuring the necessary quality to the work. Moreover, even the post-excavation steps need to be completed in this way. Belford refers to the English context; however, Italy—the focus of this research—presents a different situation, which will be addressed in Chapter 2. From the theoretical point of view, Belford imagines a triangle whose three sides are community archaeology, archaeologists, and laypeople: according to him, the system is sustainable only if all three sides work together. Since community archaeology sits between the other two sides and is the new element, it should be proactive in demonstrating its relevance for both archaeologists and laypeople. From a critical perspective, Belford argues that only a few people would join a community archaeology project lacking in intellectual sustainability. If the main goal of the project was to have a

¹⁶⁶ Belford 2014, 27.

¹⁶⁷ Polèse and Stren 2000, 15-16, in Belford 2014, 28.

¹⁶⁸ i.e. Kiddey 2018.

¹⁶⁹ Boom 2018, 40.

¹⁷⁰ Isherwood 2012, 8.

¹⁷¹ Dries 2015a.

¹⁷² Some considerations are presented in Chapter 5.

¹⁷³ Belford 2014, 33.

social role, then the project itself would be less attractive.¹⁷⁴ Since community archaeology may be an expensive form of archaeology, economic sustainability is difficult to achieve. To this extent, funds are necessary to pay for both social and intellectual sustainability. In the United Kingdom, most community projects ask for public funding, especially grants from Research Councils and the Heritage Lottery Fund.¹⁷⁵ Over the last years, many projects have relied on crowdfunding and crowdsourcing, often in the framework of citizen science programme.¹⁷⁶

These three forms of sustainability support the functioning of the system and make community archaeology happen properly. It is rather clear that since these kinds of projects involve many actors—both insiders and outsiders—it is quite difficult to distinguish purely top-down or bottom-up approaches.¹⁷⁷ However, to this extent, a dividing line between the two approaches is probably useless. Since a project may be considered to work as a system with a metabolism, all the encounters are meaningful in shaping the dynamics of participation. Each actor adds something and may contribute to the functionality and to the sustainability of the system. Especially in community archaeology, institutions need to facilitate these processes and to ensure that ethics are respected, such as inclusion, plurality of messages, and equity.¹⁷⁸ These ethical considerations pertain both to archaeologists and laypeople and need to be checked for each project since conditions are different in each context.¹⁷⁹ As a metabolic system, a community archaeology project is a very complex environment that needs to be addressed from many perspectives if it truly strives to be meaningful for contemporary society.

¹⁷⁴ Belford 2014, 34-37.

¹⁷⁵ Belford 2014, 38.

¹⁷⁶ Such as DigVentures, Arkansas Archeological Survey, Thames River Programme and others. See Bonacchi and Moshenska 2015; Smith 2014. These systems are presented and addressed in greater detail in Chapter 5.

¹⁷⁷ Halme *et al.* 2018, 7.

¹⁷⁸ For the topic of ethics in archaeology, see Gonzalez-Ruibal 2018; Richardson 2018; González-Ruibal and Moshenska 2015; Scarre and Scarre 2006.

¹⁷⁹ Gnecco 2015, 1.

2. Public and community archaeology in Italy

To date, only a minimal number of publications have addressed the origins and the evolution of Italian public archaeology, and even less research has focused on Italian community archaeology.¹⁸⁰ However, since 2016, public archaeology has played an increasingly central role in contemporary academic debates, with the commitment to civic engagement in archaeological projects spreading all across Italy. Moreover, Italian archaeology is at a turning point from a political perspective. In 2014, the Ministry of Culture Dario Franceschini started the most massive reform that Italian cultural heritage management has ever experienced, with the aim of modernising all sectors. As a result, this reform has affected museums, the Italian cultural heritage agency (Soprintendenza), funding systems, and higher learning,¹⁸¹ provoking great resistance from the more conservative group of Italian archaeologists. The development of a clear political direction is not straightforward. For example, currently, both an ordinance—that forbids the employment of volunteers in technical activities on excavation¹⁸²—and the Faro Convention—that is based on the idea that knowledge and use of heritage form part of the citizen's right to participate in cultural life—are in force.¹⁸³ In this context, it is necessary to give an updated overview of the evolution of Italian public archaeology. This chapter presents recent developments and addresses the evolution of some specific traits.

The first deals with the engagement of archaeologists with laypeople before the establishment of Italian public archaeology. Specifically, this shows how urban archaeology has shaped laypeople's participation and the attitude of archaeologists to civic engagement already since the 1980s. Moreover, a wide range of publications and conferences have reported that some present issues—such as the role of volunteers and a critical approach to outreach activities—were already discussed in those years. The second presents the establishment and the recent developments of Italian public archaeology. Starting from the first workshops and meetings, this demonstrates how grassroots and top-down initiatives both played a role in increasing the importance of public archaeology as an essential part of contemporary Italian archaeological debate. The third focuses on the commitment to public participation, presenting an overview of Italian community archaeology. Thanks to previous research and a questionnaire conducted online in 2016 and 2018, this overview aims to present a preliminary list of Italian projects promoting participation and ends by identifying some overarching trends. The data collected through the questionnaire and an analysis of the common features among these projects accurately describe the participation promoted by ongoing excavations and Italian archaeological parks. Finally, the last reports and discusses some distinctive traits of Italian public archaeology, proposing some priorities for the next future.

Before public and community archaeology

The encounter and the interaction with laypeople is not a new phenomenon to Italian archaeology: since the dawn of modern archaeology, Italian archaeologists always have engaged with the public. Taking advantage of the interest of Italian people—notoriously fascinated by the monumental remains distributed throughout the country—archaeologists promoted different series of initiatives, such as public lectures, exhibition, and guided tours. Of course, the history of Italian archaeology has influenced greatly this commitment to civic engagement, as has the constant transformation within Italian society and culture. The development of Italian urban archaeology is an example of this commitment.

¹⁸⁰ i.e. Bonacchi 2009; 2013; Matsuda 2011; Osti et al. 2017; Chavarria Arnau & Causarano 2018.

¹⁸¹ Manacorda 2018.

¹⁸² Volpe 2016, 45–50.

¹⁸³ Italy ratified the Faro Convention in December 2020. The Convention came into force on 1 April 2021.

Urban archaeology is one of the most relevant fields which shaped Italian participation in archaeology. The 1980s was a decade of radical transformation for Italian archaeology and the contemporary projects to improve the urban infrastructure of many Italian cities resulted in a high number of new excavations in their city centres. Although there were early isolated examples of these urban excavations already in the 1970s, it is only in the following decade that urban archaeology started to change Italian archaeology. It forced archaeologists to innovate their methodology: stratigraphy proved to be more suitable both for the speed required for an urban work site and for the demand for a more scientific-oriented approach; moreover, urban archaeology promoted the shift from rescue to preventive archaeology and the production of risk maps of archaeological heritage.¹⁸⁴ For the first time, archaeology was an integral part of urban daily life: the citizenry could see the archaeologists working in person and the works in progress personally affected their lives. In an urban environment, archaeologists are forced to deal with laypeople, and this is reported in the literature of those years: for example, Cleere entitled a paper about urban archaeology '*L'archeologia e gli abitanti della città*' (Archaeology and the Citizens of the City).¹⁸⁵

Both at practical and theoretical levels, several themes that are currently prominent topics in public and community archaeology were developed in this period. Many of them are cited in '*Archeologia e Pianificazione dei Centri Abitati*', a seminar held in Rapallo in 1978 and published in an issue of the journal *Archeologia Medievale*.¹⁸⁶ Example of these themes are: issues of heritage presentation and interpretation in an urban environment; the involvement of volunteers and their relationship with contract archaeology; the involvement of local associations; the importance of archaeological research closely linked to the territory and its individual needs; and the importance of archaeology in terms of urban regeneration.¹⁸⁷ These topics emerged from specific case studies, mainly rescue excavations conducted in city centres which, in some cases, emerged from interactions between Italian and English archaeologists.¹⁸⁸

One of the most evident and impactful issues was the presentation of ongoing excavations to the public: for instance, Vannini proposed a possible plan to present sites, with operational suggestions articulated in three main stages – before the excavation, in the course of excavation, after the excavation.¹⁸⁹ Some of his suggestion had been applied successfully in several cases in the previous years. For example, archaeologists conducting an ongoing excavation in 1975 in Genoa's Piazza Matteotti—in the very centre of the city—provided information to the public with some panels. Afterwards, from March to September 1976, an exhibition followed the excavation, entitled '*Archeologia a Genova*' (Archaeology in Genoa), which received 20171 visitors. The booklet of the exhibition published guidelines for the protection of archaeological areas in the city, dedicated to local institutions. According to the authors, despite the promotion of these suggestions in the most known local newspaper, the initiative was not successful because the guidelines were respected only partly.¹⁹⁰

In Milan, during the works for the third line of the metro (MM3) in 1982, an archaeological excavation conducted in Piazza Duomo was open to the public for a month, counting 8000 visits.¹⁹¹ Visitors were asked to fill out a questionnaire with the aim of gathering information about demographics, the interest in archaeology, the history of the city, as well as the kind of approach to excavation: 4000 questionnaires

¹⁸⁴ Vv.Aa. 1979a, 10; Hudson 1981.

¹⁸⁵ Cleere 1983.

¹⁸⁶ Vv.Aa. 1979b.

¹⁸⁷ Conforto 1982; D'Agostino 1985; Vannini 1987.

¹⁸⁸ Hudson 1981; Caporusso 1983; Cleere 1983; Visser Travagli and Ward Perkins 1985; Blake 1995.

¹⁸⁹ Vannini 1987, 41–42.

¹⁹⁰ Gardini and Milanese 1979, 131–142.

¹⁹¹ Caporusso 1983, 91.

were collected.¹⁹² To the best of the present author's knowledge, this is the first Italian example of a questionnaire used by archaeologists to investigate their audience. The excavation of the Crypta Balbi in Rome developed a critical approach to these first attempts of site presentation. In the early 1980s, citizens could visit a small exhibition and the work site, thanks to guided tours scheduled at specific times. These activities were considered as a public utility, which was one of the main objectives of the project together with research and professional training. They aimed to inform the visitors about the work of archaeologists. Moreover, this proved to be a feasible way to combine archaeological research with the presentation to the public.¹⁹³

Italy always has been very concerned with the involvement of laypeople in archaeological research. Returning again to urban archaeology, the role of the so-called volunteers was another concern of those years. Until the late 1970s, laypeople were the main component in the archaeological lifecycle:¹⁹⁴ they were the main labour force in excavation, and they were paid for it. For example, at Pavia, Hudson reported that the members of the Gruppo Archeologico Pavese were paid 10000 Italian lira per day for their labour; by contrast, workers were paid 15000 Italian lira per day.¹⁹⁵ According to Manacorda, the involvement of laypeople is desirable when the excavation is well organised and the field team is qualified. Their participation in fieldwork is a sign of the deep integration with society.¹⁹⁶ However, from the 1980s onwards, laypeople started to be progressively marginalised. Thanks to the growing resources available, the foundation of new archaeological companies, the rising number of students and contract archaeologists, and the choices of Italian officers of the Soprintendenza, the role of volunteers seemed to be unnecessary, shifting from an active to recreational attitude.¹⁹⁷ This situation supported the demand for a more scientific archaeology but, at the same time, the marginalisation of laypeople prevented the development of public opinion in favour of archaeologists:¹⁹⁸ the importance of this support has been reported by most of the literature about Italian urban archaeology in the 1980s.¹⁹⁹ Nowadays, the question about the involvement of laypeople is still unsolved and seems far from a solution (see Chapter 5 and 6).

This brief introduction to Italian urban archaeology shows that the Italian commitment to civic engagement tends to be the result of practical experiences in the field. Of course, this commitment was not limited to projects in the urban environment, but is also attested in the countryside. One of the first examples of an exhibition related to an excavation is at Settefinestre, the first slave-run Roman villa to be studied with a scientific approach. The exhibition was dedicated to introducing laypeople to the excavation and to the job of the archaeologist. Moreover, it was a travelling exhibition: from 1978 to 1980, it was displayed both in Italy (Pisa, Perugia, Orbetello, Reggio Calabria, Siena, Rome) and abroad (London, Paris).²⁰⁰

Another foundational example in the Italian commitment to civic engagement is related to the work of Riccardo Francovich, one of the most well-known founders of Italian Medieval archaeology. Recent research has even named him as forerunner of Italian public archaeology.²⁰¹ Although he did not develop a theoretical approach, his idea of archaeology combined research,

¹⁹² Caporusso 1991, 29.

¹⁹³ Manacorda 1982, 81-120.

¹⁹⁴ Brogiolo 2012, 269; Knobloch 2016, 44-45.

¹⁹⁵ Hudson 1981, 55.

¹⁹⁶ Manacorda 1982, 65.

¹⁹⁷ Knobloch 2016, 55-56.

¹⁹⁸ Brogiolo 2012, 269-270.

¹⁹⁹ i.e. Gardini & Milanese 1979, 131; Hudson 1981, 58; Manacorda 1982, 69; Schnapp 1983; Vannini 1987, 41; Melli 1996, 22-23.

²⁰⁰ Carandini and Settis 1979, 134-35.

²⁰¹ Valenti 2017, 319-20.

management, and communication with the aim of supporting regional planning and its associated economy. An example of his action was the opening of the mining archaeological park of San Silvestro (Tuscany) in 1996, which came after 12 years of interdisciplinary research. While it is one of the most significant examples of an ancient settlement devoted to mining and metallurgical activities, the park of San Silvestro also focuses on the development of the surrounding landscape over the centuries. Today, San Silvestro is part of the Parchi Val di Cornia—a system including two archaeological parks, four natural parks, three museums and one documentation centre (www.parchivaldicornia.it); supporting the cultural identity and the economy of the Municipality of Campiglia Marittima, it represents Francovich's idea of an archaeology that positively affects a whole territory.

Looking broadly at these first cases of the Italian commitment to public engagement, it is possible to identify three main comprehensive issues, resulting from both practical and critical reflections:

- the idea of archaeological research as a public utility that needs to bring benefits to the surrounding territory
- the idea of involving the public in the research activities
- the attempt to combine the research quality with the role of archaeology in the society

As already mentioned, the cases of the Crypta Balbi and San Silvestro demonstrate the idea of archaeological research as a public utility. Initially limited to an informative duty, public utility started to become attached to more active and participative issues (e.g. the involvement of laypeople in archaeological activities) and to the benefits of archaeology within a territory, stressing its wider role in the society.²⁰² Understanding the transformation of the concept of public utility within Italian society is essential for identifying potential areas in which archaeology may benefit society.

The involvement of the public in research activities is another issue that has affected and continues to affect Italian archaeology. Laypeople always have participated in archaeological activities and the establishment of new associations (e.g. Italia Nostra, Gruppi Archeologici d'Italia, Fondo Ambiente Italiano), has given them a more organised framework to support their activities.²⁰³ Over the years, a great deal of debate has focused on managing the activities of these groups in supporting excavations and conservation projects, on establishing a balance between the opening of sites and museums with the needs of contract archaeologists, as well as negotiating between volunteer-based participation and their exploitation as an unpaid workforce. This is a discourse about the ethics of participation that still needs to be explored.

Investigating the literature, it seems that Italian archaeologists were very concerned to combine archaeological investigations with the participation of the public. As already mentioned, the development of new methodologies in the 1980s resulted from the constrictions of researching in urban environments and the desire for high-quality research. This transformation of daily practice fostered

²⁰² Hudson 1981, 58; Manacorda 1982, 65.

²⁰³ Founded in 1955, Italia Nostra is devoted to the protection of environmental and cultural heritage: for example, it supported the creation of the Appia Antica Archaeological Park in Rome and the restoration of the walls of Ferrara (Italia Nostra 2018). Established in 1965, the Gruppi Archeologici d'Italia (GAI, Archaeological Italian Groups) has conducted archaeological excavations all over Italy, has helped in making several archaeological areas accessible to the public and has teamed up with national institutions during emergencies (Gruppi Archeologici d'Italia 2014). Created in 1975, the Fondo Ambiente Italiano (FAI, Environment Italian Fund) has managed several different areas of environmental and cultural interest and has recently promoted 'I Luoghi del Cuore', a successful initiative whereby Italians can cast their vote for their favourite places with the aim of restore and conserve them (Fondo Ambiente Italiano 2018). These groups developed from the initiative of passionate people who wanted to take care of archaeological heritage and today are still very active, representing a landmark for Italian volunteers. An overview on the GAI is presented in Chapter 4, concerning the case-study of Massaciuccoli Romana.

important reflections about the role of archaeology in contemporary Italian society. Unfortunately, these reflections were isolated and, until recently, hardly managed to be topics of debate: this process was well-rooted but never flourished. For instance, the late ratification of the Valletta Convention (2015) and the Faro Convention (2019) mark the delay in terms of cultural politics. It is worth noting that the issues described above are still at the root of recent developments in Italian public archaeology and some of them finally are topics of research.

‘Archeologia pubblica’

In 2009, Chiara Bonacchi stated that Italy was experiencing a progressive diffusion of scientific and professional activities aimed at promoting a dialogue between archaeology and the public, both at a practical and at a theoretical level. She used the Italian term ‘*Archeologia pubblica*’ (literally ‘Public Archaeology’) for the first time in an academic publication and argued that the Italian experience should be situated within the theoretical framework of the recently established international sector of public archaeology studies. Furthermore, she identified museums as potentially privileged contexts in which Italian Public Archaeology could engage audiences in the coming years, by developing new forms of archaeological communication.²⁰⁴ Ten years later, her predictions have become reality. While many archaeological museums are moving towards more engaging strategies of communication, they still have difficulties in actively involving their audiences.²⁰⁵

Archeologia pubblica is growing as an academic sub-discipline: great strides have been made toward establishing it as an essential part of contemporary archaeological debates. A workshop and two meetings on this topic were the first initiatives expressly organised in order to initiate scholarly debates about Italian public archaeology: the workshop ‘*Archeologia Pubblica in Toscana: un progetto e una proposta*’, was held in Florence in 2010;²⁰⁶ the ‘First Italian Congress on Public Archaeology’ was held in Florence in 2012, followed by the conference ‘Public Archaeology in a time of Crisis’, held in Agrigento in 2013.²⁰⁷ These venues gave space for discussion on several crucial issues surrounding public archaeology for the first time: for example, the inter among archaeology, politics and policies, as well as about heritage education, cultural heritage management, cultural identity, public engagement, and outreach. However, the congress and the collection of papers focused mainly on the aspects of conservation and state-led archaeology, while the conference concerned itself mostly with the relationship between the ‘public’ (intended as ‘the people’) and archaeological heritage.²⁰⁸ Some distinctive contexts (e.g. museums and archaeological areas) and some specific points of views (e.g. the role of the archaeologists, the history of legislation, issues of economics, communication, and heritage education) were the main themes related to public archaeology studies.

Two other ground-breaking initiatives related to Italian museums were the exhibition *Da Petra a Shawbak. Archeologia di una frontiera*, held in Florence in 2009, and the creation of *Biddas, il museo dei villaggi abbandonati della Sardegna* (Biddas, the museum of the abandoned villages of Sardinia), in Sorso (SS) in 2011.²⁰⁹ The former focused on the history of Petra and Shawbak (in modern Jordan) from the perspective of the concept of boundaries: this exhibition was the first one set up according to the methods of public archaeology. Visitors were invited to engage actively with the process of knowledge production and, then, a series of evaluations were performed.²¹⁰ The latter was a small museum focused on the topic of the abandoned

²⁰⁴ Bonacchi 2009, 329–345.

²⁰⁵ i.e. De Biase & Valentino 2016.

²⁰⁶ Vannini 2011.

²⁰⁷ Nucciotti, et al. 2019; Parello and Rizzo 2014.

²⁰⁸ Bonacchi 2013, 212–214.

²⁰⁹ Milanese 2014.

²¹⁰ Vannini and Nucciotti 2009.



Figure 2.1: The permanent exhibition of Biddas, il museo dei villaggi abbandonati della Sardegna (photo: Francesco Ripanti).

villages—the first one in Italy—and was planned as a museum for children (Figure 2.1). In 2013, Biddas won the first edition of *Premio Riccardo Francovich*, a competition dedicated to Medieval sites and museums organised by the *Società degli archeologi medievalisti italiani* (SAMI, Society of Italian Medieval Archaeologists).

Several publications emerged from this first phase of development: surveys on the condition of archaeologists, conducted by the *Associazione Italiana Archeologi* (Association of Italian Archaeologists),²¹¹ within the European project ACE–Archaeology in Contemporary Europe,²¹² and by the project DISCO–Discovering the Archaeologists of Europe;²¹³ the collection of Italian papers entitled ‘*Public Archaeology in Europe*’;²¹⁴ and the paper entitled *Archeologia pubblica e archeologia medievale*.²¹⁵

From 2016 onwards, the term *Archeologia pubblica* has had an extraordinary spread thanks to numerous conferences and publications that mention and discuss this topic. Some notable examples of these are: ‘*L’archeologia italiana è... res publica?*’, a round table about the public role of archaeology held in Florence in February 2017; ‘*Il patrimonio culturale di tutti, per tutti*’, a conference about the preservation, communication, and management of cultural heritage held in Messina in March 2017;²¹⁶ ‘*Welcome to the dig*’, a round table about the new professions of archaeology held in Venice in April 2017; ‘*Archeologia e comunità*’, the first meeting about public archaeology in Lombardy and held in Milan in December 2017; ‘*Archeologia quo vadis*’, a conference about the future of archaeology, held in Catania in January 2018;²¹⁷ ‘*Spring Archaeology*’, a conference organised for young researchers with a session dedicated to public archaeology, held in Siena in May 2020.²¹⁸ These venues have helped to establish public archaeology as an essential part of contemporary archaeological debates in Italy, thanks to both top-down and

²¹¹ Grossi & Giorgio 2012; Cevoli 2006.

²¹² Guermandi and Rossenbach 2013.

²¹³ Pintucci and Cella 2014.

²¹⁴ Published in 2012 in the *European Journal of Post-Classical Archaeologies*: Brogiolo 2012.

²¹⁵ Published in 2014 in *Archeologia Medievale*: Vannini, Nucciotti, and Bonacchi 2014.

²¹⁶ Ingoglia 2018.

²¹⁷ Malfitana 2018.

²¹⁸ Bellotti, et al. 2021.

grassroots initiatives. Over the last years, they have managed to positively influence and stimulate each other, developing new and sometimes differing perspectives on several topics.

The most relevant grassroots initiatives is the publication of two handbooks and academic journals related to public archaeology. Since 2013, a series of meetings and presentations about archaeology and blogging took place at the ‘*Borsa Mediterranea del Turismo Archeologico di Paestum*’, which is the most popular Italian expo about archaeology and tourism, organised annually in Paestum. These events brought together a heterogeneous group of people formed by archaeologists, journalists, and writers. In 2014, this group acted as the Italian representative in the Day of Archaeology, a day described as “a community blogging project that solicits contributions of written blog posts on a specific day each year”, managed by English scholars and institutions.²¹⁹ The series of blog posts from Italy—more than twenty—provided a cross of the daily lives of archaeologists in Italy, with insights from each of their specific fields of study. Launched in 2015, the handbook ‘*Archeostorie*’ collected these and other stories to inform archaeology students about the potential opportunities opened up by the profession.²²⁰ In light of the about twenty presentations from all over Italy, the present author—who edited the handbook with Cinzia Dal Maso—witnessed the growing interest in public archaeology issues in many universities. Some of the contributions included in the book have added significant material to the debate on the current relationship between Italian archaeology and society, and on the importance of promoting new jobs in communications and management. The publication and the extensive promotion of the book provided these emergent jobs with a great deal of exposure.

Another grassroots example concerning Italian public archaeology is ‘*Archeosocial*’. A group of archaeologists that have already established very active online communities and initiatives related to Italian archaeology manage this project, which is dedicated to informing and promoting online communication in archaeology. Started as series of successful conferences and workshops at ‘*TourismA-Salone Archeologia e Turismo Culturale*’,²²¹ the handbook ‘*Archeosocial*’ was published in 2018.²²² Based on several Italian case studies, the authors report guidelines for making the most of popular social media platforms and how to plan an effective communication strategy; these allow archaeologists who are experimenting with online communication to manage it correctly and, at the same time, these guidelines make the specific archaeological material more relevant to the public. In a time when the use of websites and social media has increased in importance in the archaeological sector, probably the best legacy of ‘*Archeosocial*’ is the message that online communication is a real job that cannot be accomplished in one’s spare time. Rather, it requires technical skills, archaeological knowledge, creativity, and constant updates by the practitioners.

Additional grassroots initiatives are in the form of two new peer-reviewed, open access journals. One is ‘*Archeostorie. Journal of Public Archaeology*’ (www.archeostoriejpa.eu), created out of the project of ‘*Archeostorie*’ and focused on public archaeology as a whole; the second one is the ‘*Ex Novo Journal of Archaeology*’ (<http://archaeologiaexnovo.org>), first established in 2005 and revived by a new editorial board of young scholars. ‘*Ex Novo*’ focuses expressly on ‘contemporary perspectives on antiquity linking past and present’.²²³ These journals, both published in English, provided Italian researchers in public archaeology with a venue in which to publish and read more recent studies on the subject. At the same time, other long-established journals, such as ‘*Archeologia e Calcolatori*’ (<http://www.archcalc.cnr.it>)

²¹⁹ Richardson 2014, 425; Richardson et al. 2018.

²²⁰ Dal Maso and Ripanti 2015.

²²¹ An expo about archaeology, organised annually in Florence since 2015.

²²² Falcone and D’Eredità 2018.

²²³ Ex Novo Journal of Archaeology 2016.

and the ‘*European Journal of Post-Classical Archaeologies*’ (<http://www.postclassical.it>) continue to publish papers concerning topics of public archaeology.

When it comes to top-down initiatives, the most significant ones have been the establishment of courses in public archaeology at some universities (e.g. at Firenze by Michele Nucciotti, at Bari by Giuliano Volpe, at Sassari by Marco Milanese, at Siena by Marco Valenti). Another example is ‘*Archeologia al futuro. Teoria e prassi dell’archeologia pubblica*’, the first state-funded project (Progetti di Ricerca di Interesse Nazionale - PRIN) focused on public archaeology.²²⁴ The Ministry of Education, University and Research funded this project, with the aim of supporting and fostering some Italian public-oriented archaeological projects. As a result, this project has succeeded in stimulating debates and critical thinking around specific topics and in supporting several initiatives. Amongst these were conferences, like ‘*Archeologia professionale*’, which examined issues in contract archaeology;²²⁵ summer schools, such as ‘*Participatory Research in Archaeology*’, which focused on legal issues and good practice in community archaeology;²²⁶ and several books, such as ‘*Dalle fonti alla narrazione. Ricostruzione storica per il racconto della quotidianità*’, dedicated to re-enactment,²²⁷ ‘*La memoria culturale dell’Oltresarica trentino. Paesaggi, persone e storie di pietre*’, examining cultural memory and participative research,²²⁸ and ‘*Archeologia pubblica. Metodi, tecniche, esperienze*’, which provided the first overview on Italian public archaeology.²²⁹ Moreover, this fund supported the establishment of new public archaeology initiatives, such as ‘*Appia Primo Miglio*’ in Rome.²³⁰ A comprehensive overview of ‘*Archeologia al futuro*’ is available in a dedicated volume of ‘*Il Capitale Culturale*’.²³¹

Excavation and participation at sites in Italian archaeology

In parallel with the aforementioned initiatives, and at a rapid pace of evolution, ongoing excavation projects and archaeological sites across Italy have fostered an increasing commitment to a more substantial dialogue between archaeology and the public.²³² Given its focus on the organisation of outreach activities and the experimentation of new forms of management, this commitment seems to have as its main objectives the quest for the project’s sustainability and the economic development of the territory.²³³ Occasionally labelled as ‘*archeologia partecipata*’ (participated archaeology), after a chapter published in *Archeostorie*,²³⁴ this commitment has similar dynamics to community archaeology.

Nevertheless, it remains difficult to measure the extent of the commitment to public participation in Italian archaeology. Without any dedicated programme directly managed by institutions such as the Ministry of Cultural Heritage, or by universities or associations of archaeologists, it is challenging to compile a completed list. Giuliano Volpe, professor of Christian and Medieval Archaeology at the Università di Foggia and former chair of the Consiglio superiore Beni culturali e Paesaggistici,²³⁵ reported a growing tendency towards grassroots management of archaeological sites and parks,

²²⁴ Volpe 2019.

²²⁵ Held in Sassari in November 2017.

²²⁶ Organised in April 2018 by the Università di Padova and the MAG Museum of Alto Garda.

²²⁷ Valenti, Ricci, and Fronza 2018.

²²⁸ Chavarría Arnau and Causarano 2018.

²²⁹ Volpe 2020.

²³⁰ Cori, et al. 2021.

²³¹ Dragoni and Cerquetti 2019.

²³² Some examples in Forma Urbis 2016; Valenti 2016; Parello and Rizzo 2014a.

²³³ Bonacchi 2014a, 20.

²³⁴ Nizzo 2015.

²³⁵ *Consiglio superiore Beni culturali e Paesaggistici* is an advisory body of the Ministry of Cultural Heritage in matters of cultural heritage and landscape.



Figure 2.2: Examples of grassroot management of archaeological areas, museums and parks (after Volpe 2016: pp. 93-180). 1 - Museo Egizio, 2 - Il Castello della Manta, 3 - Aquileia, 4 - Ravenna, 5 - Massaciucoli Romana, 6 - Archeodromo di Poggibonsi, 7 - 8 - Villa delle Grotte, 9 - Parchi Val di Cornia, 10 - Aperitivo Archeologico, 11 - Navigare il territorio, 12 - Parco Villa Gregoriana, 13 - Anfiteatro Campano, 14 - Catacombe di San Gennaro, 15 - Parco sommerso di Gaiola, 16 - MUCIRAMA, 17 - Fondazione Apulia Felix, 18 - Canusium, 19 - Castello di Squillace, 20 - Officine Culturali, 21 - Al Kenisa, 22 - Giardino della Kolymbethra.

especially the small ones.²³⁶ He mentioned 22 case studies (Figure 2.2) managed with different models, such as charities, non-profit, cultural associations, and corporations. Some of these examples, namely the Museo Egizio, Parchi della Val di Cornia, Fondazione Aquileia, and RavennAntica already had an international reputation. Others, such as the Archeodromo di Poggibonsi and the Catacombe di San Gennaro, are quickly becoming models in their own segments of archaeological resource management and, over the last years, have won the *Premio Riccardo Francovich*.²³⁷ Volpe highlighted that these grassroots forms have evidence of positive outcomes, like the conservation of the monuments and their accessibility, the regeneration of degraded areas, as well as the increase of jobs and urban security. Some

²³⁶ Volpe 2016, 93-180.

²³⁷ Volpe 2019, 172-77.

difficulties arise especially in bureaucratic procedures and from the suspicion of larger institutions. Grassroots forms of management appear to work when a series of conditions is met: amongst them, a strong relationship with local communities, financial independence, the quality of the personnel involved, bravery, creativity, and the willingness to experiment with new solutions.²³⁸ In February 2019, Volpe gathered many examples of grassroots management of heritage sites in the meeting '*Stati generali della gestione dal basso del patrimonio culturale*'.²³⁹ This meeting was conceived as a first step to coordinate these grassroots experiences.

When it comes to excavations, the situation is complex as well. Projects of this kind do not share the same organisation, objectives, or communication strategies: for example, they could be managed by universities, local associations, charities; their target could be local residents, a specific segment of citizenry (e.g. children), or the users of a specific social network; communication could prioritise word of mouth, newspapers, leaflets, or online advertisements. Moreover, this commitment is very dynamic, since new projects are born at a fast pace, with creative and innovative kinds of activities continuously designed. Hence, compiling a completed list of all the excavations that promote on-site participation seems to be impossible. As a result, the collection of information for this study has been accomplished in two stages, with the main aim to outline the major trends and traits of the commitment to public participation by ongoing excavation projects.

Online search

The first stage, conducted in 2016, formed a shortlist based on an online search as would be carried out by an average Internet user looking for ongoing excavation projects. The assumption behind this research was that any excavation project willing to promote participation should be trackable on the Internet. Figure 2.3 shows the ten excavation projects that resulted from this research. It consisted of two steps: the first step in this inventory was a web-based research conducted via the principal search engines (Google and Bing) and web-listening aggregators (Semrush, SocialMention and Google Trends). The keywords used were chosen to represent as closely as possible the perspective of an average web user:

- 'scavo archeologico + aperto al pubblico' (archaeological excavation + open to the public);
- 'scavo archeologico + aperto + pubblico' (archaeological excavation + open + public);
- 'sito archeologico + aperto al pubblico' (archaeological site + open to the public);
- 'sito archeologico + aperto + pubblico' (archaeological site + open + public)
- 'scavo archeologico + aperto + attività per il pubblico' (archaeological excavation + open + activities for the public)
- 'scavo archeologico + archeologia pubblica' (archaeological excavation + public archaeology).

The results were very disappointing; the majority of the searches did not match the requested terms, generating no results, or results not relevant for the research. Only some Google queries on 'scavo archeologico + aperto al pubblico' and 'scavo archeologico + archeologia pubblica' showed three diagnostic results (the Scavo della Terramara di Pilastris website for the first search string, and the Uomini e cose a Vignale and Aquinum websites for the second search string). The second step consisted in a social media-based research. On Facebook, using the keywords 'archeologia', 'scavi archeologici' and 'area archeologica' generated a considerable number of page results (respectively 70, 18, and 95), although

²³⁸ Volpe 2016, 88–91.

²³⁹ Volpe 2019, 118–20.



Figure 2.3: Ongoing excavation projects promoting public participation found with an online search. 1 - Satrianum, 2 - Salapia, 3 - Aquinum, 4 - Apolline Project, 5 - Siligo, 6 - Vignale, 7 - Poggio del Molino, 8 - Villa di San Giovanni, 9 - Miranduolo, 10 - Scavo della Terramara di Pilastris.

these should not be considered diagnostic. They do not refer directly to the pages of the excavation projects, but to other pages related to archaeology. The only way to find archaeological excavations on Facebook is to open their social media profiles posted as links on their respective websites.

These results suggested that the websites of Italian excavation projects are not well indexed from a Search Engine Optimization point of view. Testing the keywords on a tool such as the Keyword Position Tool of SmallSeoTool.com, confirmed these results: a user cannot find these websites on the first page of results on Google.it unless they know the exact name of the project. We can say the same about Facebook, where the pages of the listed excavation projects do not use the same category. Only after an in-depth web research, was it possible to find the excavation projects listed.



Figure 2.4: Projects mentioned by respondents to the questionnaire. 1 - Progetto Valle dell'Acì, 2 - Progetto San Nicola, 3 - Calaforno Giarratana, 4 - Scavi Archeologici Aperti presso il sito di Monte Sannace, 5 - Muro Tenente, 6 - Salapia, 7 - Progetto Archeologico Bassa Valle del Bussento, 8 - Velia Clay Project, 9 - Aquinum, 10 - Scavi archeologici di Bithia, 11 - Luogosanto Medievale, 12 - Progetto Archeologia, 13 - Villa Romana delle Colonnacce a Castel di Guido, 14 - Monte Croce Guardia, 15 - Progetto archeologico Alberese, 16 - Uomini e Cose a Vignale, 17 - Archeodromo di Poggibonsi, 18 - Progetto Montaccianico, 19 - Fieldschool Pozzeveri Project, 20 - Scavo della terramara di Pilastrì, 21 - Alla ricerca di Altinum, 22 - Torcello, 23 - Progetto Soncino, 24 - Stempa, 25 - Area archeologica di Feltre, 26 - Progetto Lucus Bormani, 27 - Progetto Orgères.

Online questionnaire

The second stage, conducted in 2018, was an online questionnaire developed together with Francesca Benetti (Università di Padova) and Katharina Möller (University of Bangor).²⁴⁰ The intention behind this stage was to ask archaeologists about their understanding and their practical commitment to participation within archaeology. Although a questionnaire is the best tool to collect this information, it is clear that all the projects cited in the map are only a small percentage of the total number of excavations engaged with the public. As for the online search, the aim was not to list all Italian projects promoting participation but to identify wider trends. Entitled *'Archeologia e Partecipazione'* (Archaeology and Participation), the questionnaire consisted of 33 questions designed to collect information about

²⁴⁰ Benetti, et al. 2021.

ROLES

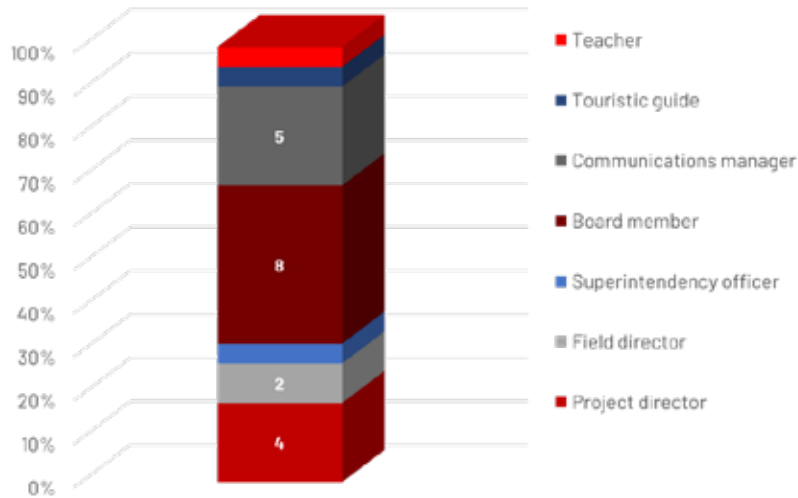


Figure 2.5: The roles of the respondents. Categories with no number value 1.

two main topics: the idea of participation in archaeology amongst archaeologists; the ongoing projects and the kinds of outreach activities organised by archaeologists for the public as well as those jointly organised by the archaeologists and the public. The following presents only the results concerning the outreach activities of ongoing excavation projects.

The questionnaire, administered through SurveyMonkey, was promoted for about three weeks (from June 5th to the 27th in 2018) mainly via Facebook; it targeted the most popular Italian groups and pages about archaeology, with the aim of reaching the highest number of archaeologists. In total, 252 respondents completed the questionnaire: 69% of them reported that they usually conduct participative activities in archaeology, and 53% stated that these activities take place in excavations.

MANAGEMENT

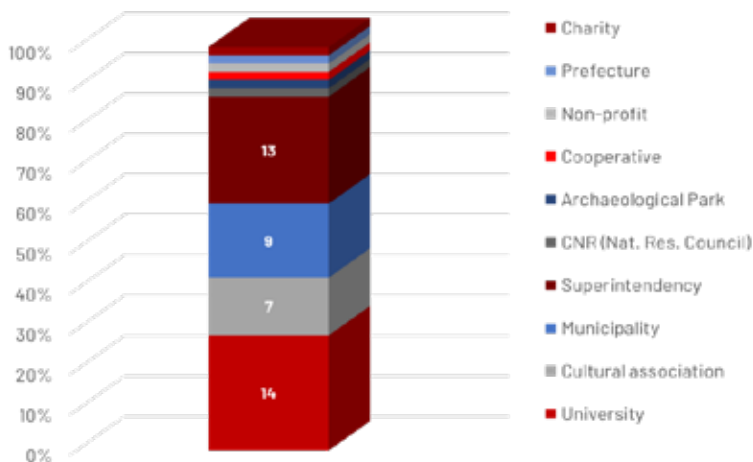


Figure 2.6: The management of the projects mentioned by respondents.

COOPERATION

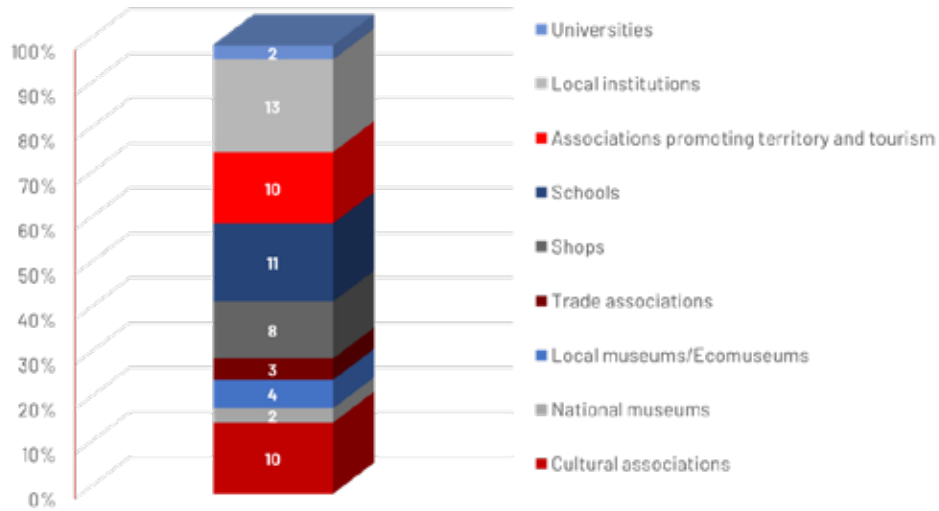


Figure 2.7: Cooperation in outreach activities as reported by respondents.

Respondents were mainly board members, communication managers and project directors, attesting to an accurate quality of information (Figure 2.5). When asked to describe a project more deeply, respondents mentioned 27 ongoing excavations where participative activities took place (Figure 2.4). Interestingly, just as in Volpe’s analysis of grassroots management within archaeological areas, these sites were equally distributed all over the country.

Figure 2.6 shows that universities, various Soprintendenze, municipalities and cultural associations primarily managed the 27 projects mentioned by the respondents. This information is significant because it indicates which institutions are more likely to promote collaborative projects. When it comes to the management of outreach activities, archaeologists tend to collaborate with private-

REASONS

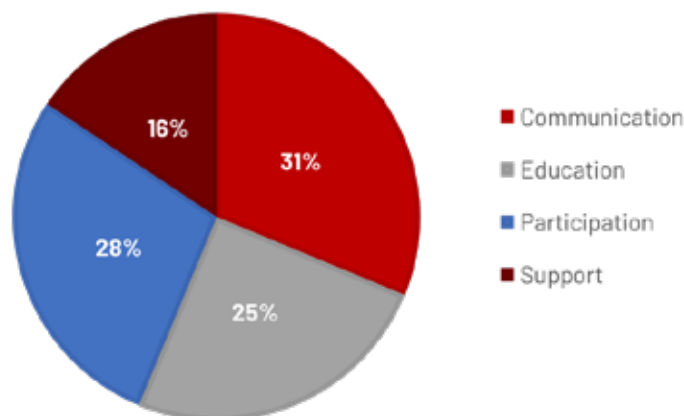


Figure 2.8: Reasons for the commitment to public participation as reported by respondents.

INITIATIVES

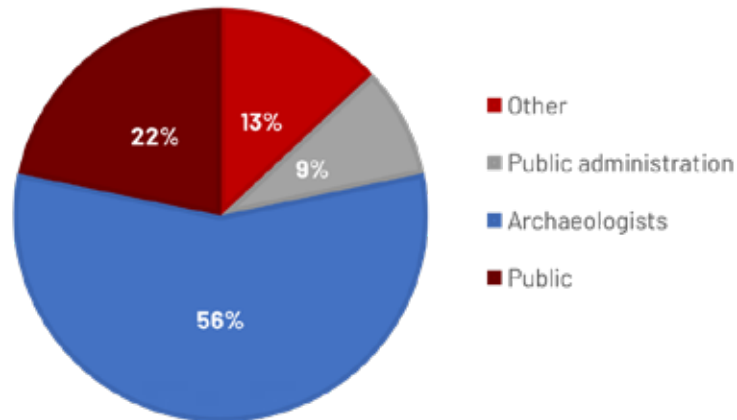
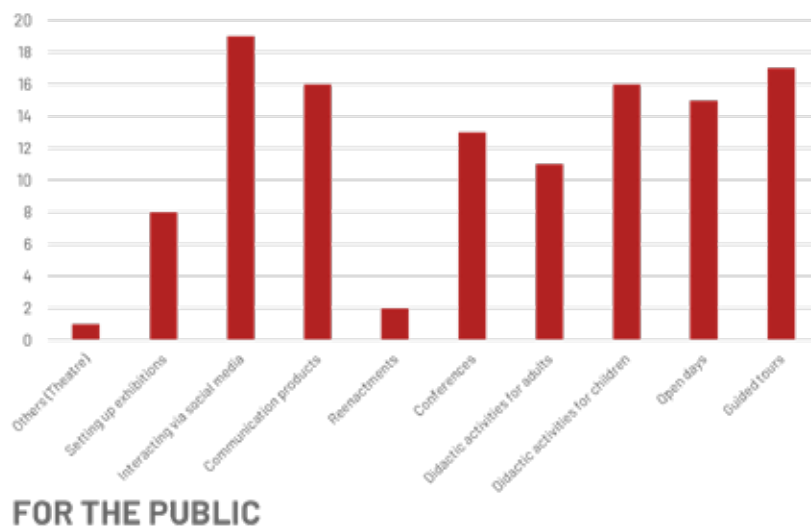


Figure 2.9: Actors taking the initiative in promoting public participation in archaeology according to respondents.

sector or external institutions, mainly local bodies, schools, as well as cultural and touristic-promotion associations (Figure 2.7). Only a few projects cooperate with national or local museums. According to this preliminary study, in some cases the interaction between archaeologists and the public may start and evolve with this kind of collaborations.

The questionnaire helped to detect the motivations at the roots of commitment in public participation by ongoing archaeological projects, a topic not consistently explored so far. An open-ended question allowed the respondents to freely express their own perspectives. A detailed analysis has grouped the answers in four main categories: communication, participation, education, and support (Figure 2.8). Communication was the most reported aspect (31%), by which archaeologists indicated the necessity of keeping the citizenry informed and updated about the ongoing project. Examples are statements such as: “As well as scientific research, communication of data and results are essential”, and “The project is partly funded by the Municipality where the site is located.



FOR THE PUBLIC

Figure 2.10: Activities organised by archaeologists for the public.

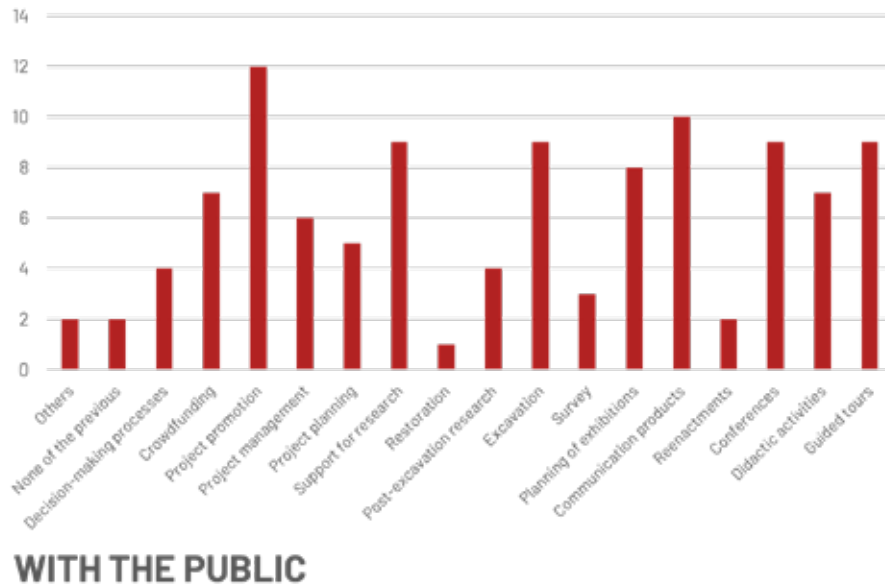


Figure 2.11: Activities jointly organised by archaeologists and the public.

Citizens must know how their money is employed” (all translations in English by the author). The aspect of participation highlights, both the practical and emotive engagement of laypeople in the site: archaeologists stress “the participation of the population in a better knowledge and protection of the archaeological area”, and “love toward my city and its history”. Another detected reason is education, related to didactic activities and awareness-raising: for instance, “to raise the awareness of the public about our heritage”. Support is less mentioned but is linked directly to practical help and fundraising campaigns: the statement “The support of the local community may help in going forward” provides a clear example. Of course, some archaeologists reported two or more reasons contemporarily. Information regarding outreach activities enriches this pattern, usually representing a combined effort in which all four motivations have a role. To begin with, those who take the initiative are mostly the archaeologists (56%), followed by the public and the public administration (Figure 2.9).

When asked about the activities conducted by archaeologists for the public (Figure 2.10) and the activities jointly organised between the archaeologists and the public (Figure 2.11), it is worth noting that the most popular answers are interaction via social media and project promotion respectively. These kinds of initiatives primarily relate to communication and, to a lesser extent, to participation and support. Based on the limited data available (e.g. the mention of activities like guided tours, open days, didactic activities, and communication products in both the figures), it is rather clear that citizens are increasingly participating in archaeological ventures. However, as attested by the results to the previous question, the initiative tends to be maintained by archaeologists in more than half of the cases. Moreover, it seems that little or no consideration is given to empower those communities interacting with archaeological projects.

Overview

The commitment of Italian archaeology to community engagement is a very diverse and dynamic phenomenon. The information presented in the previous would seem pointless unless linked to real examples in archaeological areas and excavations. It is quite difficult to analyse the different ways in which archaeological projects are developing activities aimed at involving the public; in most cases, it is



Figure 2.12: Promotional banner of the open day at the Roman and Medieval site of Salapia.

not possible to trace a specific development process. The commitment to outreach activities may start in coincidence with the beginning of research in both excavation and in survey projects.²⁴¹ Alternatively, the commitment to the public may start only when archaeological parks are founded. Finally, it may begin after years of research and thanks to dedicated investments: an example is *Calvatone-Bedriacum*, a small archaeological site in Lombardy under investigation since the 19th century.²⁴² The current excavation area is supported by a visitor centre founded in 2011 and is located in the local city hall. The visitor centre functions as a hub where the public can collect information and dedicated materials, take part in didactic activities, can observe small exhibitions. *Calvatone-Bedriacum* shares some similarities with ongoing excavation projects and others with archaeological parks.

With the aim of tracing the outlines of this evolving phenomenon, this study has grouped the main kinds of participative activities and organised them into specific typologies of participation. These typologies were identified by associating the answers collected from the questionnaire with the specific initiatives mentioned by the projects in their website/social media profiles. Since there are few scholarly analyses and an absence of data sets on these activities, this research provides a survey of the common features among projects rather than an in-depth scrutiny of each feature.²⁴³

Guided tours and open days

Guided tours are the first essential step to establish a relationship with laypeople. Traditionally, they consist of an explanation of the site to visitors, as part of more articulated events or as a main activity. In ongoing excavation projects, the presence of archaeologists at work may enhance guided tours and engage visitors in more creative ways.²⁴⁴ Starting from ancient remains, guided tours introduce foreigners to the history of a territory while they also offer residents a chance to discover their past and meet the archaeologists working there. Almost all of the projects examined offered guided tours of the

²⁴¹ An example of this in a survey context is the Ancient Appia Landscape. Musmeci and Sica 2016.

²⁴² Grassi 2016.

²⁴³ For other examples, see Volpe 2020.

²⁴⁴ i.e. Costa & Ripanti 2013; Calaon 2014, 366.

GUIDED TOURS

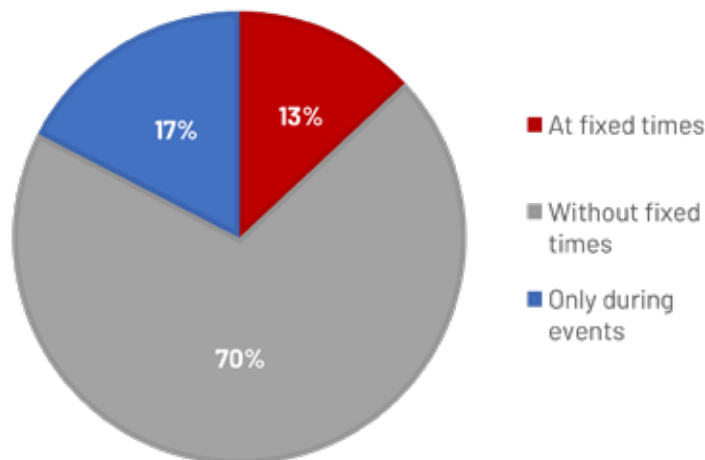


Figure 2.13: The schedule of guided tours.

excavation site: in some cases, tours were scheduled at a fixed time every day, like at the Medieval site of Palazzo di Baldu (Sardinia). In other cases, visits are condensed into an open day at the conclusion of the excavation season, like at the Medieval fortified settlement of *Satrianum* (Basilicata), and in the ancient Roman city of *Altinum* (Veneto). This solution may include several additions to guided tours, such as re-enactments, an aperitif, or conferences. The Velia Clay Project, Uomini e Cose a Vignale, and Salapia welcome visitors without fixed times, at any time of the working hours. According to the respondents of the online questionnaire, the latter is the most popular solution adopted by ongoing excavation projects (Figure 2.13).

Didactic activities

Didactic activities have always played an important role in Italian archaeology, mainly at museums and archaeological parks.²⁴⁵ Children attending primary and secondary school visit archaeological sites to gain some experiences in activities that are usually related to the job of the archaeologist or to engage with some objects or structures of the ancient population who lived at the site. The frequency of didactic activities varies greatly among the excavation projects listed, and often depends on the space and on the number of available archaeologists. In some cases, didactic activities are carried out only on specific days; in others, classes go to the site every day, and calendars of activities are available in advance.

The Bronze Age excavation of Terramara di Pilastrì has a long-established relationship with the children of local schools.²⁴⁶ The project itself started after the earthquake that devastated Emilia Romagna in 2012, together with the construction of a school to replace the one ruined by the earthquake. Since the beginning, a series of initiatives made sure that the children were aware of the archaeological project: the most significant one occurred during the opening event of the new school, when a heart-warming poem authored by the children was hung up at the school entrance, in memory of the tragic event that had allowed them to discover their past.²⁴⁷ Over the excavation campaigns, archaeologists have constantly proposed didactic activities, and have received visits of school children from Emilia Romagna,

²⁴⁵ i.e. Maggi 2008; Baldassarre 2015, 160; Pizzato 2019.

²⁴⁶ Milanesi and Osti 2021.

²⁴⁷ Nizzo 2015, 270; Nizzo 2021.



Figure 2.14: Promotional banner of the writing competition *Tazze con le Corna*.

Veneto, and Lombardy, exceeding 500 children in 2015 campaign.²⁴⁸ An example of a didactic activity is the lab *Dall'uovo al... colore!* (From the egg to... colour!), organised by Bondeno Cultura, an association that manages outreach activities at the excavation of Terramara di Pilastrì. In this lab, 10-years-old children paint subjects inspired by the Bronze Age period on wooden tablets with mineral colours. The participation of children at Terramara di Pilastrì is not limited to didactic activities. Thanks to the funding provided by a local businessman, Bondeno Cultura organised a writing competition in 2016 and 2017 called *Tazze con le Corna* (Cups with Horns, Figure 2.14). Based on the distinctive ceramic vessel with horned handles typical of the Terramara culture, the two editions of the competition involved primary and high school students in different tasks. In the first edition, children wrote stories inspired by Terramara di Pilastrì, and local artists illustrated each of them in a painting. In the second edition, children painted drawings, which served as inspirations for writers to compose stories. The initiative resulted in two books composed of the best stories and drawings and fostered the engagement of both children, artists, and writers with Terramara di Pilastrì. This activity forced these different groups to become informed and updated about the work of the archaeologists and to establish a relationship — hopefully affective and positive—with that place.²⁴⁹

Beyond providing students with valuable insights into the past, the primary objective of didactic activities is to promote cultural heritage education. This is done by incorporating heritage into the children's learning programmes and by fostering their growth as responsible adults and active citizens. Italian archaeology can claim other examples of best-practice beyond Terramara di Pilastrì, and some of them can be tracked through the blog Archeokids (www.archeokids.it). Excavation projects have an essential role in promoting bottom-up heritage educational initiatives; they can fill in the gaps of non-existent educational policies or support existing ones. Moreover, initiatives like *Tazze con le Corna* help to connect children with their local territory and to make them responsible for the protection of their cultural heritage.

Dedicated events

For the purpose of this study, 'dedicated events' refers to site-based, complex initiatives involving other partners in addition to archaeologists. These initiatives usually promote an archaeological site in original ways and often manage to reach different segments of the public. In most cases, they have

²⁴⁸ Osti *et al.* 2017, 51.

²⁴⁹ Ripanti and Osti 2019; Osti, *et al.* 2021.

a relevant impact both from a sociocultural perspective and for fundraising. However, such events are time-consuming, especially for ongoing excavation projects, since they require a precise and detailed organisation of each phase, from planning to communication.

Progetto Orgères is an ongoing excavation project located in Valle d'Aosta (#27 in Figure 2.4), which is managed by Università di Torino and that supports different kinds of dedicated events.²⁵⁰ Among them: 'Pedalare sulla storia: Bike 4 Heritage' (Cycling through history: Bike4Heritage), and 'Voci e volti del passato. Viandanti e soldati ad Orgères' (Voices and faces from the past. Wanderers and warriors at Orgères). The first event concerned a 60 km cycle route stretching along the Via Gallica, the ancient Roman road running through the Valle d'Aosta. Its aim was to discover the archaeological past of the region by combining cultural heritage, sport, and traditional food and wine (Figure 2.15). The archaeological site of Orgères was selected as one of the stages along the route, welcoming the participants with a guided tour. Re-enactment has been the focus of the second event, with stories presenting the lives and the activities of late Medieval traders travelling to France and the combat techniques of a small garrison in Savoy in the 18th-19th century. The use of the archaeological site as a backdrop, together with the storytelling performed by reenactors helped the visitors to enter and live the past by touching and using objects, interacting with the characters, and observing different lifestyles.

Dedicated events at excavations often are designed on the basis of the most relevant features investigated at a particular site, such as rare objects, original stories, and significant structures. The same can occur in more structured institutions like archaeological parks and open-air museums. One example comes from the Parchi Val di Cornia, which includes two archaeological parks, four natural parks, three museums, and one documentation centre situated in Tuscany (www.parchivaldicornia.it). Here there is a rich programme of events, especially during summertime, namely conferences, book presentations, didactic activities, and theatrical performances. Moreover, other initiatives are very closely linked to archaeological investigations carried out in the 1980s and 1990s at the nearby Medieval castle of Rocca San Silvestro. Recently, archaeologists reconstructed a Medieval house according to ancient techniques and the Parchi Val di Cornia subsequently started to use it as a didactic centre.²⁵¹ Thanks to a collaboration with Coopera, a cooperative active in archaeological research, didactic activities, and tourism (www.coop-era.it), a series of didactic activities took place in summer 2018 at this reconstructed house (*Medioevo in Corso*). These focused on blacksmiths, miners, and archers, and involved both adults and children. It is essential to have dedicated events at both excavations and archaeological areas in order to provide a dynamic, accurate, and innovative image of life in the past; they should also strive to establish possible links with the present and work as meaning-making experiences.

Managing outreach activities and project promotion

Excavation projects in Italy have placed an increasing value on outreach activities. As shown in Figure 2.6, one sign of this is the direction of their management to some cultural associations deeply rooted in the area where the dig is situated. Usually, the main efforts of such associations are directed at organising didactic activities and dedicated events. But they often also deal with logistics, for instance, providing board and lodging for the archaeologists.

The online search introduced above showed that archaeologists created most of the associations when the outreach activities on site needed a more targeted behind-the-scenes organisation. This is a first step directed at developing a specific approach to the public and functions as a more planned coordination between research and outreach activities.

²⁵⁰ Di Gangi *et al.* 2018.

²⁵¹ Fichera 2015; 2018.



Figure 2.15: The promotional banner of Bike 4 Heritage (Bike 4 Heritage Facebook Page).

Muovimenti is an example of this kind of association: founded in Siena when the relationship with the public on the archaeological site of Vignale (Chapter 4) was stable, where it manages the outreach activities. Like other associations, *Muovimenti* gained visibility thanks to its work at the site of Vignale and managed to develop shared projects with several local institutions after some time. In March 2015, for instance, it carried out the project '*Storie dalla terra*' (Histories from the Earth) together with a games room in Venturina, a small town near Vignale. However, this gradual development is not the only way for such associations to form. On the contrary, *Lestrigonia*, an association that works in Aquinum (Lazio), was founded just before the first year of the excavation. It runs several projects, and also has organised events in the ancient Roman city since 2015.

When it comes to archaeological sites where research is already concluded, the situation is more complicated, as associations working in these areas have a higher number of issues to face. Some examples of these include ensuring a constant income to practitioners employed, or dealing with areas in an urban environment that are almost abandoned. Two examples of the innovative promotion of such areas come from the Sicilian city of Catania: the Catania Living Lab and Officine Culturali.

The former is a hotspot located in the city centre and managed by IBAM-CNR, a multidisciplinary research institute linked to the Italian National Research Council. The Catania Living Lab acts as a multifunctional hub: visitors can get informed about the history of the city through videos and 3D reconstructions; schools can attend programming concerning cultural heritage education (Figure 2.16); and university students can undertake their internship in the Lab, focusing on cultural heritage communication and promotion.²⁵² The Catania Living Lab began to promote the city's Roman amphitheatre with a series of guided and virtual tours, conferences, and dedicated events, thanks to collaborations between public and private sectors (e.g. institutions, schools, companies, associations). Officine Culturali is a cultural association devoted to the promotion of cultural heritage and manages the outreach activities of the Benedictine Monastery of Catania.

²⁵² Malfitana *et al.* 2017.



Figure 2.16: An activity with a school in the Catania Living Lab (Catania Living Lab Facebook Page).

This is one of the largest monasteries in Europe, declared a UNESCO World Heritage Site in 2002, and now houses the Department of Humanities of the Università di Catania. Over the last years, the agreement between the university and Officine Culturali has been highly successful: thanks to numerous initiatives, large-scale use of personnel, and economic investment, 120000 people visited the monastery in six years and employed nine members of Officine Culturali association part-time. Developing management methods like the ones adopted by companies, Officine Culturali succeeded in offering high-quality services but still faces problems related to the low income available to pay practitioners. Given the participative dynamics generated by this project towards the local population, Francesco Mannino, president of Officine Culturali, believes that the social outcome of cultural participation should be supported by the state to a greater degree. In many cases, non-profit associations are left unsupported to promote cultural welfare.²⁵³

Communication products

For the purpose of this study, 'communication products' refer to any original work directed at informing the public about archaeological investigations, and can include books, videos, and artistic works. All these products may be authored by archaeologists and laypeople, and individually or in collaboration, and may be the result of a synergy between different expertise.

ArcheOfficina, an Italian cooperative based in Sicily, created the video series 'Viario di scavo', as part of the 2018, 2019, 2020 excavation campaigns of Progetto San Nicola (#2 in Figure 2.4). This is an excellent example of a communication product aimed at keeping people updated about the work of the archaeologists.²⁵⁴ Composed of five episodes of three minutes each and promoted via Facebook and YouTube, the series offers some brief time lapse videos showing archaeologists at work, field directors

²⁵³ Volpe 2016, 170–72.

²⁵⁴ Progetto San Nicola 2018.

describing the progressive results of the excavation, and field team members presenting themselves in front of the camera. The high-quality editing and the elegant graphics suggest the importance that the project has assigned to these videos. Moreover, it is worth noting that the videos were produced by ArcheOfficina as a reward to people who support the excavation with a crowdfunding campaign.

An innovative example of a communication product concerning ongoing excavation comes from ‘*Porta di Mare*’, a historical novel authored by Federico Lambiti as part of his bachelor’s degree in archaeology at the Università di Genova.²⁵⁵ Set in Policastro Bussentino (# 7 in Figure 2.4) in the 16th century, the novel tells the story of the city during Saracen raids through the actions, the eyes, and the feelings of Cono, the main character. Cono interacts with sourced-based characters, describes awful moments of raids and archaeologically-confirmed destructions of the city, trying to do his best to save his city. The field team supported Lambiti’s work by providing him with detailed archaeological information: for example, several s of the novel have the main character describing and interacting with the residential quarter excavated by Università di Genova and some of its specific contexts.²⁵⁶ The novel is an engaging way of communicating some episodes of local history and recent archaeological investigations to residents and tourists. To the best of my knowledge, ‘*Porta di Mare*’ is the first novel in the Italian language based on an ongoing excavation and represents a very dedicated effort of archaeologists to communicate their work.

These examples concern two examples of archaeologists promoting communication, while there is a limited occurrence of the public as initiators of this dialogue. This second option occurs rarely, especially because Italian excavation projects usually start from the initiative of archaeologists. In most cases, writing competitions (e.g. the aforementioned *Tazze con le Corna*) and photo, video, and drawing competitions (e.g. NEARCH’s You(r) Archaeology) are the most effective solutions to enlist the public to actively produce original works related to archaeology.²⁵⁷

Online interaction

Online interaction is an essential part of the process to bring excavation projects closer to the public. Most of the time, this interaction starts as a top-down communication using social media and dedicated websites. In 2009, Miranduolo was the first, trail-blazing excavation to use the Internet to share daily work; this was done from the point of view of live excavation,²⁵⁸ and was directed mainly to other archaeologists. The project’s documentation was uploaded entirely on the website and accessible to everyone; Facebook was used as a real-time diary to present ongoing debates and reflections on daily work.²⁵⁹

Since 2013 examples of excavations engaged in activities with the public have rapidly multiplied as online communication turned into a trend. Many research projects have opened social media accounts and websites, which increased their visibility and public awareness. In most cases, the creation of social media accounts is directly related to the start of fieldwork activities. Online communication has often been used mainly to promote events. Most projects have started to have a more structured web presence only since 2013 and 2014.²⁶⁰ Not all of the excavations listed above (Figure 2.4) have a dedicated website, but all of them have at least a Facebook page. The frequency and tone of communications, the intended audience, and the contents shared may differ, depending on the case. Some projects focus on updates of

²⁵⁵ Lambiti 2017.

²⁵⁶ Pallecchi 2017.

²⁵⁷ Guermandi and Paris 2016, 31–89; Boom 2018, 95–121.

²⁵⁸ Valenti 2012, 48.

²⁵⁹ Isabella 2012.

²⁶⁰ D’Eredità et al. 2016, 351.

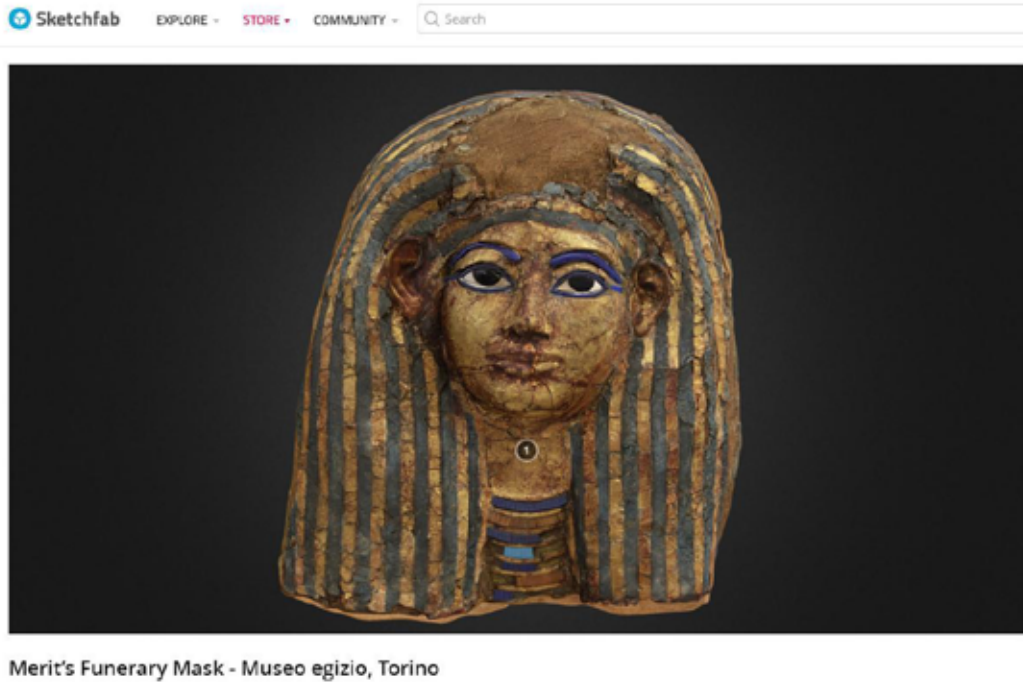


Figure 2.17: 3D model of Merit's Funerary Mask from the Museo Egizio.²⁶¹

daily work for other archaeologists (e.g. Poggibonsi and Siligo); others have an intermediate tone (e.g. Rada di Portoferraio and Progetto Satrianum); and others rely on irony, creativity, images, and written text to involve various groups of the public (e.g. Aquinum and Uomini e cose a Vignale).

Aquinum was one of the first sites to promote a direct interaction between physical and online activities, allowing visitors to take photos on site and to share their own pictures on social media networks. Another example of this kind of interaction is the initiative *Ecce Vesuvius*, promoted by the Apolline Project.²⁶² It consisted of a contest for children living in the province of Naples: they were asked to draw a scene of daily life set in their territory, but from 2000 years ago. The drawings were published on the Facebook page of the project, and a jury declared three winners and awarded them three prizes: book vouchers of 100 euros each.

The rapid dissemination of online communication on excavations has helped to develop this new kind of approach towards the public as well as a new perception of the role of archaeologists in society. However, online participation is not limited to communication: more structured institutions, like museums and archaeological parks, are trying to take advantage of the potentialities of the Internet, and are developing different kinds of projects. One example is the affiliation of Turin's Museo Egizio with MicroPasts, a free and open-source, crowd-sourcing platform that supports massive online data collection about the human past, and involves mixed teams of academics and volunteer communities.²⁶³ MicroPasts proved to be a successful platform, with several projects completed in the United Kingdom and more than 2000 users involved.

This collaboration with the Museo Egizio—the first with an Italian institution—started in 2016 with the objective of creating high-quality 3D models of archaeological artefacts via a process known as

²⁶¹ SketchFab 2022.

²⁶¹ Apolline Project 2018.

²⁶³ Bonacchi *et al.* 2015, 188.



Figure 2.18: An interview conducted by the researchers of the Università di Padova (Archeologia Medievale UniPd Facebook Page).

photo-masking.²⁶⁴ These 3D models will be made publicly available for a series of different outcomes: documentation and communication purposes, for graphical displays, and for inclusion in gaming and virtual reality environments (Figure 2.17). Users are invited to take actively part in the project, drawing a polygon around the object. Another institution open to crowd-sourcing is the Museo Multimediale del Regno di Arborea at Las Plassas (VS) in Sardinia, which also uses MicroPasts as a platform.²⁶⁵

Support for research

When it comes to activities performed jointly between archaeologists and the public, this study defines ‘support for research’ as those actions in which laypeople have an active role in helping archaeological research. An example of support for research are the summer schools of participative research conducted by the Università di Padova and the MAG Museum of Alto Garda around Garda Lake.²⁶⁶ A small group of researchers investigated a territory by looking at its archaeological remains, its landscape, its architecture, its archives, and its memories. The citizenry actively contributed to the research by providing information through interviews about topics such as toponyms, house organisations, work activities, and local traditions (Figure 2.18).²⁶⁷ Four studies have been conducted in four different territories: in the historical landscape of Sommolago, Campi di Riva del Garda, Drena, and Oltresarca.²⁶⁸

²⁶⁴ MicroPasts 2022.

²⁶⁵ Sanna Montanelli 2018.

²⁶⁶ Chavarría Arnau 2019.

²⁶⁷ Brogiolo 2016, 13.

²⁶⁸ Brogiolo 2013, 2014; Brogiolo and Sarabia 2016; Chavarría Arnau and Causarano 2018.

Each study focused on different topics: the study in Campi investigated the agrarian landscape, the fallow land, and the area's architecture, whereas the main focus of the study in Drena was on the quantification of agrarian surface and fallow land, and the estimation of productions. According to Paris, it is not only the research activity that is shared, but also its results: one of the main outcomes of this kind of research for the local population is the possibility of learning multidisciplinary approaches that are helpful in the preservation and the promotion of its own territory.²⁶⁹

Beyond collecting information, another way to support research is to provide excavation projects with practical assistance. Individual citizens, companies, associations, and institutions rooted in a territory and interested in an archaeological investigation may help a project by offering in-kind contributions. The possibilities are endless: a restaurant may provide the field team with a lunch, a cultural association may support outreach activities, or a returning visitor may donate some work tools. These actions often start with a spontaneous proposal by laypeople, showing the values that an archaeological project has for them. Concrete examples of this kind of commitment exist in high number but they rarely find place in academic publications: a relevant case is '*Archeologia e storia nella rada di Portoferraio, Isola d'Elba*', an excavation project of a Roman villa supported by several in-kind contributions.²⁷⁰ Moreover, some of these examples will be investigated in greater detail in Chapters 4 and 5.

Re-enactment

In the last years, re-enactment has been one of the sectors in the public archaeology domain that has mostly provided the Italian arena with fresh impetus and critical reflections. While this topic exceeds the boundaries of the present study, it is worth mentioning some successful experiences.²⁷¹ Re-enactment is a form of time travel, where history can be physically touched and where it is possible to get in touch with unknown stories, cultures, and individuals. For this reason, re-enactments may be very popular, emotional and fascinating events that attract a huge public. For instance, on May 6-7, 2017, 13000 people visited the Archaeological Park of the Valley of the Temples in Agrigento during '*210 BC: the Conquest of Akragas*', the first event organised by the cultural association PastActivity (Figure 2.19).²⁷²

Moreover, re-enactment has proven to be successful even for museums. The Museo Nazionale Etrusco di Villa Giulia in Rome and the Museo Archeologico Nazionale di Napoli promoted initiatives of social and cultural values with re-enactors in Etruscan and Lombard costumes.²⁷³ The kind of active participation promoted by these initiatives is very inclusive and often rooted in the identity of a territory: laypeople usually like to wear the costumes of their ancestors, and thus have an active part in the life of a prehistoric village or in the Roman army. However, being a re-enactor is a challenging task as re-enactment needs to respect and inform archaeological knowledge. The cultural association La Fara conducted two very interesting initiatives. In 2016 and 2017, this group of Lombard re-enactors performed two different itineraries with two main goals: to re-enact an ancient journey for the public, and to carry out stress tests and use-wear analyses of their historically accurate footwear. This project, named '*Itinerari storici longobardi*' (Historical Lombard Itineraries), shows the research and didactic values of the activities conducted by La Fara.²⁷⁴

Re-enactment also has proven to be an asset for the cultural, social, and economic growth of a territory. The case study of the Archeodrome of Poggibonsi has gained national relevance thanks to the success

²⁶⁹ Paris, 2016.

²⁷⁰ Pagliantini 2018, 128–29.

²⁷¹ For a comprehensive and updated outline, see Valenti *et al.* 2018 and Valenti 2019.

²⁷² Danile *et al.* 2018.

²⁷³ Valenti 2018, 16.

²⁷⁴ Zorzi 2018, 122.



Figure 2.19: The Punic army in front of the Temple of Concord. (Photo: P. Ricotta in Danile et al. 2018).

of its model. The ongoing reconstruction of a village dated to the Carolingian period emerged after years of excavation by the Università di Siena. Thanks to a close collaboration among the citizenry, the Municipality, and the University, the Archeodrome has managed to actively involve an entire city in the promotion of its cultural heritage, developing tourism in an area of Tuscany close to famous tourist destinations such as Siena and San Gimignano.²⁷⁵

Excavation

Here, excavation is conceived as a kind of archaeological activity which may foster active participation by laypeople. All over Europe, the involvement of non-specialists in archaeological excavations is turning into a widespread practice.²⁷⁶ However, in Italy, the state of art is problematic: this practice is rare both in academic and commercial archaeology and a recent ordinance of the Ministry of Cultural Heritage banned the involvement of laypeople in technical operations related to excavation. The case study of Poggio del Molino, discussed in Chapter 5, will help to critically address this prohibition. However, an excavation project also may promote participation in different ways: laypeople have a plurality of interests and digging at an archaeological site may be only one of them.²⁷⁷ As shown above in Figure 2.11, non-specialists can have a part in activities related to the excavation project, such as planning, project management, promotion, and crowdfunding.

Moreover, the excavation and the act of digging provide chances for reflection and dialogue among participants as well as between participants and visitors.²⁷⁸ An original initiative that combines excavation and social integration is the involvement of migrants in the archaeological project of

²⁷⁵ Valenti 2016; 2019a.

²⁷⁶ Thomas 2017, 19.

²⁷⁷ Simpson and Williams 2008.

²⁷⁸ Holtorf 2013, 15.



Figure 2.20: Three of the five migrants supporting archaeologists at the Archeodromo di Poggibonsi (Archeodromo Live Facebook Page).

Monte Croce Guardia, a Bronze Age settlement situated near the city of Arcevia, in the Marche region. In 2015, an agreement was signed between the Prefecture of Ancona and the Municipality of Arcevia and involved the collaboration of the Centro Accoglienza Straordinaria Richiedenti Asilo di Arcevia “Le Terrazze”, Università Sapienza di Roma, the Consiglio Nazionale delle Ricerche, and the Soprintendenza Archeologia, Belle Arti e Paesaggio delle Marche. As a result, this project was the first Italian experience to promote social and cultural integration of migrants through excavation. Migrants perform non-technical activities and the ratio with archaeologists is 1:1.²⁷⁹ The project is still ongoing in 2018.

A similar project was conducted recently at Poggibonsi Archaeological Park. In the summer of 2018, five migrants from Africa supported archaeologists in building a Medieval hut in the Archeodrome (Figure 2.20), as part of an inclusion program in the local society. In both of these examples, the municipalities endorsed the program and met the interests and the willingness of the archaeologists. It is worth noting that the archaeologists took the side of inclusion and integration rather than remaining neutral, attracting strong criticism, expressed especially on social networks in the example of Poggibonsi. These experiences show an archaeology that is “ready to intervene in wider public debates not limited to issues of heritage, is not afraid of defending its expert knowledge in the public arena, and is committed to reflective, critical thinking.”²⁸⁰

The characteristic traits of Italian public archaeology

The state of the literature and the overview of the main initiatives supports the idea of a growing commitment of Italian archaeology to participation. As shown in the overview given above, archaeologists have worked to develop the direct relationship of the public with archaeological heritage, at a much higher percentage than in Germany and the Netherlands.²⁸¹ However, despite this direct relationship, Italians often suffer from a lack of connection with their heritage, feeling it distant, unavailable, and

²⁷⁹ Cardarelli *et al.* 2017.

²⁸⁰ González-Ruibal and Criado-Boado 2018, 507.

²⁸¹ Guermandi 2018, 26.

superfluous, and not linked to present happiness, enjoyment, and delight.²⁸² As illustrated by the different activities presented in this overview, such a growing commitment tends to foster a collective and proactive participation that involves laypeople and thus reconnects Italians with their heritage. The participation of active laypeople is especially important because it facilitates community processes, which promote a collective management of archaeological heritage.²⁸³ Article 118 of the Italian Constitution states that the different authorities—from the State to the Municipalities—must support citizens’ initiatives, when they are conducted in the collective interests. As noted by Manacorda, this article does not find a widespread application in the field of cultural heritage, but it could potentially support innovative initiatives.²⁸⁴ To this extent, the development of participatory governance seems to be a feasible option for the Italian context because it supports community empowerment processes in the long run.

Broadly looking at the Italian commitment to participation, some distinctive traits can be found: a great variety and creativity in the initiatives, an unbalanced development between theory and practice, and the lack of evaluation and critical approach. Regarding the first theme, the examples presented above demonstrate that there is a great variety in the initiatives. Guided tours, re-enactments, didactic activities, and dedicated events provide the public with the opportunity to become informed and to enjoy the time spent visiting archaeological sites. As well, the few examples of participatory research (such as the summer schools conducted by the Università di Padova) might grow in number in the near future. Among the other themes, activities like the writing competition *Tazze con le Corna*, the cycle route *Bike4Heritage*, and *Museo Biddas* prove that creativity is a strength of Italian archaeology. It is worth noting that some excavation-based projects (e.g. the *Archeodrome* of Poggibonsi) have acquired national relevance, showing that archaeology can benefit entire areas.

Furthermore, other projects, like those at *Terramara di Pilastri* and *Progetto Salapia*, have become poles of attraction for the surrounding territories. Concerning the unbalanced development between theory and practice, it is worthwhile to note that although recent symposia have provided Italy with arenas in which to debate the core issues of public archaeology, there is still a strong retention of the idea that public archaeology is exclusively a practical activity.²⁸⁵ In Italy, public archaeology tends to be associated with communication, public sector archaeology, and especially to events or outreach activities open to the public, but only a few scholars have started conducting research as if it were another field of archaeological study. The courses recently started in some Italian universities and the project *‘Archeologia al futuro. Teoria e prassi dell’archeologia pubblica’* seems to suggest that the divide with theory may be bridged in the recent future.

In terms of the lack of evaluation and critical approach, it is important to note that, without a theoretical underpinning, these will remain weaknesses in the Italian context. The lack of evaluation is a noticeable drawback because, without any data and feedback, each initiative remains self-referential and isolated. To this extent, academic journals like *‘Archeostorie. Journal of Public Archaeology’* and *‘Ex Novo. Journal of Archaeology’* may foster and support the use of more robust methodologies and the development of a critical approach. The latter should be a concern especially for those projects aiming to promote the participation of laypeople and wants to have a social and economic impact on a territory. Beyond being self-reflexive, these projects must ask themselves questions like what kind of participation they promote, “whose interests are served by a particular interpretation of the past or by a particular

²⁸² Manacorda 2014, 13–14.

²⁸³ Romano 2019.

²⁸⁴ Manacorda 2014, 54.

²⁸⁵ An example is reported in Lazzarini 2019.

practice of archaeology”,²⁸⁶ and “who benefits and at what price to themselves and others”.²⁸⁷ In short, they need to start to critically address their own work and strive to promote an equal, inclusive, and ethical archaeology.²⁸⁸

²⁸⁶ Matsuda 2016, 46.

²⁸⁷ Colwell-Chanthaphonh and Ferguson 2008, 5–6.

²⁸⁸ Some reflections on these topics for Italian public archaeology in Benetti 2020.

3. Methodological framework

Introduction

The primary focus of this chapter is to present the methodology used in this study. Its design is tailored to address the participation generated by Italian community archaeology. As described in Chapter 2, Italian community archaeology projects have different organizations and different traits in comparison with other countries such as the United Kingdom and the United States. For this reason, the research design contains original steps that aim to support and enhance the understanding provided by existing methodologies, like the value-based stakeholder analysis.

As it proposes a general model to address the dynamics of participation, this workflow must be considered only as a framework that can be changed, refined, and implemented according to different needs and contexts. To this extent, it strives to be a practical tool for ongoing archaeological projects focused on excavation and, specifically, for long-term projects that have already begun activities of civic engagement and are aiming to develop a more comprehensive venture. The next section details the workflow used to address participation in the three case studies and presents this study's data collection methods, analyses, and visualisation boards. All data collected in this research are available as supplementary materials and are stored under a open access license on Zenodo (10.5281/zenodo.6617058).

Workflow

This sub-section presents the research workflow and outlines the procedural steps represented in the flowchart below (Figure 3.1). The description has been organised in three main parts: constituency analysis, data collection, data analysis and interpretation. Data collected from interviews, focus groups, and questionnaires informed the value-based stakeholder analysis (Table 3.1). The outputs consist of a series of visualisation boards that aim to address participation from different perspectives: a participation map, social network analysis, and dimensions of participation.

Drafting a value-based stakeholder analysis

In beginning to assess the study of participation in an archaeological project, the first step was to conduct a constituency analysis. This is defined as an analysis that identifies all the stakeholders related to a project; it is advisable to conduct this analysis repeatedly because new stakeholders may become involved in the project.²⁸⁹ This is especially true for archaeological excavations: being ongoing projects, they tend to be more dynamic and stakeholders may frequently change. A value-based stakeholder analysis can improve a constituency analysis, since it defines the main values and the main interest that each stakeholder attaches to the archaeological project.²⁹⁰ To form groups of stakeholders, the first step for each case study consisted of sketching out a rough draft that distinguishes insider and outsider stakeholders, as well as their respective values and interests. The draft was improved, corrected, and updated by conducting expert interviews.

Expert interview

An expert interview is generally defined as “a semi standardized interview by one or more interviewers with a person identified as a so-called expert and serves to generate data in a research context”.²⁹¹

²⁸⁹ Mason 2008, 113.

²⁹⁰ As suggested in Myers *et al.* 2010.

²⁹¹ Littig 2011, 2.

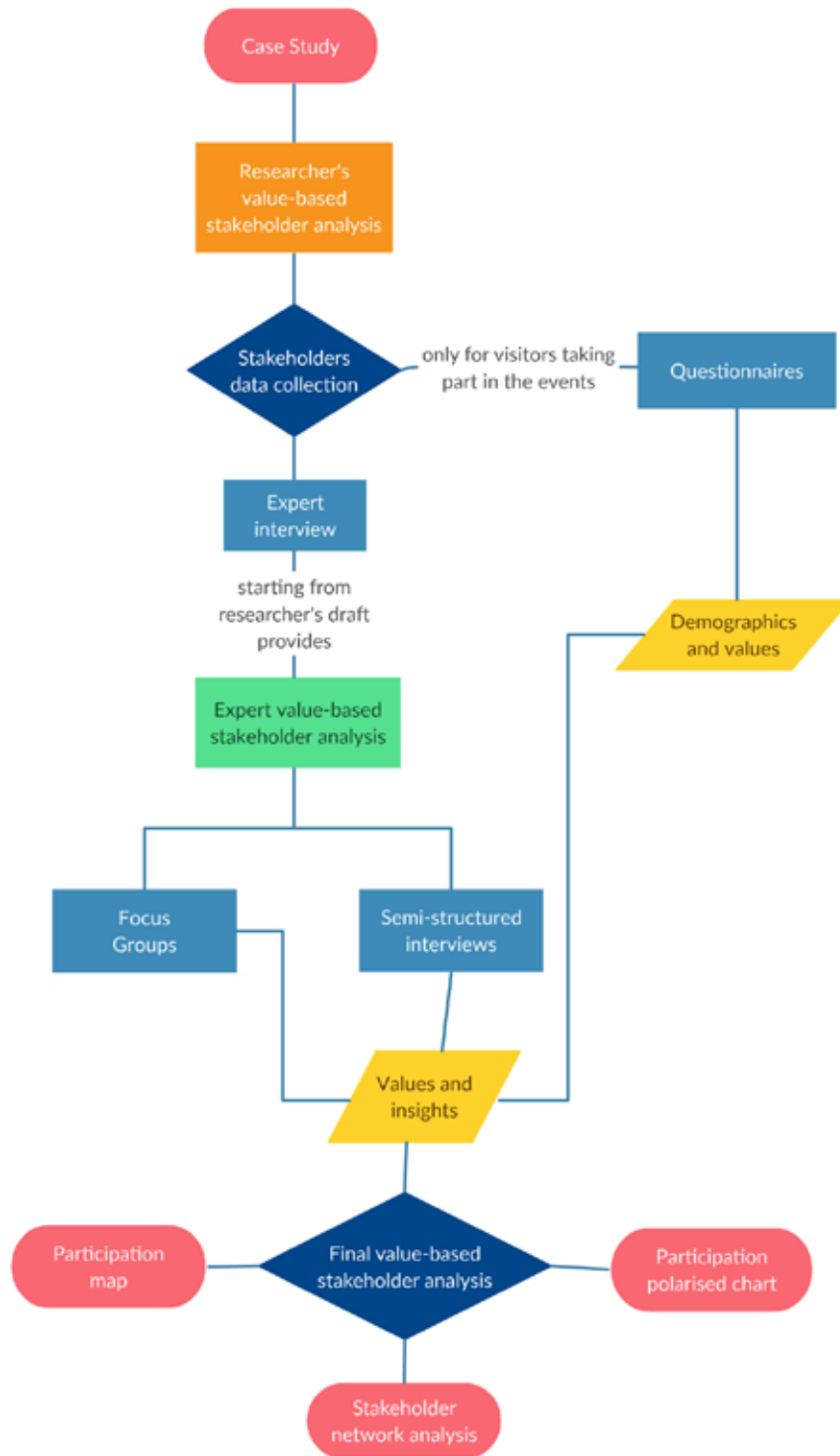


Figure 3.1: flowchart illustrating the research workflow

Expert interviews suit different purposes: to gain an overview of and access to a lesser known field; to be informed about specialised techniques and procedural knowledge in a specific field; and to have a subjective interpretation and background knowledge obtained from professional experience.

In cultural anthropology, the expert may be defined as a person who has “a special expertise to comment on the area and its residents and users”.²⁹² For each case study the author asked scientific directors, members of the field team or stakeholders already known by the researcher to suggest an expert. As this study focuses on archaeological projects, it did not apply any limitation to identify the expert. Each expert could be an archaeologist or a layperson: the most important criterion concerned their knowledge of the project. It is worth noting that the main role of experts in this study is to identify individuals who meet specific criteria, namely those who have an interest in the archaeological site. This formed samples known as purposeful or convenient samples, which is the most diffuse way of sampling in qualitative research.²⁹³ The present author conducted two face-to-face expert interviews in places chosen by the interviewees; by contrast, the third interview was done by a video call. Before starting each interview, the author explained the confidentiality guidelines used in this study; all the experts authorised the use of their personal data by signing a permission form that meets the requirements of the Institutional Review Board at the University of Pisa. Additionally, all experts agreed to the recording of the interview.

The expert interview moderator guide (Appendix II) is structured in three sections. The first section contained two sets of general and follow-up questions, such as: “What is your connection with the archaeological project of...?” (general question), and “Describe the idea of participation carried out in” (follow-up question). These questions aimed to elicit information about the general context of the case study. However, the second section comprises the bulk of the interview, as it focuses on the identification of stakeholders. Although this is a preliminary phase of the workflow, experts were asked to indicate three values that each stakeholder attaches to the archaeological site. This operation has two objectives: to orient the researcher in conducting the interview with the stakeholders, and to evaluate the correspondence between the values that emerge from the interviews with those values indicated by the expert. This comparison helps to evaluate critically any *a priori* understanding of a context. The third section concerned another activity: on a map of the territory, experts were requested to indicate the places and the tracks where participation happens. Prior to getting in touch with the experts, the author conducted a pilot expert interview for the Terramara di Pilastrì project, a community archaeology project very similar to the three case studies chosen for this research (Chapter 2, Figure 2.3). Field and communication team members indicated an archaeologist who best suited the role of expert; the interview then was arranged and conducted. Based on the feedback from this pilot interview, the first section was shortened.

Data collection

The second step concerns data collection regarding participation of the stakeholders for each case study, and is based on constituency analysis and on the identification conducted by the expert. The author personally conducted this step by means of extensive fieldwork. This operation benefited from the author’s personal involvement in one of the case studies and from the very good relationships the author has with the archaeologists in charge of the other two case studies. These factors helped to choose carefully the subsequent steps and how to collect data without heavily affecting ongoing works and initiatives.

²⁹² Low 2002, 37.

²⁹³ Lichtman 2014, 13–14.

TOOLS	DATA	PRODUCT	WHAT CAN BE LEARNED
Expert interview	Responses of key observants are collected by means of an interview	Interview transcriptions in Italian	Identification of the stakeholders related to the archaeological site
Semi-structured interviews	Responses of stakeholders	Interview transcriptions in Italian	Insights into the participation of different stakeholders
Focus groups	Description of issues that emerge in small group discussions	Focus group transcriptions in Italian	Enables understanding of conflicts and disagreements within the stakeholder group
Questionnaire	Categorical variables about demographics, aptitude, behaviour, and satisfaction	Summaries of information are illustrated in graphs	Information of visitors taking part in the events set up by archaeological projects

Table 3.1: An overview of the tools used in data collection.

Data collection consisted of three main sections, each one utilising different tools. To gather insights into the participation of stakeholders in each case study, the author carried out semi-structured interviews. Furthermore, the author organised focus groups to explore specific issues in greater detail and to understand conflicts and disagreements within a stakeholder category. At the end of each initiative, the author distributed questionnaires to learn more about the visitors, who were the group of stakeholders that attended events.

Before starting the semi-structured interviews and the focus groups, respondents had the option to omit their name or to authorise the author to process their personal data by signing a permission form that met the requirements of the Institutional Review Board at the University of Pisa. All stakeholders agreed to the recording of the interviews.

Semi-Structured Interview

A semi-structured interview is a type of individual interview based on a general set of questions that all informants follow and use. However, the questions may vary as the context demands. It is a popular data collection tool in heritage studies.²⁹⁴ This study employed semi-structured interviews to investigate participation and the values that stakeholders attached to the archaeological site. Experts identified the stakeholders for each case study. Then, given the impossibility of interviewing everyone, the author compiled a shortlist to consider the following criteria: experts' suggestion, duration of interaction over the years, and willingness to be interviewed.

The author conducted semi-structured interviews on a face-to-face basis in the preferred language of each interviewee (Italian and English), which usually lasted between 25 minutes and an hour. In most cases, the interviewees chose the setting for the semi-structured interviews. In cases where it was not possible to conduct face-to-face interviews, telephone and video calls were used. The author's involvement as a member of the team in one of the three case studies as well as the personal relationship with some of the interviewees suggested that a neopositivist conception of interviewing would be the most appropriate. This approach requires that the interviewer must adopt a neutral role to minimise bias. By contrast, a constructionist approach, that involves a co-construction between the interviewer and the respondent, would have generated significant differences in data collection across the case studies.²⁹⁵

²⁹⁴ Lichtman 2014, 10; Jones 2017, 26–29; Sørensen 2009.

²⁹⁵ Lichtman 2014, 19–20.

The interview moderator guide (Appendix II) is structured in two sections. The first section contained four sets of general and follow-up questions, concerning the connection with the project, the effects of the project on daily life, the meaning of an open excavation in the territory, and the general meanings of the site. Each set contains four or five follow-up questions, aimed both at probing the general question and at expanding some input in the initial answer. As a rule, usually no more than two follow-up questions were asked to the interviewees. Moreover, depending on the answers provided by respondents, not all questions were followed in a strict order or in their entirety. The second section concerned another activity: interviewees were requested to tell about their most significant story or memory linked to the archaeological project.

Prior to getting in touch with the stakeholders, the author conducted a pilot semi-structured interview. Following this, a member of the Gruppo Archeologico di Bondeno, a local archaeological group, accepted to be interviewed. Based on the feedback from this pilot interview, the author modified the sequence of the questions.

Focus group

A focus group “uses guided group discussions to generate a rich understanding of participants’ experiences and beliefs”.²⁹⁶ This is an exploratory and discovery-oriented tool useful to explore topics and learn about groups of people that are poorly understood. In ethnographic studies, focus groups are set up with vulnerable populations, such as schoolchildren, senior groups, and others.²⁹⁷ For these reasons, the author considered focus groups to be the best tool to investigate specific issues more deeply and to understand conflicts and disagreement within a single stakeholder category. The author conducted two focus groups to address debated issues that emerged from interviewing experts. A third focus group was cancelled due to logistical reasons and was replaced by interviews.

Each focus group was structured in three sections. The first section contained some questions derived from the semi-structured interview, which were necessary to introduce the participants and to elicit the values that stakeholders attached to the site. The second section aimed to expand the main topic of each focus group. The third section, just as in the semi-structured interview, concerned the recounting of a significant story or memory linked to the archaeological project. Both of the focus groups were conducted face-to-face and in a mutually agreed-on location. The author led the discussion without external support. Prior to conducting the two focus groups, there was no possibility to set up a pilot project. However, the author already had experience with this method from an internship related to his doctoral studies.²⁹⁸

Questionnaire

Questionnaires are defined as “any written instruments that present respondents with a series of questions or statements to which they are to react, either by writing out their answers or selecting from among existing answers”, and they are handy tools for collecting a wide range of information.²⁹⁹ Since no data about participation were available for Italian community archaeology, questionnaires were initially considered the best tool for two reasons:

- to evaluate and compare events organised by the case studies;
- to collect information about the visitors attending them.

²⁹⁶ Morgan 1997.

²⁹⁷ Low 2002, 38.

²⁹⁸ Roussou *et al.* 2017.

²⁹⁹ Horvat 2011, 1154.

Given the pilot nature of this research in the Italian archaeological context, the questionnaire (Appendix II) was designed without any previous model. Nevertheless, some of the data collected can be compared with some international survey projects (e.g. NEARCH). It consisted of a combination of 21 factual, behavioural, and attitudinal questions that aimed to investigate the general cultural attitude, the decision process, the satisfaction, demographic data. The demographic section asked respondents, among other things, their age, gender, occupation, and origin. Two open-ended questions provided insights into what positively or negatively impressed the visitor. Including open and pre-coded questions, this questionnaire has both a qualitative and quantitative focus. The researcher administered the questionnaire, helped in some cases by some fellow archaeologists, to a random sampling of people just before they exited the archaeological area. As the events mainly took place during the excavation campaigns, data collection with questionnaires already started at the end of the first year of research, in order to maximise the available time. This early start allowed the study to collect data for five events for each case study and to have an early awareness of the strengths and weaknesses of the approach itself.

In order to give a voice to the visitors, the data collected benefited the case studies by offering them feedback from the questionnaires. Scientific directors were informed about specific issues, such as the demographics, the length of the events, as well as the most appreciated aspects and those that could be improved. This means that some traits, such as the duration of guided tours, could be refined for the next event. Most importantly, those archaeologists who supported the operation could personally experience the importance of collecting insights and feedback. However, some weaknesses of this process soon became evidence. Since the organisation and the format of the events were quite different, there were no possibilities to compare events across case-studies in terms of the representativeness of the data for the total population. This is due to several reasons: for example, samples were very different from each other, according to the kind of event and to the target audience planned by the organisers.

Some samples were very small and, thus, the data would have been comparable only if this study would be expanded to include a huge dataset. Logistical concerns also made the analysis difficult: since the events organised by all three case studies were free of charge and lacked tickets, it was not possible to establish the precise number of visitors attending each event. Moreover, in some events organised by all three case studies, some stakeholders were involved in the organisation of the event and there was no possibility to distinguish them from the visitors. A possible solution would have been to employ a higher number of archaeologists in the data collection. However, this operation would not have solved the existing problems and would have created others, since some events required the support of all the field team. The study could not compare events across case studies and there was a lack of a robust enough dataset to support the analysis of small samples. Therefore, this research chose to adjust the existing methodology with two objectives:

- to describe the sample for each category of events, with the purpose of providing an overview of the events organised by a case study and with the aim of informing the value-based stakeholder analysis by coding the open-ended questions;
- to find and understand patterns and trends characterising the visitor stakeholder category, defining the clustering scenario, and establish the 'profiles' of the most clustering-representative individuals.

Data analysis and interpretation

Data analysis and interpretation followed different paths, according to the tools used for the data collection (Table 3.2). This section presents the series of operations related to the process of storing, organising, and extracting information from data conducted in interviews and questionnaires. Moreover, it describes how data retrieved from interviews and questionnaires informed the results of the research.

ANALYSIS	DATA	PRODUCT	WHAT CAN BE LEARNED
Value-based stakeholder analysis	Based on the experts' opinions and on the semi-structured interviews	Table indicating stakeholders, values and interests	Identification of stakeholders and values, and the interest that they attached to it
Multiple correspondence analysis (MCA)	Categorical variables from questionnaires	Tables and graphs	Grouping individuals by most weighted variables and categories using dimension reduction
Goodman-Kruskal tau	Demographic and behavioural data from questionnaires	Association plot	Evaluating associations between some categorical variables
K-modes clustering algorithm	Categorical variables from questionnaires	Table	Evaluating potential cumulative sample clusters
Social network analysis (SNA)	Stakeholders and values list	Graphs	Visualisation of connections between stakeholders and values
Participation map	Interviews and open-ended questions	Edited maps of the area surrounding the site	Identification of the places where participation happens
Participation polarised chart (PPC)	Interviews and focus groups	Divergent stacked bar chart and balloon plot	An overall overview of participation related to a single case study

Table 3.2: An overview of the analyses supporting the interpretation.

Processing interviews

Expert interviews, semi-structured interviews, and focus groups were transcribed from digital tapes to a text format, then printed and coded. The author decided to stay focused more on the data than on the use of a specific software. Hence, coding was conducted on hard-copy printouts with the use of pencil, following the three-columns jotting model proposed by Saldaña.³⁰⁰ Coding is defined as “an exploratory problem-solving technique without specific formulas to follow [arranging] things in a systematic order, to make something part of a system of classification”.³⁰¹ Taking into account coding recommendations, the author decided to use three lists: the main research questions, the typology of values, and the participation ladder. Specific attention was dedicated to identifying all segments of the interviews that may provide informative insights about values and the dynamics of participation. When coding the answers, this study also included unexpected information relevant for this research, as well as additional stories and anecdotes.

As coding is a cyclical act, it needs refinement; as a result, this study ran two cycles of coding. The first cycle focused more on eliciting values, and the second one on participation. Once the coding is completed, the second phase of analysis is to organise coded data that share some characteristics into categories and, eventually, into sub-categories. Comparing major categories allows the study to progress towards distinct topics, concepts, and theories. The development of theory largely depends

³⁰⁰ Saldaña 2015, 21–30.

³⁰¹ Saldaña 2015, 9.

on the researcher's ability to demonstrate how categories intertwine with topics and concepts.³⁰² Brief descriptions of interviews are presented in Appendix I, while dedicated sections in Chapter 5 offer a greater amount of information about values and participation. All the quotations reported in the text are translated into English by the author.

Processing questionnaires

All questionnaires were transcribed from paper to data sheets; data then were coded according to the main international standard with the results visualised in graphs. Visualisations for the data were made in Microsoft Excel (Office 365 MSO/v16.0). It is important to note that the respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of informants. The number of not answered (NA) questions for each event is indicated in cross tables attached in Appendix III. Regarding the first objective, to describe the sample for each category of events, data are presented in graphs in Chapter 5. The second objective of the questionnaires, to find and understand patterns and trends characterising the visitor stakeholder category, were addressed through Exploratory Data Analysis (EDA).

Exploratory Data Analysis (EDA)

EDA is an approach for data analysis that employs a variety of techniques to maximise insight into a data set. This approach also can: uncover underlying structures; extract important variables; detect outliers and anomalies; test underlying assumptions; develop parsimonious models; and determine optimal factor settings.³⁰³ Since this study wants to test a no data model, it selected EDA as the best approach to describe and contextualise the data collected in the questionnaires. The evaluation of potential cumulative sample clusters was conducted using the Multiple Correspondence Analysis (MCA), the Goodman Kruskal tau statistics, and especially the K-clustering algorithms.

Multiple Correspondence Analysis (MCA)

The Multiple Correspondence Analysis (MCA) is an extension of the Correspondence Analysis; it summarises and visualises a data table containing more than two categorical variables. It also can be regarded as a generalisation of Principal Component Analysis when the variables to be analysed are categorical instead of quantitative. MCA is generally used to analyse a data set from surveys. Its objective is to identify:

- a group of individuals with a similar profile in their answers to the questions;
- the associations between variable categories.³⁰⁴

With the aim of performing MCA, this study categorised events into several groups according to their main traits (e.g. athletic, multi-sensorial, guided tours, etc.). At the same time, the most diagnostic dimensions included in the questionnaire were selected: sex, age, education-level, socio-professional categories, returning visitor, local or not local.³⁰⁵ Moreover, the question "How many events of this

³⁰² Saldaña 2015, 14–15.

³⁰³ Jambu 1991; Seltman 2018; Tukey 1977.

³⁰⁴ Kassambara 2017.

³⁰⁵ Education-levels were coded according to the Italian education system. For the socio-professional categories, the reference system is the one adopted by the NEARCH project (Marx *et al.* 2017, 47). For the age categories, the reference system is the one adopted by the NEARCH project, but with the 60-99 category divided into 60-75 and 75-99 groupings. Since both retirement age and life expectancy after retirement are increasing all over Europe (Eurostat), it seems that the 60-99 age category would be much too broad.

kind do you attend in a year?” was excluded as the result could be biased by the interpretation of the respondents (e.g. A general event in an archaeological site or an athletic event?). Additionally, the categorisation of the events also could vary given the research objective. Age was the only dimension described by quantitative data: in order to run MCA, raw data about age were coded into age categories, transforming quantitative into qualitative data. MCA analysis was run on R Studio, using FactoMineR and factoextra packages;³⁰⁶ the script and the complete results are available as supplementary materials (Appendix VII).

Goodman-Kruskal tau

Goodman-Kruskal tau measures the association for cross tabulations of nominal level variables and is based on random category assignment; it gives the probabilities of correctly assigning cases to one set of categories improved by the knowledge of another set of categories. Goodman-Kruskal tau measures the percentage improvement in predictability of the dependent variable (column or row variable) given the value of other variables (row or column variables). Goodman-Kruskal tau is the same as Goodman-Kruskal lambda except that the calculations of the tau statistic are based on assignment probabilities specified by marginal or conditional proportions. Misclassification probabilities are based on random category assignment with probabilities specified by marginal or conditional proportion.³⁰⁷ This study used Goodman-Kruskal tau to measure associations between the categories included in the questionnaire: sex, age, education, socio-professional categories, returning visitor, local or not local. The association plot was created using the GoodmanKruskal package for R.³⁰⁸ The script is available as supplementary material (Appendix VII). Goodman-Kruskal association plots, MCA results, and graphs describing the dimensions used in the analysis are presented in Chapter 5, and the overall results are given in Chapter 6.

K- modes clustering algorithm

The k-modes method is a clustering algorithm for categorical variables which aims to partition the objects into k-groups to minimise the distance from objects to the assigned cluster modes;³⁰⁹ it is part of the ‘klaR’ package for R.³¹⁰ Starting from the dataset used in the previous analyses, a dissimilarity matrix was obtained; the algorithm was set to make 10.000 iterations. The dissimilarity of two objects—in this case visitors—was computed by counting the number of mismatches in all variables (unweighted) and by weighting the variables using their frequencies in the categories (weighted).

The output consists of two tables providing a combination of variables which report the “profile” of the most representative visitor for each cluster. Both the tables propose two hypotheses that are equally reliable; the difference lies in the level of dataset constraint (higher for the second one). The script is available as supplementary material (Appendix VII). The K- modes clustering algorithm for each case study is presented in Chapter 5.

Extracting information

Expert interviews, semi-structured interviews, focus groups, and questionnaires informed the value-based stakeholder analysis. Of course, the analysis could only verify the values and interests for those stakeholders who were interviewed, while the rest relied on the opinion of the experts. A table with the

³⁰⁶ Husson *et al.* 2010; 2018; Kassambara and Mundt 2017.

³⁰⁷ Minitab Inc. 2017.

³⁰⁸ Pearson 2016.

³⁰⁹ Huang 1997.

³¹⁰ Roever *et al.* 2018.

values and interests produced from the data analysis is presented in Chapter 5, showing the differences between the draft and the final version; this demonstrates the differences between what the author and the expert think about stakeholders and what the stakeholder really thinks. In an effort to further explore participation, value-based stakeholder analysis informs different kinds of visualisation boards: participation maps, social network analysis, and participation polarised charts.

Participation map

The participation map is a kind of visualisation board specifically designed for this research. Compared to other kind of maps used in cultural heritage studies,³¹¹ this map is compiled by the researcher and in addition to showing hotspots, it tracks where stakeholders are interested in participating in the area of an archaeological site. This helps the reader in envisaging the spatial context of each case study. Moreover, a table shows the values attached by stakeholders to the different hotspots identified, thus visualising the spatial distribution of values in the territory. Participation maps are informed both by interviews and questionnaires. Specifically, the main contributions relied on the experts, who were asked a specific question about the topic, and on the stories or memories linked to the archaeological project that were reported by interviewees in the second section of the semi-structured interviews. In some cases, the map also used data from the answers to the general and follow-up questions.

Drawing from Holtorf's considerations on storytelling and on the meta-stories of archaeology, maps of participation "take seriously the story about the present that are told through the cultural heritage".³¹² The stories reported by respondents of the three case studies inform the map by identifying those hotspots where participation happened. Telling real anecdotes and episodes, the stories offer an insight into the values each respondent attaches to cultural heritage; being set in the present, these stories do not concern the archaeological past but indicate the present meanings of the site. Moreover, they refer to the second social significance identified by Holtorf for the meta-stories of archaeology, where "cultural heritage is valued because it allows people to tell meta-stories that express a sense of collectively belonging to a certain community".³¹³ Maps of participation are presented in Chapter 5; the stories collected are integrally reported at the end of each interview are available as supplementary materials (Appendix VI).

Social Network Analysis (SNA)

A value-based stakeholder analysis may be implemented by performing a social network analysis (SNA). SNA focuses on the "relationships among social entities (i.e. persons, groups, organizations) and on the patterns and implication of these relationships".³¹⁴ It is linked to structuralism in sociology, stressing the significance of relations among social actors to their behaviour, opinions, and attitudes and it is used to analyse social cohesion, brokerage and exchange, as well as social ranking within or among social groups. Informed by the final value-based stakeholder analyses, SNA is used to visualise the relationships between stakeholders and the values they attach to cultural heritage and vice versa. A bipartite projection describes these connections: one projection sees stakeholders as nodes, connected by the values they share; the second projection has values for the nodes, based on their appearance in the stakeholders' list. Values are weighted on a scale from 3 to 1, according to the coding conducted on the interviews and focus groups. SNA and its related graphs were created using the 'igraph' package

³¹¹ For a recent overview, De Nardi 2014.

³¹² Holtorf 2010a, 50; 2010b.

³¹³ Holtorf 2010b, 387.

³¹⁴ Wasserman and Faust 1994, 3.

for R and graphically edited in Adobe Illustrator.³¹⁵ The script is available as supplementary material (Appendix VII). SNA results for each case study are presented in Chapter 6.

Participation Polarised Charts (PPC)

The participation polarised chart is a kind of visualisation board specifically designed for this research, which aims to show a profile of participation for each case study. The profile is based on some dimensions of participation that are intended to cover the spectrum of dynamics of participation reported in interviews and focus groups for all the case studies. The dimensions chosen for this research are reported in Brodie et al.,³¹⁶ although the present author added the last two:

- unstructured – structured;
- informal – formal;
- passive – active;
- individual – collective;
- one-off – ongoing;
- unpaid – paid;
- reactive – proactive;
- self-interested – altruistic;
- resisting social change - driving change;
- tangible – intangible;
- detached – emotional.

Each dimension presents two poles (e.g. informal-formal) and three statuses (minus, neutral, and plus). This is not a hierarchical or a grading scale but is only intended as a way of representing opposed poles. Each dimension and each pole have been identified by coding those parts of the interviews and focus groups where stakeholders describe some dynamics of participation. The status ‘neutral’ has been indicated when none of the two poles was detected or is prevailing. The percentages represent the proportion of stakeholders reporting that status: for example 60% of stakeholders reported individual participation to the project, 20% both individual and collective, and 20% collective participation (Figure 3.2).

Two different kinds of participation charts were used to represent the profiles of participation. The first is a divergent stacked bar chart with two poles (Figure 3.2). To this extent, it was originally designed for a Likert scale visualisation but, in this case, each bar represents a dimension of participation. Showing the dimensions in their order of contribution, this chart helps in visualising which dimension contributes most to the profile of participation. In Figure 3.2, the three most represented dimensions are formal, paid, and ongoing.

The second chart is a balloon plot which shows the polarity in percentages for the three case studies, following the same order as the dimensions (Figure 3.3). As a result, the comparison of the three case studies is more straightforward. In Figure 3.3, two out of the three case studies suggest a formal dimension of participation, and all of them report ongoing participative dynamics. The different colours

³¹⁵ Csardi 2015.

³¹⁶ Brodie *et al.* 2009, 37.

3. METHODOLOGICAL FRAMEWORK

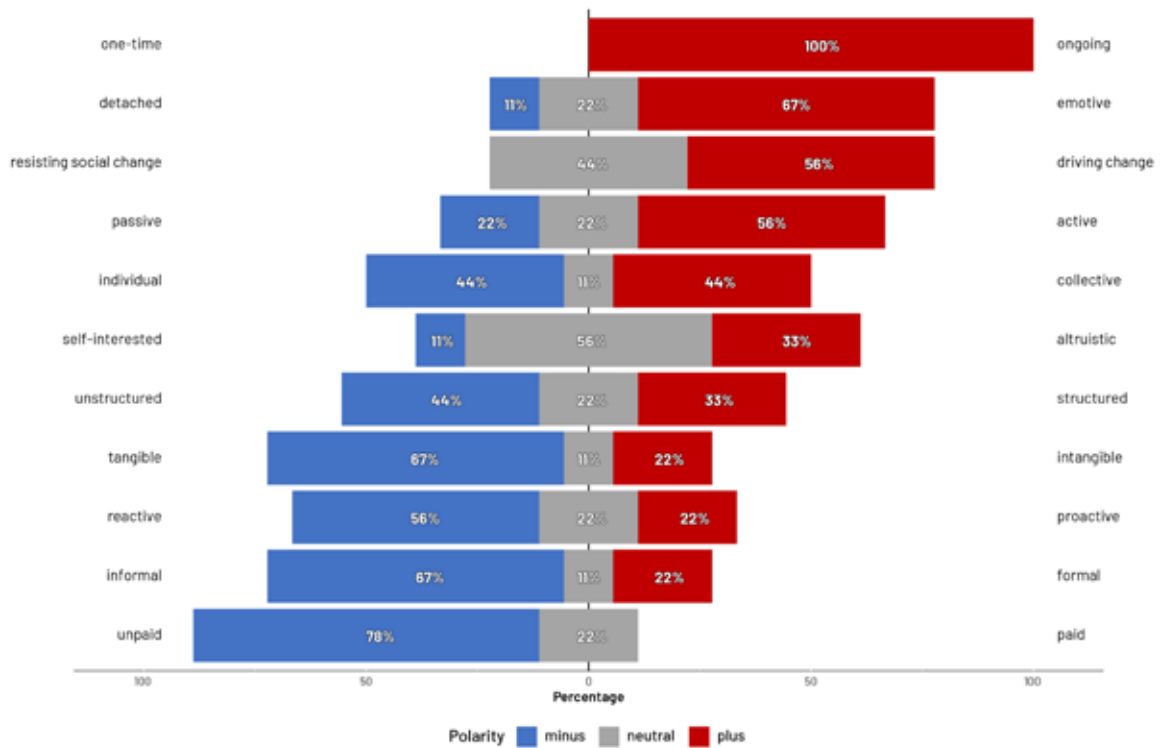


Figure 3.2: Example of the dimension of participation represented on a divergent stacked bar chart.

or gradation of the colours are intended to distinguish the percentage assigned to the different statuses. The divergent stacked bar chart was created using the ‘likert’ package for R, while the ‘ggpubr’ package for R was used for the balloon plot.³¹⁷ Both scripts are available as supplementary materials (Appendix VII). The participation charts for each case study are presented in Chapter 6.

³¹⁷ Bryer and Speerschnieder 2016; Kassambara 2018.

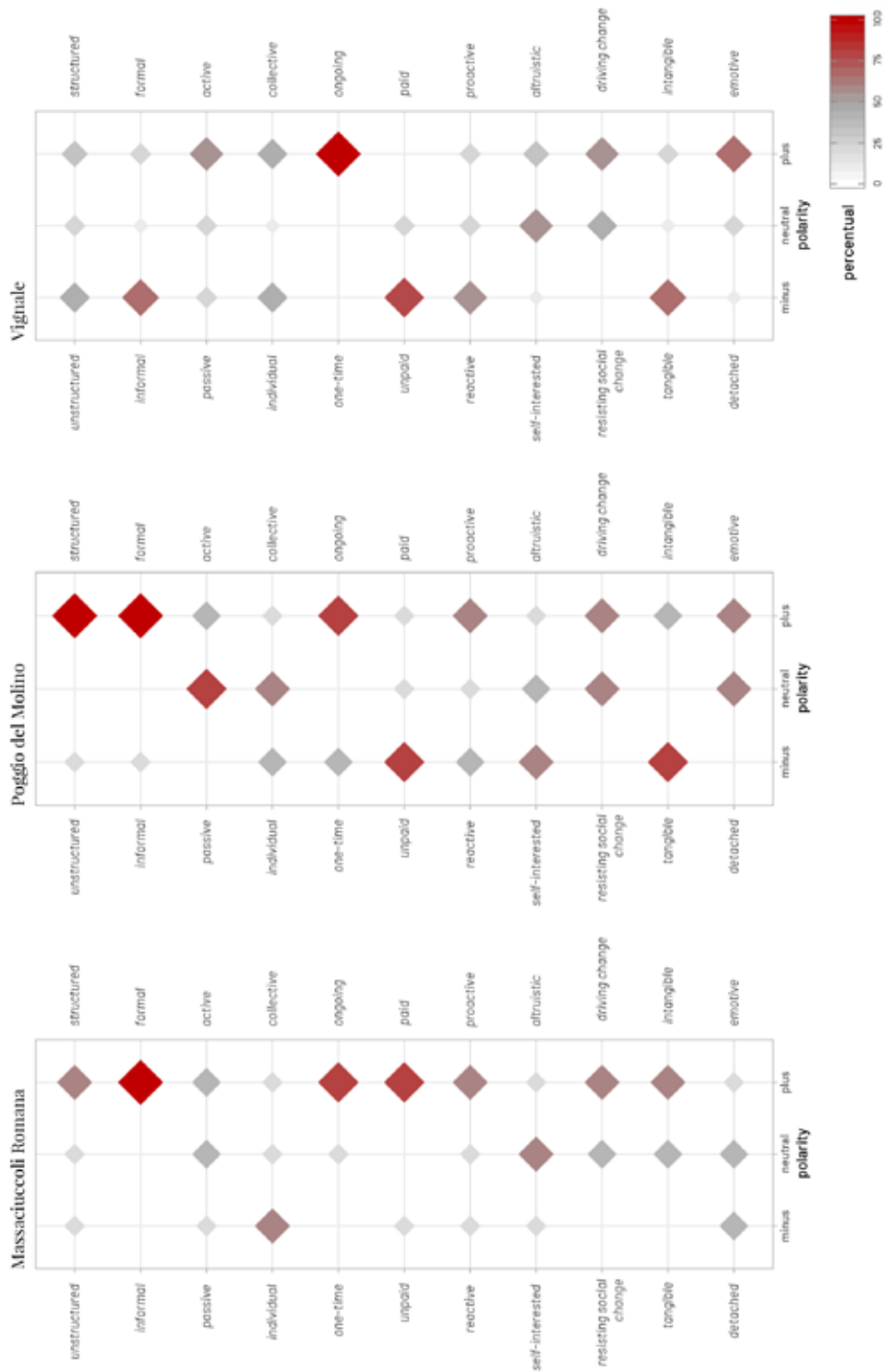


Figure 3.3: Example of the dimension of participation represented on a balloon plot.

4. Case studies overview

Selection of case studies

With the purpose of testing the workflow in diverse situations and to suggest subsequent enhancements, this study selected three case studies at different levels of development and with a different organisation in terms of the relationship with stakeholders.

Since there were no possibilities to form a representative sample of community archaeology projects from across Italy, the three case studies were selected on a regional basis. The choice of the regional basis provides this research with case studies that share similar territorial dynamics and other common traits that may support consistent insights. Tuscany was the region that most suited this research. Several reasons support this choice:

- Tuscany has a long-standing tradition of public participation in archaeology;
- Tuscany offers a large amount of ongoing archaeological projects to choose from thanks to the presence of the three universities of Firenze, Pisa, and Siena;
- the Università di Firenze was the first to introduce the study of public archaeology in Italy (see Chapter 2);
- the Università di Siena conducts several excavations all over central and southern Tuscany with many examples of community-engaged archaeological projects.

The case studies selected for this research are three Roman sites situated in Tuscany: Massaciuccoli Romana, Poggio del Molino, and Vignale. They are ideal for this study's research question for several reasons:

- they are located in Tuscany, within a distance of 120 km. Vignale and Poggio del Molino are both situated in the territory administered by the Municipality of Piombino (Livorno);
- according to the overview presented in Chapter 2 for the Italian context, all of them can be labelled as community archaeology projects;
- each case study developed a different model of community archaeology, already well-known at a national level: Massaciuccoli Romana has been listed by Volpe as one of the most interesting Italian grassroots projects;³¹⁸ Poggio del Molino has been cited as a pioneering, Italian experience of crowd-sourcing targeted to archaeological research;³¹⁹ Vignale has been presented in many national and international venues as an experimental model of community archaeology project managed by a university;³²⁰
- each case study presents different traits in terms of project design and developmental stage: Massaciuccoli Romana concluded its excavation campaigns in 2011 and is already an archaeological area open to the public; Poggio del Molino is an ongoing excavation project that has maintained a stable organisation over the years; Vignale is an ongoing excavation project that has experienced various changes over the years in terms of funding and stakeholder engagement.

³¹⁸ Volpe 2016.

³¹⁹ Revello Lami 2017, 150.

³²⁰ i.e. in Forma Urbis 2016.

The order chosen for the presentation of the case studies – Massaciucoli Romana, Poggio del Molino, Vignale – is mainly based on the characteristics of this study:

- being already an archaeological area, Massaciucoli Romana is the most structured project and presents different dynamics in respect to the other two case studies; for this reason, the first position in the list seems the most appropriate solution;
- Poggio del Molino fits well in the second position in the list; it shares some common traits with Vignale (ongoing excavation, they are both located in the Municipality of Piombino) but has a solid organisation, well-established since 2008;
- Vignale occupies the third position thanks to its ever-evolving project, which is susceptible to adjustments and refinements every year.

This order allows us to present and discuss the case studies by showing participation-related issues and to appreciate how this methodology works with differently structured projects.

Massaciucoli Romana

The choice to select the archaeological area of Massaciucoli Romana suited the aims of this research for several reasons. In 2015, when this study started, academic literature³²¹ as well as Italian national press and television³²² already considered Massaciucoli Romana to be an excellent example of Italian best-practices in grassroots management, development, and the promotion of small archaeological areas. The inauguration of the pavilion ‘Il Cantiere’, in March 2016, reinforced this consideration. For this reason, Massaciucoli Romana represented an opportunity to investigate the dynamics of participation over time, starting from the recent archaeological excavation to the creation of the archaeological area with a small museum. In this sense, Massaciucoli Romana is a step ahead of the other two case studies – where excavation is still ongoing—and provides a different outlook on the same dynamics. From this perspective, Massaciucoli Romana serves this study by providing a value-based stakeholders analysis of an already articulated project.

Moreover, when this study first was planned, nobody could know that Massaciucoli Romana was about to face an unexpected change in management. The local archaeological society resigned as manager of the area due to budgetary restrictions and the Municipality assigned the site to a well-known cooperative based in Livorno. The debate about this change remains fierce and the situation is far from being solved. However, from the point of view of this study it is a thought-provoking example of the tensions related to the dynamics of participation, ownership, and identity concerning an archaeological area. The next section aims to introduce the archaeological settlement and the research conducted there over time, providing an all-embracing overview of the project. Chapter 5 investigates the participation as it is practiced in Massaciucoli Romana.

About Massaciucoli Romana

The archaeological area of Massaciucoli Romana is situated in the city-centre of the small village of Massaciucoli (about 500 inhabitants). This lies near to the southern border of the territory administered by the Municipality of Massarosa (Lucca), in northern Tuscany (Figure 4.1).

The archaeological features are located at different levels on a hill facing the Lake of Massaciucoli and all of them are accessible from the main street of the village, Via Pietra a Padule. Dividing the site into two parts, this street literally crosses through the archaeological site.

³²¹ Volpe 2016, 108–11; Zuanni 2017.

³²² Rai 1 2015.



Figure 4.1: On the left, the location of Massaciuccoli Romana in Tuscany; on the right, a view of Venulei's villa with the lake of Massaciuccoli in the background (map and photo by Francesco Ripanti).

The archaeological settlement

In the Roman era, the settlement represented an important coupling of the connection routes between Pisa, Lucca, and Luni. This role has fostered the identification of the settlement with the posting station (*mansio*) *Papyrus Graves* in the Peutinger Table, a medieval copy of a Roman road map. However, some researchers argue that the station arose along the *Via Aurelia/Aemilia* over the coastal dunes, in the inland area of Viareggio.³²³

The occupation of the site ranges from the beginning of the first century AD to the seventh century AD. In this time span, two main buildings shaped the settlement (Figure 4.2):

- over the hill is a luxurious villa with thermal areas and open spaces, ruled by the Venulei, an important family of Roman Pisa,³²⁴
- on the ancient lakeshore, and now divided in two halves by Via Pietra a Padule, is a building interpreted as rural villa/mansion, part of the Venulei's villa.³²⁵

Research and project over time

The first investigations at the Venulei's villa (1920/21)

The first discoveries and excavations of the Venulei's villa dated to the eighteenth and nineteenth century. But it was only in 1920-1921 that Antonio Minto, the district superintendent, started a more careful investigation of the upper area, interpreting the remnants as public 'thermal baths'.³²⁶

³²³ Fabiani 2006; Bini and Fabiani 2009, 9.

³²⁴ Ciampoltrini 2009.

³²⁵ Paribeni 2012, 13-14.

³²⁶ Minto 1922.



Figure 4.2: Location of the three sites investigated in Massaciuccoli (by Francesco Ripanti).

The first investigations at the settlement on the ancient lakeshore (1931/32 and the 1950s)

Regarding the settlement on the ancient lakeshore, the remains located downs the street were discovered by Doro Levi in 1932, during the excavations for the Casa del Fascio foundations.³²⁷ Soon after the discovery, the investigated structures were buried again. In the 1950s, Guglielmo Lera, a local teacher, took the initiative and excavated the most important sectors of the building with the support of schoolchildren.³²⁸ A small museum—an *antiquarium*—was inaugurated in 1978 and Guglielmo Lera was nominated director in 1979.

Levi interpreted the building as a villa, with a residential and a productive area. The structure was known as the ‘Villa of the Mosaics’, thanks to the discovery of a black and white mosaic with fantastical marine creatures.³²⁹ The remains located on the upper part of Via Pietra a Padule were discovered in 1957, in coincidence with the construction of the elementary school, but no investigations were conducted at the time.³³⁰

The recent investigations in the Venulei’s villa (1990-1992)

The area of the Venulei’s villa is divided into two terraces. The upper one is occupied by the parish church of San Lorenzo (originally built in the eighth-ninth century AD with materials plundered from the villa) and the archaeological remains are not visible. However, the lower terrace has been investigated more frequently, and it is a huge Roman thermal bath. Following the last investigations in that area (1990-

³²⁷ Levi 1935.

³²⁸ Ghizzani Marcia 2009, 24.

³²⁹ Donati 2009; Paribeni *et al.* 1989.

³³⁰ Anichini and Paribeni 2009, 46.

1992), the current interpretation by Ciampoltrini states that the remains of the thermal bath were part of an 'otium villa' and not of a public thermal bath. The structures dated back to a period between 10-40/50 AD but the remains visible in the lower terrace took their current shape in a later period (60-90 AD). The luxury rooms composing the thermal baths (e.g. a sauna (*sudatio*), an apsed room (*triclinium*), a *frigidarium*) gave the entire villa a feeling more of receiving guests rather than of residence. This setting was glorified further by the position of the baths overlooking the lake. The villa is probably linked to the accession of the Venulei family to the senatorial aristocracy, starting with *L. Venuleius Montanus* in the Claudian period and ending with the second half of the second century.³³¹

The recent investigations at the settlement on the ancient lakeshore (2006-2012)

In 2004, the Municipality planned to build a new museum in the place of the elementary school, at the time in disuse. However, when archaeological materials came to light, the plan changed: the pavilion 'Guglielmo Lera' was inaugurated in 2007 and replaced the old *antiquarium* in the area previously investigated. This officially gave birth to the archaeological area of Massaciuccoli Romana. Removing the school offered the chance to explore the second half of the 'Villa of the Mosaics'. Five campaigns were conducted here between 2006 and 2012, revealing surprising results: walls are preserved to a height of 1,5 meters, thus showing the whole stratigraphic sequence from the pre-Roman levels to the period after the abandonment of the settlement.³³²

Some years before the beginning of the new excavation season, Ciampoltrini already had proposed a different interpretation of the building on Via Pietra a Padule: it may be a posting station (*mansio*), located on the main road between Pisa and Lucca.³³³ Probably dependent on and contemporary to the Venulei's villa, the building seems to be part of a larger complex that is the result of a restoration of a first century AD rustic villa. Between the end of the first century AD and the first half of the second century AD, another series of restorations marked the shift to the posting station. The new functions of the complex, suggested by new rooms and areas, continued the productive activities of the previous phase. As a result, to label the complex as a villa or as a posting station is reductive, because it probably had elements of both activities. Moreover, the close connection with the Venulei's villa tends to be confirmed by the contemporary decline of the building and the last information about the family in the third century AD.³³⁴

From excavation to a small museum: Massaciuccoli Romana

It is worth mentioning some specific aspects of the excavation conducted in Massaciuccoli because it intertwined with and contributed to the creation of the small museum of Massaciuccoli Romana. Especially, the 2011-2012 excavation campaign may be defined as an experimental excavation in the Italian context, and may be effectively described by the adjective 'open'.

An important issue in this regards the composition of the field team: field direction was assigned to a cooperative, a group of archaeologists directed by Francesca Anichini. Thanks to a collaboration with the 'Dipartimento di Civiltà e Forme del Sapere' of the Università di Pisa, the excavation was performed with the participation of students. These students learned the principles of excavation in a contract-archaeology environment, thus experiencing rhythms and necessities different than at a university-related fieldwork project.³³⁵

³³¹ Ciampoltrini 1994; 1998; 2009, 20-22.

³³² Anichini 2012, 16-17.

³³³ Ciampoltrini 1998.

³³⁴ Paribeni 2012, 13-14.

³³⁵ Anichini 2012, 19.



Figure 4.3: On the right, the temporary structure covering the building on the upper part of Via Pietra a Padule during excavation (Anichini et al. 2012, p. 31); on the left, the new pavilion “Il Cantiere”, on the inauguration day (photo: Giulia Osti).

The second issue is related to the prospective organisation of the area as a museum. The Soprintendenza and the Municipality considered opening the area to the public as one of the options after the conclusion of excavations.³³⁶ This decision affected the works of archaeologists: for example, they needed to make some strategic choices regarding the areas to be excavated, with some stratigraphic sections and some floors preserved in situ.³³⁷

The third issue to be addressed concerns the sharing of data and information online: four months after the end of excavation, all the archaeological documentation was published online according to the principles of open data. Additionally, the project’s communication was conducted as a daily work in progress, using the website and the related Facebook Page (*Massaciuccoli Lo Scavo*).³³⁸ Thanks to brief posts, comments and, above all, images, thousands of people got in touch and were kept up to date with the excavation.³³⁹

The last issue is about the excavation as an open space: since a temporary structure covered the worksite (Figure 4.3), onlookers always had to chance to observe the excavation during the 18 consecutive months of work. Moreover, archaeologists organised guided tours once per month, allowing visitors to know more about the job of the archaeologists, the history of the site, and any new discoveries. According to Anichini, different segments of the public attended these guided tours: schools, tourists, people interested in archaeology and Roman history, residents in Massaciuccoli and in the surrounding municipalities. Some visitors even frequently visited the worksite to stay updated on the works in progress.³⁴⁰ Furthermore, after the conclusion of the investigations, the field team published the book ‘*Chiedilo all’archeologo*’ (Ask the Archaeologist), expressly aimed at non-archaeologist readers and inspired by the guided tours.³⁴¹

The excavation of the remains at the upper part of Via Pietra a Padule coincided with the creation of a small museum concerning the archaeological area on the other side of the street. The archaeologist

³³⁶ Paribeni 2012, 15.

³³⁷ Anichini 2012, 18–20.

³³⁸ Massaciuccoli Romana 2012. The page is no longer active.

³³⁹ Anichini 2012, 13–14.

³⁴⁰ Anichini 2012, 14.

³⁴¹ Anichini et al. 2012.



Figure 4.4: The poster “Benvenuti all’area archeologica di Massaciuccoli” (by Francesco Ghizzani Marcia).

Francesco Ghizzani Marcia may be considered as a link between the ongoing excavations and the small museum. In addition to being part of the field team, in 2009 he was appointed as the scientific director of the museum at Massaciuccoli Romana, transferring some of the principles applied to excavation to the management of the small museum. With the support of the councillor of culture, he decided to involve local associations in the activities of the new archaeological area. Originally, a first committee dedicated to the management of the area was composed of Oasi LIPU Massaciuccoli,³⁴² Gruppo Donatori di Sangue Fratres Massarosa,³⁴³ and Gruppo Archeologico Massarorese (from this point forward GAM). However, since 2014, GAM has been the sole group appointed to manage the area: its members have worked with the scientific director in setting up activities, and have dedicated their spare time to sharing the importance and the values of the archaeological areas with their fellow citizens. Over the years, GAM has had a leading role in promoting Massaciuccoli Romana.³⁴⁴ The aim of keeping the archaeological area alive and available for their fellow citizens is well illustrated by a poster (Figure 4.4) entitled ‘Benvenuti all’area archeologica di Massaciuccoli’.³⁴⁵ The poster conveys a welcoming image of the archaeological area, displaying what a visitor can do in the pavilion: for example, eating, taking photos, playing with friends, and laughing.

³⁴² Oasi LIPU Massaciuccoli is a non-profit association for the protection of birds that manages the Riserva Naturale del Chiarone, an area of naturalistic interest located in Massaciuccoli.

³⁴³ Gruppo Donatori di Sangue Fratres Massarosa is a local association of blood donors.

³⁴⁴ Quartararo 2018, 88–89.

³⁴⁵ Welcome to Massaciuccoli Archaeological Area, Ghizzani Marcia 2015.

Thanks to its innovative grassroots management,³⁴⁶ and the Municipality's support that grants GAM with a renewable yearly permission to manage the area, Massaciucoli Romana has progressively gained a national relevance. During *MuseumWeek*, the worldwide cultural event for social networks concerning museums, Massaciucoli Romana was the most active account for two editions in a row;³⁴⁷ some television appearances, as on RAI 1 (the first channel of Italian national broadcasting), and some mentions in the national press helped to make the small archaeological area well-known outside of Tuscany. Meanwhile, the pavilion 'Il Cantiere' (the Worksite), inaugurated on 5 March, 2016, closed the excavation season and provided access to the areas excavated between 2006 and 2012.

This situation came to an end in 2017. An economic crisis affected the Municipality of Massarosa and, in September, GAM asked to cease the ongoing collaboration with the Municipality, citing the growing difficulties in managing the activities and the maintenance of the area with the reduction in funding.³⁴⁸ Afterwards, the Municipality issued a call for the management of the area: the criteria demanded an operator registered for VAT purposes that may propose and include the role of the scientific director. In November, the management of the archaeological area was assigned to 'Itinera', a well-known cooperative based in Livorno. 'Itinera' proposed Stefano Genovesi as scientific director and the Municipality accepted this nomination.

Poggio del Molino

The choice of including the archaeological area of Poggio del Molino served the aims of this research for different reasons. As with the other two case studies, Poggio del Molino is situated in Tuscany. Moreover, as the general aim of this research is to address Italian community archaeology focusing on Tuscan examples, Poggio del Molino will help to address this goal, acting as a source for collecting quantitative and qualitative data.

The actual research in Poggio del Molino started in 2008, thanks to the Archeodig project. In collaboration with the American NGO Earthwatch, this project promoted a kind of participation closely linked to citizen science programs. According to Smith, NGOs like Earthwatch encourage donor-support fieldwork, one of the intellectual infrastructures used for citizen science projects in archaeology.³⁴⁹ In donor-support fieldwork, volunteers can enjoy working alongside the archaeologists, and they provide the archaeological project with financial support. Since 2008, Poggio del Molino has conducted research according to this model and, so far, it is the only Italian excavation promoting this kind of participation. In addition, the role of volunteers in archaeological research is currently a hot topic in Italy, due to a recent and debated ordinance of the Ministry of Cultural Heritage, which prohibits the involvement of volunteers in technical operations in excavations. For these reasons, the project deserves to be studied through a value-based stakeholders' analysis with the goal of addressing hot topics like the role of volunteers and their relationship with archaeologists. As well, other interesting topics will be covered by this case study: among them is the future of the archaeological area, developed as an idea in the project P.Ar.Co. (Shared Archaeology Park).

About Poggio del Molino

The Roman settlement at Poggio del Molino (Windmill Hill) is an archaeological site situated on the coast of Tuscany, near to the northern border of the territory administered by the Municipality of Piombino (Livorno).

³⁴⁶ Cited in Volpe 2016, 108–11.

³⁴⁷ Museum Week - Home Page; Zuanni 2017.

³⁴⁸ Quartararo 2018, 90.

³⁴⁹ Smith 2014, 752–53.



Figure 4.5: On the left, the location of Poggio del Molino in Tuscany; on the right, the site from above (photo: Flaviano Bardocci).

Poggio del Molino is a headland that acts as a watershed, between the beach of Rimigliano to the north and the Gulf of Baratti to the south. The archaeological remains are spread over a high plateau (at about 22 m a.s.l.) that dominates the stretch of sea between San Vincenzo and Elba to the west, and the metalliferous hills and plains of the Campiglia lagoon to the east. Located on a high plateau, the archaeological site is currently not visible from the main street that connects Piombino to San Vincenzo (SP23 - Via della Principessa). Hidden by the typical Mediterranean woodland of the area, the site is accessible via a gravel road (Figure 4.5).

The archaeological settlement

The occupation of the site ranges from the middle part of the second century BC to the beginning of the fifth century AD, characterised by complex architectural and functional changes. In this time span, several structures and activities are present:

- a Late-Republican fort, built as a defensive stronghold against the pirates who threatened the Mediterranean Sea in the first half of the first century BC;³⁵⁰
- a farm with an area to produce fish-sauce, dated to the Augustan era;³⁵¹
- a luxury *villa maritima* built in second century AD that collapsed in AD 280, probably after an earthquake;³⁵²

³⁵⁰ Megale 2015b; Genovesi and Megale 2016, 3–7.

³⁵¹ Megale and Genovesi 2013; Genovesi and Megale 2016; Genovesi 2015.

³⁵² De Tommaso 1998, 131.

- in its latest phases of occupation, the *villa* was not used as a wealthy home any longer: at the beginning of the fourth century AD, some rooms show traces of iron production; in the middle of the fifth century AD, a grave was identified in a room with a mosaic floor; in seventh century AD, the villa is definitely abandoned.³⁵³

Research and project over time

The first excavations (1984-1988)

The presence of an archaeological site at Poggio del Molino is documented since the first years of the nineteenth century: the Tuscan naturalist Giorgio Santi reported a large room with a mosaic floor. At the beginning of twentieth century, the archaeologist Antonio Minto described the site as area of great interest.³⁵⁴ However, the first systematic surveys of the area were conducted in the early 1970s by volunteers of the Associazione Archeologica Piombinese (Archaeological Association of Piombino). Between 1984 and 1988, a team of archaeologists from the Università di Firenze, led by Prof. Vincenzo Saladino, conducted the first stratigraphic excavation of the settlement. A limited part of the western side of the villa was investigated, revealing a series of rooms opening onto a central courtyard; archaeologists knew that most of residential part of the villa remained unexplored.³⁵⁵

The Archeodig project (2008-present)

After twenty years of interruption, a new season of archaeological excavations started in 2008: the research project was directed by the Superintendence for the Archaeological Heritage of Tuscany in collaboration with the Università di Firenze. The field team consisted of archaeologists from the Archeodig project.³⁵⁶ This project has two main traits: the continuity of the scientific direction and the lack of public funding. Therefore, the field research was organised specifically as field school for university students and volunteers, led by professional archaeologists.³⁵⁷ Following the principles of citizen science, it is possible to involve laypeople in excavation and to fund research. Foreign volunteers participate through the non-profit organisation Earthwatch Institute, which has supported the scientific research at Poggio del Molino since 2009. They pay fees (in 2018: €1875 for 7 days/€3475 for 13 days) that provide financial support in return for the opportunity to excavate, map sites, record, analyse, and conserve and preserve artefacts. Funding is collected by the Past in Progress cultural association.³⁵⁸ Rarely, some volunteers take part in the activities outside of citizen science programmes.

In 2014, the Municipality of Piombino acquired the land on which the site is located and obtained the excavation and research license from the Ministry for Cultural Heritage. Scientific direction was entrusted to the Università di Firenze, and the Past in Progress cultural association were appointed with the site's management. Excavation seasons of five to six weeks are conducted in May, June and July. On site, tasks are allocated depending on the different ages and the personal goals of the participants. University students are involved in the more specialised work: the understanding of stratigraphic methodology, correct excavation using picks and trowels, the drafting of descriptive documentation, photographs and graphics, and the cataloguing of findings. Volunteers and the younger students are assigned ancillary activities, such as the handling and sieving of soil, the cleaning of walls, and the washing and the

³⁵³ De Tommaso *et al.* 2010, 166–67.

³⁵⁴ De Tommaso *et al.* 2010, 165.

³⁵⁵ De Tommaso *et al.* 2010, 166.

³⁵⁶ Megale and Genovesi 2013, 901.

³⁵⁷ De Tommaso *et al.* 2010, 168.

³⁵⁸ Megale 2018c, 60–61.

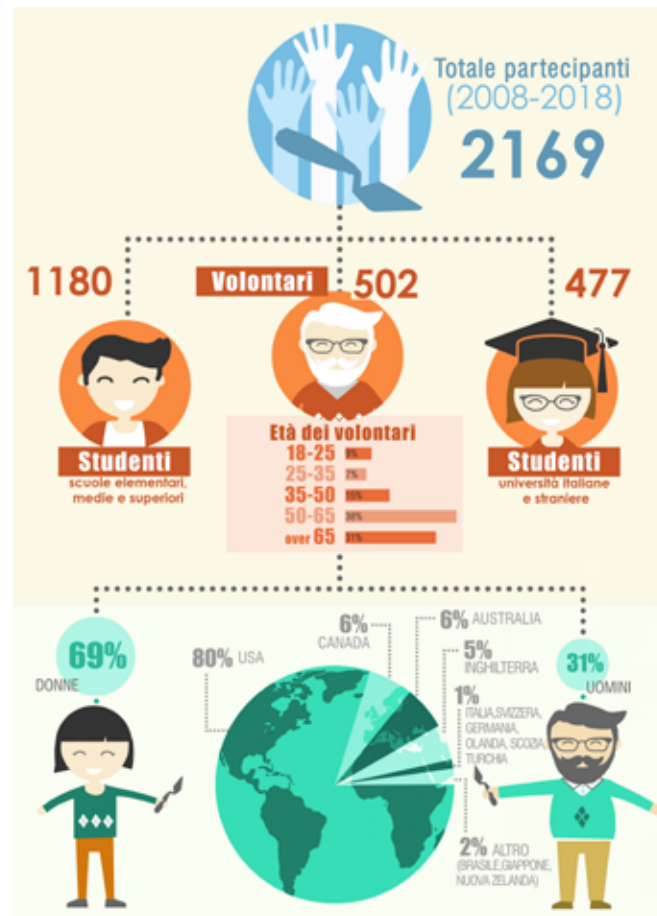


Figure 4.6: The worksite school in numbers, listing composition, age, and provenance of participants (infographics by Francesco Ghizzani Marcia, in Megale 2018a). Percentages are based on the total number of people involved for at least one week, (rounded off by default). It does not provide any data relating to daily visitors (e.g. individual tourists, school groups, people taking part in events, and special openings).

labelling of finds.³⁵⁹ Since most of the participants come from anglophone countries—especially the United States— (Figures 4.6), English is the language used at the worksite.

Anna Paterlini (Center for Public Archaeology Studies “Archeostorie”) conducted an economic impact analysis. Using the Economic Impact Assessment (EIA) methodology to generate an annual average, this analysis showed that each Euro invested in the Poggio del Molino project generates €3.84 for the territory of the Val di Cornia.³⁶⁰

Vignale

The choice of including the archaeological area of Vignale suited the aims of this research for several reasons. The relevance of Vignale for this research lies in the particular way in which the project is structured. Thanks to a series of fortunate coincidences, archaeologists and various components of the local community work together and manage to support the research. Excavation started in 2005 as a traditional field school for university students of archaeology funded by the Ministry of Cultural Heritage but, with the end of national funding, a series of local stakeholders started to sustain the

³⁵⁹ Megale 2018c.

³⁶⁰ Megale 2018c.

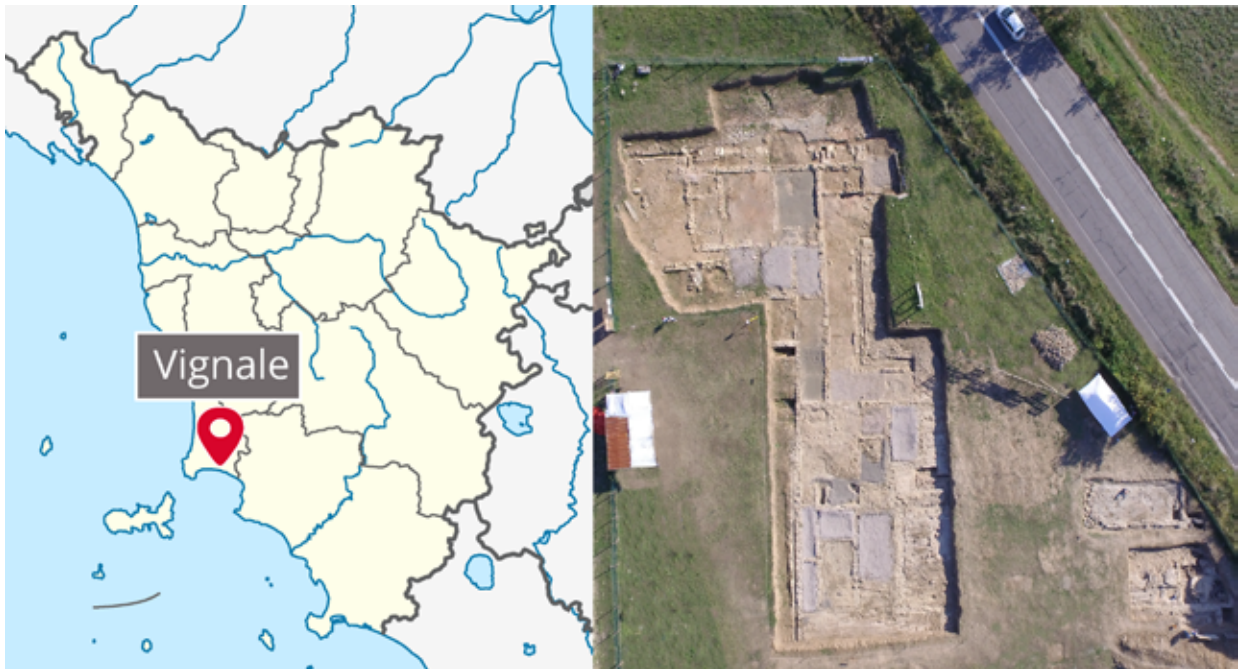


Figure 4.7: On the left, the location of Vignale in Tuscany; on the right, the site from above (photo: Michele Collavitti).

project by providing in-kind services. So far, this model has succeeded in supporting the continuation of the project and benefits whoever wants to participate by finding the best way of interaction, according to personal interests. From this perspective, a value-based stakeholders' analysis helps to outline the specific traits, strengths, and weaknesses of the project. Special focus is dedicated to the role of excavation in promoting participation.

Since the author has been part of the team since 2007, Vignale is a particular case study in relation to the role of the author as a researcher. Both the deep personal knowledge of the project and the relationships developed with stakeholders over the years placed the data from this case study at risk of being heavily influenced. However, the choice of conducting interviews adopting a neopositivist approach is aimed at minimising this bias. For the purpose of introducing the archaeological settlement and the research here over time, the next section provides an overview of the project.

About Vignale

The archaeological site of Vignale is situated on the coast of Tuscany (Figure 4.7), near to the eastern border of the territory administered by the Municipality of Piombino (Livorno). In Roman times, the archaeological site was located on the shore of the lagoon of Falesia. Today the site is about two kilometres away from the sea and part of Val di Cornia, a plain partly constituted by the land reclamation started by the Grand Duke Leopold II in 1828 and concluded in 1950. The area of the archaeological site is divided in two parts by a highway (SP39 Aurelia) and it is situated near the modern village of Riotorto, which has about 1500 inhabitants (Figure 4.7).

The Archaeological Settlement

The name of the ancient site is unknown and the toponym "Vignale" currently refers to a seventeenth century farm situated in proximity to the archaeological site. Today the farm is the core of an agricultural holding, named 'Azienda Agricola Tenuta di Vignale srl' (from now on Tenuta di Vignale), that owns the field where the archaeological site is located. The occupation of the site ranges from the third century



Figure 4.8: The T-shirts of *Uomini e Cose a Vignale* through time (graphic elaboration by Francesco Ripanti).

BAD to the sixth century AD, and even later. In such a long-time span, the site has supported different settlements:³⁶¹

- a mid-Republican ceramic factory;
- a probable Etruscan-Roman farm;
- a luxury *villa maritima* in the second half of the first century BC, placed on the shore of the coastal lagoon that existed in this area in ancient times;
- a Roman *mansio*, connected to the ancient Via Aurelia / Aemilia Scauri;
- a large complex of ceramic kilns to produce tiles, amphorae, tableware and storage pottery;
- a late antique luxurious villa, born from the reorganisation of the previous settlement;
- a cemetery that occupies parts of the villa, dating between late antiquity and the early Middle Ages.

Research and project over time

The '*Uomini e Cose a Vignale*' (People and Things at Vignale) project is organised by a team from the Università di Siena (Dipartimento di Scienze Storiche e dei Beni Culturali) and led by Prof. Enrico Zanini and Dr. Elisabetta Giorgi. Since 2004, the project has conducted four or five weeks of excavation every September and October. In fifteen excavation campaigns, '*Uomini e Cose a Vignale*' has shed its skin many times and, for this reason, a useful narrative trick, originally used for a video (*Uomini e Cose a Vignale* 2017), will be of help for describing the evolution of the project. The different T-shirts, specifically designed for the stakeholders over the years, are used to introduce the project milestones (Figure 4.8).

The first investigations at Vignale (1831-2002)

The first discovery of the site dated to the winter between 1830 and 1831, in coincidence with the building of the Via Regia Grossetana, the antecedent of the highway SP39 Aurelia. This work was part of the land reclamation planned by the Grand Duke Leopold II, who reported the discovery in his personal diary. Moreover, an excavation plan was conserved at the National Archive in Florence, dated to 31 January 1831. Thanks to the installation of temporary roof structures, the remnants excavated

³⁶¹ Giorgi 2018.

remained accessible until the Italian unification, as observed by contemporary sources.³⁶² Even though the excavations were covered again in the next years, the toponym ‘Villa del Mosaico’ (Villa of the Mosaic) shows that the memory of the ancient site was still alive. However, the building that protected the mosaic was transformed into a storeroom and used in that form until 1960. An oral source reported to the author that some ancient remains were visible until the 1930s.³⁶³ In 1968, after the first ploughings conducted by means of mechanical vehicles, the Soprintendenza reported that the ancient remains were destroyed. In 1985, the Università di Siena carried out a series of surveys down the street, assuming the presence of a villa or posting station (*mansio*) and a kiln.³⁶⁴

Roman and Late Antique archaeology in the territory of Populonia (2003-2006)

In 2003, Tenuta di Vignale started to lay out a vineyard, but some Roman walls emerged from the soil and the vineyard was cancelled. The Soprintendenza for the Archaeological Heritage of Tuscany entrusted the Università di Siena to conduct some campaigns of archaeological prospections, both further north and south the street. The results were encouraging, and the site was considered worthy of additional investigation. In this first stage, excavation focused on the evaluation of the archaeological deposit in Vignale, focusing on two main sectors: north of the street with a big area of excavation and south of the street with smaller pits and trenches.³⁶⁵

Initially, the project of Vignale was conceived as a continuation of the excavation at the nearby ancient city of Populonia. As the excavations at Populonia were not investigating the late antique phase, the research at Vignale focused on the material from this phase in the surrounding territory. A proper identity of the project was still vacant, and no dedicated T-shirts were made. At that point, the only T-shirt relatable to the project was the one produced during the last excavation campaign of Populonia directed by Enrico Zanini, professor of Methodology of Archaeological Research and Byzantine Archaeology at the Università di Siena, who became the scientific director in Vignale. The excavation was designed to have a strong ‘didactic footprint’ for the university students, so no public activities were planned in the research agenda.³⁶⁶ Since the beginning, the project was supported by Tenuta di Vignale, which owned the field and provided accommodation for the team, and by the supermarket chain Unicoop Tirreno, which provided food supplies. Some funds from the Ministry and the Università di Siena helped the research in this first stage only.

Global archaeology of a territory (2007-2010)

The second stage started with a formal agreement made between the Soprintendenza, the Università di Siena, and Tenuta di Vignale: archaeologists can investigate the site, but the field would remain the property of Tenuta di Vignale and would be used for grazing and other non-invasive activities. This agreement allowed for the establishment of a stable worksite, and it gave the project itself a stronger focus: the remains of the Roman posting station and its owner Antiochus.³⁶⁷ The research narrative focused on the stories and the histories of people and things in the context of their territory. In that period the project got its definitive name, ‘*Uomini e Cose a Vignale*’ (People and Things in Vignale), as well as its first dedicated logo, the characteristic tile stamp of Antiochus. The project had changed into something completely different: from a didactic excavation, the research moved to a project of the ‘global archaeology of a territory’. This shift also was reflected in the first logo and on the first T-shirt

³⁶² De’ Ricci 1835; Francolini 1863; Repetti 1843; Tartini 1838.

³⁶³ Tani 2012.

³⁶⁴ Cucini 1985; Patera *et al.* 2003.

³⁶⁵ Giorgi *et al.* 2005.

³⁶⁶ Zanini 2011, 272–73.

³⁶⁷ Giorgi *et al.* 2009.

dedicated to the project. The research agenda was broadened to encompass the whole timespan of the excavated buildings, from the period of Romanisation to the Post Classical phases. Moreover, the project took a more holistic approach, and began to consider the archaeological site in relation to the evolution of the surrounding landscape and the involvement of the local communities.

Thanks to the interest of Giuseppe Rinaldi, president of the local District of Riotorto, the Municipality of Piombino started to support actively the project with a mechanical excavator. In 2007, thanks to the first visits of schoolchildren, fieldwork has progressively become a common ground, especially shared with the locals. The proximity of the highway SP 39 Aurelia provided the site with a high degree of visibility and allows a lot of people to come and visit the work in progress. This phenomenon has challenged archaeologists to think about a communication strategy and about some effective ways of interacting with the public. The excavation team started acting as a mediator between the discovered past and the local community.³⁶⁸ Without any external funding, the sustainability of the project was provided not in terms of money but of services, given in the form of accommodation, food supplies, and general maintenance of the work site.

Vignale (2011-2014)

In this stage the project has acquired more self-awareness, mainly due to its communicative commitments toward the local community. This approach, called '*Excava(c)tion*', conceives the site as a stage and digging as a performance; this promotes a continuous dialogue between archaeologists and the public, and is supported by different types of performance.³⁶⁹ The excavation team proposed specific activities, such as didactic activities for children on the site and in classrooms, and for the wider public there were thematic dinners set in Roman times, archaeological hiking, theatrical performances, and docudramas. The main feature of this stage was the extensive use of narration in the communication activities, both physically at the work site and online.

This T-shirt is radically different from the prior one: thanks to this commitment in communication, the project became well-known in the territory, and it was no longer necessary to use the full name of the research project to identify the project. The designation '*Vignale*' and the Roman Lares, which was exhibited in the Museum of Piombino and represented on the T-shirt, were a clear message: people knew that the T-shirt referred to the archaeological site. Before this stage, only archaeologists had worn the T-shirts. From then onwards, there was an increasing request for the T-shirts from the locals and this caused the graphic design of the T-shirt to improve. In terms of sustainability, this third stage marked the most difficult period, with the 2008 economic crisis heavily affecting the territory. In spite of this, the help of the community was strong and vital for the continuation of the project. '*Pappasole*', a well-known touristic campground in the area offered accommodation to project members and the supermarket chain Unicoop Tirreno continued to provide food.

Public, shared and sustainable archaeology (2015-present)

The '*Uomini e Cose a Vignale*' project has now consolidated. These efforts were channelled into the three new directions, mentioned below the new logo: public, shared, and sustainable. The term 'public' refers to the educational stance and the local involvement, while the term 'shared' indicates the growing sense of belonging to the site; 'sustainable' is the most difficult aspect to achieve, namely the sustainability of the project. These three keywords characterised the new T-shirt, as well as a new logo inspired by an unexpected discovery: a mosaic measuring 100 m².

³⁶⁸ Zanini 2011, 270.

³⁶⁹ Costa and Ripanti 2013.

Excavations in 2014 discovered a room of the late Antique villa with a fourth-century mosaic. The mosaic is unique in terms of its dimensions, the quality of craftsmanship, and for the iconography of the Greek deity Aion.³⁷⁰ This unexpected discovery gave the project a great deal of exposure, both at the local and national level and reinforced a sense of belonging among the locals.³⁷¹ Other entrepreneurs of the area, mainly in the touristic sector, offered their help to the project by providing accommodation for its archaeologists. Some residences like *'La Madonnina Village Resort'* (Follonica) agreed to provide unlimited accommodation to the archaeologists while others, like *'Antico Borgo Casalappi'* (Campiglia Marittima), offered accommodation for a single excavation season.

In the same year, four archaeologists from the team founded *'M(u)ovimenti'*, a dedicated cultural association that has, among its main goals, to manage the outreach activities of *'Uomini e Cose a Vignale'*. *'M(u)ovimenti'* plans and coordinates the events, acting as a facilitator among the field team and the associations involved in various activities. The involvement of local associations in the setup of archaeological outreach activities, and the active presence of archaeologists in local celebrations and festivals provided new venues for different forms of participation. Some outreach activities, such as *'Una notte a Vignale'* and *'Poderando'* provided unique occasions for fund-raising.

The new space for different forms of participation marked a new path toward the project's sustainability: the development of innovative projects with schools. The excellent relationship with the *'Istituto di Istruzione Superiore Volta Carducci Pacinotti'*, a high school in Piombino, helped to secure funding from the Ministry of Education, University, and Research. The Institute won the fund thanks to a project focused on the landscape and history of Vignale and as a result could renovate its IT equipment. *'M(u)ovimenti'* was paid for its counselling and then reinvested their earnings back into activities at Vignale.

The future of Vignale

The project has a strong identity, which is even supported by the T-shirt of 2017 and 2018: it remains essentially the same, except for its colour. The relationship with the community of Riotorto and the entrepreneurs of the area continues to play a fundamental role in the sustainability of the project. Nevertheless, it is time to ask if this archaeological project could do more for its territory, or perhaps if the community wants something else, even if it is not directly linked to participation or heritage education.³⁷²

This reflection derives from *'Villa del Mosaico'*, the last project in which *'Uomini e Cose a Vignale'* took part in 2017, in collaboration with *'Tenuta di Vignale'*. *'Tenuta di Vignale'*, a winery managed by the owner of the field where the archaeological site is situated, launched two new products, directly inspired by the excavation. In fact, the red wine, named *'Villa del Mosaico'* (Villa of the Mosaic), refers expressly to the recently discovered mosaic. The new white and the red wines show the new logo and the description of the project on the label with a QR code on the back that links to the website. Members of local communities, the Municipality of Piombino and the Soprintendenza Archeologia, Belle Arti e Paesaggio for the Provinces of Pisa and Livorno endorsed the project for its potential to promote archaeology and local products. Thanks to this collaboration, the wines had a great distribution: seven thousand bottles were sold in a year, with the archaeological project receiving a percentage of the sales.

³⁷⁰ For more details, see Giorgi and Zanini 2016.

³⁷¹ As defined in Smith 2006, 76–77.

³⁷² As suggested by Almansa Sánchez 2017, 5 at a theoretical level.

5. Exploring participation

This chapter presents the data collected through fieldwork, and follows the workflow described in Chapter 3. A value-based stakeholder analysis, the description of interviews and the focus group, as well as the events evaluated through questionnaires serve as starting points for exploring the participation in each case study.

Massaciucoli Romana

Stakeholders data collection

Table 5.1 presents the first value-based stakeholder analysis with a list of all groups of stakeholders involved in the project, along with their values and interests. The list resulted from the expert interview with Enrico Arrighini; he is a resident in the Municipality of Massarosa, president of Associazione Città Infinita. For the sake of clarity, the outline presented in the list refers to July 2018, when the interview was conducted.

Some of the values and interests, especially those attached to insider stakeholders, may be identified straightforwardly as part of their mission. For example, the Soprintendenza has three main objectives: to support the preservation, accessibility, and promotion of the area. However, most of the interests and values of other groups of stakeholders were identified thanks to the expert's experience and knowledge. The interviews conducted with stakeholders helped to evaluate this preliminary analysis, considering the eventual dissonances regarding the values, interests and other topics indicated by Enrico Arrighini in the first part of the interview.

Moreover, interviews were conducted to provide a better picture of how participation happens in Massaciucoli Romana and to highlight some relevant topics already addressed in community archaeology literature. Insiders and outsiders were interviewed according to the criteria cited in the methodological framework: experts' suggestion, duration of interaction over the years, and willingness to be interviewed. Enrico Arrighini suggested to interview all the insiders. Regarding the stakeholder Itinera, although he is not a member of the cooperative, the interview about this stakeholder was conducted with Stefano Genovesi, who Itinera proposed to the Municipality to be the site's director. The reason behind this choice concerned the role of Stefano Genovesi: as site director, he provided specific information about the archaeological area.

Some problems occurred with interviewing the inhabitants of Massaciucoli and members of the reception facilities of the area: several face-to-face requests were declined or delayed multiple times. As a result, the total number of interviews is quite low and differences in the participation between insiders and outsiders are difficult to assess. The full text of the interviews and focus group is available as supplementary material (Appendix VI); summaries are in Appendix I. Attendees of events organised in the archaeological area were addressed through questionnaires distributed at the end of each event. The questionnaire served to evaluate each event and collect information about the visitors. Cross tables with the data collected can be found in Appendix III.

Data and insights from interviews and focus group

The identification and the investigation of specific insights that arose from interviews and the focus group is of key importance: at Massaciucoli Romana, stakeholders reported specific dynamics related to participation in the archaeological area and, especially, to the recent change in management. Since

INSIDERS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Territorial authority for archaeology	Soprintendenza Archeologia, Belle Arti e Paesaggio per le province di Lucca e Massa Carrara	Bequest Historical Political	Protect and preserve the archaeological site; support the archaeological management of the area.
Local authority	Municipality of Massarosa	Political Ethnic Historical	Develop the local cultural policy; gain local support by sustaining the project; get closer to the affairs of Massaciuccoli.
Local business	Itinera	Use Educational Social	To promote the archaeological area of Massaciuccoli through dedicated events and activities with the goals of making it sustainable both economically and socially

POTENTIALS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Local authority	Neighbouring municipalities	Historical Social Cultural/ symbolic	Have an area in the surroundings where they can discover the past
Ordinary citizens	Future generations	All values	-

OUTSIDERS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Cultural association	Gruppo Archeologico Massarorese	Social Educational Cultural/ symbolic	To promote the history and archaeology of the Municipality of Massarosa
Cultural association	Associazione Nazionale Piccoli Musei	Historical Social Cultural/ symbolic	To promote an innovative management of small museums, Massaciuccoli Romana is one of the best examples
Local business	Osteria Le Terme and other reception facilities	Use Ethnic Historical	To make the most in terms of revenues of the tourists visiting the archaeological area

Natural park	Parco Regionale Migliarino San Rossore Massaciuccoli & Oasi LIPU Massaciuccoli	Cultural/ symbolic Ethnic Use	Including the archaeological area in its initiatives, the National Park aims at promoting both the nature and the history related to the Lake of Massaciuccoli
Local schools	Children	Educational Historical Ethnic	Promote education of cultural heritage; have a place where to discover their own past and the job of the archaeologists
Ordinary citizens	Nearby residents	Ethnic Artistic Historical	Have an area where they can discover their past and take part in the initiatives
Ordinary citizens	Tourists	Artistic Educational Historical	Have an area where they can discover the past of Massaciuccoli, taking part in the initiatives and enjoying the awesome panorama of the Venuleis' villa

Table 5.1. draft of the value-based stakeholder analysis.

this change happened in the middle of this research, it offered the opportunity to delve into it through the different voices of the main actors: the focus group conducted with GAM members, as well as the interviews conducted with the delegated councillor of the Municipality of Massarosa, the recently-appointed site director, and the other stakeholders. These real-time insights into such a complicated issue provided relevant points of view which allowed this project to critically question the meanings and ethics embedded in the whole idea of participation. As well, these insights help to identify the reasons why the grassroots management supported by GAM suddenly and unexpectedly came to an end.

With the purpose of providing a better picture, another episode of dissonance precedes a brief recap of the change in management. Afterwards, the following sections presents a series of relevant insights that question some issues of participation. To conclude this case study, there is an attempt to explain the main issues affecting the change in management.

Before the conflict

The relationship of the inhabitants of Massaciuccoli with their archaeological legacy has many highs and lows, alternately shaping more inclusive participative conditions for stakeholders or colliding with their interests and priorities.

For instance, during the inauguration of the pavilion 'Guglielmo Lera' in 2007, a large group of citizens were demonstrating outside the museum against the new building by waving banners and yelling protest slogans with a megaphone. The demolition of the elementary school, the construction of the pavilion 'Guglielmo Lera', and the beginning of the new excavation campaigns dramatically changed the skyline of Via Pietra a Padule. Despite having a range of reasons for protesting, according to Francesco Ghizzani Marcia, the main one was the minimal involvement of citizens in the decision-making process.

This low amount of involvement is evident particularly in the demolition of the elementary school. Many of the local residents had fond childhood memories of the school, and considered the unused building as a part of their heritage; by contrast, they felt no personal connection with the archaeological heritage, as they considered it the remains of a distant past. To this extent, the anecdote of the citizens

accusing archaeologists of building a “fake” wall and called it ancient – reported by Andrea Samuelli in the focus group – is very significant. Those citizens identified archaeology as the cause of destruction of their past and not as a means to discover their supposed Roman past.

To this extent, the anecdote of the citizens accusing archaeologists of building a “fake” wall and called it ancient – reported by Andrea Samuelli in the focus group – is very significant. Those citizens identified archaeology as the cause of destruction of their past and not as a means to discover their supposed Roman past. Since those citizens were not involved in the decision-making process and suffered from the demolition of the school, Francesco Ghizzani Marcia understood that their involvement in the activities promoted by the area provided a possible forum for reconciliation.

Over the years, thanks to the support of GAM—whose volunteers are mainly local people—those citizens who were deprived of their heritage started to take part in the life of the archaeological area. According to Francesco Ghizzani Marcia, several episodes confirmed this shift: for example, a lady living next to the pavilion, who had never visited the area, one day entered it offering a home-made cake.³⁷³

Framing the conflict

The main actors of the current conflict are: the Municipality of Massarosa, Gruppo Archeologico Massarosese (GAM), and Itinera. The Municipality of Massarosa is the owner of the archaeological area of Massaciucoli Romana. In the years 2006-2009, the centre right-wing administration supported the archaeological investigations and the construction of the pavilion ‘*Guglielmo Lera*’. From 2009 to 2019, the Municipality of Massarosa has been administered by a centre left-wing party. According to the interview with Linda Frati, delegated councillor for cultural activities, the main goals of the Municipality of Massarosa are to improve the area from a touristic perspective, to promote the development of the territory, and to create some jobs for local people in the future. In the short-term, it is of key importance to keep the area alive by promoting events like the theatrical festival *Venuleia*, which is very popular in summertime.

Like other Italian societies promoting archaeology, GAM is part of the Gruppi Archeologici d’Italia (GAI, Archaeological Italian Groups), the national association that includes all the local archaeological groups with the aim of preserving and promoting Italian cultural heritage.³⁷⁴ Just as in archaeological societies in other countries, membership is voluntary and usually members are not paid.³⁷⁵ Even though other local archaeological groups in Italy, like the Gruppo Archeologico Romano, have a long tradition of conducting excavations and in introducing volunteers to fieldwork,³⁷⁶ GAM has never participated in archaeological investigations. However, as reported on its own website, they have been very committed to promoting local cultural heritage.³⁷⁷ According to the focus group, the main goals of GAM are to promote the territory through its archaeological heritage, by organising initiatives in which members and local population may take part. Since Massaciucoli Romana is the most known archaeological area of the territory, GAM is interested to play a role in its management and was in charge of the site between 2014-2017.

Itinera is a cooperative based in Livorno (Tuscany). Since 1996 it has worked in several sectors related to cultural heritage: didactic activities, tourism, publishing, exhibitions, museums, events, and

³⁷³ Ghizzani Marcia 2016.

³⁷⁴ Gruppi Archeologici d’Italia 2014.

³⁷⁵ For examples from Great Britain, see Thomas 2014, 1513.

³⁷⁶ Gruppo Archeologico Romano 2018a; Gruppo Archeologico Romano 2018b.

³⁷⁷ Gruppo Archeologico Massarosese 2018.

libraries.³⁷⁸ Being part of its expertise, Itinera currently manage Massaciucoli Romana and is interested in maintaining and developing the activities related to the area. These three actors are all involved in the conflict. In 2017, with GAM managing Massaciucoli Romana, an economic crisis affected the Municipality. In September of that year, GAM asked to cease the ongoing collaboration with the Municipality, citing the growing difficulties in managing the activities and the maintenance of the area with reduced funding. Then, the Municipality issued a call for a new group to manage the area: the criteria required an operator registered for VAT purposes that may propose and include the role of the scientific director. In November 2017, the management of the archaeological area was assigned to Itinera. Itinera proposed Stefano Genovesi as scientific director and the Municipality accepted this nomination.

Inside the conflict

Although this change in management dated to January 2018, the first rumblings of a potential conflict may stretch back to April 2017. When the author conducted the interviews with Enrico Arrighini and GAM (July 2018), and with Stefano Genovesi and Linda Frati (September 2018), the change was still a hot topic which provoked a deep fracture between GAM and the Municipality, and between GAM and Itinera.

As stated by Enrico Arrighini in the expert interview, this fracture affects Massaciucoli Romana from different points of view:

- in terms of management, the area suffered from a decrease in the development of services and activities;
- in terms of interactions with the surrounding territory and with stakeholders, the area lost the previous partnerships and requires time to establish new ones;
- in terms of interactions with the resident community, GAM had managed to involve some members of the resident community, since it is a local association. These relationships now need to be built again by Itinera.

Since this change is very recent, it is quite difficult to more fully explore the statements provided by Enrico Arrighini and to assess specific impacts. However, interviews provide data useful for understanding different approaches to management and, hence, to critically address the conflict.

Museum (f)or home?

Both GAM and Stefano Genovesi question the theme of the archaeological area as one's own home. As described in the focus group, GAM believes that feeling and approaching the area as a place of daily life is an undoubtedly positive attitude. Carlo Cortopassi reports that he did not close the area at lunch time if some visitors were at the entrance, and even opened the area with below zero weather. Andrea Samuelli invited bystanders to visit the area by standing on the doorstep. All GAM members agree on the fact that this attitude derives from their love for the area.

By contrast, Stefano Genovesi considers this attitude as negative (Figure IV and quote): in the interview, he reports that professionalism is an essential part of its role and, in his opinion, the opening time of the area needs to be respected. He also is passionate for archaeology, but passion needs to be channelled. Both GAM and Stefano Genovesi report two anecdotes describing a conflict related to this theme. Carlo Cortopassi tells that one day he visited the area, describing it as "a pigsty". Then, he addressed Stefano Genovesi, and asked him if he would do the same with his house. Carlo Cortopassi says that Stefano

378 Itinera 2018.



Figure 5.1: Screenshots of some tweets related to the initiative 'Direttori per un giorno' (Twitter profile 'Massaciucoli e i romani').

Genovesi and Itinera probably had just started to manage the area and that they needed time to organise everything. On the other hand, Stefano Genovesi tells another anecdote related to the use of the area of the Venulei's villa. GAM used to celebrate civil ceremonies in that area, dressed as ancient Romans (Figure II). After the change in management, Stefano Genovesi sent a disclosure to GAM indicating what they can and cannot do in the area. Since GAM had performed this kind of activity many times, its members were offended by the disclosure. This seemed to suggest that they were unaware of the rules of the area. Stefano Genovesi says that he needed to send the disclosure to everyone that wants to use the area. He repeated that GAM members feel like the site was their own home, while he does not share their opinion.

One, two, a thousand communities

Another relevant aspect that emerged from the change in management is the different perception of community involvement reported by GAM and the Municipality of Massarosa. According to Linda Frati, residents seem to be detached from the archaeological area (Figure V); by contrast, only those services linked to tourism seemed to take advantage of Massaciucoli Romana. Likewise, GAM reports that the area received about 8000 visitors in 2015 and 9000 visitors in 2016 (personal communication); the exploratory analysis presented in the next section appears to confirm that most visitors did not live in the Municipality of Massarosa.

On the other hand, before the change in management both GAM members and Enrico Arrighini report the involvement of both local associations and single citizens from Massaciucoli and other neighbouring municipalities. An example is the initiative 'Direttori per un giorno' (Directors for a day): during the 2017 edition of 'Museum week',³⁷⁹ GAM members tweeted photos and memories of more than 50 local residents related to the archaeology of Massaciucoli (Figure 5.1). Since no specific study on community involvement in Massaciucoli has been conducted, both of the conflicting sides may continue to claim their own point of view as the right one. However, it is worth noting that, in heritage studies and community archaeology literature, communities are not homogeneous units. Even if they may define

³⁷⁹ Museum Week - Home Page.

themselves geographically, ‘local’ communities may be very heterogeneous and consist of a changing aggregate of individuals, influenced by shared experiences, ethnicity, class, gender, age, religion, and political belief. As a result, each person may feel part of different communities simultaneously.³⁸⁰

Massaciucoli Romana as a ‘small museum’

Although exploratory, the present study suggests that the two previous themes may be addressed by looking at the Italian context and, especially, at the experience of the so-called ‘small museums’. This subsection is dedicated to describing what small museums are, why Massaciucoli Romana should be considered a small museum and needs to refer to them. After the end of the excavation, Massaciucoli Romana has been developed as a hybrid area: the pavilion ‘*Guglielmo Lera*’ houses both the archaeological remains of the Roman villa/posting station and a space with a small temporary exhibition with panels and some finds. In Italy, areas of this kind are usually defined as ‘*piccoli musei*’ (small museums). Small museums are based on a different concept than national museums; they are rooted in the territory and in the local community and are people-oriented and focused on hosting.³⁸¹ The difference between these and national museums is not only an issue of physical size, but most of all is related to issues of management and regulations. Although 90% of Italian museums are small museums, there are no specific regulations for them. Regulations are focused on national museums and, since they contain no indications regarding human interaction and the connection with the local community, these regulations are considered to be inadequate for small museums.³⁸² Founded in 2007, the Associazione Nazionale Piccoli Musei (APM, National Association of Small Museums) promotes the development of new management skills with the purpose of fostering the main traits of small museums.³⁸³

All interviewees refer to and consider Massaciucoli Romana both as an archaeological area and as a small museum: Stefano Genovesi identifies himself as a museum curator; Marcello Labase talks about “collaborations with the museum”; GAM members refer to their idea of a museum when describing their involvement in Massaciucoli Romana. Moreover, it is worth noting that the archaeological area is mentioned on APM’s website as best practice and that took part in the ‘*Prima Giornata Nazionale dei Piccoli Musei*’ (First National Day of the Small Museums) with an event investigated in this research.³⁸⁴

Therefore, it seems of pivotal importance to address this case study and the insights previously reported within the specific framework of a small museum. The relationship of Massaciucoli Romana with the surrounding territory and the residents, its people-oriented attitude, and the unique experiences offered to visitors are all specific traits confirmed by Enrico Arrighini. Additionally, he notes that visiting Massaciucoli Romana may trigger tourists to visit the natural areas on the eastern shore of the lake, but this attraction may become a structural component only within a system involving both the public and private sphere. From the perspective of a small museum, community engagement and tourism are two components that may be combined (Figure I).

Addressing the conflict

This subsection describes and investigates the most relevant issues that helped the author to understand the ongoing conflict: the lack of consultations, the status of Massaciucoli Romana as small museum, and the lack of specific rules for engaging with small museums. Forced by the constraints imposed by the economic downturn, the Municipality of Massarosa decided to change the management system of

³⁸⁰ For example, Greer *et al.* 2002; Marshall 2002; Sen 2002; Smith and Waterton 2009, 18.

³⁸¹ Dall’Ara 2015.

³⁸² Dall’Ara 2016.

³⁸³ Associazione Nazionale Piccoli Musei 2018b.

³⁸⁴ Associazione Nazionale Piccoli Musei 2018a..

Massaciuccoli Romana. The move from an agreement with a voluntary group to an agreement with a cooperative had the main goal of promoting tourism in the short-term and providing residents with job opportunities in the long run. Given the popularity achieved by GAM within at least a part of the local community, as well as the promotion that GAM had fostered even at the regional and national level, the choice of replacing it without any consultation could hardly be accepted by GAM. Moreover, the conflict concerning the school had already shown the Municipality (even if it was a different political affiliation) the importance of undertaking a decision-making process. As could be expected, GAM also refused the late proposal of organising some events in the area. A series of consultations would have helped to avoid this situation and to understand the individual issues of managing Massaciuccoli Romana as a small museum. Even if small museums show different dynamics in comparison with national museums, they can serve the aim of promoting tourism, being at the same time people-oriented and rooted in the territory. Indeed, an area like Massaciuccoli Romana may enhance its appeal and individuality by emphasising its links with the territory and its inhabitants. Of course, the relationships between the site director and a voluntary group need to be regulated and respected in this process. However, as stated by Dall'Ara, the current rules are inadequate and, for this reason, a great awareness is needed.³⁸⁵

These two concepts are clearly represented in the anecdote concerning the disclosure for the civic ceremony previously described. Feeling the area of the Venulei's villa to be an open space that is part of the place where they live and that they take care of, GAM members were not likely to accept such a disclosure. Nevertheless, Stefano Genovesi was obliged to transmit the disclosure; he has a difficult role to play in enforcing the disclosure and, at the same time, in managing to root the museum in the territory. The abrupt change in management has greatly enhanced the difficulties of its work and in such a condition it is hard to show great receptivity to the GAM members. Furthermore, after the change, some GAM members reacted even with violent arguments—as reported by the anecdote of Carlo Cortopassi addressing the cleaning of the area—and refused the proposal of collaborating on the archaeological trekking session. According to Marcello Labase, the change has negatively affected the area because, without the support of the community, Itinera is having problems putting its ideas into practice. Moreover, Marcello Labase argues that someone is boycotting Itinera because it is perceived as the cooperative that has replaced GAM.

In conclusion, in a context that already was familiar to similar conflicts (e.g. the protests following the demolition of the school), this change directed by the Municipality has created an atmosphere loaded with tensions. This operation shows that, even when there are no issues regarding ethnicity, religion, political beliefs, or other concerns, tensions still may explode if there is no full understanding of a situation and of the ways to deal with it (Figure VI and quote).

Data and insights from events

This section presents the study conducted about the visitors of Massaciuccoli Romana through the evaluation of five events performed from March 2016 to summer 2017. For the sake of clarity, the events were grouped into two categories: guided tours (2) and multi-sensory experiences (3). The division is based on the main focus of each event. Table 5.2 reports the specifics of all the events; the description of each event is available as supplementary material (Appendix IV). The events evaluated in Massaciuccoli Romana share some common traits:

- the meeting point was the exhibition area of the pavilion '*Guglielmo Lera*' – where the addition of some chairs and tables allowed the space to be used for a conference or an activity room;
- guided tours started in the pavilion '*Guglielmo Lera*' and continued in the pavilion '*Il Cantiere*';

³⁸⁵ Dall'Ara 2016.

- the table with perfumes and spices, the real hotspot of the multi-sensory experiences, was alternatively located in the exhibition area, in the split level, or in the little square next to the site depending on the expected flow of visitors, the season, or other specific reasons.

Questionnaires were distributed at the end of each event, normally in the exhibition area in the pavilion 'Guglielmo Lera'.

The next sub-sections address each category of events. Each sub-section reports some selected data related to the visitors' demographics, attitude, and satisfaction, with the aim of providing a general overview. The last sub-section presents patterns and trends that characterise the visitor stakeholder categories, defining the clustering scenario and finally prospecting the 'profiles' of the most clustering-representative individuals.

Sample description for the guided tours

This sub-section describes the sample of the visitor questionnaire related to guided tours. Interpretation of this data will be discussed below. It is important to note that the respondents were free to skip questions in the survey. This means that the number of answers for some questions is lower than the total number of survey participants (n=53). The number of answers for each question is indicated in its description.

	GUIDED TOURS		MULTI-SENSORY EXPERIENCES		
	#MR1	#MR3	#MR2	#MR4	#MR5
Title	Il sito raddoppia - Inaugurazione nuovo padiglione	Una notte nella storia	Il profumo della storia	Una notte nella storia - Visita guidata multisensoriale	Prima giornata nazionale dei piccoli musei
Date	5/3/2016	21/5/2016	8/5/2016	23/7/2016	18/6/2017
Place	Massaciuccoli Romana archaeological area	Massaciuccoli Romana archaeological area	Massaciuccoli Romana archaeological area	Massaciuccoli Romana archaeological area	Massaciuccoli Romana archaeological area
Time Span	Morning	Night	Afternoon	Night	Afternoon
Organisers	GAM - Gruppo Archeologico Massarorese	GAM - Gruppo Archeologico Massarorese	GAM - Gruppo Archeologico Massarorese	GAM - Gruppo Archeologico Massarorese	GAM - Gruppo Archeologico Massarorese
Supported by	Cooltouralmente	Cooltouralmente	-	-	Associazione Nazionale Piccoli Musei
Physical Dynamics of Access	passive	passive	active	active	active

Table 5.2: Specifics of the events evaluated for Massaciuccoli Romana.

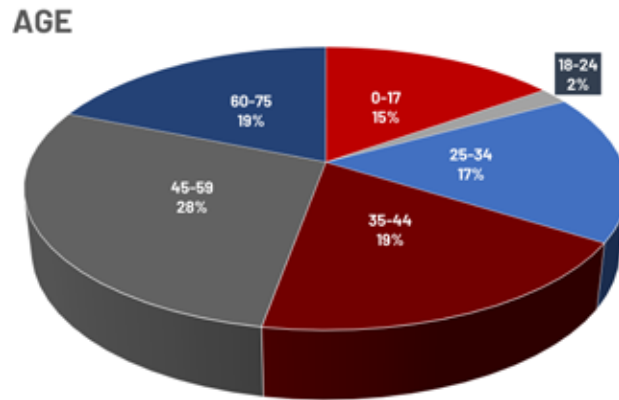


Figure 5.2: Composition of the age categories of the sample (n=53).



Figure 5.3: Origin of the sample per Italian provinces (n=53; NA=1).

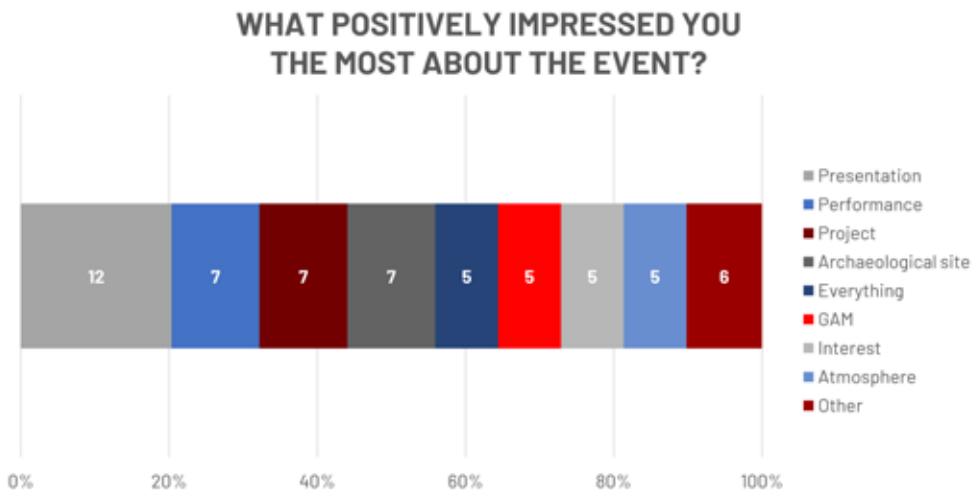


Figure 5.4: Results of the question 'What positively impressed you the most about the event?' (NA=6).

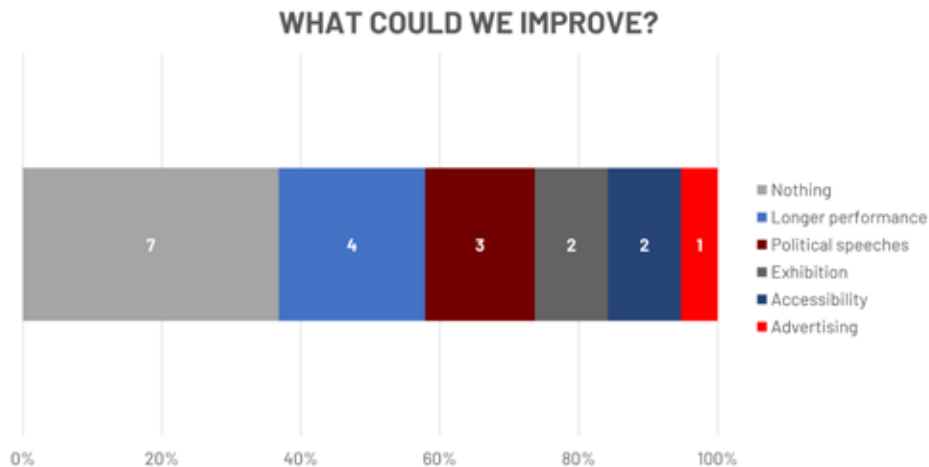


Figure 5.5: Results of the question 'What could we improve?' (NA=34).

Demographics. The participants of the two guided tours were mostly female (n=35, 66%) and, as can be seen in Figure 5.2, by far the largest group of people consisted of the age category 45-59 (n=15 of 53 total responses). The age categories 35-44 and 60-75 form the second largest group, with each having 19% (n=10) of the visitors; this is followed by 25-34 (17%) and 0-17 (15%). Therefore, it seems that the sample is well distributed across the different age categories. Figure 5.3 provides a summary of the visitor's origin. Most of them (n=41, 79%) were residents in the province of Lucca, in which the Municipality of Massarosa is located. Only four people (7%) come from the province of Pisa, which borders the territory of the Municipality of Massarosa. A small group (n=3, 4%) came from other Italian regions; since traveling motivation was not part of the survey, it remains unclear whether visiting Massaciuccoli Romana was their main goal, or if other reasons were the cause for traveling such a distance.

Attitude and satisfaction. Events were equally attended both by newcomers and people that had already visited the archaeological area. It is worth mentioning that most of the new visitors attended the event 'Una notte nella storia' and not the event related to the inauguration of the new pavilion. A possible explanation may be the fact that the inauguration was set in the morning while 'Una notte nella storia' took place at night. Another notable result concerns the visitors' opinions about the positive and negative aspects of the events. Regarding the former (Figure 5.4), visitors mostly appreciated the presentation (n=12, 20%), particularly the clarity and the absence of archaeological jargon in the explanation of the guide. The theatrical scenes performed in 'Una notte nella storia', the archaeological project, and the site itself also had positive feedbacks (each with n=7, 12%). Requests for improvements reported by respondents seem to mirror some of the positive aspects already cited. Figure 5.5 shows the prevalence of the answer 'Nothing' (n=7, 37%); this supports the idea of a general appreciation of the initiatives. As well, the answer 'Longer Performance' (n=4, 21%) confirms the positive opinions of the visitors regarding the theatrical performances that enhanced the guided tour in 'Una notte nella storia'. Moreover, some visitors (n=3, 16%) were bored by the political speeches during the inauguration of the new pavilion, while others (n=2, 10%) did not like the absence of objects in the new pavilion and the difficulty of access to some areas for disabled people.

Sample description for multi-sensory experiences

This sub-section describes the sample of the visitor questionnaire related to multi-sensory experiences. Interpretation of this data will be discussed below in section 4. It is important to note that respondents

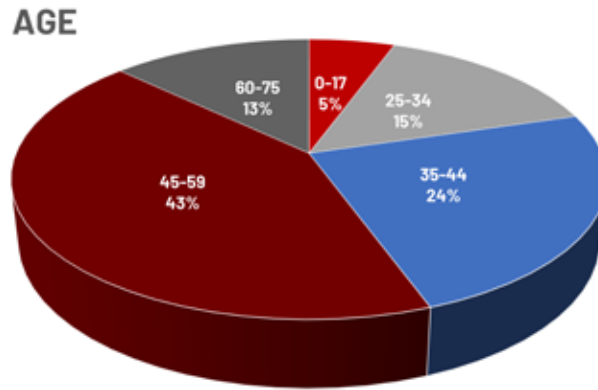


Figure 5.6: Composition of age categories of the sample (n=57; NA=3).

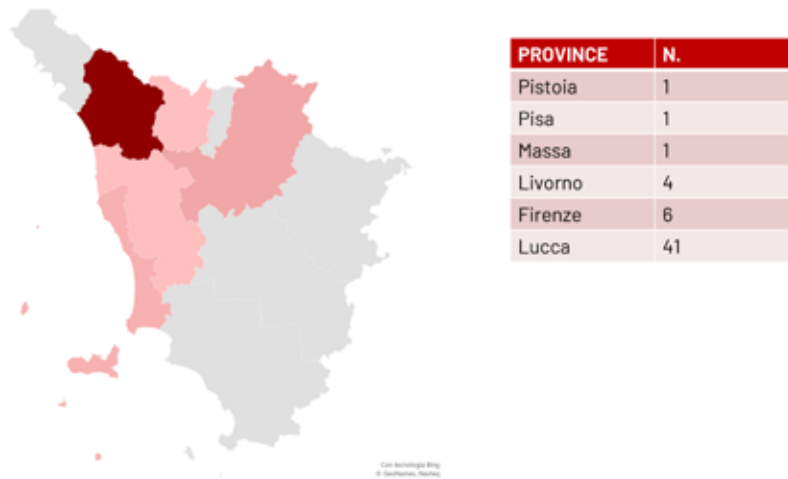


Figure 5.7: Origin of the sample per Tuscan provinces (n=57; NA=3).

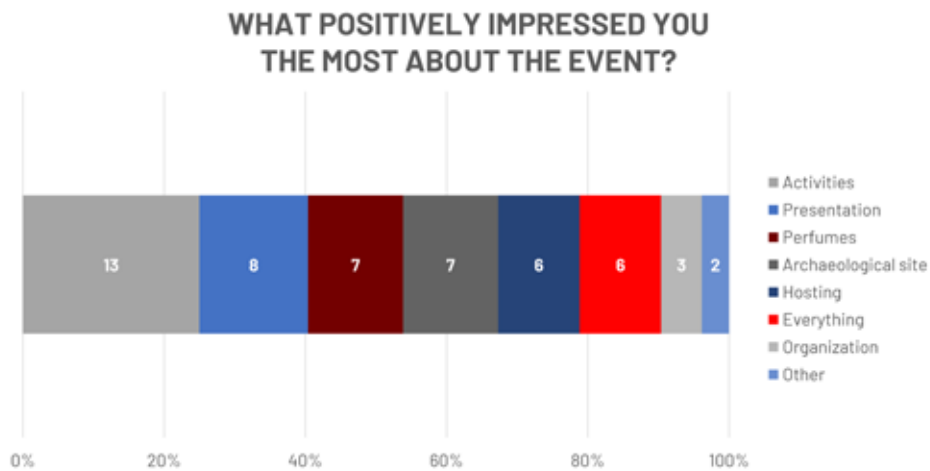


Figure 5.8: Results for the question 'What positively impressed you the most about the event?' (NA=12).

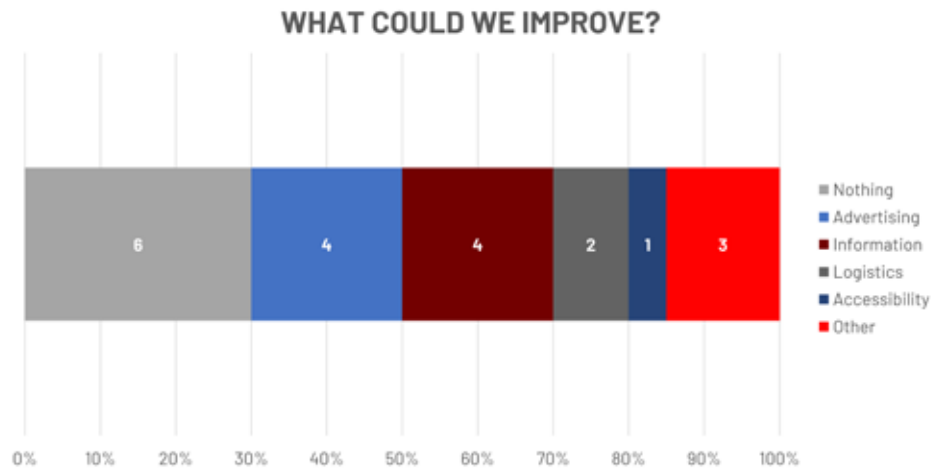


Figure 5.9: Results of the question ‘What could we improve?’ (NA=35).

were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=57). The number of answers for each question is indicated in its description.

Demographics. The participants of the three multi-sensory experiences were mostly female (n=31, 57%) and, as can be seen in Figure 5.6, by far the largest group of people consisted of the age category 45-59 (n=23 of 57 total responses). The age category 35-44 forms the second largest group (n=13, 24%), followed by 25-34 (15%), and 60-75 (13%). The combination of the age category 45-59 with 35-44 proves that most of the visitors (67%) are middle-age adults.

Figure 5.7 provides a summary of the visitors’ origin. All the visitors for this event came from Tuscany and most of them (n=41, 76%) were residents in the province of Lucca, of which the Municipality of Massarosa is part. Six people (11%) came from the province of Firenze and four from the province of Livorno (7%). It is worth noting that only one person comes from the province of Pisa, which borders the territory of the Municipality of Massarosa.

Attitude and satisfaction. Multi-sensory experiences seem to captivate the curiosity of new visitors: 77% (n=44) of the participants came to site for the first time. This may be linked to the focus of the specific theme—perfumes and spices—and on the possibility of touching them. When it comes to the positive aspects of the events (Figure 5.8), visitors mostly appreciated the activities (n=13, 25%) and the presentation (n=8, 15%) offered, especially the possibility of carrying out activities on their own and to freely touch materials.

As well, perfumes and the archaeological site (both n=7, 13%) scored good results. Requests for improvements reported by visitors concern specific aspects (Figure 5.9). Excluding ‘Nothing’ –the first group of answers (n=6, 30%) -, respondents suggested that advertising and the information (both n=4, 20%) offered through panels and other materials deserved more attention.

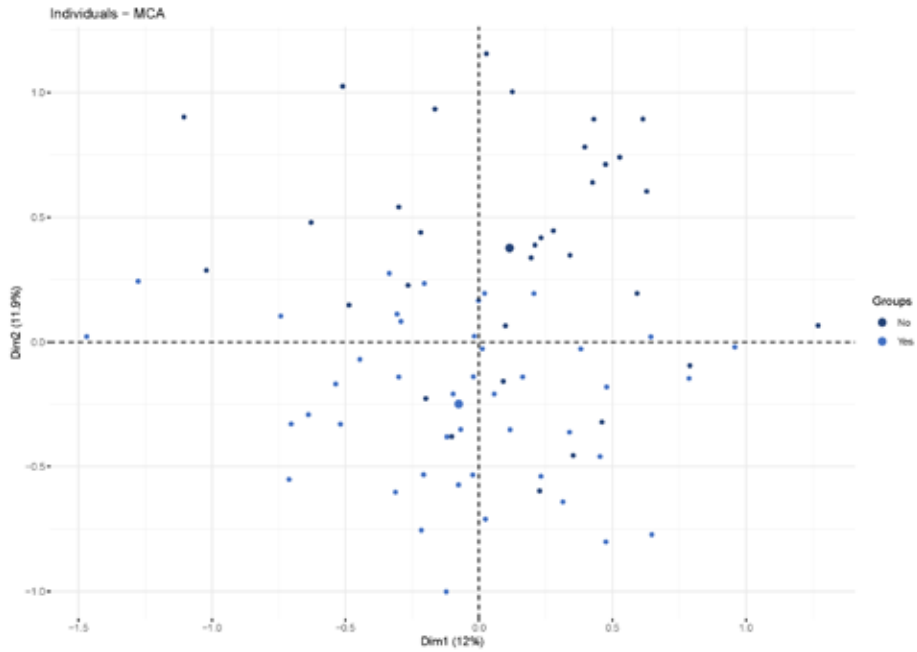


Figure 5.10: Colorization of individuals per returning (yes) and non-returning (no) visitors, MCA dimension 1 and 2.

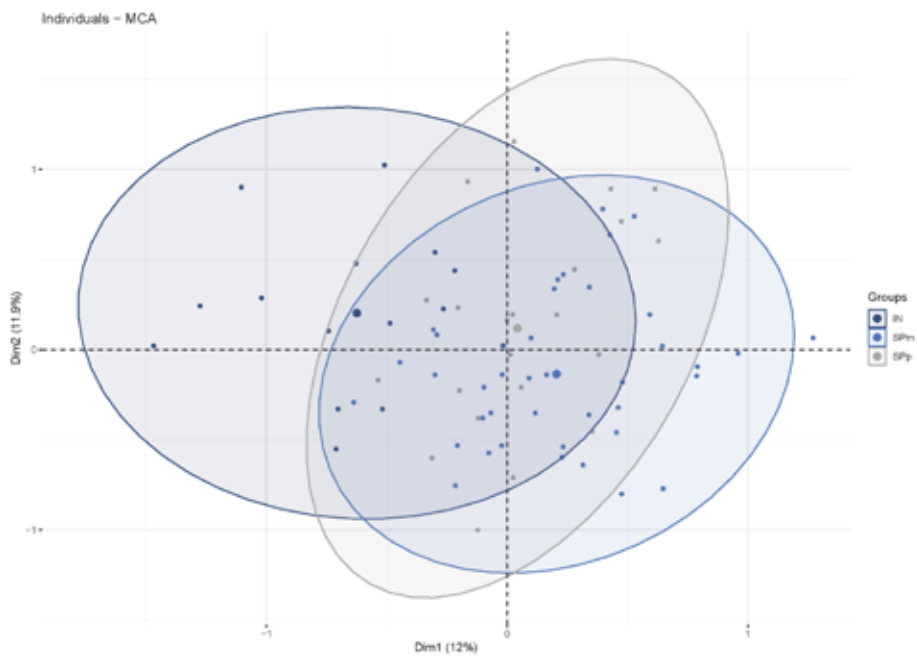


Figure 5.11: Distribution of work variables per category of events, MCA dimension 1 and 2.

Visitors' characterisation through multivariate techniques

This sub-section presents an attempt to attempt to frame the results of the sampling at the events into the wider case study. The purpose is to identify and understand patterns and trends that characterise the visitor stakeholder category. Details about the methodology are given in Chapter 3.

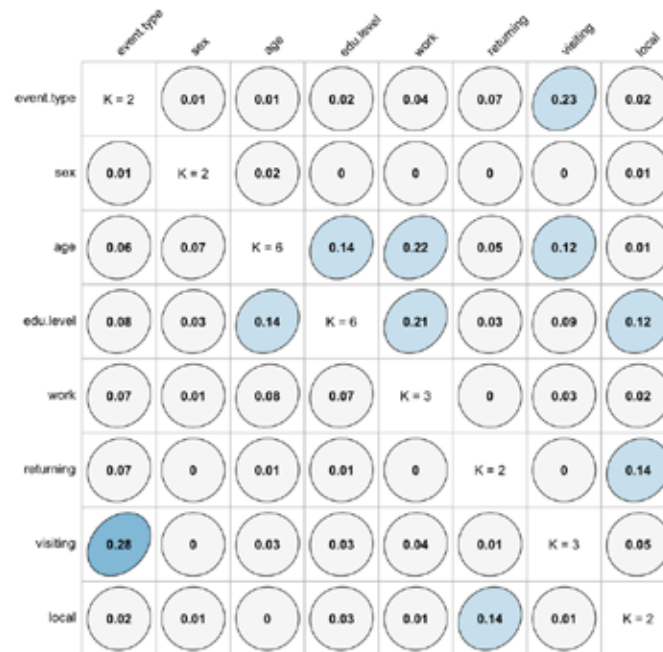


Figure 5.12: Goodman-Kruskal association plot. K values resemble the number of possible values (states) for each category. The strongest correlations are highlighted by coloured ellipses, whose skewedness is determined by the tau value.

Multiple Correspondence Analysis (MCA)

The first three dimensions—explaining 35% of the cumulative variance—are considered, since the elbow of the scree plot falls off there.³⁸⁶ The age groups 0-17, 18-24, and the educational level PR - <5 entries per category—have been removed to reduce the bias. The most-contributing variables for these dimensions belong to demographic categories: except for ‘returning_no’, all the behavioural variables fall below the expected average value (supplementary materials - Appendix VII). Here we discuss only the first two dimensions, since there are no significant differences among the plots of dim1 against dim3, and dim2 against dim3, which are also available as supplementary material. By observing the plots in Figure 5.10 and 5.11, it can be assessed that the participants to a single event/event type do not form defined clusters: they are heterogeneous in terms of demographic features and do not show overall behavioural trends. Looking closer at the categories through the factorial map, the most effective cluster-defining categories are: local, returning, age, and work. However, when looking at those distribution, no clusters are easily traceable. For this reason, by observing the factor map and the contributions of variables to dim1-2 and dim1-3, three clusters may be noticed: in the first board, the variables 60-75, inactive, secondary school, and high school may identify a cluster; the other two may be placed along the negative y-axis and in the second board.

Goodman-Kruskal’s tau

From Goodman-Kruskal’s tau association plot (Figure 5.12) two moderately inverse associations emerge: 0.22 between age and work and 0.21 between edu.level and work. Another moderately direct association emerges (0.28) between visiting and event.type. Weaker associations (< 0.2) exist: for example, direct

³⁸⁶ According to Bendixen (1995), it is possible to define a range of informative dimensions, taking into account the dimension of the dataset and assuming the randomness of the observations: $1/(n. \text{ of columns} - 1) = 1/5 = 20\%$ and $1/(n. \text{ of levels} - 1) = 1/21 = 4.76\%$. As a result, we can affirm that the first ten dimensions, with a cumulative variance of 85.4% still hold informative potential for interpretation.

WEIGHTED								
CLUSTER		CATEGORIES						
<i>n.</i>	<i>size</i>	<i>sex</i>	<i>age</i>	<i>edu. level</i>	<i>work</i>	<i>returning</i>	<i>visiting</i>	<i>local</i>
1	8	F	45-59	HI	SPC-	Yes	Couple	No
2	5	F	45-59	SE	IN	No	Couple	Yes
3	70	M	35-44	HI	SPC+	No	Group	No

UNWEIGHTED								
CLUSTER		CATEGORIES						
<i>n.</i>	<i>size</i>	<i>sex</i>	<i>age</i>	<i>edu. level</i>	<i>work</i>	<i>returning</i>	<i>visiting</i>	<i>local</i>
1	48	F	45-59	HI	SPC-	Yes	Group	No
2	22	F	45-59	HI	SPC+	Yes	Couple	No
3	13	F	60-75	MA	SPC+	No	Group	Yes

Table 5.3: K-modes algorithm results (mode per cluster), weighted and unweighted: *edu.level*: HI=High school, MA= Master's degree, SE=Secondary school; *work*: SPC- = employee and manual labour, SPC+ = self-employed, IN= inactive (student, retiree, unemployed).

between age and *edu.level*, and local and *returning*; indirect for age and *edu.level*, and *visiting* and age. It seems that there are weak associations for behavioural values, as between *returning* and local.

K-modes algorithm

Since the MCA graphical output weakly suggested the presence of three clusters, an attempt to obtain the full picture was made. K-modal clustering provided the most-representative individuals for each cluster (Table 5.3). The table shows the 'profile' of the most representative visitor for each cluster. The two hypotheses, which are equally reliable, show specific redundancies: in both tables, the three clusters present a majority of female profiles with an age category of 45-59. Being less represented, age categories 60-75 and 35-44 occurred only once. Regarding socio-professional categories, SPC+, SPC-, and IN are all mentioned, with SPC+ prevailing over the others in the unweighted section. Moreover, there is a majority of *returning* and non-local visitors. Local visitors are considered those who live in the Municipality of Massarosa. In this case, it is very likely that the under-representation of locals in the dataset is due to their direct participation in the organisation of the events and, for this reason, they did not fill out the questionnaire. Since the management of the area has changed, and consequently the kinds of events it hosts are different, the profiles identified by the algorithm may not suggest a planning goal but may support a research goal. If the new management would be interested in getting informed about the profiles of their actual visitors, it could use similar questionnaires and a related methodology to compare the results. However, it should be noted that this study is exploratory. The limitations are clear: the sample is very small in comparison with all the activities organised by GAM in 2015 and 2016. Moreover, since most of the events were free of charge there is no possibility to know the precise attendance of the event, making the accuracy of the sample size unknown. For this reason, the results are considered as informative.

Visualising the participation

This section provides the first results of data collection and analyses. The final value-based stakeholder analysis shows the differences between the values and interests identified in the draft analysis and

those resulting from data collection. Then, through the coding of the stories reported in the interviews, the participation map helps to illustrate how and which values and interests are distributed in the territory. In conclusion, this section presents project milestones. Informed by data collection and the resulting final value-based stakeholder analysis and participation map, project milestones provide the framework to understand participation in Chapter 6.

Final value-based stakeholder analysis

Table 5.4 presents a list with the groups of stakeholders whose values and interests have been revised through data collection. As can be seen at a first glance, the revision consistently helped in refining the first draft. In two cases, two out of the three values initially listed by the expert were replaced. Moreover, for five out of the six stakeholders, the leading value has changed. Only the leading value listed for the Soprintendenza remained correct. It is worth noting that, in some cases, the values taking the lead in the final analysis were already listed in the draft. For example, for the Parco Regionale Migliarino San Rossore Massaciuccoli and Oasi LIPU Massaciuccoli, the ethnic value was listed in the second position, but after the interview, has taken the lead. The most represented leading value is the educational value, followed by the cultural/symbolic value. This means that many stakeholders appreciated the possibility of getting informed when visiting the archaeological area, or that they are involved in some educational

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Territorial authority for archaeology	Soprintendenza Archeologia, Belle Arti e Paesaggio per le province di Lucca e Massa Carrara	Bequest Option Educational	Protect and preserve the archaeological site; support the archaeological management of the area.
Local authority	Municipality of Massarosa	<u>Use</u> Political Cultural	Develop the local cultural policy; gain local support by sustaining the project; get closer to the affairs of Massaciuccoli; promote the tourism in the territory.
Local business	Itinera	<u>Educational</u> Academic Social	Promote the archaeological area of Massaciuccoli through dedicated events and activities with the goals of making it sustainable both economically and socially
Cultural association	Gruppo Archeologico Massarose	<u>Cultural/symbolic</u> Educational Ethnic	Promote the history and archaeology of the Municipality of Massarosa; promote the development of the group; live the area as other places in daily life
Natural park	Parco Regionale Migliarino San Rossore Massaciuccoli & Oasi LIPU Massaciuccoli	<u>Ethnic</u> Educational Use	Including the archaeological area in its initiatives, the Natural Park aims at promoting both the nature and the history related to the Lake of Massaciuccoli
Ordinary citizens	Tourists	<u>Educational</u> Artistic Cultural/symbolic	Have an area where they can discover the past of Massaciuccoli, taking part in the initiatives and enjoying the awesome panorama of the Venuleis' villa

Table 5.4: Final value-based stakeholder analysis revised after the interviews. In bold are the values and the descriptions added; values underlined in the first position indicate that they received this rank after the revision.

activity. Considering the draft analysis in relation to those stakeholders not investigated with data collection, no specific pattern of replacement may be revealed. The predominance of the educational value in Insert 2 for some stakeholders, may be attributed to the one of the main missions of a small museum, that is to tell the history of the territory. For example, this could be true especially for tourists and children. The second and the third most attested values are respectively the cultural/symbolic and the ethnic values. In a context like Massaciuccoli, where several disagreements about the role and nature of the territory's heritage have taken place over the last years, both values are of key importance. Some stakeholders, like Oasi LIPU, are interested in engaging with the archaeological area with the purpose of promoting the territory and its identity, as well as to involve local laypeople in the organisation of the events. In light of the protests related to the demolition of the school and the recent change in management, this kind of action both stimulates affiliation in the present and the development of a group identity. From the perspective of a small museum involved in the difficult reworking of meanings and narratives, the cultural/symbolic and the ethnic values need to be foregrounded and carefully addressed, especially by insiders.

Participation map

This participation map shows the distribution of interactions and values in the territory surrounding the archaeological area of Massaciuccoli Romana. Massaciuccoli Romana is very well connected with the tourist services of the Lake of Massaciuccoli and its surrounding area. This is quite a large area, ranging from Viareggio to Torre del Lago and Lucca as well. Of course, the village of Massaciuccoli provides some closer collaborations, such as the didactic activities conducted with Oasi LIPU. The area represented in the map corresponds to the bulk of participation.

Concerning the routes, recently the cycle and pedestrian route 'Puccini' (1) was created between Lucca and Massaciuccoli. Moreover, Massaciuccoli has a small quay near Oasi LIPU, where small vessels may reach the shore. This helps to promote tourism across the lake. Ferries regularly link Massaciuccoli to Torre del Lago and the famous villa of Giacomo Puccini. The motor vessel Burlamacca (2) and the rowboat Dragone (3) connect Massaciuccoli to Viareggio and La Piaggietta. The latter may be reached even by bicycle following route 4. According to interviews, the archaeological area established occasional collaborations with the ferry companies to combine trips across the lake with a visit to the Roman site. Other routes are reported between Oasi LIPU and the archaeological area (7), and between the pavilions and the Venulei's villa (8). Starting from the latter, it is possible to reach Paolina Bonaparte's villa in Compignano (5) in an hour. The hotspots indicated in the map identify those places cited by the expert (in orange) and places in the stories reported by the interviewees (in blue). Almost all the stories are set at the pavilions (4 and 5) and at the Venulei's villa. The other story is set at Oasi LIPU (1). Remarkably, some stories, as well as the statement on Pieve di San Lorenzo (2) by GAM, are linked to conflicts related to the change in management. The values represented in the stories are surprising: the social value has three hits, with ethnic and aesthetic values having only one story each. However, the educational value is scarcely attested. It seems like respondents identified other aspects of interactions throughout these stories.

Participation milestones

This final section presents several participation milestones, which provide an overview of some specific dynamics of the Massaciuccoli Romana project.

Participation on the lakeshore

As shown in the participation map, Massaciuccoli Romana interacts with the area surrounding the Lake of Massaciuccoli. Located between the famous cities of Pisa and Lucca, the area around the Lake of



Routes

- 1) Cycle and pedestrian route "Puccini", from Massaciuccoli to Lucca
- 2) Motor vessel Burlamacca, from Massaciuccoli to Viareggio
- 3) Rowboat Dragone, from Massaciuccoli to Piaggietta
- 4) From Massaciuccoli to Antico Opificio La Brilla and Piaggietta
- 5) Hiking path, from Massaciuccoli to Paolina Bonaparte's Villa in Compignano
- 6) From Massaciuccoli to Giacomo Puccini's Villa in Torre del Lago by ferry

Hotspots

- 1) *Oasi LIPU*
Stories by: Marcello Labase
Values: social, educational
- 2) *Chiesa di San Lorenzo*
Cited by: GAM
Values: social, political
- 3) *Venuleis' Villa*
Stories by: Linda Frati, Stefano Genovesi
Values: aesthetic, historical, political, social,
- 4) *Pavilion "Il Cantiere"/Old School*
Stories by: GAM, Enrico Arrighini
Values: ethnic, political, existence
- 5) *Pavilion "Guglielmo Lera"*
Stories by: GAM, Stefano Genovesi
Values: social, educational, cultural/symbolic

Map 1: Participation map of Massaciuccoli Romana.

Massaciuccoli presents both natural and cultural points of interest. Massaciuccoli Romana is the most known cultural attraction situated on the eastern shore of the lake. Thus, the participation related to the archaeological area is affected by the other initiatives organised on the shores the lake. According to Stefano Genovesi, spring and autumn are the seasons with the greatest number of tourists, because they are the best periods to combine athletic activities with visits to cultural sites. The participation map,

which is informed by the expert and the stakeholders, shows that the archaeological area is connected with the rest of the area through cycle and pedestrian routes, hiking paths, and ferry lines. Moreover, Massaciucoli Romana is divided into two parts by the main street of the village, Via Pietra a Padule. For this reason, the area is very visible to whoever passes through Massaciucoli. Hence, despite the limitations of the collected data, it is not surprising that the K-modes algorithm describes the most represented visitor as a non-local.

The participation that the archaeological area has aimed to promote both under the management of GAM and Itinera follows two main directions: to attract tourists and to involve residents. In terms of attracting tourists, Enrico Arrighini provides information about the joint initiatives that the archaeological area has developed with the motor vessel Burlamacca, which connects Massaciucoli with the city of Viareggio, and with the ferry boats, which connect Massaciucoli with Torre del Lago and the villa of the famous Italian musician, Giacomo Puccini. GAM members report their attempts to invite tourists walking outside of the area to visit the site, while Stefano Genovesi describes being more concerned with attracting visitors by setting up specific initiatives, such as trips and tours around the lake with the ship Burlamacca. On the other hand, the involvement of the resident community concerns some initiatives with Oasi LIPU. Marcello Labase, who works at Oasi LIPU, states that joint didactic activities for local schools have always been organised. However, most of the initiatives that involve the residents were set up by GAM, such as the activity “*Direttori per un giorno*”.

Power structures, dynamic communities and inherent tensions

Another specific trait related to participation in Massaciucoli are the tension inherent to power structures. As shown by the interviews, heritage in Massaciucoli is manifold and very pronounced in the present-day life of stakeholders. In this kind of situation, dissonance is often inescapable. However, in the change of management previously addressed, a better understanding of the context and the involvement of the various actors in a decision-making process probably would have avoided the tensions reported by all the interviewees. Successful examples of participatory processes aimed at solving potential conflicts are not lacking.³⁸⁷ But, as stated by various authors, these processes are linked to some kind of delegation of power by insiders, in this case by the Municipality.³⁸⁸

At Massaciucoli, heritage is at the forefront of this conflict. However, this is not the case of a collision of interests between heritage experts and laypeople, but between the Municipality and a part of the resident community. Since this is not the first conflict between the two sides, the hope is that situations of this kind may be approached with a different spirit in the future. As sadly stated by both Enrico Arrighini and Marcello Labase, the archaeological area is negatively affected by the current tensions, and time is needed to change the trend. The mitigation of conflicts is a difficult task and is not always possible. Surely, the opposing sides must accept to work together. But, in September 2018, when the interviews were conducted, at least two of the key areas identified by Smith and Waterton were lacking: dialogue and negotiation.³⁸⁹ The opposing sides are not willing to debate because there is a lack of respect and an appreciation of different power relations. As the same authors warn, “no consultation process can occur without a willingness to debate and accept the possibility that agendas, practices and outcomes can *and will change*” (italics in the original text).³⁹⁰

387 For a recent publication, see Halme *et al.* 2018.

388 i.e. Moser *et al.* 2002; Smith and Waterton 2009.

389 Smith and Waterton 2009, 138–43.

390 Smith and Waterton 2009, 140.

Poggio del Molino

Stakeholders data collection

Table 5.5 presents a list with all the groups of stakeholders involved in the project, along with their values and interests. The list resulted from the expert interview with Carolina Megale, field director and co-scientific director of the Poggio del Molino project, and president of the Past in Progress Association. For the sake of clarity, the outline presented in the list refers to July 2018, when the interview was conducted.

Regarding grouping stakeholders as either insiders or outsiders, the role of the Università di Firenze and of the Past in Progress Association are delicate. From a bureaucratic point of view, only the Soprintendenza and the Municipality of Piombino may be considered insiders. The Soprintendenza provides a concession to the Municipality, which is the local authority, the owner of the field and the concession-holder for the archaeological research. Those stakeholders have a say in the decision-making process. But considering an operational perspective, without the Università di Firenze and the Past in Progress Association, the organisation of the excavation campaign would be impossible. The Università di Firenze certifies the research quality and trains the students, and the Past in Progress Association provides the funding and conducts the fieldwork. For this reason, both have been assigned the position of insiders.

Some of the values and interests, especially those attached to insider stakeholders, may be identified straightforwardly as part of their mission. However, most of the interests and values were identified thanks to the expert's experience and knowledge. The interviews conducted with stakeholders helped in evaluating this preliminary analysis, considering the resulting dissonances of the values, interests, and other aspects indicated by Carolina Megale in the first part of the interview. Moreover, interviews were conducted to provide a better picture of how participation occurs in Poggio del Molino and to highlight some relevant topics already addressed in community archaeology literature. Both insiders and outsiders were interviewed according to the criteria cited in the methodological framework: experts' suggestion, duration of interaction over years, and willingness to be interviewed.

Carolina Megale suggested to interview all the insiders, but logistical issues occurred with the Municipality of Piombino and the request for the interview forwarded to the Soprintendenza's officer received no answer. As a result, it was difficult to assess differences in the participation of insiders and outsiders at this site. Regarding the outsiders, each informant was favourably inclined to the interview. Moreover, Carolina Megale identified a negative stakeholder but, unfortunately, several requests for an interview emailed to the stakeholder received no answer. The full text of the interviews is available as supplementary material (Appendix VI); summaries are in Appendix I. Attendees of events organised in the archaeological area were addressed through questionnaires distributed at the end of each event. The questionnaire served to evaluate each event and collect information about the visitors. Cross tables with the collected data are in Appendix III.

Data and insights from interviews and focus group

The identification and the investigation of specific insights that arose from the interviews is of key importance: as feedback, these insights support the evaluation of specific choices and their impact on participation; at a broader level, they help to understand critically the meanings and ethics embedded in the idea of archaeology developed in a project. This section expands upon some of the insights that emerged from interviews and questionnaires. Several of them were the deliberate focus of some questions, while others were cited by coincidence. Moreover, Carolina Megale kindly made available the 2015 and 2016 evaluation summaries held by Earthwatch; they contain many interesting comments written by

INSIDERS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Territorial authority for archaeology	Soprintendenza Archeologia, Belle Arti e Paesaggio per le province di Pisa e Livorno	Bequest Historical Political	Protect and preserve the archaeological site; facilitate the archaeological research.
Local authority, owner of the field and concession-holder for the archaeological research	Municipality of Piombino	Political Ethnic Historical	Develop the local cultural policy; gain local support by sustaining the project.
Scientific direction	Università di Firenze	Academic Educational Historical	Certificate the research quality; train the students; share the results
Field direction	Associazione Past in Progress	Educational Social Cultural/symbolic	Manage the excavation (i.e. search for funds) and public archaeology activities of "Poggio del Molino"

POTENTIALS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Cultural organization	Parchi Val di Cornia s.p.a.	Historical Educational Use	Have another archaeological area in the territory of Populonia
Local authority	Neighbouring municipalities	Historical Social Cultural/symbolic	Have an area in the surroundings where they can discover the past
Ordinary citizens	Future generations	All values	-

OUTSIDERS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
International charity	Earthwatch Institute	Cultural/symbolic, Use, Historical	International charity
Ordinary citizens	Volunteers	Educational, Cultural/symbolic, Social	To experience an archaeological excavation, to understand the importance of dealing with the past
Ordinary citizens	Students of archaeology	Educational, Academic, Historical	To learn the job practically

Local business	Campeggio Orizzonte	Use Ethnic Historical	Support the archaeological project and have a return in terms of revenues and reputation
Local schools	Children	Educational Cultural/symbolic Historical	Promote education of cultural heritage; have a place where to discover their own past and the job of the archaeologists
Ordinary citizens	Nearby residents	Ethnic Educational Historical	Have an area where they can discover their past and interact with the archaeologists
Ordinary citizens	Tourists	Artistic Historical Educational	Have an area where they can discover the past

Table 5.5: draft of the value-based stakeholder analysis.

volunteers that may support some of the following insights. Special focus is devoted to addressing some of the insights related to citizen science and the role of volunteers in archaeology. This appears to be a frequently mentioned topic across most of the interviews and is a structural issue of the project as well (Figure VII and quote). Citizen science is defined as “a form of collaboration where members of the public participate in scientific research to meet real world goals”.³⁹¹ A citizen scientist is “a volunteer who collects and/or processes data as part of a scientific enquiry”,³⁹² and their specific traits is to take part actively in the scientific enterprise, at least with data collection and related tasks. The degree of inclusion of citizen scientists may differ widely according to the kind of project. In a contributory project, volunteers collect data; in collaborative projects, members of the public collect and analyse data, and disseminate the results; in co-created projects, citizen scientists are involved in all the steps of the process, including its design.³⁹³ Many citizen science projects take advantage of digital technologies and infrastructures available on the Internet, especially crowdfunding³⁹⁴ and crowdsourcing³⁹⁵ platforms. Over the last years, disciplines such as geography, biology, and astronomy have adopted and integrated citizen science in their research, and they are still expanding its applications.³⁹⁶ Poggio del Molino has been cited as a pioneering, Italian experience of crowdsourcing targeted to archaeological research.³⁹⁷ Therefore, the next sub-sections have the purpose of further discussing the topic of citizen science in archaeology as well as the role of volunteers in Italian archaeology. In conclusion, the model proposed by Poggio del Molino is contextualised within some perspectives developed in the sub-field of critical heritage studies.

Citizen science in archaeology

According to Smith, citizen science projects in archaeology are at an early stage but they have a massive potential to affect data collection and public engagement.³⁹⁸ So far, citizen science in archaeology takes

³⁹¹ Bowser and Shanley 2013, 45.

³⁹² Silvertown 2009, 467.

³⁹³ Roy *et al.* 2012, 10–11.

³⁹⁴ Crowdfunding has been defined as “An open call, essentially through the Internet, for the provision of financial resources either in the form of donations or in exchange for some form of reward and/or voting rights in order to support initiatives for specific purposes”, Onnée and Renault 2016, 313.

³⁹⁵ Bowser and Shanley (2013, 45) define crowdsourcing as “a process where individuals or organizations solicit contributions from a large group of unknown individuals (“the crowd”) or, in some cases, a bounded group of trusted individuals or experts”.

³⁹⁶ Several case studies of projects of citizen science are reported by Roy *et al.* 2012 and Bowser and Shanley 2013.

³⁹⁷ Revello Lami 2017, 150.

³⁹⁸ Smith 2014, 752–754.

advantage of the following infrastructures:

- field schools;
- collaborations with avocational archaeologists;
- site-steward programs;
- donor-support fieldwork;
- community archaeology.

Since all these infrastructures are based on personal interactions and they require a large investment of funding and time, citizen science in archaeology is moving to web-based mass-data projects. Web-based technologies provided opportunities for a wider public engagement and participatory forms of data creation, especially through crowdfunding and crowdsourcing.³⁹⁹ Aside from successful examples of online participation in heritage crowdsourcing,⁴⁰⁰ some projects of citizen science in archaeology use web-based technologies to enhance site participation, as in the case study of Poggio del Molino. One recent example of site participation using crowdfunding and crowdsourcing is the social business model developed by DigVentures. Bonacchi and Moshenska stated that “DigVentures employs a Kickstarter-type model with a sliding scale of participation ‘rewards’ for sponsorship. In doing so, this model blurs the lines between old-fashioned patronage of excavations, modern crowdfunding, and the longstanding field-school pay-to-dig model”.⁴⁰¹ According to Wilkins, by making use of the digital economy, social contract archaeology joins the online and offline worlds, and extends “the collaboration into how we fund, resource, record, analyse and communicate our science. It unlocks a social process, enabling us to harvest unlimited insights from a geographically boundless team”.⁴⁰² Over the last few years, this social business model has had great success. The two most successful projects directed by Dig Ventures, ‘*Flag Fen Lives!*’ and ‘*A Tale of Two Abbeys*’, have collected more than £19000 and 27000 and gathered more than 250 volunteers from all over the world.⁴⁰³

The model developed in Poggio del Molino is the donor support fieldwork infrastructure. In this model, specific programs are designed, managed, and promoted by NGOs like Earthwatch. In donor support fieldwork, volunteers can enjoy working alongside archaeologists, and provide the archaeological project with financial support through the payment of a fee. At Poggio del Molino, this fee covers the expenses for food and accommodation, plus all the costs necessary for financing the excavation’s expenditure, including contract archaeologists.⁴⁰⁴ The process of selection accomplished by Earthwatch is very articulated: as described by Kyle Hutton, the application undergoes a peer-reviewed evaluation, then it undertakes a feasibility and risk-management analysis and an on-site inspection (Figure VIII and quote). At present, Poggio del Molino is the only Italian example of excavation supported by Earthwatch.⁴⁰⁵ In addition to Earthwatch, Poggio del Molino takes advantage of other platforms to promote its model of citizen science: for example, the two volunteers interviewed for this research found Poggio del Molino on the Archaeological Institute of America website.

³⁹⁹ Kansa *et al.* 2011; Bonacchi 2012; Bevan *et al.* 2014, 184.

⁴⁰⁰ Bonacchi *et al.* (2019, 2) defined heritage crowdsourcing as “the creation, digitisation, enhancement, analysis and interpretation of cultural heritage objects (including data) and places by relatively large groups of people, through the completion of individually small tasks over the Internet”. A successful example of heritage crowdsourcing is MicroPasts, see Bonacchi *et al.* 2015.

⁴⁰¹ Bonacchi and Moshenska 2015.

⁴⁰² Wilkins 2015.

⁴⁰³ DigVentures 2018.

⁴⁰⁴ Megale 2015a, 150.

⁴⁰⁵ Revello Lami 2017, 150.

Critical perspectives about citizen science and volunteers

Over the last decade, critical perspectives in heritage studies and public archaeology (e.g. concerning questions of ethics, authority, power) have developed with the purpose of understanding the socio-economic and political effects of a more socially aware practice.⁴⁰⁶ Drawing on some of these views, this sub-section focuses on critical issues concerning citizen science in archaeology and some recent developments in the involvement of volunteers in Italian archaeology. In critical heritage and public archaeology studies, citizen science has been called into question by some papers that focus on volunteering and on the relationship between archaeology and the public. Authors like Matsuda and Fredheim are concerned with the effects of the rise of neoliberal approaches in archaeology and heritage sectors,⁴⁰⁷ with the aim of questioning the role of archaeology in modern society.

Matsuda argues that by demanding more value for money and by expecting archaeology to be more accountable in financial terms, the expansion of economic neo-liberalism puts pressure on archaeology to increase archaeology's usefulness and sustainability in the contemporary world. Looking at archaeology through a critical approach serves various purposes, and can ask questions like "whose interests are served by a particular interpretation of the past or by a particular practice of archaeology".⁴⁰⁸ According to Fredheim, neoliberal approaches like crowdfunding and crowdsourcing claim to democratise existing powers but, on the contrary, they reinforce them by insisting on endangerment narratives to heritage.⁴⁰⁹ These narratives preclude the development of heritage as a contemporary social process, and continue to exploit volunteers, devalue professionals, and marginalise underrepresented demographics.

So far, critical views have been addressed mainly to crowdsourcing in a digital heritage environment;⁴¹⁰ by contrast, minimal research has been developed for citizen science models related to fieldwork, such as those employed by DigVentures and Archeodig. For example, referring to DigVentures, Neal noted that the ethics and sustainability linked to this model need to be tested at less appealing sites than Flag Fen.⁴¹¹ On the other hand, Wilkins—co-founder of DigVentures—shows a positive attitude, stating that since neoliberalism is inescapable, the debate needs to be reframed, leaving aside the 'top down/bottom up' model. Instead, he wants to position archaeology "ethically and intellectually within a 'social contract' with as wide a constituency of funders, stakeholders and active participants as possible".⁴¹² However, commenting on the DigVentures experience, Woolverton questions the effective possibility of all socio-professional categories to afford the experience.⁴¹³ According to her, the motto 'We'll turn you into an archaeologist for as long as you like' clashes with the fees of £165 listed for one day's digging.⁴¹⁴

Critical concerns are not limited to theoretical positions, but also apply to practical situations. As noted in Chapter 2, Italian archaeologists always have been very concerned with the involvement of volunteers in excavations. In some decades, like the 1970s, volunteers were the main component in the archaeological lifecycle; from the 1980s onwards, their participation was limited.⁴¹⁵ In February 2016,

⁴⁰⁶ Harrison 2009; Okamura and Matsuda 2011.

⁴⁰⁷ For the purpose of this study, neoliberalism is defined as "an ideology that promotes the deregulation of markets and advocates for dismantling the welfare state through austerity measures, arguing that society's needs are best entrusted to free markets" (Fredheim 2018, 619–20).

⁴⁰⁸ Matsuda 2016, 45–46.

⁴⁰⁹ Fredheim 2018, 619.

⁴¹⁰ For examples, see Bonacchi *et al.* 2019; Perry and Beale 2015; Richardson 2017; 2018.

⁴¹¹ Neal 2015, 531.

⁴¹² Wilkins 2015.

⁴¹³ Woolverton 2016, 137.

⁴¹⁴ DigVentures 2018.

⁴¹⁵ Knobloch 2016, 44–45.

the Ministry of Cultural Heritage issued the ordinance 6/2016 with the purpose of informing the policy about the concessions for excavations after the ratification of the Valletta Convention in April 2015.⁴¹⁶ Drawing upon art. 3 of the Valletta Convention, the ordinance prohibited the involvement of volunteers in technical operations related to excavation. Archaeologists with a degree and students of archaeology are the only categories of people allowed to dig. All other categories may take part in ancillary activities. Moreover, the participants of Summer Schools must be only students, and the concession-holder is not allowed to make a profit from this operation.

The ordinance provoked a lively debate in Italian archaeology between two sides. By limiting laypeople's involvement in excavations, professional associations of archaeology stated that this ordinance protects the rights of contract archaeologists and promotes the creation of workplaces. On the other hand, a group of academics and contract archaeologists argue that this ordinance disagrees with both art. 4 of the Italian Constitution and the Faro Convention;⁴¹⁷ it limits the role of the archaeologist in society and any sustainable model of an excavation, apart from projects supported by the State.⁴¹⁸ Currently, few opportunities of citizen science in excavation exist and the involvement in data collection is not permitted, whatever the level of experience of a layperson. Since this debate is still ongoing in Italian archaeology, an overall reflection is presented in Chapter 6.

Experiencing citizen science at Poggio del Molino

As previously mentioned, the model developed at Poggio del Molino is pioneering in the Italian context, but it is not the only one that takes advantage of crowdfunding. Other examples include LoveItaly, a recent crowdfunding platform dedicated to promoting projects, excavations and restorations, and Ex Novo Journal of Archaeology which uses crowdfunding to finance its editorial work.⁴¹⁹ However, Poggio del Molino is the only archaeological excavation so far that employs volunteers within the process of crowdsourcing. From 2008 to 2015, the project could manage volunteers according to their own policy: volunteers performed excavation using picks and trowels, cleaned the layers, and collected, washed, and labelled finds.⁴²⁰ After the issue of the ordinance, Poggio del Molino suffered from the restrictions to the involvement of volunteers. They could be employed now only in ancillary activities, such as the handling and sieving of soil, the cleaning of walls, and the washing and marking of finds.⁴²¹ But thanks to the long-lasting collaboration with Earthwatch and the self-promotion via other websites, volunteers keep on participating in the project.

In this sub-section the words of volunteers help to define the main traits of citizen science in Poggio del Molino. In her interview, Carolina Megale says that most volunteers are emotionally involved. In the evaluation summary, some volunteers cite sensations of amazement, enjoyment, and excitement. As well, in interviews conducted with K. and R., they gave more emphasis to the excitement provoked by the involvement in the overall process of knowledge than to the discovery of specific finds (Figure IX). K. and R. decided to join Poggio del Molino with the aim of learning some of the principles of archaeology. They were already passionate about archaeology and, since R. was a former geologist, was impressed by the way archaeologists follow stratigraphy. To this extent, he was interested in the logic of the process of archaeological knowledge. K. believed that they were really involved in the team, and that they were not only carrying the dirt (Figure X). The evaluation summary reports similar statements.

⁴¹⁶ Council of Europe 1992.

⁴¹⁷ Council of Europe 2005.

⁴¹⁸ Megale 2016; Monti 2018.

⁴¹⁹ LoveItaly 2018; Revello Lami 2017, 151–153.

⁴²⁰ Megale 2015a, 150.

⁴²¹ Megale 2018b.

Moreover, some volunteers enjoyed the opportunity of working alongside archaeologists and the value of their own contribution (Figure XI). Aside from educational objectives, which were confirmed further by the value-based stakeholder analysis and by Kyle Hutton's interview, the social value is the second most important component of the volunteers' experience at Poggio del Molino. K. and R. enjoyed the interaction with the archaeologists, and not only for educational purposes. They found a welcoming environment, and a place to have a collective experience (Figure XII). On the other hand, both C.B. (a contract archaeologist) and Giulia Coppola (a student), state that, the presence of volunteers is positive in the operation of the site, since the interaction with them is always very challenging and inspiring. No problems linked to the presence of volunteers at worksite were reported.

About potential improvements, in his interview, Kyle Hutton stated that one trait of citizen science is that "you never really know who you are going to get" and sometimes the experience does not meet the expectations of volunteers. Generally speaking, he says that sometime many people do not have any idea of what archaeology really is and how hard it is to "work for many hours in the sun sitting on their knees". For example, people who sign up believing it to be a kind of tourism will not be very helpful on excavation; of course, those volunteers who already have experienced being on an excavation know what they are going to get. Even if they are regarded as secondary issues, Carolina Megale states that there is room for improvements concerning some logistics related to excavation and to the spare time of volunteers. Some comments in the evaluation summary confirm these assumptions: several volunteers complain about food in the 2015 report and about the accommodation in the 2016 report; however, K. and R. were very satisfied about their spare time, mentioning various hotspots reported in the participation map.

Addressing citizen science at Poggio del Molino

At Poggio del Molino, citizen science is a structural element of the archaeological project. Providing the project with volunteers who want to live the experience of excavation, the collaboration with Earthwatch manages to expand involvement to segments of public that are otherwise unreachable. The differences between citizen scientists and the rest of stakeholders in terms of values and motivations is now clear. Volunteers share only some values with the other stakeholders, and support the project with different purposes. Moreover, the quotes in the previous subsection suggest that the motivations of volunteers are a combination of scientific engagement and recreation. It is also worth noting that, as shown in Figure 4.6 in Chapter 4, most of volunteers are within the age categories 50-65 (38%) and over 65 (31%). As a result, it is rather clear that this kind of scientific engagement by volunteers is not aimed to transform them into field archaeologists.

In his interview, C.B. (a contract archaeologist) states that he has never had problems with volunteers. C.B. thinks that archaeologists are afraid that their scientific and professional profiles are not respected and, for this reason, some colleagues prefer to ban volunteers from excavation. On the contrary, C.B. argues that working with volunteers is a way to let them understand the importance of the specialised profile of the archaeologist, to convey the messages that archaeology is not a treasure hunt, but a specialised job. This involvement also makes clear that the archaeological remains can be of value both for archaeologists and laypeople. To this extent, some motivations behind the ministerial ordinance seem groundless: citizen scientists do not look to work in archaeology in the future and they do not intend to steal jobs from archaeologists. As stated by Kyle Hutton, volunteers contribute to the Poggio del Molino project with fieldwork and by supplying funding through fees. When asked about the risk of exclusion due to the high fees, he fairly admits that the demographics are clear: volunteers who take part in Earthwatch expeditions are in their forties, fifties or retired, and that these are simply the age categories that have more disposable income. However, he adds that, in some fortunate cases, Earthwatch manages to promote some initiatives aimed at involving younger volunteers. There is a

	ATHLETIC EVENTS			GUIDED TOURS	
	#PDM1	#PDM2	#PDM4	#PDM3	#PDM5
Title	100 di Montecristo a Poggio del Molino: un avamposto dell'antichità tra terra e mare	Camminare nel Golfo di Baratti	Archeotrekking: archeologia, natura e architettura	Giornate Europee del Patrimonio	Archeologia Energia per il territorio
Date	8/5/2016	4/6/2016	2/6/2017	25/9/2016	9/7/2017
Place	Tyrrhenian Sea and Poggio del Molino archaeological area	Baratti and Poggio del Molino archaeological area	Baratti and Poggio del Molino archaeological area	Poggio del Molino archaeological area	Poggio del Molino archaeological area
Time Span	Afternoon	Morning	Morning	Afternoon	Afternoon
Organisers	Associazione Past in Progress, Rotary Club Piombino	Associazione Past in Progress, Outdoor Sports Festival	Associazione Past in Progress, Outdoor Sports Festival	Associazione Past in Progress	Associazione Past in Progress
Supported by	-	-	-	European Commission and Council of Europe	Banda di Archeostorie
Physical Dynamics of Access	Passive	Passive	Passive	Passive	Passive

Table 5.6: Specifics of the events evaluated for Poggio del Molino.

commitment in doing more from this point of view but although “charging the general public for these experiences maybe is not the best way, but it is one way for scientists to actually fund their research”. In effect, part of the funding they supply is used to pay contract archaeologists, like C.B.; furthermore, as shown in the participation map, volunteers spend their spare time and other money in the territory where the excavation is located, contributing to the local economy.

From this point of view, volunteers play a vitally important role for the sustainability of the project and of the archaeologists involved in it. However, Smith warns that “citizen science efforts should not be considered merely as a substitute or stop-gap for diminishing budgets”.⁴²² The balance between these components is not easy to achieve. At Poggio del Molino, citizen science is held in high esteem by the field team; this is supported by the high level of satisfaction in terms of education and social interactions expressed by volunteers through comments and interviews. Questioning Matsuda’s concern about the interests served by this particular practice of archaeology, it may be stated that Poggio del Molino manages to achieve its own interest in continuing with the research and to meet the expectations of citizen scientists.

⁴²² Smith 2014, 759.

Drawing from Fredheim’s critique of the effects of neoliberal approaches in archaeology, there is a risk linked to the endangerment narrative lying behind the ministerial ordinance. Poggio del Molino has suffered from the restrictions imposed by the ordinance and, in the opinion of the researcher, the most relevant risk for the project is linked to the limitations in data collection. It is worth noting that citizen scientists are a specific kind of volunteers who are employed in data collection and, in this way, they “actively become partners in the scientific enterprise”.⁴²³ If further restrictions are imposed by the Ministry, the program proposed by Poggio del Molino will not satisfy the requirements necessary to be a citizen science program. As a result, Poggio del Molino might be unable to meet the expectations of volunteers in the future and may be vulnerable to the devaluation of professionals, in coincidence with a severe lack of resources.

Data and insights from events

This section presents the study conducted regarding the visitors of Poggio del Molino through the evaluation of five events performed from May 2016 to July 2017. For the sake of clarity, the events were grouped into two categories: athletic events (3) and guided tours (2). The division is based on the main focus of each event. Table 5.6 reports the specifics of all the events, and a detailed description of each event is available as supplementary material (Appendix IV). The events evaluated in Poggio del Molino share some common traits:

- all the events were free of charge;
- all the events offered an extensive guided tour of the site;
- the guided tours were conducted by the field director Carolina Megale, following a specific pathway;
- in four out of the five events, the guided tour was organised with a unique group of visitors, whatever its size. In the last event, ‘*Archeologia. Energia per il territorio*’, the audience was divided into two groups: one composed of people visiting the site for the first time; the second one by people who were familiar with the site and wanted an update on the progress of recent work.

The questionnaire was administered just before people exited the archaeological area or, in case of events including an aperitif, in the area of the buffet. The next sub-sections address each category of events. Each sub-section reports some selected data related to the visitors’ demographics, attitude, and satisfaction, with the aim of providing a general overview of the visitors. The last sub-section presents patterns and trends characterising the visitor stakeholder category, defining the clustering scenario and finally identifying the ‘profiles’ of the most clustering-representative individuals.

Sample description for athletic events

This sub-section describes the sample of the visitor questionnaire related to athletic events. Interpretation of this data will be discussed below in section 2.3. It is important to note that respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=80). The number of answers for each question is indicated in its description.

Demographics. There is a slight majority of female responses (n=38, 53%) and, as can be seen in Figure 5.13, by far the largest group of people consisted of the age category 45-59 (n=31 of 71 total responses). The age category 60-75 forms the second largest group (n=21; 30%). Combining the two groups shows that 74% of the visitors were older than 45. A majority of the elderly people attending outreach events in

⁴²³ Haklay 2013, 107.

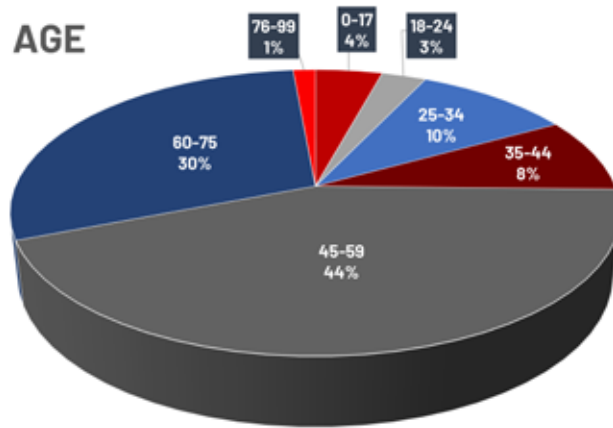


Figure 5.13: Composition of age categories of the sample (n=80; NA=9).



Figure 5.14: Origin of the sample per Italian provinces (n=80; NA=8).

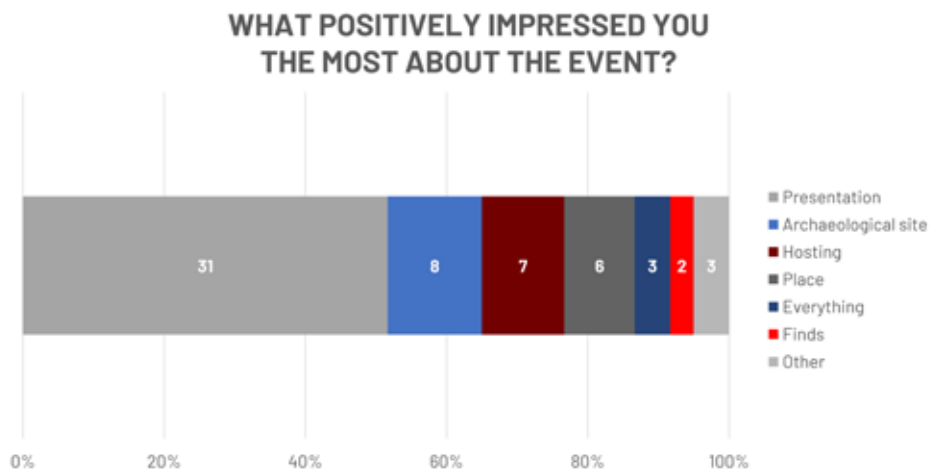


Figure 5.15: Results of the question 'What positively impressed you the most about the event?' (NA=37).

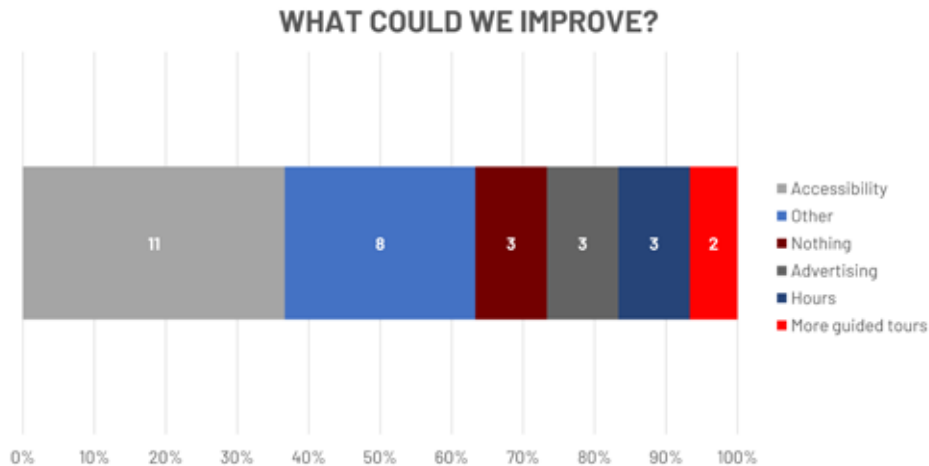


Figure 5.16: Results of the question 'What could we improve?' (NA=41).

archaeology is not unknown, both in Italy and in Europe.⁴²⁴ Figure 5.14 provides a summary of the visitor's origin. Most of them (n=42, 58%) were residents in the province of Livorno, of which the Municipality of Piombino is part. The second group of visitors came from the province of Florence (n=15, 21%), while the rest of participants came from other provinces situated in Tuscany and in Northern Italy. It is worth noting the absence of visitors coming from the province of Grosseto, whose border is only 20 km away from the archaeological area.

Attitude and satisfaction. 81% (n=65, of 80 total responses) of the participants came for the first time to the archaeological area. This means that athletic events are effective initiatives to attract new visitors to Poggio del Molino. Interesting data concerns the visitor's opinions about positive and critical aspects of the events (Figure 5.15). Among positive feedback, the most common answer (n=31, 52%) regards 'presentation': visitors especially mentioned Carolina Megale's expertise and clarity of explanation. 'Archaeological site' (n=8, 13%), 'hosting' (n=7, 12%), and 'place' (n=6, 10%) form the second largest group: participants specifically appreciated the natural beauty of the place, the warm welcome by the archaeologists, and the level of preservation of the site. In terms of improvements reported by the respondents (Figure 5.16), these mainly refer to issues of accessibility (n=11, 36%): visitors especially asked for road signs and a better cleaning of the space next to the archaeological area. The second group of requests has been categorised as 'Other' (n=8, 27%) because it contains a heterogenous series of suggestions: more information, a different time during the day, a different season of the year, and activities of re-enactment.

Sample description for guided tours

This sub-section describes the sample of the visitor questionnaire related to guided tours. Interpretation of this data will be discussed in section 2.3. It is important to note that respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=110). The number of answers for each question is indicated in its description.

Demographics. There is a majority of female responses (n=62, 57%) and, as can be seen in Figure 5.17, by far the largest group of people consisted of the age category 60-75 (n=38 of 105 total responses). The age

⁴²⁴ Dries and Boom 2017.

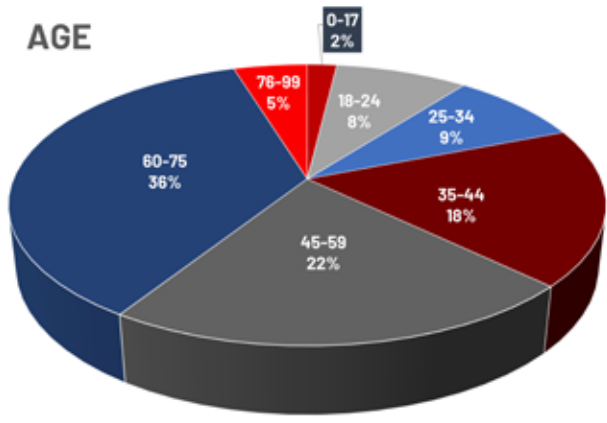


Figure 5.17: Composition of age categories of the sample (n=110; NA=5).

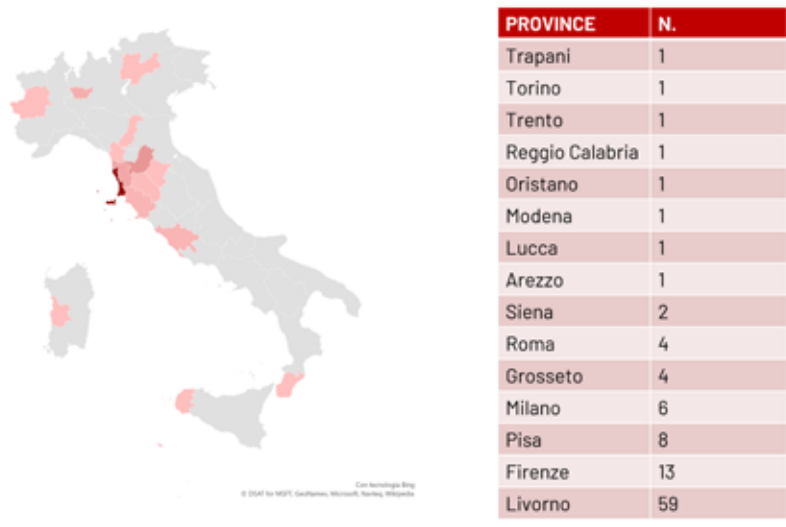


Figure 5.18: Origin of the sample per Italian province (n=110; NA=5).

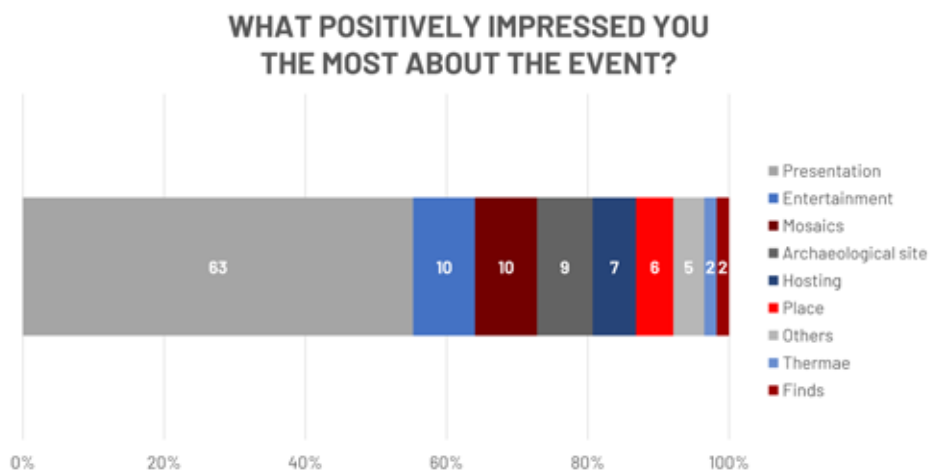


Figure 5.19: Results of the question 'What positively impressed you the most about the event?' (NA=15).

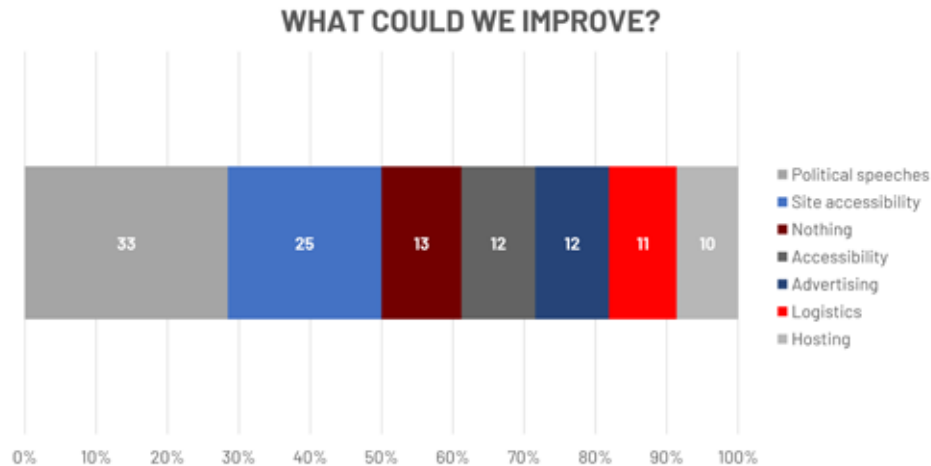


Figure 5.20: Results of the question 'What could we improve?' (NA=41).

category 45-59 forms the second largest group (n=23; 22%), closely followed by 35-44 (18%). Figure 5.18 provides a summary of the visitors' origin. Most of them (n=59, 57%) were residents in the province of Livorno, of which the Municipality of Piombino is part. Consistent groups came from the province of Firenze (n=13, 12%) and Pisa (n= 8, 7%). In contrast, single visitors came from different provinces across Italy, from Sicily and Sardinia in the south to Trentino Alto-Adige and Piedmont in the north. In this series of events, a small group came from the province of Grosseto (n=4, 4%), whose border is only 20 km away from the archaeological area.

Attitudes and satisfaction. Events were equally attended both by newcomers and people that had already visited the archaeological area. These data seem to suggest that events with guided tours as their main initiative may be a good trigger for people who do not already know the site. When it comes to the positive aspects mentioned by visitors (Figure 5.19), presentation is at the top (n=63, 55%). Respondents especially appreciated the clarity of the explanation and Carolina Megale's passionate words and tone of voice. Other visitors reported their preference for the entertainment part of the events (n=10; 9%), namely the aperitif and the music performed on site. Then, a segment of people mentioned the archaeological site as a whole (n=9, 8%) and another segment a specific feature, its mosaics (n=10, 9%), preserved in two distinct areas of the site. Requests for improvements reported by respondents (Figure 5.20) mainly concern political speeches (n=33, 28%) and site accessibility (n=25, 22%). Respectively, the duration of political speeches proved to bore the audience, and the site's general accessibility is difficult due to the lack of road signs. The third group reported that everything is fine (n=13, 11%), while the fourth group, stated that 'accessibility' (n= 12, 10%) was in issue, referring to the need for panels, signs and the definition of tracks on site.

Visitors' characterisation through multivariate techniques

This sub-section presents an attempt to attempt to frame the results of the sampling at the events into the wider case study. The purpose is to identify and understand patterns and trends that characterise the visitor stakeholder category. Details about the methodology are given in Chapter 3.

Multiple Correspondence Analysis (MCA)

The first three dimensions comprise 34.6% of the cumulative variance, and will be discussed here, since the elbow of the scree plot falls off there. The variables that contribute most to these dimensions belong

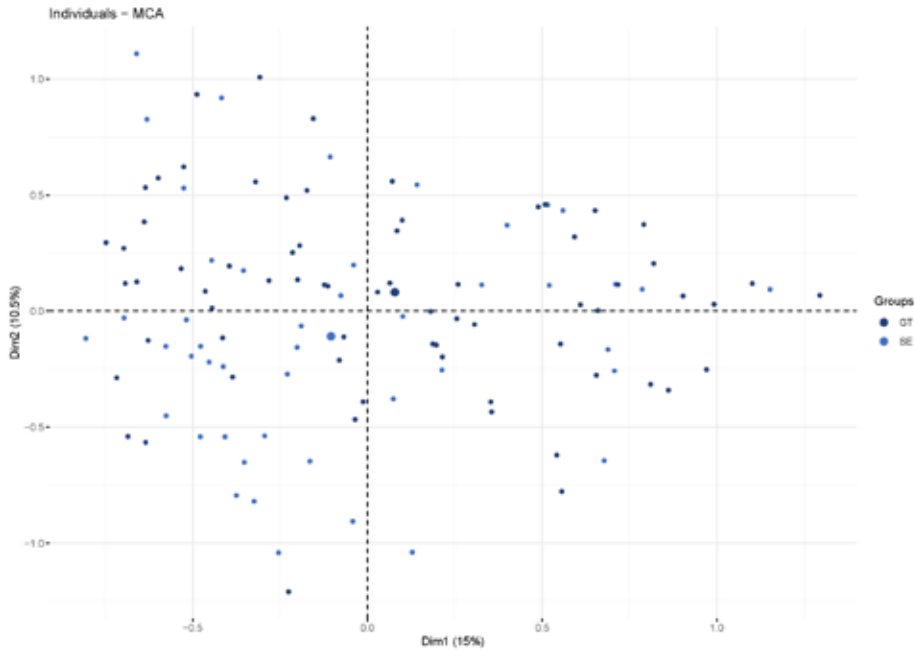


Figure 5.21: Colorization of individuals per event category, MCA dimension 1 and 2. GT=guided tour, SE=sportive event.

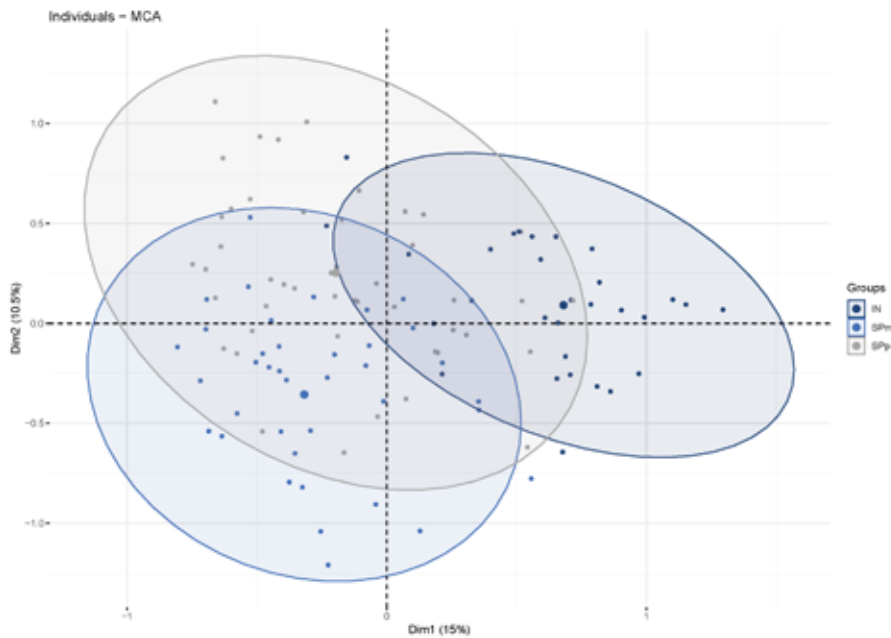


Figure 5.22: Distribution of work variables per individuals in the MCA analysis, dimension 1 and 2.

to demographic categories: except for ‘returning_no’, ‘alone’, and ‘couple’, all the behavioural variables fall below the expected average value (supplementary materials - Appendix VII). Here we discuss only the first two dimensions, since there are not significant differences among the plots of dim1 against dim3, and dim2 against dim3, which are also available as supplementary material. By observing the plot in Figure 5.21 it can be assessed that the participants to a single event/event type do not form defined clusters: they are heterogeneous in terms of demographic features and do not show overall behavioural trends. Having a closer look at the categories through the factorial map, the most effective cluster-defining categories are local, returning, age and work. Then, looking at those distributions, at

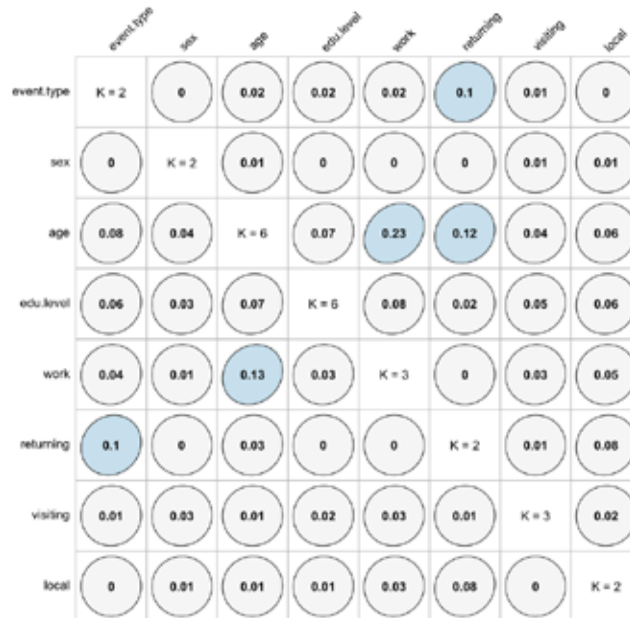


Figure 5.23: Goodman-Kruskal association plot. K values resemble the number of possible values (states) for each category. The strongest correlations are highlighted by coloured ellipses, whose skewedness is determined by the tau value.

least three rough clusters are traceable: one scattered along the positive x axis values; one in the top left quadrant, and roughly in the other in the bottom left quadrant. Figure 5.22 visualises these three clusters.

Goodman-Kruskal's tau

From Goodman-Kruskal's tau association plot (Figure 5.23) a moderately inverse association emerges between age and work (0.23). Weaker associations (< 0.2) exist: for example, direct between work and age, local and returning; indirect for age and returning, returning and event type.

K-modes algorithm

Since the MCA graphical output suggested the presence of three clusters that were quite well-defined by some categories, an attempt to obtain the full picture was made. K-modal clustering highlighted the most-representative individuals for each cluster (Table 5.7). The table shows the 'profile' of the most representative visitor for each cluster. The two hypotheses—which are equally reliable—show specific redundancies and some differences. In the first table, the dimensions of the three clusters have values that decline roughly by half of the previous value (i.e. 83-41-16); in contrast, in the second table the three groups are more homogeneous. In both tables, there is majority of females within the age category 45-59. 60-75 and 25-34 are the other age categories proposed. Regarding the educational level, visitors with a high school and master's degree are equally represented within the two tables, together with the socio-professional category SPC+, followed by inactive and SPC-.

It is worth noting that the socio-professional category SPC- is well-represented in the dataset but, since the Goodman-Kruskal's tau show an inverse association between work and age, the K-modes algorithm tends to couple the categories 45-59 and SPC+, and 60-75 and inactive. Both tables show a majority of returning, non-local visitors, that come to the archaeological site in groups. Local visitors are considered

WEIGHTED								
CLUSTER		CATEGORIES						
<i>n.</i>	<i>size</i>	<i>sex</i>	<i>age</i>	<i>edu. level</i>	<i>work</i>	<i>returning</i>	<i>visiting</i>	<i>local</i>
1	16	F	25-34	MA	SPC+	Yes	Couple	No
2	83	F	60-75	HI	IN	Yes	Group	No
3	41	F	45-59	MA	SPC+	No	Couple	Yes

UNWEIGHTED								
CLUSTER		CATEGORIES						
<i>n.</i>	<i>size</i>	<i>sex</i>	<i>age</i>	<i>edu. level</i>	<i>work</i>	<i>returning</i>	<i>visiting</i>	<i>local</i>
1	55	M	60-75	MA	IN	Yes	Group	No
2	38	F	45-59	MA	SPC+	No	Group	Yes
3	47	F	45-59	HI	SPC-	Yes	Group	No

Table 5.7: Results of the K-modes algorithm (mode per cluster), weighted and unweighted. *edu.level*: HI=High school, MA=Master's degree. *work*: SPC- = employee and manual labour, SPC+ = self-employed, IN= inactive (student, retiree, unemployed).

those who live in the Municipality of Piombino. The profiles identified by the algorithm may support the Poggio del Molino project by suggesting two main goals:

- **planning goals:** directors of the Poggio del Molino project now know that the five organised events succeed in attracting these specific profiles. In terms of operations, these profiles provide a useful indication for planning and designing prospective events: if directors aim to involve different segments of public, they need to plan different events.
- **research goals:** the profiles suggested by the algorithm could be explored further in subsequent events with the purpose of investigating why they chose to attend and what kind of values they attach to their attendance and to the site.

Visualizing the participation

This section provides the first results from data collection and its analyses. The final value-based stakeholder analysis shows the differences between the values and interests identified in the draft analysis and those resulting from data collection. Then, through the coding of the stories reported in the interviews, the participation map helps to illustrate which values and interests are distributed in the territory and how this is done. In conclusion, project milestones will be presented. Informed by data collection and the resulting final value-based stakeholder analysis and participation map, project milestones provide the framework to understand participation discussed in Chapter 6.

Final value-based stakeholder analysis

Table 5.8 presents a list with the groups of stakeholders whose values and interests have been revised through data collection. As can be seen at a first glance, the revision helped to refine the first draft. In one case, two out of the three values were replaced, while for the other six stakeholders only one out of three values changed. Moreover, for two out of the seven stakeholders the leading value has changed. It is worth noting that, only for tourists, the value taking the lead in the final analysis was already listed in the draft. With three spots on the list, the most represented leading value is the educational

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Field direction	Associazione Past in Progress	<u>Academic</u> Educational Social	Manage the excavation (i.e. search for funds) and public archaeology activities of “Poggio del Molino”
International charity	Earthwatch Institute	Cultural/ symbolic Use Educational	Engage people worldwide in scientific field research and education
Ordinary citizens	Volunteers	Educational Social Historical	Experience an archaeological excavation, learn the basics of archaeology
Ordinary citizens	Students of archaeology	Educational Social Historical	Learn the job practically, experience Roman excavations
Practitioners	Contract archaeologists	Use Academic Ethnic	Take part in the excavation, restoration and communication activities, earn a salary, take advantage of the lifelong learning opportunity
Local business	Tenuta Poggio Rosso	<u>Cultural/ symbolic</u> Use Aesthetic	Support the archaeological project and have a return in terms of revenues and reputation
Ordinary citizens	Tourists	<u>Educational</u> Artistic Social	Have an area where to get informed about archaeology and see the Roman villa with mosaics

Table 5.8: Value-based stakeholder analysis revised after the interviews. In bold are the added values and the descriptions; values underlined in the first position indicate that they received that ranking after the revision.

value, followed by the cultural/symbolic value. This means that many stakeholders appreciated the possibility of getting informed when visiting the site or generally about the discipline by talking with archaeologists. In the draft of the value-based stakeholder analysis, the educational value already was the leading value for volunteers and students, while in the final analysis this has been replaced by the artistic value for tourists. The second most represented leading value is the cultural/symbolic value. For different reasons, the Earthwatch Institute and Tenuta Poggio Rosso aim to promote “the capability of the site to build affiliation in the present and to stimulate the kind of positive reflection and political behaviour that builds civic society”.⁴²⁵

The Earthwatch Institute promotes this value by engaging people in scientific field-research and education; by contrast, the cultural/symbolic value is the main reason why Tenuta Poggio Rosso actively supports the project. Although it is not a leading value, with four spots on the list, the social value is one of the most represented values in table 5.6. It is interesting to note that the “capability of the site to provide a place for social gatherings”,⁴²⁶ in two cases out of four, is related to the activity of digging, for students and volunteers. In the other two cases, it refers to public outreach initiatives for tourists and for Associazione Past in Progress.

⁴²⁵ Mason 2008, 104–5.

⁴²⁶ Mason 2008, 105.

Participation map

This participation map shows the distribution of values and interests in the territory surrounding the archaeological site of Poggio del Molino. The area most impacted by the interactions between the archaeological project and its stakeholders is in the area of the Gulf of Baratti, and includes Populonia and Populonia Stazione, which is located away from the coast. The field team is based in Firenze (155 km away) and some initiatives have taken place in Piombino (11 km away). However, the area represented in the map corresponds to the bulk of participation. The distances between Baratti, Populonia Stazione, and Poggio del Molino are around 3 km. As a result, over the course of the years, the project has promoted some routes to connect the excavation both to the tourist areas of Baratti and Populonia and to Populonia Stazione. Route 1 connects Poggio all’Agnello with Poggio del Molino and has been used by some schools. Route 2 runs along the coast, and it is the path followed for the event #PdM2 and #PdM4 (see above). By contrast, Route 3 follows the same direction, but with an underwater track.

An interesting dynamic is represented by the routes in blue. These routes are followed by volunteers that start from the worksite and lead to Tenuta Poggio Rosso for a wine-tasting (Route 4), to the Archaeological Park of Baratti and Populonia (Route 5), and to the Gasparri Museum with the Tower (Route 6). Moreover, volunteers have their accommodation in Populonia Stazione and Populonia, thus living in the territory even in their spare time. The hotspots indicated on the map identify those places cited by the expert (in orange) and the stories reported by the interviewees (in blue). Excavation (1) is the place where almost all the stories (n=4) are set. Other stories happened at Tenuta Poggio Rosso and at Boston, reported by Kyle Hutton of Earthwatch. Expectations are met regarding the most attested values: the social and educational value is most present at the excavation, where guided tours and didactic activities take place; at Tenuta Poggio Rosso, social value is followed by the use value. Volunteers or other visitors come to Tenuta Poggio Rosso, as well as other hotspots, along the routes indicated and thus contribute to the economy of the territory.

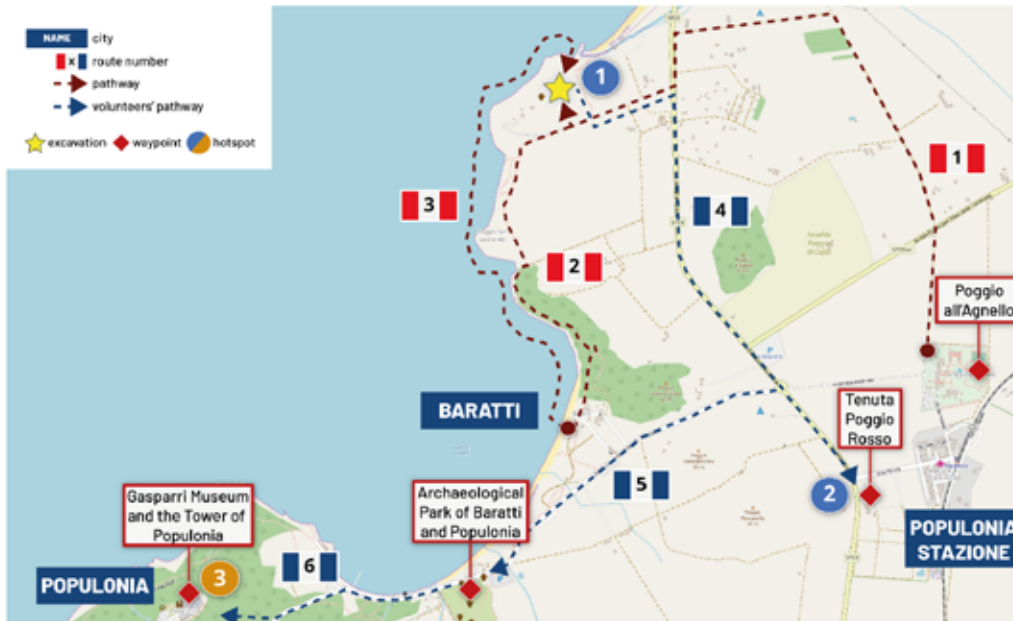
Participation milestones

In this final section, some participation milestones provide an overview of some specific dynamics of the Poggio del Molino project.

A participation focused on excavation and research

Undeniably, for the Poggio del Molino project, excavation is where participation happens. At the site, contract archaeologists, students, and citizen scientists work together, conducting research. As well, events are performed at the site, by means of partnerships or informal collaborations with local stakeholders. Digging is the reason why both students and volunteers join the project. Research and independence were the motivations behind the archaeologists’ choice to start the project. The collaboration with the NGO Earthwatch is essential for the research model proposed by the project Archeodig. Earthwatch finds those laypeople who want to live the experience of excavation, and suggests Poggio del Molino to them. Interested laypeople pay a fee to take part in the project, which covers their costs and economically and practically support the excavation; in return, they receive training and the possibility of visiting the surrounding territory.

As shown in the participation map, Poggio del Molino is the only case study where there are some tracks that begin at the archaeological site: of course, they indicate the movements of the volunteers within the territory of Populonia. To this extent, volunteers spend a recreational day visiting the archaeological parks managed by Parchi Val di Cornia, the Gasparri Museum, and Populonia, and enjoy the time spent in this area. They are always accompanied by an archaeologist and, thanks to an agreement with Parchi Val di Cornia, they can visit the parks for free.



Routes

- 1) From Poggio all'Agnello to Excavation
- 2) From Baratti to Excavation by land
- 3) From Baratti to Excavation by sea
- 4) From Excavation to Tenuta Poggio Rosso
- 5) From Excavation to Archaeological Park of Baratti and Populonia
- 6) From Excavation to Gasparri Museum and the Tower of Populonia

Hotspots

- 1) *Excavation*
Stories by: Kim, Ric, C.B., Tenuta Poggiorosso
Values: social, educational, cultural/symbolic, use
- 2) *Tenuta Poggio Rosso*
Stories by: Tenuta Poggio Rosso
Values: social, use, historical
- 3) *Gasparri Museum and the Tower of Populonia*
Cited by: Tenuta Poggio Rosso
Values: social
- 4) *Boston (out of the map)*
Story by: Kyle Hutton
Values: social, cultural

Map 2: Participation map of Poggio del Molino.

It is rather clear that the sociocultural component of the participation promoted by the project concerns the relationships between archaeologists and volunteers. Interviews with K.R. and R.R. record that the interactions with their supervisors are friendly, “they were very welcoming, very supportive, very friendly and they helped us a lot”. As stated by K.R. in his story, they liked to make both serious and funny hypotheses about the context under investigation while talking with the archaeologists. When referring to the work conducted with the archaeologists, they mention that they were satisfied because they learned what they expected before the beginning of the experience. As reported by other comments listed in an evaluation summary compiled by Earthwatch and by Kyle Hutton, volunteers

who take part in the research in Poggio del Molino enjoy the experience. Other evidence that confirms the relation of the sociocultural component to the research is reported in the K-modes algorithm. These exploratory data suggest that the visitor profile has a non-local origin. It means that most visitors do not live in the Municipality of Piombino, implying that there is a lack of an effective local community linked to the excavation. This information needs to be taken into consideration for future plans.

Archaeologists as ambassadors

Another interesting participative trait of Poggio del Molino concerns the community of archaeologists. For this case study, there are no doubts regarding the approach followed by the project: the interview with Carolina Megale confirms that it is a top-down approach. Archaeologists started the research and smartly found a successful model that supports the continuation of the research. In this case, the top-down approach emphasises the abilities of the archaeologists in designing and managing this specific model of research project.

In his story, Kyle Hutton mentions the passion and the curiosity that characterises Carolina Megale; as well, E.F. of Tenuta Poggio Rosso states the importance of her relationship with the same archaeologist for the decision to support Poggio del Molino. To this extent, the attitude of archaeologists towards relationships with laypeople is essential in community archaeology projects and in archaeology in general. Carolina Megale has demonstrated that she is an archaeologist open to any collaboration aimed at supporting the project. For example, many of the events evaluated for this research resulted from a partnership or collaboration with local stakeholders. The trekking sessions are connected to the Outdoor Sports Festival, an event that takes place yearly at Baratti, while the regatta is a collaboration with the Piombino Rotary Club. Over the years, acting as a real ambassador of the project, Carolina Megale built a network of local stakeholders interested in the research, thanks to her enterprising spirit and passion for the research. The risk of linking collaboration to strong personal relationships is that, after many years of collaboration, stakeholders may feel obliged to guarantee their support. A way to address this situation is a matter of common sense: archaeologists need to be frank in their relationships and not to assume anything.

Vignale

Stakeholders data collection

Table 5.9 presents a list with all groups of stakeholders involved in the project, along with their values and interests. The list resulted from the expert interview with Nina Marotta, the archaeologist working in Vignale since 2006 and co-founder of M(u)ovimenti, the association managing public archaeology in the Vignale project. For the sake of clarity, the outline presented in the list refers to June 2018, when the interview was conducted. Some of the values and interests, especially those attached to insider stakeholders, may be identified straightforwardly. For example, the Università di Siena, as the other Italian universities involved in the previous case studies, has three main objectives: research, didactics, and the so-called third mission. No diverse objectives are expected. However, most of the interests and values were identified thanks to the expert's experience and knowledge. The interviews conducted with stakeholders helped to evaluate this preliminary analysis, considering the eventual dissonances regarding values, interests, and other aspects indicated by Nina Marotta in the first part of the interview.

INSIDERS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Territorial authority for archaeology	Soprintendenza Archeologia, Belle Arti e Paesaggio per le province di Pisa e Livorno	Bequest Historical Political	Protect and preserve the archaeological site; facilitate the archaeological research.
Local authority	Municipality of Piombino	Political Ethnic Historical	Develop the local cultural policy; gain local support by sustaining the project; get closer to the affairs of Riotorto.
Owner of the field	Azienda Agricola Tenuta di Vignale	Historical Aesthetic Use	Discover the archaeological remains situated in his field.
Concession-holder for the archaeological research	Università di Siena	Academic Educational Historical	Conduct the archaeological research; train the students; share the results.

POTENTIALS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Cultural organization	Parchi Val di Cornia s.p.a.	Historical Educational Use	Have another archaeological area in the territory of Populonia
Local authority	Neighbouring municipalities	Historical Social Cultural/symbolic	Have an area in the surroundings where they can discover the past
Ordinary citizens	Future generations	All values	-

OUTSIDERS

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Cultural association	M(u)ovimenti aps	Educational Social Cultural/symbolic	Manage the public archaeology activities of “Uomini e cose a Vignale”
Ordinary citizens	Students of archaeology	Educational Academic Historical	To learn the job practically
Cultural association	Cultura e spettacolo	Social Cultural/symbolic Ethnic	Promote local culture and traditions setting up fests, events and occasions of encounter
Cultural association	Riolab	Social Cultural/symbolic Educational	Promote local involvement, especially of children and teens, setting up fests and events
Sport association	Squadra al Cinghiale “La Setola”	Social Cultural/symbolic Ethnic	Support the archaeological project
Sport association	Trekking Riotorto	Use Social Aesthetic	Promote local territory setting up events
Local business	Unicoop Tirreno	Political Ethnic Historical	Support the archaeological project, return in terms of reputation
Local business	Camping Village Pappasole	Historical Social Artistic	Support the archaeological project, return in terms of reputation
Local business	La Madonna Village Resort	Educational Historical Artistic	Support the archaeological project, return in terms of reputation
Local business	Baia Etrusca	Historical Social Artistic	Support the archaeological project, return in terms of reputation
Local schools	Children	Educational, Historical Ethnic	Promote education of cultural heritage; have a place where to discover their own past and the job of the archaeologists
Ordinary citizens	Nearby residents	Ethnic Artistic Historical	Have an area where they can discover their past and interact with the archaeologists
Ordinary citizens	Tourists	Artistic Educational Historical	Have an area where to see and interact with archaeologists at work; see the Mosaic of the Master of Time
Cultural organization	Università della Libera Età - Follonica	Educational Historical Artistic	Have an archaeological site to visit close to Follonica, where to experience the work of the archaeologists

Table 5.9: draft of the value-based stakeholder analysis.

Moreover, interviews were conducted to provide a better picture of how participation happens in Vignale and to highlight some relevant topics already addressed in community archaeology literature. Insiders and outsiders were interviewed according to the criteria cited in the methodological framework: experts' suggestion, duration of interaction over years, and willingness to be interviewed. Nina Marotta suggested to interview all the insiders, but logistical problems occurred with the Municipality of Piombino and the request for the interview forwarded to the Soprintendenza's officer received no answer. As a result, it is difficult to assess the differences in the participation of insiders and outsiders. Regarding the outsiders, each informant was favourably inclined to the interview. The full text of the interviews and focus group is available as supplementary material (Appendix VI), and summaries are given in Appendix I. The attendees of the events organised in the archaeological area were addressed through questionnaires distributed at the end of each event. The questionnaire served to evaluate each event and collect information about the visitors. Cross tables with the collected data are given in Appendix III.

Data and insights from interviews and the focus group

The identification and the investigation of specific insights that arose from interviews and the focus group is of key importance: as feedback they support the evaluation of specific choices and their impact on participation; on a broader level, they help to critically understand the meanings and ethics embedded in the idea of archaeology developed in a project. This section examines some of the insights that emerged from interviews and questionnaires in greater detail. Some of them were the deliberate focus of some questions, others were mentioned by coincidence. Special focus is dedicated to address some aspects of participation in ongoing research. This appears to be a common topic across most of the interviews and is a structural issue of the events as well. Opinions on this topic emerged both by answering the question "Vignale is an ongoing excavation project open to participation in your territory. What does it mean for you?", as well as the open-ended questions about positive and negative feedbacks in the questionnaire.

In the expert interview, Nina Marotta stated that "the worksite is alive, characterized by a continuous movement of people". The analysis of this continuous movement of people is key to understanding the participation occurring in Vignale and the values attached to archaeology. Assisted by the fortunate location of the archaeological site next to the highway SP39 Aurelia and to the village of Riotorto, this movement seems to be related to three intertwined traits deriving from the status of ongoing research: Vignale as an open site where one can meet archaeology; Vignale as an open site where archaeology becomes a mode of cultural production. As well, the stewardship shown by the community over the years is the third trait that deserves to be examined in greater detail. Each of these traits involves different stakeholders and supports both active and passive roles for participants.

Meeting archaeology

The first trait considers Vignale as a site open to the public during the excavation season where people can meet archaeology. This includes concrete activities, such as visits to the archaeological site and the attendance of events or didactic activities, as well as more complex dynamics, like contributions to the project, curiosity about the job of the archaeologist, interest in the research news, and the interaction with the archaeologists about new findings. Of course, since this trait is to promote the encounter with archaeology, participation happens around the archaeological content.

Within the Vignale project, different categories of events are organised at night or on the weekends. Given the limited presence of worksites open to the public, the Vignale project provides visitors with a unique opportunity. Visitors positively commented on the guided tours and performances organised

during the events, mostly stressing the archaeological contents of the visit and its presentation namely, “the splendid mosaic”, “the comprehensive description”, and “the professional explanation”. However, in the questionnaire visitors did not mention the opportunity of visiting a site that was open during excavation season. During events, archaeologists do not work and the main attraction for visitors is archaeology. Dedicated events, such as theatrical performances, archaeological trekking sessions, and open days cannot succeed in emphasising the ongoing research, but they serve the purpose of enticing people to the site. By contrast, M(u)ovimenti benefited from this situation because it could accomplish some of its objectives for the project, such as communication, didactics, and fundraising. Additionally, through the interaction with children and adults during events and didactic activities, members of M(u)ovimenti may enjoy the opportunity of a lifelong learning (Figure XIV).

There are other relevant examples of participation. In Vignale, stakeholders benefited from the ongoing research by interacting with archaeologists and knowing more about the work in progress. For example, Mario Lari started to visit the archaeologists at Vignale because he was interested in the history of the territory, and he found out that the research is very interesting because he could see it in its raw state. Similarly, Matteo Tagliabue stated that one of the reasons why he decided to support the project is the status of ongoing research. Matteo likes to visit the excavation and talk with archaeologists about the work in progress. He is fascinated by the pleasure of discovery and by the possibility of visiting and re-visiting, asking and, after some time, asking again and listening to new hypotheses (Figure XIII). Matteo repeatedly used the word “enthusiasm” to define this kind of interaction.

From these points of view, archaeologists enjoyed this interaction because it was a fruitful way to question continuously their hypotheses (Figure XV). On the other hand, some stakeholders like to follow the work in progress by asking archaeologists, thus satisfying their curiosity; other stakeholders take part in the research project as oral sources (Figure XVI). When asked about the possibility of supporting the knowledge process, Matteo Tagliabue replied that he is not an archaeologist and, as a result, his contribution would be very limited because of his lack of knowledge. However, he feels that he may help by seeing things from other perspectives, in thinking out of the box. Elisabetta Giorgi appears to support the same point of view. In the focus group, students positively highlighted the close relationship with the inhabitants of Riotorto, enhancing the emotive involvement by the frequent use of the words “love” and “affect”. Some of them decided to keep on participating in the Vignale project because of the stakeholders: friendly relationships with members of local associations and inhabitants of the nearby territory take place both off-site and on-site, and foster the integration of the field team in local society (Figure XVIII).

Different dynamics of encounters with archaeology appear to be enhanced by the status of Vignale as a site open to the public during excavation season. While attendance to dedicated events seem to draw the visitors’ focus on the archaeological remains and their historical value, random visits of laypersons during working hours are related to educational and cultural values. A desire to be informed about the work in progress and a present affiliation derived from the frequent visits, the support to the project, and the establishment of close relationships with archaeologists. This topic is addressed in greater detail in Chapter 6.

Archaeology as a mode of cultural production

The second trait concerns Vignale as an open site where archaeology becomes a mode of cultural production. According to Lucas, archaeology is important for society because it helps people to understand who they are. Whatever the cultural roles of archaeology in society may be, Lucas has advocated for an archaeology of the present that “opens up a much broader forum for cultural work,

and one whose relevance is potentially immediate rather than distant”.⁴²⁷ By extending the limits of archaeology beyond academia and deconstructing the hierarchy of knowledge, the cultural value goes beyond the grand narratives of the past and its limited didactic role. As a result, archaeology can participate in a wider cultural project and become modern archaeology.

In Vignale, archaeology intended as a mode of cultural work refers to tangible productions, like the series of events of *‘Una notte a Vignale’*, the comic book *‘C’era una villa romana’*, and the wine *‘Villa del Mosaico’*, or to intangible links, like emotional connections, affective relationships, and old memories. In these circumstances, the ongoing research conducted in Vignale has continuously provided new contents, motivations, and connections to immediate ways of engagement with archaeology. Addressed from a psychological perspective, these ways of engagement are immediate and relevant for laypeople because they enable a process of identification: according to Valentina Erculiani (Chapter 1), each person may find something in archaeology that interests them. As a result, the activation of the process of identification is of pivotal importance, because it empowers laypeople with different knowledge, skills, and expertise to find a specific way of engagement with archaeology. Feeling themselves part of a working group, laypeople are encouraged to develop an active form of participation, in which their skills, knowledge and expertise may eventually enrich research or, following the argument stated by Lucas, support cultural production.

For example, as stated by Tiziana Valeriani in her interview, the comic book *‘C’era una villa romana’* resulted from an initiative taken by the Associazione Cultura e Spettacolo. The association proposed to the archaeologists that they publish a book and the two sides agreed to produce a comic book together.⁴²⁸ Then, Massimo Panicucci, a local illustrator living in Piombino, collaborated with Elisabetta Giorgi in creating the comics. The association funded the publication and the revenues were donated to the project. In this example, an archaeological project provides the input and the content for the realisation of a cultural product, and helps to assemble a team composed of people with different expertise. As well, *‘Storie in Comune’* drew upon the locals’ memories; this project asked locals to contribute to a single-day exhibition through collecting objects and stories. On this occasion, archaeologists worked as facilitators, and organised the exhibition with the aim of promoting a cultural encounter focused on the life and memories of Riotorto. It is worth noting that *‘Storie in Comune’* provided the inhabitants of Riotorto with the first opportunity to share stories to archaeologists that were not directly related to the Roman remains. Stories about old agricultural tools may contain nice anecdotes, but the descriptions of the hard work of agricultural life experienced by the older residents provided both the older and younger people with food for thought.⁴²⁹

A community of archaeological site stewards

The third trait focuses on stewardship as a specific dynamic of participation fostered by the Vignale project. This dynamic may be defined as a spontaneous commitment by laypersons to helping the archaeologists take care of the archaeological site, both when the excavation season is ongoing and during the months when it is halted. Since the community of the archaeologists is based in Siena, 120 km away from Riotorto, it is quite difficult for them to check on the condition of the worksite during the winter. Especially after the opening of the Facebook Page of the project (in 2014), laypersons started to report what was going on at the site to archaeologists. An example of this behaviour is illustrated in

⁴²⁷ Lucas 2004, 118–19.

⁴²⁸ As reported by Tully (2007, 168), children’s books usually work well in promoting the project to community members, tourists, and whoever may be interested in the research.

⁴²⁹ As observed by Holtorf (2013, 15) in similar initiatives; the social significance of these operations shifts from the elements of the past contained in the stories to “the broader issues that an engagement with the past raises”.

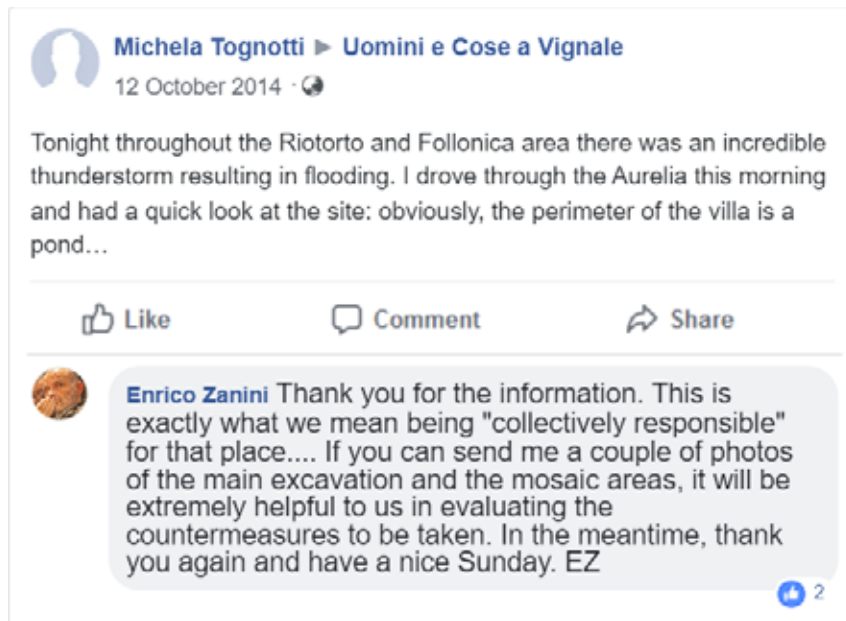


Figure 5.24: An example of archaeological site stewardship (Uomini e Cose a Vignale Facebook Page, translated).

Figure 5.24: while driving on the SP39 Aurelia highway after an impressive thunderstorm, a woman saw the worksite completely flooded and reported the news by posting a message on the Facebook Page. Enrico Zanini thanked her for the news and asked for a photo with the purpose of deciding how to deal with the situation. This is a very simple example of an archaeological site steward who supported the Università di Siena in one of its duties as concession-holder: the preservation of the site.

Similar anecdotes are reported in the interviews: for example, Giuseppe Rocchiccioli, Matteo Tagliabue and Federico Simoncini Ulivelli reported that they used to come to the site and ask the archaeologists whether they needed some practical help. Giuseppe Rocchiccioli stated that, while visiting the site during working hours, he noticed a wheelbarrow that wasn't working. Then, without saying anything to the field team, he drove to Follonica, bought a new wheelbarrow, and brought it to the worksite. The anecdotes reported so far are site-based and accurately represent the role of the archaeological site as an ideal zone of contact. As stated by Hamilakis⁴³⁰ and experienced in Vignale, the fence that defines the worksite often could work as a border between the outside and the inside, creating tension and confrontation. However, especially if in conjunction with a road (as at Vignale), a fence also may be an opportunity for forging dialogues and collaborations. In this sense, the field team developed a partnership with the Institute of Art 'Duccio di Buoninsegna' of Siena with the purpose of setting up artwork on the worksite's fence. The artwork, realised in 2014, is called 'The Nest' (Figure 5.25) and strives to suggest the idea of an osmotic fence, that does not deny access but promotes interaction.⁴³¹

However, not all the anecdotes of stewardship reported by informants are site-based. Others indicate the concept of place as a common trait. Prior to considering specific examples, it is worth noting that place is a key concept in heritage studies. Place differs from the idea of site: the latter defines a space physically delimited by a fence or scientifically addressed by academic and historical values. By contrast, in the idea of place, the concept of a physical boundary is more fluid while, from an abstract perspective, it "invokes a sense of belonging: it represents a set of cultural characteristics and say

⁴³⁰ Hamilakis 2011, 406.

⁴³¹ Mariotti *et al.* 2016, 259.



Figure 5.25: The artwork 'The Nest' (Uomini e Cose a Vignale archive).

something about where you live, come from and who you are”.⁴³² Places are not “inert containers” but they are “socially constructed, politicized, culturally relative, historically specific, local and multiple constructions”.⁴³³ As observed by Seamon, place attachment, place interaction, and place identity are three dynamic processes that emerge from experiences in a specific place: things happening in a place have particular meanings because they happen in that specific place.⁴³⁴ As a result, the idea of place is crucial in understanding heritage because it depicts not only the human life in the past but also the various meanings and identities that specific individuals or groups attach to it.⁴³⁵ Place-based anecdotes refer to a slightly different dynamic, that may be defined better as ambassadorship rather than stewardship. Informants seem to act more like delegates or field team members than external laypeople. For example, Mario Lari, Tiziana Valeriani, and Giuseppe Rocchiccioli state that, in different cases and in different places (e.g. in the supermarket of Riotorto) they invite their friends to visit the excavation (Figure XVII).

In some cases, someone organised events and guided tours. For example, Tiziana Valeriani stated that she worked to combine the efforts of the Associazione Cultura e Spettacolo and Soci COOP to set up the series of events ‘Notte a Vignale’. Giuseppe Rocchiccioli promoted the guided tour with the *Università della Libera Età of Follonica* (see below Table 5.7) and, as well, invited the Mayor of Follonica for an informal visit of the excavation. Elisabetta Giorgi mentioned that one of the most passionate laypersons who follow the project invited some friends to visit the site. Elisabetta welcomed the group and, unexpectedly, the man told her that he could personally introduce the group to the site.

Such ambassadorship may not be limited to the excavation or to archaeological research but may encompass the entire territory and its past. This concept is well-represented in the interview conducted with a teacher (Appendix I). Roberta Bernardini cited the example of the anti-looting video recorded by the 10-year old children of the local primary school. In that video, children asked viewers to protect

⁴³² Crang 2001, 102; Smith 2006, 76.

⁴³³ Rodman 2003; Smith 2006.

⁴³⁴ Seamon 2013, 22; Wright 2015, 214.

⁴³⁵ Smith 2006, 77.



Figure 5.26: Primary school teachers wear the project t-shirt (Uomini e Cose a Vignale Facebook Page).

the archaeological site, as a place where their history is preserved and as a place that they have visited since they were 6 years old. Roberta Bernardini reported that children feel like that place is home; in this sense, her idea of organising a dedicated area of the worksite where they can conduct small guided tours recalls some dynamics of ambassadorship. Referring to museums, Simon stated that “culture institutions are often terrible at this [treating people as individuals], [...] I am rarely welcomed as anything but another body through the gate. This lack of personalization at entry sets an expectation that I am not valued as an individual by the institution. I am just a faceless visitor”.⁴³⁶ At Vignale, this dynamic of ambassadorship is linked to place attachment. However, at their roots, there are strong relationships with individuals.

Many onlookers that stop and visit the site remain onlookers, but especially those who return quickly become individuals. Some relationships are strengthened by giving away the t-shirts of the project (Figure 5.26), which can be viewed as a simple gift, but also can have a deeper meaning: you are part of the team. Recently, the Associazione Cultura e Spettacolo gifted the whole field team with their t-shirt as well.

Data and insights from events

This section presents the study conducted about the visitors of Vignale through the evaluation of five events performed from September 2016 to October 2017. The Vignale project has two kinds of events: on-site and off-site. The former takes place at the archaeological site and usually involves a top-down approach that allows archaeologists to plan the activities according to their preferences and goals. Usually performed when the fieldwork is closed, the participation of archaeologists in off-site events comes thanks to an invitation made by the organisers. On these occasions, a bottom-up approach works as an impetus and helps archaeologists to enter the local community and to feel part of it. This second kind of events mainly consisted in promotional and fundraising initiatives with no active role for the visitors. This research section is mainly devoted to exploring participation that developed through events and investigates visitors as a group of stakeholders. Consequently, it focused on evaluating the

⁴³⁶ Simon 2010, 39.

	PERFORMANCE AND DINNER		MUSEUM EXHIBITION	ATHLETIC EVENTS	GUIDED TOURS
	#VIG1	#VIG4	#VIG2	#VIG3	#VIG5
Title	Ancora una notte a Vignale	Il Mosaico del Granduca	Museo Partecipato - Storie in comune	Poderando e la visita al mosaico del Signore del Tempo di Vignale	Leopoldo II a Vignale: uno scavo e l'idea un di parco archeologico (1830-1835)
Date	23/9/2016	29/9/2017	9/10/2016	24/9/2017	8/10/2017
Place	Vignale archaeological site	Vignale archaeological site and Tenuta di Vignale winery	Riotorto District Hall	Hiking tracks near Riotorto and Vignale archaeological site	Council Hall of Follonica and Vignale archaeological site
Time Span	Evening and night	Evening and night	Afternoon	Morning and afternoon	Saturday afternoon and Sunday morning
Organisers	M(u)ovimenti, Associazione Cultura e Spettacolo	M(u)ovimenti aps, Associazione Cultura e Spettacolo	M(u)ovimenti	Trekking Riotorto	Università della Libera Età, M(u)ovimenti
Supported by	Uomini e Cose a Vignale, Squadra al Cinghiale "La Setola", Riolab	Uomini e Cose a Vignale, Squadra al Cinghiale "La Setola", Sezione Soci Coop Riotorto	Uomini e Cose a Vignale, Citizens of Riotorto	Uomini e Cose a Vignale, M(u)ovimenti aps, Sezione Soci Coop Riotorto	Municipality of Follonica
Physical Dynamics of Access	Active	Passive	Active	Passive	Passive

Table 5.10: Specifics of the events evaluated for Vignale.

on-site events, where participants may have an active role. The events evaluated were grouped into four categories: performance and dinner (2), museum exhibition (1), athletic events (1), and guided tours (1). Table 5.10 reports the specific details of all the events; the description of each event is available as supplementary material (Appendix IV). The division of the events was done by the author and is based on the main focus of each event. The events evaluated share some common traits:

- all the events were performed while the excavation campaign was ongoing;
- four out of the five events were performed at the excavation worksite of Vignale. By contrast, the museum exhibition was based in the District Hall in Riotorto;
- four out of the five events were free of charge. The association that organised the athletic event
- charged participants a fee that included local food and wine-tasting.

The questionnaire was administered just before people exited the archaeological area and, in case of events including dinner, in the area of the tables. The next sub-sections address each category of events. Each sub-section reports some selected data related to demographics, attitude, and satisfaction, with

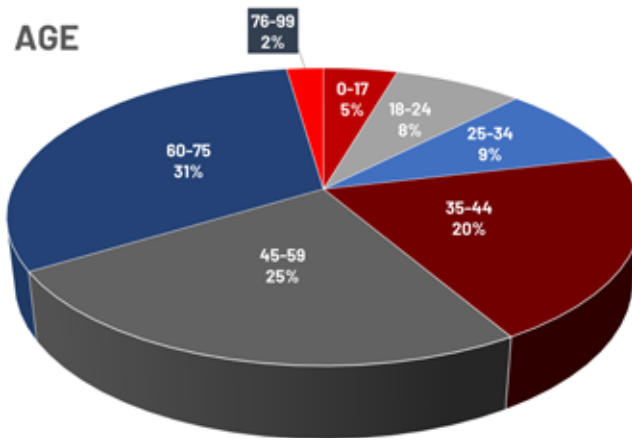


Figure 5.27: Composition of age categories of the sample (n=89).

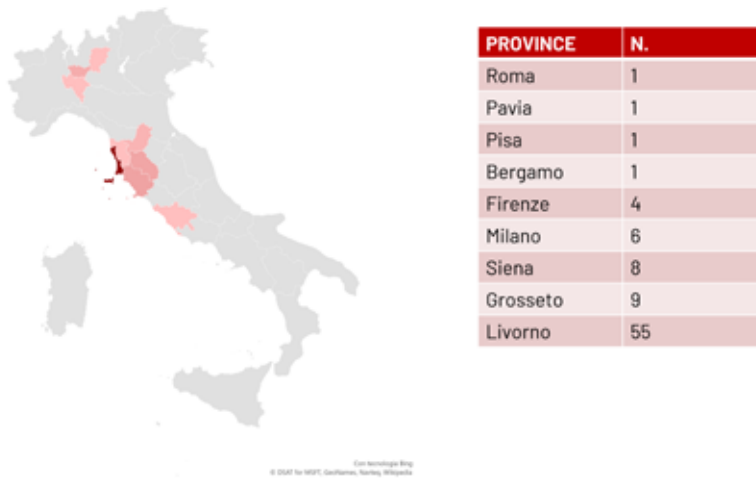


Figure 5.28: Origin of the sample per Italian provinces (n=86; NA=5).

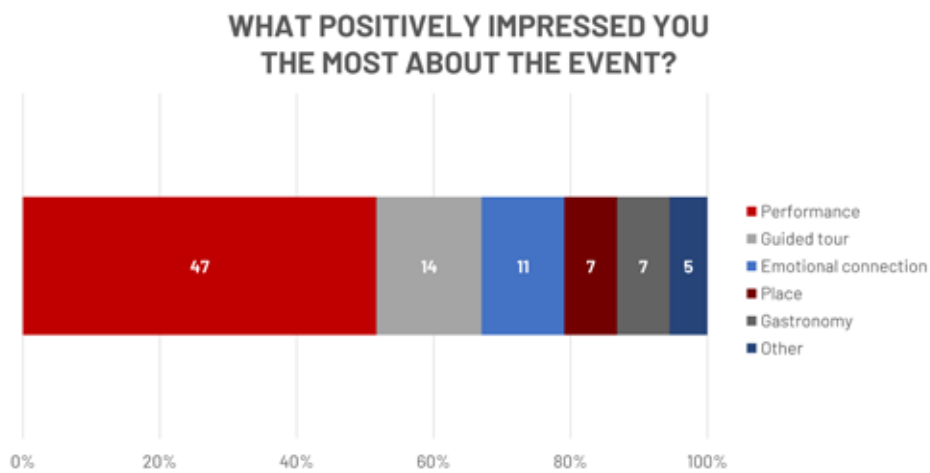


Figure 5.29: Results of the question 'What positively impressed you the most about the event?' (NA=15).

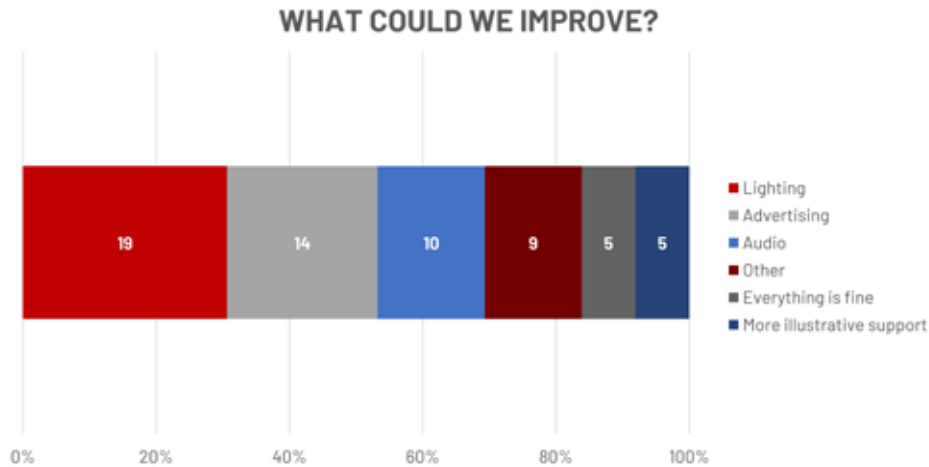


Figure 5.30: Results of the question 'What could we improve?' (NA=37).

the aim of providing a general overview of the visitors. The last sub-section presents patterns and trends characterising the visitor stakeholder category, defining the clustering scenario and finally prospecting the 'profiles' of the most clustering-representative individuals.

Sample description for the performance and dinner

This sub-section describes the sample of the visitor questionnaire related to performance and dinner events. It is important to note that the respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=91). The number of answers for each question is indicated in its description.

Demographics. There is a slight majority of female responses (n=46) compared to male responses (n=43). In terms of the age composition of the sample, Figure 5.27 indicates that the largest group of people consisted of the category 60-75 (n=28, 31%), followed by 45-59 (n=22, 25%) and 35-44 (n=18, 20%). If combined, the age categories 60-75 and 45-59 has more than 50% of the sample. Figure 5.28 provides a summary of the visitors' origin. Most of them (n=55, 64%) were residents in the province of Livorno, of which the Municipality of Piombino is part. As for the rest of the respondents, many came from other Tuscan provinces, like Grosseto, Siena, Firenze and Pisa, while others came from other Italian regions, such as Lombardy and Lazio. Despite being the second highest group of visitors, the visitors from the neighbouring province of Grosseto (3 km away) were dramatically fewer than the first group.

Attitude and satisfaction. 46% (n=38, of 83 total responses) of the participants came for the first time to the archaeological area compared to 54% (n=45), who were returning visitors. These data seem to suggest that this series of events may be a good trigger to attract segments of the population who do not already know the site. Interesting data emerged from the visitors' opinions about positive and critical aspects of the events. Among positive examples of feedback, the most common answer (n=31, 47%) regards 'performance': since the performances were the focus of the two events, the frequent and positive comments show the success of this initiative (Figure 5.29). The second largest comment was for the 'guided tour' (n=14, 15%): in this case, it referred to explanations given by single archaeologists to small groups of visitors before the beginning of the performance. Another significant entry is 'emotional connection' (n=11, 12%): respondents reported words like atmosphere, passion, and emotion to indicate the feelings related to the performance. This emotional connection has been investigated

further in a recent publication.⁴³⁷ When it comes to requests of improvement (Figure 5.30), it is worth noting that the first and the third largest groups of mentions regard 'light' (n=19, 31%) and 'audio' (n=10, 16%). The amateur nature of the performances has been appreciated but respondents asked for a better light and audio system. The second largest group concerns 'advertising' (n= 14, 23%): according to the respondents, the playbills hung up in the area near the excavation and the communication conducted via social media networks were not enough.

Sample description for museum exhibition

This sub-section describes the sample of the visitor questionnaire related to the museum exhibition '*Storie in comune*'. It is important to note that respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=16). The number of answers for each question is indicated in its description.

Demographics. For this event both male and female responses were present equally in the sample. As can be seen in Figure 5.31, by far the largest group of people consisted of the age category 60-75 (n=6 of 14 total responses). The other age categories represented are 35-44 (n=3), 45-59 (n=2), 76-99 (n=2) and 0-17 (n=1). Figure 5.32 provides a summary of the visitors' origin. Being a local event, it is not surprising that all ten of the respondents from the province of Livorno (n=10), were residents in the Municipality of Piombino. Other respondents come from the provinces of Florence and La Spezia. Since traveling motivation was not part of the survey, it remains unclear whether they already knew about the event or they visited the exhibition by coincidence.

Attitude and Satisfaction. For 38% (n=6, of 16 total responses) of the participants, this was the first time that they had taken part in an event organised by the Vignale project. These data may suggest that there still is a segment of the population in Riotorto that can be involved further in the project or, by contrast, that there is a segment of public that is not interested in Roman archaeology, but it is curious about the history of the local community. Respondents appreciated both the exhibition and the presentation of the excavation campaign (Figure 5.33): they especially stressed the possibility of seeing objects that they had never seen before. Requests for improvements mainly regard the possibility of using another location, since some visitors would have liked to have a permanent exhibition and to see more displayed objects (Figure 5.34).

Sample description for the athletic event

This sub-section describes the sample of the visitor questionnaire related to the athletic event '*Poderando e la visita al mosaico del Signore del Tempo di Vignale*', held in 2017. It is important to note that respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=147). The number of answers for each question is indicated in its description.

Demographics. There was a majority of female responses (n=80) compared to male responses (n=60). As can be seen in Figure 5.35, by far the largest group of people consisted of the age category 45-59 (n=68 of 138 total responses). The age category 60-75 forms the second largest group (n=26; 19%). Combined with the 45-59 group, this means that 68% of the visitors were older than 45. In this event, the participation of the age category 35-44 is limited to 11% (n=15). Figure 5.36 provides a summary of the visitors' origin. Most of them (n=68, 50%) were residents in the province of Livorno, of which the Municipality of Piombino is part. The second group of visitors came from the province of Grosseto (n=38, 28%), while

⁴³⁷ Ripanti and Mariotti 2018.

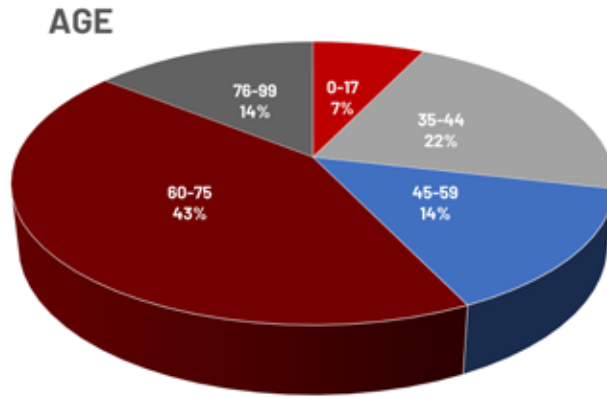


Figure 5.31: Composition of age categories of the sample (n=16; NA=2).

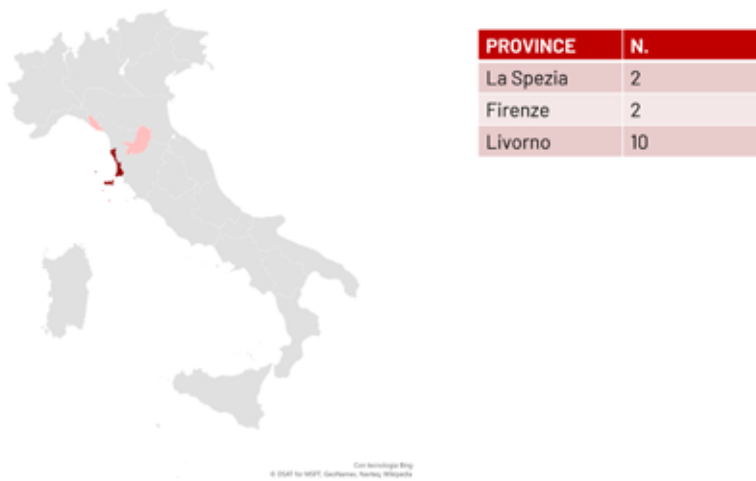


Figure 5.32: Origin of the sample per Italian provinces (n=14; NA=2).

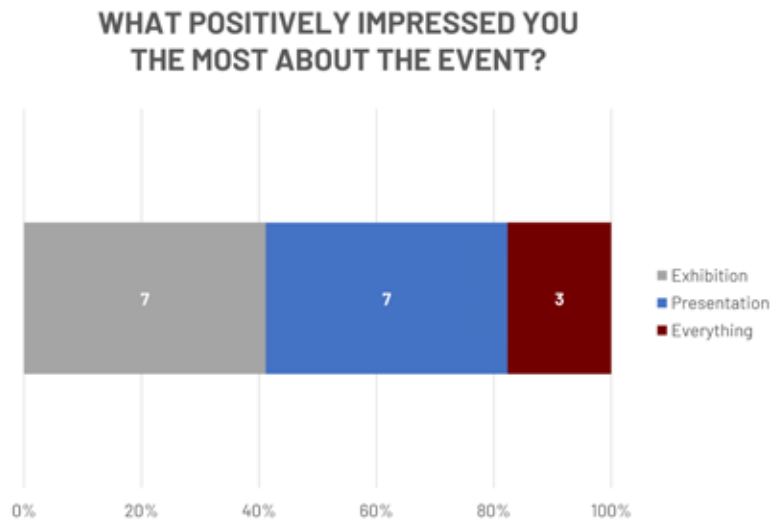


Figure 5.33: Results of the question 'What positively impressed you the most about the event?' (NA=2).

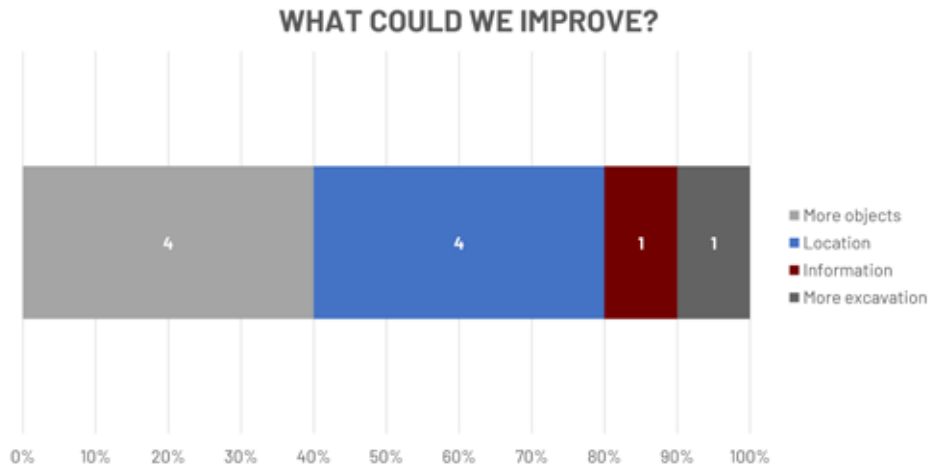


Figure 5.34: Results of the question 'What could we improve?' (NA=6).

the rest of participants came from other provinces situated in Tuscany and in Northern Italy. A group of three people were residents of Switzerland. It is worth noting that, in this example, visitors from the province of Grosseto are well-represented.

Attitude and Satisfaction. For 76% (n=111, of 147 total responses) of the participants, this was their first visit the archaeological area. This seems to indicate that athletic events are effective initiatives to attract new visitors to Vignale. In terms of positive feedback (Figure 5.37), open-ended questions reported the 'guided tour' (n=43, 33%) as the most appreciated trait of the event and the 'mosaic' as the second one (n=32, 25%). It is worth noting that the mosaic was not a new feature, as it had already been shown in the 2015 edition of Poderando. Although archaeologists focused the event around a visit to the mosaic, it seems that respondents most appreciated the guided tour. Based on the limited data available, this connection deserves to be investigated further, as there may be several reasons for this preference: the length of the whole event, the longer time needed to explain the mosaic, the weather (suddenly started to rain), and the visitors' expectations. In terms of improvements (Figure 5.38), by far the largest mention was 'everything is fine' (n= 32, 58%), followed by 'other' (n=9, 16%), and 'more information' (n=7, %). Respectively, 'other' contains some requests about the part of the event related to tasting (i.e. shorter barbecues), while 'more information' refers to the necessity of more illustrative panels.

Sample description for the guided tours

This sub-section describes the sample of the visitor questionnaire related to the guided tour. As for the previous events, it is relevant to note that respondents were free to skip questions in the survey. This means that for some questions the number of answers is lower than the total number of survey participants (n=49). The number of answers for each question is indicated in its description.

Demographics. There is a slight majority of female responses (n=38, 53%) and, as can be seen in Figure 5.39, by far the largest group of people consisted of the age category 60-75 (n=31 of 47 total responses), followed by 76-99 (n=7). Other age categories scored much lower. The advanced age of the participants is closely linked to the specific nature of this event. This guided tour was organised specifically for the *Università della Libera Età of Follonica*, whose members mostly are elderly people. As well, Figure 5.40 shows that participants were mainly residents of the province of Grosseto (n= 43), where the city of Follonica is located. Other respondents that came from the province of Livorno might have joined the event through the *Università della Libera Età*, while those who came from Siena and Genova took part in the guided tour by coincidence.

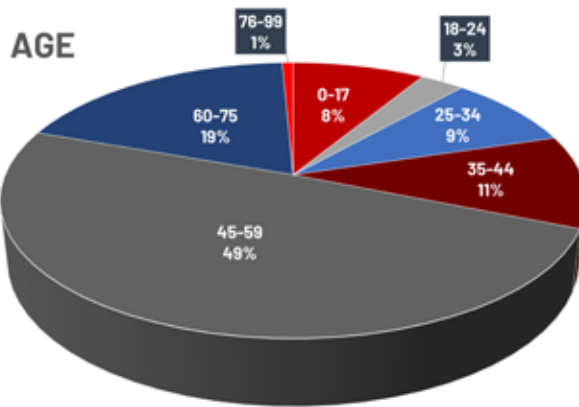


Figure 5.35: Composition of age categories of the sample (n=138).

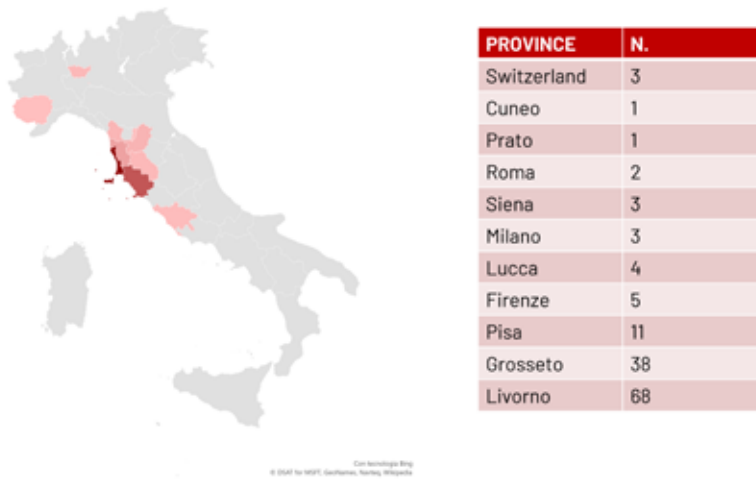


Figure 5.36: Origin of the sample per Italian provinces (n=139; NA=7).

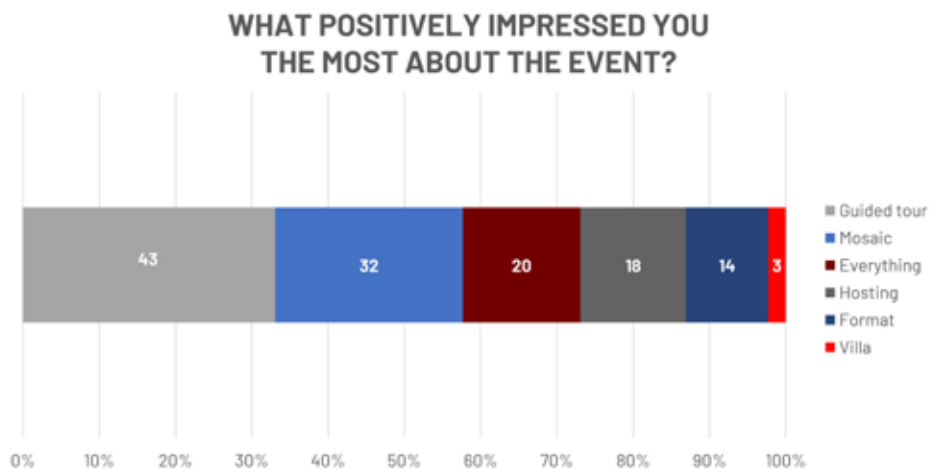


Figure 5.37: Results of the question 'What positively impressed you the most about the event?' (NA=27).

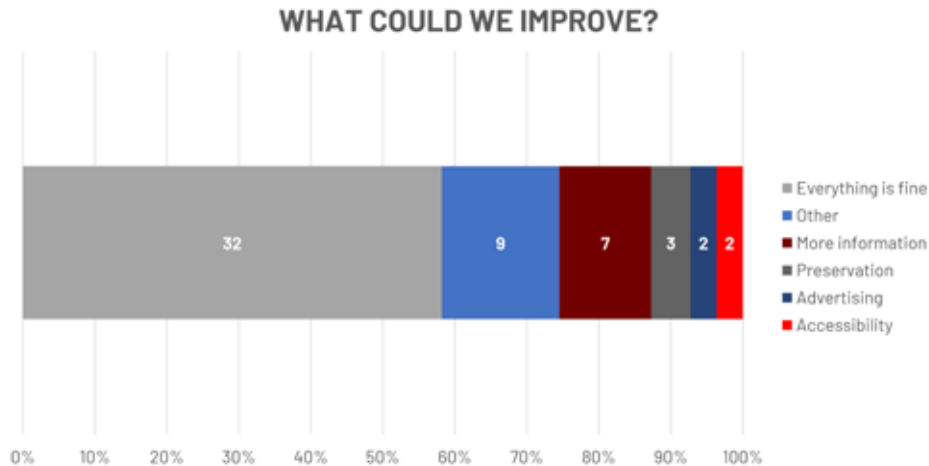


Figure 5.38: Results of the question 'What could we improve?' (NA=92).

Attitude and Satisfaction. 81% (n=39, of 48 total responses) of the participants came for the first time to the archaeological area. It is clear that the organisation of specific events with institutions like the *Università della Libera Età* is effective in attracting new visitors to the archaeological site. Interesting data concern the visitors' positive and critical opinions about the events. Among the positive feedback comments (Figure 5.41), the most common answer refers to 'presentation' (n=21, 39%): specifically, respondents positively mentioned the level of professionalism and the exhaustive explanation of the guide. Furthermore, respondents appreciated the 'mosaic' (n=12, 23%), that was extensively described to the group of visitors. Areas for improvement (Figure 5.42) reported by respondents mainly refer to the necessity of more funding in order to provide the project with more resources (n=5, 20%). Even though the Vignale project is not supported by ministerial funding, people expressly referred to it. As reported by the NEARCH survey, 84% of Italian people think that archaeology should be financed first by the national government, which is a higher percentage than what Europeans declare.⁴³⁸

Visitors' characterisation through multivariate techniques

This sub-section presents an attempt to attempt to frame the results of the sampling at the events into the wider case study. The purpose is to identify and understand patterns and trends that characterise the visitor stakeholder category. Details about the methodology are given in Chapter 3.

Multiple Correspondence Analysis (MCA)

The first three dimensions, which comprise 30.7% of the cumulative variance, are considered, since the elbow of the scree plot falls off there. The most-contributing variables for these dimensions belong to demographic categories: except for 'returning_no', all the behavioural variables fall below the expected average value (supplementary materials - Appendix VII). Here we discuss only the first two dimensions, since there are no significant differences among the plots of dim1 compared to dim3, and dim2 compared to dim3. The plot in Figure 5.43 demonstrates that the participants of a single event/event type do not form defined clusters: they are heterogeneous in terms of demographic features and do not show overall behavioural trends. Taking a closer look at the categories through the factorial map, the most effective cluster-defining categories are age, education level, and work. Looking at those distribution, it is possible to trace at least two rough clusters: one scattered along the negative x axis values, and the other along the positive x axis (Figure 5.44).

⁴³⁸ Martelli-Banégas *et al.* 2015, 52.

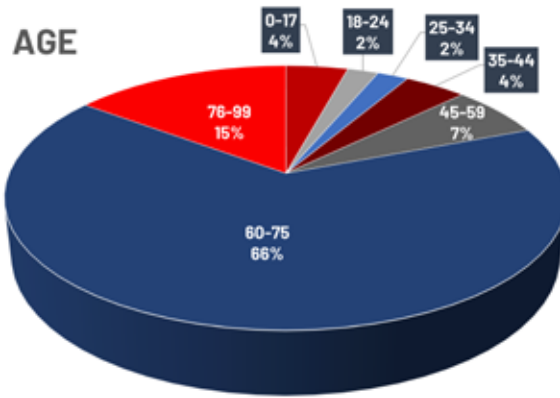


Figure 5.39: Composition of age categories of the sample (n=49; NA=2).



Figure 5.40: Origin of the sample per Italian provinces (n=47; NA=3).

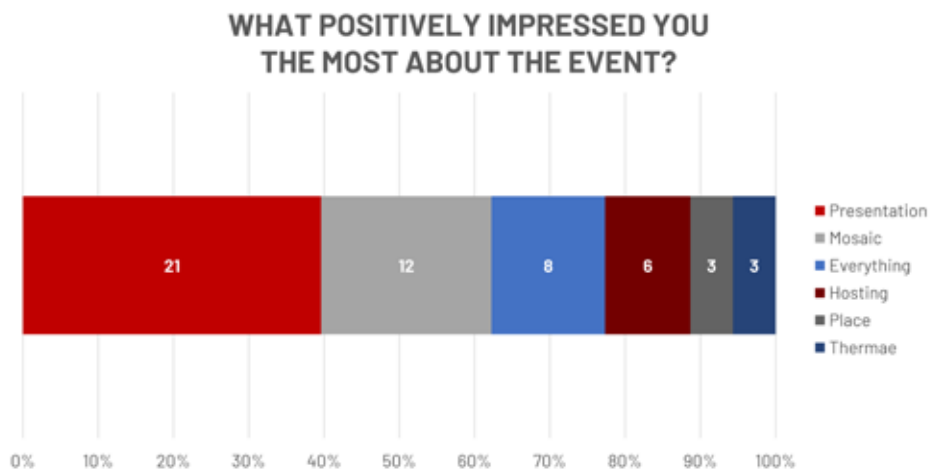


Figure 5.41: Results of the question 'What positively impressed you the most about the event?' (NA=6).

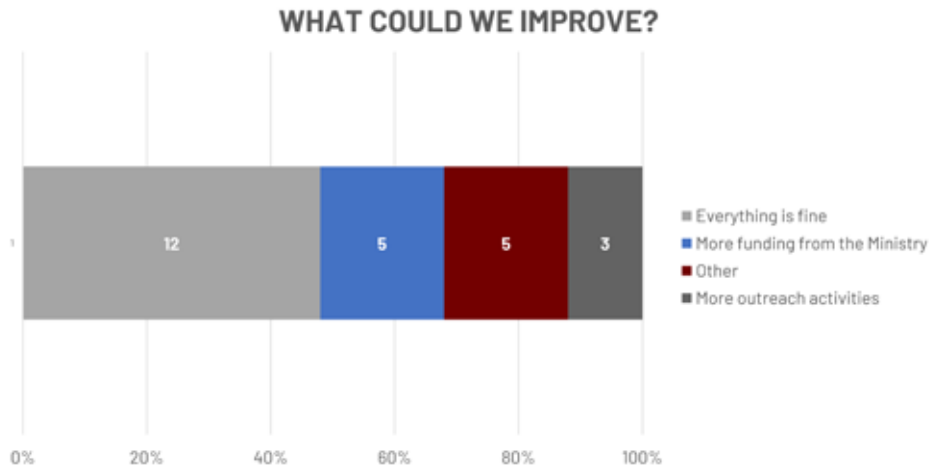


Figure 5.42: Results of the question 'What could we improve?' (NA=25).

Goodman-Kruskal's tau

Goodman-Kruskal's tau association plot (Figure 5.45) presents a moderately inverse association between age and work (0.32). Weaker associations (< 0.2) do exist: direct between work and age, age and event type, and indirect between educational level and work. It seems that there is no evidence of association among the behavioural values.

K-modes algorithm

Since the MCA graphical output suggested the presence of at least two clusters that could be quite well identified by some categories, this study attempted to obtain the full picture. K-modal clustering provided the most-representative individuals for each cluster (Table 5.11). The table shows the 'profile' of the most representative visitor for each cluster. Two hypotheses are equally reliable and show specific commonalities: in both tables, the three clusters are similar in their dimensions and two individuals out of three are female. The two tables report two age categories (45-59 and 60-75) and two socio-professional categories (SPC- and inactive). It is worth noting that the socio-professional category SPC+ is well-represented in the dataset but, since the Goodman-Kruskal's tau show an inverse association between work and age, the K-modes algorithm tends to couple the categories 45-59 and SPC-, and 60-75 and inactive. Moreover, there is a majority of returning and non-local visitors. Local visitors are considered to be those who live in the Municipality of Piombino. In this case, it is very likely that the under-representation of locals in the dataset is due to their personal participation in the organisation of the events and, for this reason, they did not fill out the questionnaire.

The profiles identified by the algorithm may support the Vignale project by suggesting two main goals:

- a planning goal: directors of the Vignale project now know that the five events organised succeed in attracting these specific profiles. In terms of operation, these profiles provide a useful indication for planning and designing prospective events: if they aim to involve different segments of public, then they need to plan different events.
- a research goal: the profiles suggested by the algorithm could be identified in the next events with the purpose of further investigating why they chose to attend and what kind of values they attach to their attendance and to the site.

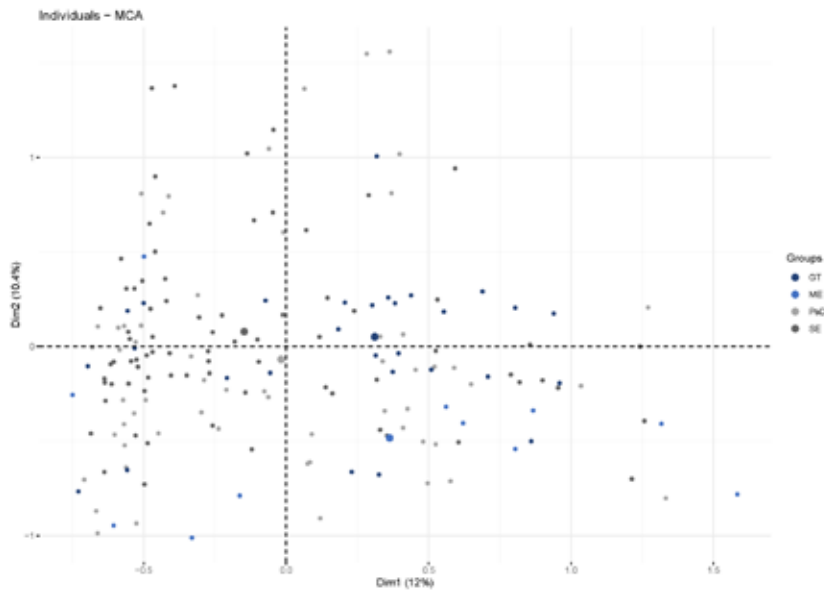


Figure 5.43: Colorization of individuals per event category, MCA dimension 1 and 2. GT=guided tour, ME=museum exhibition, PaD=performance and dinner, and SE=sportive event.

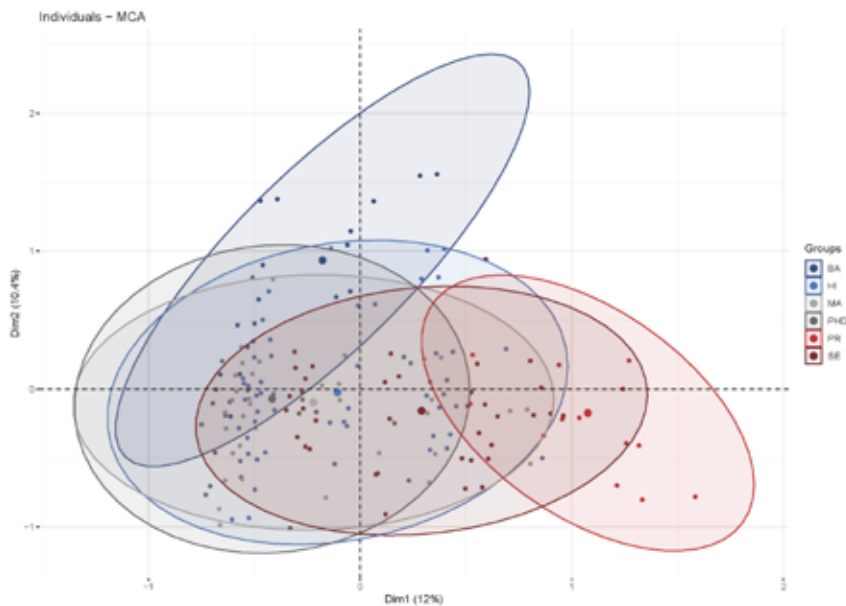


Figure 5.44: Distribution of age variables per category of events in the MCA.

Visualizing the participation

This section provides the first results from data collection and analyses. The final value-based stakeholder analysis shows the differences between the values and interests identified in the draft analysis and those resulting from the data collection. Then, through the coding of the stories reported in the interviews, the participation map helps to illustrate how and which values and interests are distributed in the territory. This section concludes by presenting project milestones. Informed by data collection and the resulting final value-based stakeholder analysis and participation map, these project milestones provide the framework for understanding participation described in Chapter 6.

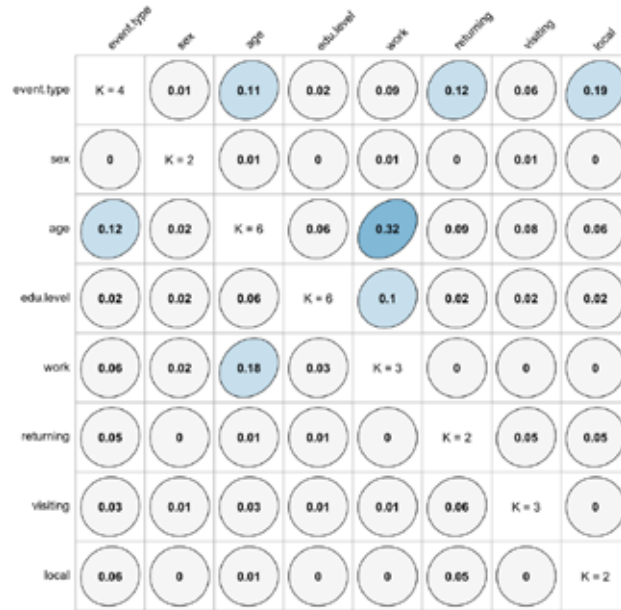


Figure 5.45: Goodman-Kruskal association plot. K values resemble the number of possible values (states) for each category. The strongest correlations are highlighted by coloured ellipses, whose skewedness is determined by the tau value.

WEIGHTED								
CLUSTER		CATEGORIES						
n.	size	sex	age	edu. level	work	returning	visiting	local
1	44	F	45-59	HI	SPC-	Yes	Group	No
2	168	M	60-75	MA	IN	Yes	Couple	No
3	43	F	45-59	HI	SPC-	No	Couple	No

UNWEIGHTED								
CLUSTER		CATEGORIES						
n.	size	sex	age	edu. level	work	returning	visiting	local
1	118	F	45-59	HI	SPC-	Yes	Group	No
2	61	M	60-75	SE	IN	Yes	Couple	No
3	76	F	60-75	HI	IN	Yes	Group	No

Table 5.11: K-modes algorithm results (mode per cluster), weighted and unweighted. edu.level: HI=High school, MA= Master’s degree SE=Secondary school. work: SPC- = employee and manual labour, SPC+ = self-employed, IN= inactive (student, retiree, unemployed).

Final value-based stakeholder analysis

Table 5.12 presents the final value-based stakeholder analysis revised through data collection. As can be seen at a first glance, the revision consistently helped to refine the first draft. In three cases, two out of the three values were replaced and only for M(u)ovimenti were they already correct. Moreover, the leading value has changed for four out of the nine stakeholders. It is worth noting that, in some cases, the highest ranked value in the final analysis was already listed in the draft: for example, for the

Associazione Cultura e Spettacolo, the ethnic value was listed in the third position but, after the interview, rose to the first position. The most represented leading value is the educational value, followed by the ethnic value. This means that many stakeholders appreciated the possibility of getting informed when visiting the site, or generally about the discipline by talking with archaeologists. This is supported by the data presented within the Italian Report of the NEARCH project, which showed that the percentage of Italians interested in visiting an archaeological site (92%) and in meeting archaeologists as a way to better understand archaeology's usefulness for the territory (74%) are higher than the European average.⁴³⁹

Considering the draft analysis in relation to those stakeholders not investigated by data collection, no specific pattern of replacement could be revealed. For example, the educational value took the lead above various other values. However, except for the *Università della Libera Età*, the educational value is the leading value for none of the stakeholders that were not investigated. The dominance of the educational value in table 5.9, in some cases, can be attributed to the influence exerted by attending events that offered guided tours or other educational activities. For example, this could be true for tourists and children. The second most attested value is the ethnic value. Due to the close relationships of the Vignale project with stakeholders located in the surrounding territory, its high position in the ranking was expected. Most of the stakeholders described the presence of the site in the territory with words such as “proud”, “happiness”, and “enthusiasm”. They stated its importance in terms of historical identity, of developing tourism, and of promoting synergies. It is clear that the archaeological site is an opportunity for the territory. In the third position, the cultural/symbolic value describes “the capability of the site to build affiliation in the present and to stimulate the kind of positive reflection and political behaviour that builds civic society”.⁴⁴⁰ This is a specific indicator of the tendency of the project to build occasions of encounter with their stakeholders. It is worth noting that many stakeholders (see table 5.12) attached the cultural/symbolic value or its subtypes (i.e. the political and the ethnic values) to the site.

Participation map

This participation map shows the distribution of values and interests in the territory surrounding the archaeological site of Vignale (Map 3). The area most highlighted by the interactions between the archaeological project and its stakeholders is located between the village of Riotorto and the site. Of course, other stakeholders, such as Campeggio Pappasole, La Madonnina Village Resort, and Baia Etrusca, are situated outside this area. The field team works in Siena (120 km away) and some initiatives have taken place in Piombino (15 km away). However, the area represented in the map corresponds to the bulk of participation.

The distance between Riotorto and the archaeological site is less than 2 km. As a result, schoolchildren and other inhabitants are used to follow particular routes to reach the excavation. Route 1 follows a small road on flat ground, while Route 2 runs along the ridge of the hills, passing through a neighbourhood called Vignale Vecchio. Both routes reach the neighbourhood named Vignale, an eighteenth-century farm, that houses the Azienda Agricola Tenuta di Vignale (6). A slight sloping path leads to the excavation. By contrast, Route 3 reaches the Medieval remains of a castle, climbing the hill along a steep slope; other paths connect the Medieval remains with Riotorto. Over the years, all these routes have been part of the various editions of the athletic event Poderando.

The hotspots indicated on the map identify those places cited by the expert (in orange) and in the stories reported by the interviewees (in blue). Excavation (7) is the place where most of the stories—

⁴³⁹ Martelli-Banégas *et al.* 2015, 44.

⁴⁴⁰ Mason 2008, 104–5.

STAKEHOLDER		VALUES	INTERESTS
CATEGORY	GROUP		
Owner of the field	Azienda Agricola Tenuta di Vignale	Ethnic Use Cultural/ symbolic	Support the archaeological project, return in terms of reputation; create collaborations with the archaeological project with the aim of give value to the territory
Concession-holder for the archaeological research	Università di Siena	Academic Educational Cultural/ symbolic	Conduct the archaeological research; train the students; share the results.
Cultural association	M(u)ovimenti aps	Educational Social Cultural/symbolic	Manage the public archaeology activities of “Uomini e cose a Vignale”; take advantage of the lifelong learning opportunity
Ordinary citizens	Students of archaeology	Educational Social Academic,	Learn the job practically, both excavation and public archaeology
Cultural association	Cultura e spettacolo	Ethnic Educational Social	Support the archaeological project setting up fests, events and occasions of encounter; promote cultural heritage situated in their own territory
Local business	La Madonnina Village Resort	Cultural Educational Ethnic	Support the archaeological project, return in terms of reputation
Local schools	Children	Educational Social Ethnic	Promote education of cultural heritage; have a place where to discover and promote their own past and the job of the archaeologists
Ordinary citizens	Nearby residents	Educational Cultural/ symbolic Ethnic	Have an area where they can discover their past and interact with the archaeologists
Ordinary citizens	Tourists	Educational Artistic Historical	Have an area where to get informed about archaeology, attend the performances and interact with archaeologists at work; see the Mosaic of the Master of Time

Table 5.12: Final value-based stakeholder analysis revised after the interviews. In bold are the values and the descriptions added; values underlined in the first position indicate that they received this rank after the revision.

five—are set; this is closely followed by La Pinetina (1), the park where the Sagra del Carciofo takes place, with four stories. Other stories happened in places where archaeologists often spend some time during the excavation season: the city centre (3), where one story is set in the pharmacy, and the other in the hardware store; the primary school (4); and the Azienda Agricola Tenuta di Vignale (6). Moreover, two stories regarding Vignale took place in Sicily and in Siena. The planned expectations were met regarding the most attested values: the educational value leads to the excavation, where guided tours and didactic activities take place; at La Pinetina, and at all the other places as well, the social value is prevailing. In these locations, archaeologists entered the daily life of the village, bringing archaeology beyond the site.

Participation milestones

In this final section, some participation milestones provide an overview of some specific dynamics of the Vignale project.

A participation embedded in the territory

Situated at the south-eastern boundary of the Municipality of Piombino, the territory of Riotorto lacks a strong identity. To this extent, it could be surprising that at the heart of the Vignale project is a close relationship with the territory. As shown by the participation map, the archaeological site is close to the eighteenth-century farm located in Vignale and to the village of Riotorto. This proximity and the favourable location of the site along the road SP 39 Aurelia always has helped the project to be a visible and easily accessible place in the territory. First, the archaeological project has conveyed the idea that the same territory where inhabitants of Riotorto live today was settled since the Roman period. At Vignale, the resident communities can meet their own archaeology, they can listen to stories set in the past, and can know more about the ancient remains. In this sense, it is not surprising to see the educational value as the most attested value in the value-based stakeholder analysis.

Second, interviews have shown that local communities live the site not only as a place of the past but as a place of the present, which influences their daily lives. As observed by Wright in relation to the public archaeology project of Garden Creek in North Carolina, “place attachment [is] based not on ancestral connections, but instead on the experience they shared with the site’s previous inhabitants: dwelling in the same place”.⁴⁴¹ At Vignale, a similar dynamic can be traced. In terms of the events, activities, and didactic activities, almost all that happens at the worksite is planned and performed with the help of stakeholders, according to their needs and expertise. From this perspective, the recurrence of the cultural/symbolic, social, and ethnic values in the value-based stakeholder analysis was expected. As suggested both by the participation map and the interviews, the diffusion of the project in the territory is a process that has required some time to be fully developed, and has been endorsed and supported by both the sides. For the on-site events that have been evaluated, they are usually top-down events: archaeologists invite stakeholders to participate in the management of an event at the archaeological site. In off-site events, archaeologists usually respond to an invitation by the stakeholder organising the event: for example, in the case of the Sagra del Carciofo, archaeologists move to La Pinetina park.

The participation of the resident community

Another milestone concerns the role performed by the resident community in the project. As suggested by the interviews, the value-based stakeholder analysis, and the participation map, it is worth noting that the inhabitants of Riotorto identify themselves as the resident community. However, there is also a strong sense of belonging in relation to the various associations based in the village. In this sense, each association may be considered as a small community. All the efforts carried out by the resident community aim to guarantee the continuation of the project year after year. This is part of an interesting process whereby archaeologists manage to keep on doing research, while association members and single laypeople have the possibility to enjoy the worksite and new discoveries, the various cultural initiatives, and so on. Consequently all these forms of participation contribute to supporting the project and represent the definition of collaboration given by Colwell-Chanthaphonh and Ferguson:

“Collaboration in practice exists on a continuum, from merely communicating research to descendant communities to a genuine synergy where the contribution of community members and scholars create a positive result that could not be achieved without joining efforts. Collaboration, then, is not one

⁴⁴¹ Wright 2015, 220.



Routes

- 1) From Primary School to Excavation via the city centre and Vignale Farm.
- 2) From Primary School to Excavation via Vignale Vecchio and Vignale Farm.
- 3) From Excavation to the Medieval Remains via Vignale Farm

Hotspots

- 1) *La Pinetina (1200m north of the placeholder)*
Stories by: Enrico Zanini, Elisabetta Giorgi, Roberta Bernardini, a student
Values: social, cultural
- 2) *Associazione Danza Teatro RiolaB*
Cited by: Nina Marotta
Values: social, educational
- 3) *Various places in Riotorto city centre*
Stories by: Matteo Tagliabue, a student
Values: social, cultural
- 4) *Primary School*
Story by: Roberta Bernardini
Values: educational, ethnic
- 5) *Associazione Cultura e Spettacolo*
Cited by: Nina Marotta
Values: social
- 6) *Azienda Agricola Tenuta di Vignale*
Story by: Federico Simoncini Ulivelli
Values: cultural, social
- 7) *Excavation*
Stories by: Elisabetta Giorgi, Giuseppe Rocchiccioli, Mario Lari, a student, Roberta Bernardini
Values: educational, cultural, social, political, ethnic
- 8) *Other places*
Piazza Armerina (Sicily) – Story by: Tiziana Valeriani
Siena – Story by: a student

Map 3: Participation map of Vignale.

uniform idea or practice but a range of strategies that seek to link the archaeological enterprise with different public by working together.”⁴⁴²

Moreover, as stated by Nina Marotta in her interview, most collaborations are between two actors, with archaeologists as the fixed side: for example, archaeologists and associations, archaeologists and schools, or archaeologists and the Tenuta di Vignale. Although they work together to manage the collaboration, it is clear that there is a separation of roles and expertise between the two involved communities. This is a dynamic already observed in other cases: for example, Guilfoyle and Hogg state that “in certain projects the community may not want to have control over parts of the project, as they may trust that the archaeologists know what to do”.⁴⁴³ According to the present study, this is certainly true for Vignale. Some statements by Mario Lari, Tiziana Valeriani, Matteo Tagliabue, and Giuseppe Rocchiccioli support this point: they argue that they are passionate about archaeology but at an amateur level. In addition, it is worthwhile to note that the archaeologists themselves benefit from this separation in terms of expertise. Taking as an example the organisation of an event, local stakeholders have a much better knowledge of where to find specific materials needed for the performance, or about where to advertise the initiative.

Combining the expertise of the archaeologists with those of the local stakeholders, the Vignale project appears to lie between the participative and the collaborative modes on the collaborative continuum theorised by Colwell-Chanthaphonh and Ferguson:⁴⁴⁴ the goal is to form a synergy between the two communities that aims to support the project. Some activities are already collaborative with most of the stakeholders, while other processes are not at the same level.

Participation in an ever-evolving project

So far, the research conducted depicts Vignale as an ever-evolving project: it began as a didactic excavation, then transformed into a research project performed with the support of local stakeholders. The development of the project has been shaped around the relationships with stakeholders. Along with a core of longstanding stakeholders, composed of the insider stakeholders and those outsiders located in Riotorto (such as the associations), several stakeholders leave and join the project every year. Over the years, the number of stakeholders has been increasing, apparently providing the project with a fragile durability.

However, a constant issue that has heavily affected both the design and the development of the project has been the ownership of the field where the archaeological site is situated. This belongs to the Azienda Agricola Tenuta di Vignale, so it is on a private property. Since the relationship of the archaeologists with the Tenuta di Vignale has always been fine, there has been no practical reason to think about other solutions. But, as the field is part of a private property, there are some difficulties in applying for funding and, hence, in developing the project on a more stable basis. The ever-evolving nature of the project needs further consideration in terms of its sustainability. The next chapter provides some recommendations by drawing upon a deeper understanding of the participation promoted by the project.

⁴⁴² Colwell-Chanthaphonh and Ferguson 2008, 1.

⁴⁴³ Guilfoyle and Hogg 2015, 114.

⁴⁴⁴ Colwell-Chanthaphonh and Ferguson 2008.

6. Understanding participation

This chapter aims to critically address the case studies in terms of participation. An archaeology engaged with the present cannot avoid understanding and questioning its role in a specific context. Understanding participation is a process that needs time to be accomplished and requires a self-reflexive and self-critical approach to daily practice. Understanding participation means consciously choosing a perspective in which to develop a project and being aware of the potential benefits and drawbacks that an archaeological project may bring to a territory. However, it also necessitates an awareness of the tensions and dissonances that such a project may generate.

Chapters 4 and 5 delved into each case study by introducing the project and describing the data collected through questionnaires, interviews, and focus groups. This chapter seeks to enrich the discussion and discuss the differences among the case studies. The first and second sections present two specific analyses: the social network analysis and the participation polarised chart. Then, the third section addresses the three kinds of encounters described in Chapter 1 and, within each encounter, it explores some topics popular in public archaeology and heritage literature, like the role of volunteers and the importance of digging for participation. Moreover, the fourth section proposes some recommendations in the framework of the three kinds of sustainability for community archaeology identified by Belford (2014). This final section also introduces future directions foreshadowed for each case study by their stakeholders, and demonstrates the challenges and opportunities of the transition from research to governance.

Social Network Analysis (SNA)

Massaciuccoli Romana

Thanks to a bipartite projection, the SNA offers an overview of the case study of Massaciuccoli Romana as well as an operational tool to be used in planning. Nodes sharing the same connections may have the highest probability of interaction.

The upper plot of Figure 6.1 shows the results of the SNA with stakeholders as nodes, connected by the values they share. Some groups of stakeholders deserve specific attention. First, it is worth noting that there is a group composed of those stakeholders located in the village of Massaciuccoli and in the surrounding territory, namely nearby residents, reception facilities, Oasi LIPU, and children. These are represented close to each other, in the top-left corner of the plot. By contrast, tourists are close to the opposite corner.

Second, insider stakeholders are positioned at the edges of the plot and a neat separation seems to divide them from almost all the outsiders. The Soprintendenza shares some values with Itinera (mainly the educational value) and other values with some outsiders (e.g. children, Oasi LIPU, and GAM). The Soprintendenza is also the most isolated stakeholder, located on the other side than Municipality of Massarosa.

Considering those stakeholders responsible for the present and the former management of the archaeological area, Itinera and GAM respectively, it is worth noting that they lie close to each other in the upper plot and share more or less the same values as the stakeholders. GAM is closer to tourists and the Municipality of Massarosa, while Itinera is closer to the Soprintendenza and children. Moreover, both are positioned on the other side of the plot compared to reception facilities and nearby residents. This is an unexpected insight that will need further investigation.

6. UNDERSTANDING PARTICIPATION

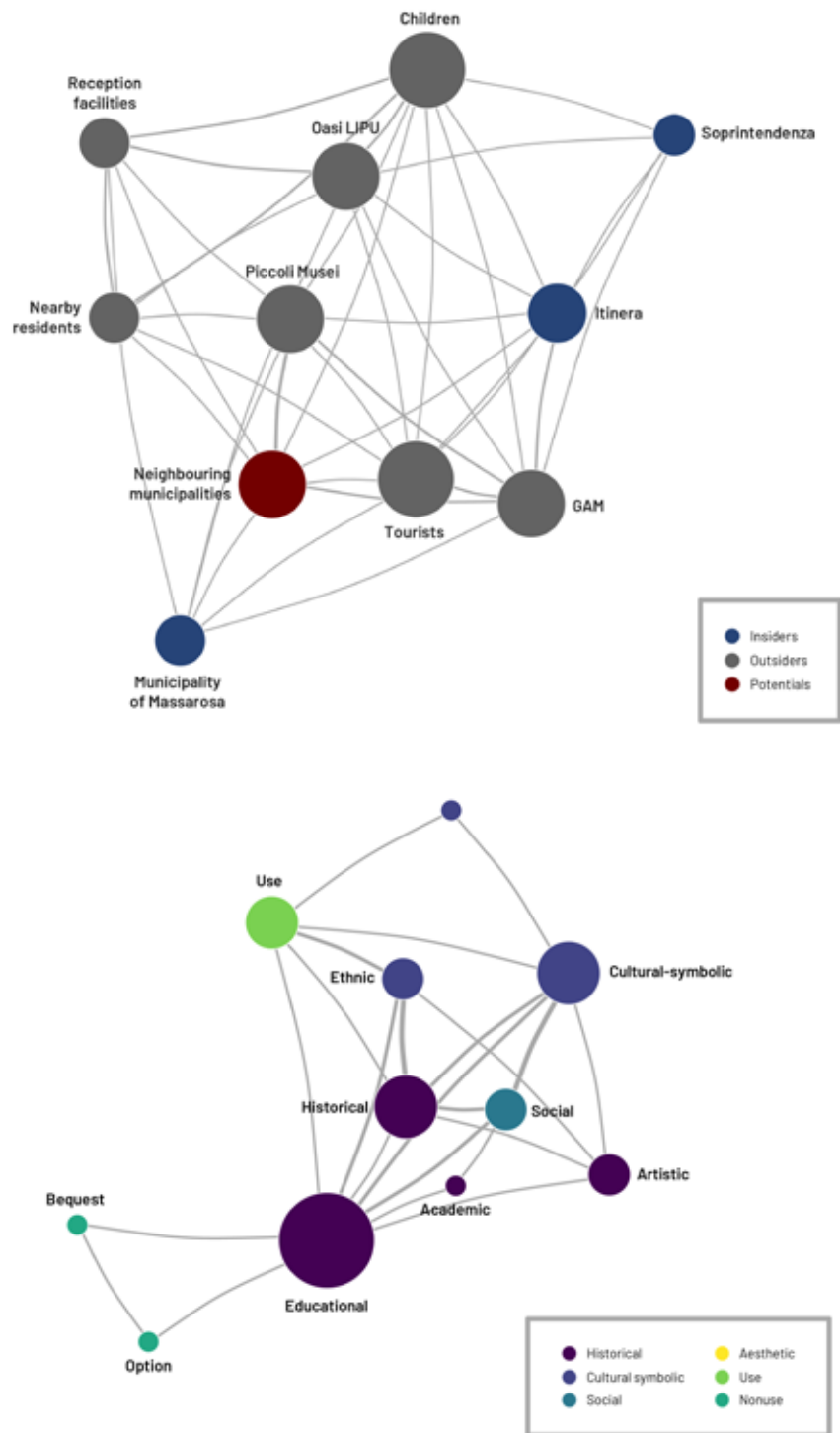


Figure 6.1: Above: SNA with stakeholders as nodes; below: SNA with values as nodes.

The second plot of Figure 6.1 shows the results of the SNA with values as nodes, based on their appearance in the stakeholders' list. The most represented values are the educational, the historical, the cultural/symbolic, and the use; the less attested are the bequest, the option, and the political values. No statements were made for academic, spiritual/religious, existence, or aesthetic values. This does not mean that they are completely lacking, but that they were not explicitly cited by the expert and respondents.

In terms of the final value-based stakeholder analysis reported in Chapter 5 (Table 5.4), it is worth noting that these plots confirm the prominence of the educational value and the cultural/symbolic value. When considering the first value-based stakeholder analysis (Table 5.1) and not only the part that was revised by the interviews, the historical and the use values are reported among the most represented values. Specifically, the historical value is largely attested in the first value-based stakeholder analysis and poorly in the final one. This may be attributed to several reasons: the focus of the interview, the attitude of respondents to take the historical connection for granted, or the tendency to emphasise the aspects they are most interested in. The expert listed historical value for many stakeholders for these and other reasons, but these aspects were replaced in the final version. When it comes to the links among values, it is worth noting that the weight of the connection is determined by its recurrence within the three values reported for each stakeholder. The strongest connections are between:

- social and cultural/symbolic;
- social and educational;
- educational and cultural/symbolic;
- ethnic and educational;
- ethnic and historical;
- historical and social;
- historical and cultural/symbolic.

Such strong connections indicate that these values are usually reported together and strongly linked to each other. Cases of bequest, option, and political values are reported only once, so the plot shows their single connection with two other values. Remarkably, although these values are weakly represented, they are listed for the insider stakeholders. This means that, since insiders are those stakeholders who have a say, bequest, option and political values will continue to be promoted and will affect the other values. Moreover, it is interesting to note that although the use-value appears to be well represented, its weak connections with several values suggest that it is still not a structural value. Lastly, the academic value is linked to the educational value, showing that, for some stakeholders, like students and the university, those values are listed together.

However exploratory, this study may offer some insights into the stakeholders of Massaciuccoli Romana and their values. As an operational tool, SNA suggests the kinds of connections that the project can consider developing. The upper plot shows a neat separation between insiders and the rest of stakeholders. GAM is positioned close to Itinera and tourists, which are in the middle, but all other outsiders are in the top left corner. However, there is only a minimal amount of information available concerning the weight of the connections. This is probably due to the low number of interviews conducted. The lower plot seems to indicate that the educational value is shared by both outsiders and insiders; by contrast, insiders like the Soprintendenza and the Municipality of Massarosa also list some values not shared by outsiders. Marking the most evident distance between insiders and outsiders, these values need to be negotiated to avoid further conflicts.

Poggio del Molino

SNA offers an overview of the case study of Poggio del Molino as well as an operational tool to be used in planning, thanks to a bipartite projection. Nodes sharing the same connections may have the highest probability of interaction.

The upper plot of Figure 6.2 shows the results of the SNA with stakeholders as nodes, connected by the values they share. Some groups of stakeholders need a specific focus.

First, it is worth noting that there is a central group, composed of many different stakeholders sharing the same values and positioned close to each other. This may be interpreted as the bulk of the stakeholders involved in Poggio del Molino. It is important to highlight the presence in this group of an insider, the Università di Firenze, and of a potential stakeholder, Parchi Val di Cornia. As previously mentioned, the Università di Firenze does not have a say in the decision-making process, but it is essential for the organisation of the dig. As a result, it is not surprising that it is positioned in the same area of outsiders and shares the educational and historical values with many of them. As well, Parchi Val di Cornia already shares most of the outsiders with Poggio del Molino; hence, its presence in this group was expected.

A second group is positioned at the top of the plot, formed by two insiders, the Municipality of Piombino and the Soprintendenza, and two outsiders, the Castello di Populonia and Campeggio Orizzonte. All of them were not interviewed: this could be one of the reasons why they form a distinct group. However, the two groups share similar values and, most of all, the values listed are quite different from those listed by the central group.

A third group may be identified at the bottom of the plot, composed of volunteers, the Past in Progress Association. Examining this group in greater detail helps to explain explaining some of the dynamics of Poggio del Molino.

The Past in Progress Association and volunteers are two stakeholders of key importance for Poggio del Molino. Past in Progress is the soul of the project: without Past in Progress, no excavation would take place. Volunteers are part of that stakeholder group since have provided both workforce and economic support to excavation in the past decade, receiving a unique experience in exchange. Their position in the plot demonstrates that, although some strong connection exists, they share different values compared to the central group. Their smaller placeholder confirms this statement. In other words, they support the project with different purposes than the central group: managing the excavation and the outreach activities, Past in Progress needs to ensure the continuation of the project, including research and outreach activities. As suggested by the interviews of K. and R., volunteers choose to take part in Poggio del Molino to experience an excavation but, of course, they share only a few values with the other local stakeholders. To this extent, they support the project from an outsider's perspective.

The lower plot of Figure 6.2 shows the results of the SNA with values as nodes, based on their appearance in the stakeholders' list. The most represented values are the historical and the educational; the less attested are the bequest and the artistic values. No comments were recorded for spiritual/religious, aesthetic, existence, and option values. In terms of the final value-based stakeholder analysis it is worth noting that, although the educational value is the leading one for most of the stakeholders, the historical is the most attested. In addition, comparing the draft and the final value-based stakeholder analysis, the historical value is largely represented in the former and poorly in the latter. This may be attributed to several reasons: the focus of the interview, the attitude of respondents to take the historical connection for granted, or the tendency to emphasise aspects that they are most interested in. For these and other reasons, the expert listed historical value for many stakeholders, but many of these were replaced in the final version.

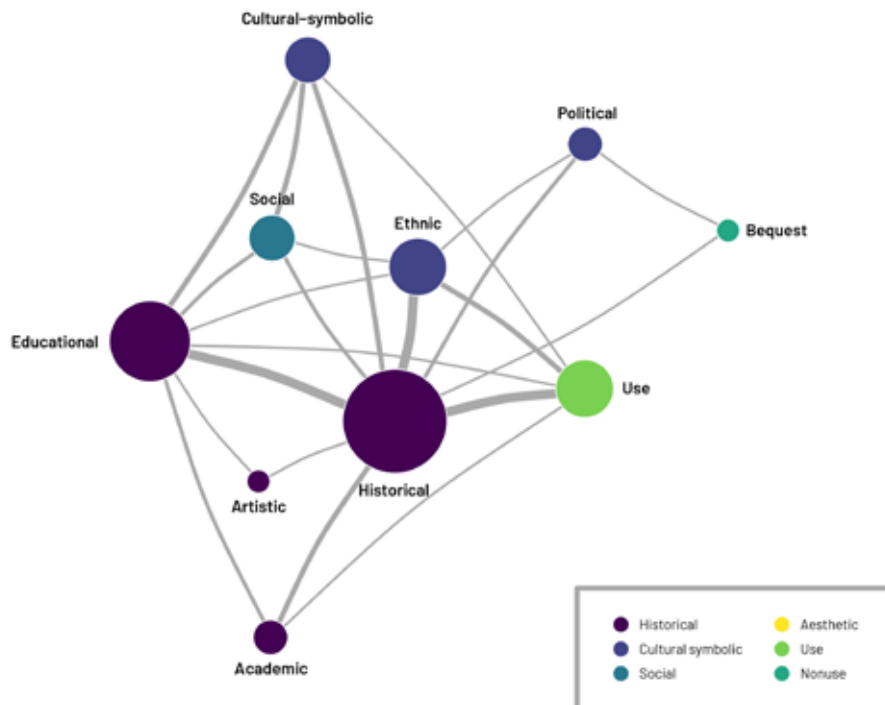
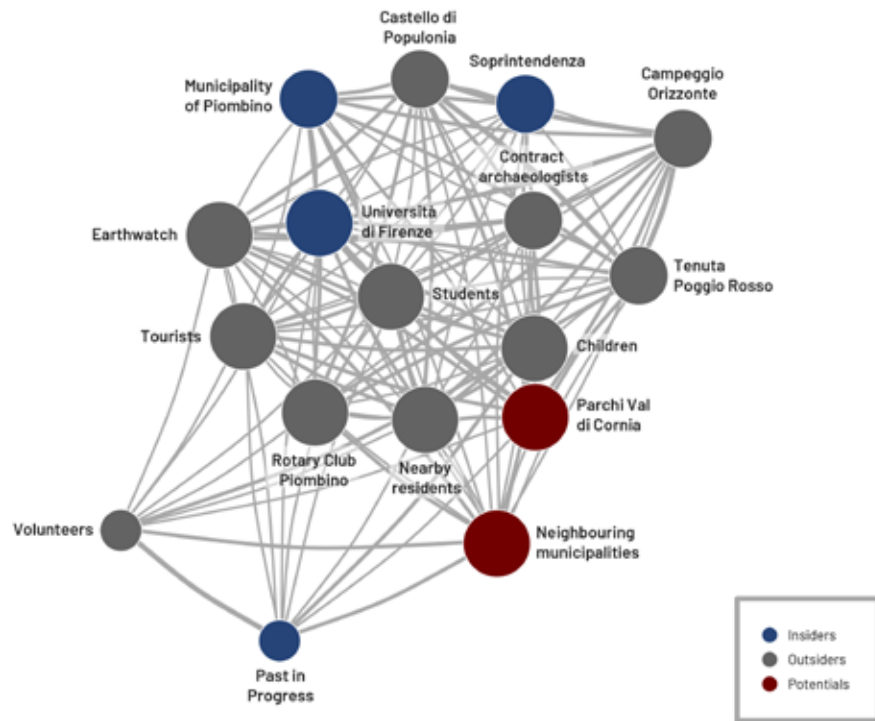


Figure 6.2: Above: SNA with stakeholders as nodes; below: SNA with values as nodes.

When it comes to the links among values, it is worth noting that the weight of the connection is determined by its recurrence within the three values reported for each stakeholder. The strongest connections are between:

- educational and historical;
- ethnic and historical;
- use and historical.

Moderate connections are between:

- educational and cultural/symbolic;
- historical and cultural/symbolic;
- academic and historical;
- ethnic and use.

This means that these values usually are reported together and that they are strongly linked to each other. In cases of bequest and of aesthetic values, since they are reported only once, the plot shows their single connection with two other values. Moreover, it is interesting to note that the use-value appears to be well represented; its strong connection with the historical value and the moderate connection with the ethnic value suggest that it has a growing importance as a structural value.

Vignale

The bipartite projection resulting from the SNA provides an overview of the case study of Vignale as well as an operational tool to be used in planning. Nodes sharing the same connections (values) may have the highest probability of interaction.

The upper plot of Figure 6.3 shows the results of the SNA with stakeholders as nodes, connected by the values they share. Some groups of stakeholders deserve specific attention. First, it is worth noting that there is a group composed by associations (Associazione Cultura e Spettacolo, La Setola, M(u)ovimenti aps, and Riolab) and children that share the strongest (thickest) connections: these are especially based on educational and social values. All the members of this group operate between Riotorto and Vignale and, since they share many values, they may likely collaborate with each other. This suggestion is confirmed by the many initiatives set up between these groups.

Second, insider stakeholders are located at the edges of the plot. They are connected to each other (e.g. the Soprintendenza shares some values with the Municipality of Piombino) and all seem to be well connected with outsiders. An example of this is the connection of Tenuta di Vignale with nearby residents and M(u)ovimenti aps. The Soprintendenza is also the most isolated stakeholder, having few connections with the others, and these are mainly based on the historical value.

Moreover, the plot shows that the group of stakeholders composed of the residences offering accommodation to the field team (La Madonnina Resort Village, Camping Pappasole, Baia Etrusca) is located at the edges as well since they share strong connections with other stakeholders. It is worthwhile to note that Camping Pappasole and Baia Etrusca, whose values are based on the draft stakeholder analysis, share some weak connections with other stakeholders. However, La Madonnina Resort Village, which had a revision of the values after the interview, shares strong connections with the group of associations. There is a slight possibility that the other two touristic residences also may show stronger connections if they would be interviewed.

Regarding those stakeholders based at the worksite (the Università di Siena, M(u)ovimenti aps, and students), it is worth noting that they share strong connections with each other. Furthermore, the Università di Siena has strong connections with Tenuta di Vignale and, especially, La Madonnina Resort Village. M(u)ovimenti aps is part of the main group of associations, supporting its central role in the relationships with laypeople. Even if it does have a connection with the Università di Siena, students have the strongest connection with the associations, probably because of the educational and social value they attach to Vignale.

It is worth noting that the potential stakeholders (Parchi Val di Cornia and the neighbouring municipalities) attached by historical, educational and social values, are located in the centre of the plot. Already having a lot of overlapping values with the other stakeholders, the SNA shows that potential stakeholders have a high possibility to interact with insiders and outsiders.

The lower plot of Figure 6.3 shows the results of the SNA with values as nodes, based on their attendance in the stakeholders' list. The most represented values are the social, the historical, and the educational; the less attested are the bequest and the aesthetic values. No comments expressly mentioned spiritual/religious, existence, and option values. In terms of the final value-based stakeholder analysis it is worth noting that, although the educational value is the leading one for most of the stakeholders, the historical and the social values are the most attested. In addition, when comparing the draft and the final value-based stakeholder analysis, the historical value is largely represented in the former and poorly in the latter. This may be attributed to several reasons: the focus of the interview, the attitude of respondents to take the historical connection for granted, or the tendency to give emphasis to aspects that they are most interested in. The expert listed historical value for many stakeholders for these and other reasons, but these were replaced in the final version.

When it comes to the links between values, it is worth noting that the weight of the connection is determined by its recurrence within the three values reported for each stakeholder. The strongest connections are between:

- social and educational;
- social and cultural/symbolic;
- educational and cultural/symbolic;
- ethnic and educational;
- ethnic and cultural/symbolic.

This means that these values usually are reported together and that they are strongly linked to each other. The bequest and aesthetic values are reported only once, and therefore, the plot shows their single connection with two other values. Moreover, it is interesting to note that the use-value appears to be well represented, but its weak connections with several values suggest that it still is not a structural value. Lastly, the academic value is linked to the educational value, showing that, for some stakeholders (e.g. the students and the university) those values are listed together.

However exploratory, this study may offer some insights into the stakeholders at Vignale and their values. As an operational tool, the SNA suggests the kinds of connections that the project can manage to develop. The Vignale project shows strong connections in terms of educational and social values with the cultural associations. As well, the cultural-symbolic and the ethnic values are of pivotal importance in describing these connections. Both plots describe the attention dedicated by the project to the relationship with the resident communities.

6. UNDERSTANDING PARTICIPATION

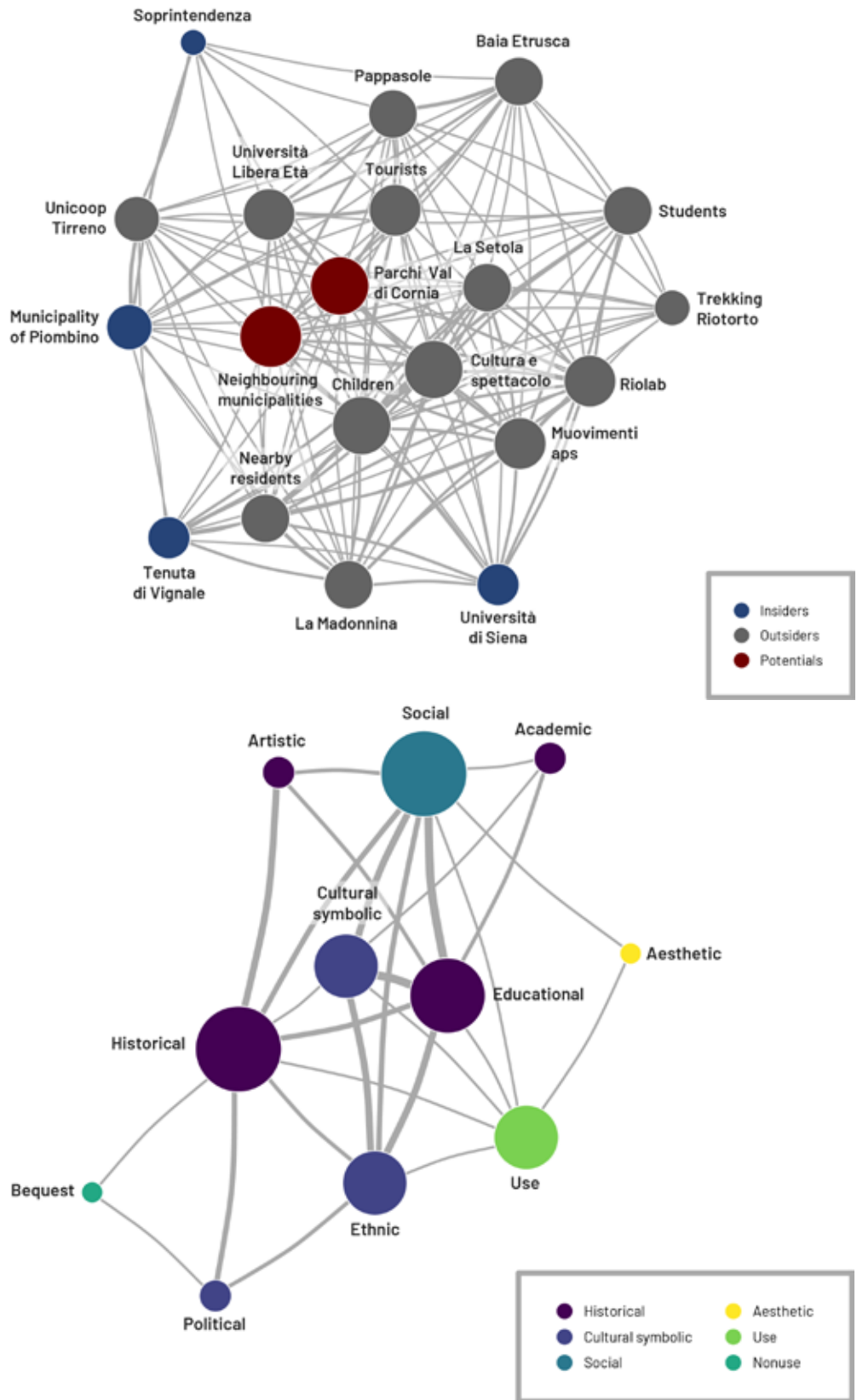


Figure 6.3: Above: SNA with stakeholders as nodes; below: SNA with values as nodes.

Participation polarised chart

The interviews and focus groups suggested various examples of dynamics of participation related to specific actions. At Massaciuccoli Romana, the feeling of loss reported by Francesca Perozziello concerning the change in management suggests an emotive engagement with the archaeological area. The truck provided by Tenuta Poggio Rosso to the Poggio del Molino project for removing debris may be regarded as a tangible participation in the project. For Vignale, Tiziana Valeriani demonstrated active and altruistic attitudes by promoting the event *'Ancora una Notte a Vignale'* by talking with other ladies at the local supermarket.

The two participation polarised charts (PPC) were created to identify an overall profile of participation for each case study, using some dimensions intended to describe the spectrum of dynamics reported in the interviews and the focus groups. It is worth noting that:

- for Massaciuccoli Romana, the PPC is based on four interviews and one focus group. Among these stakeholders, three are insiders and two are outsiders;
- for Poggio del Molino, the PPC is based on six interviews with outsiders;
- for Vignale, the PPC is based on nine interviews and one focus group. Among these stakeholders, two are insiders and seven are outsiders.

Of course, the differences related to both the number of interviews and the stakeholder category may cause some biases, which will be reported in the description.

Figure 6.4, Figure 6.5 and Figure 6.6 are divergent stacked bar charts showing the dimensions of participation in their order of contribution, from one pole to the other. As shown in Figure 6.4, the most represented dimensions defining participation at Massaciuccoli Romana are 'formal', 'paid', and 'ongoing' dynamics. 'Intangible', 'driving change', 'proactive', 'structured', and 'individual' are other dynamics relevant in defining a profile of participation. However, the poles 'passive-active', 'detached-emotive', and 'self-interested-altruistic' are quite balanced. 'Formal', 'paid', 'intangible', and 'structured' dynamics suggest the idea of a stable and affirmed profile of participation, in line with a small museum. In addition, the 'ongoing', 'driving change', 'proactive', and 'individual' dynamics show that Massaciuccoli Romana is a vibrant archaeological area, where several processes and initiatives are ongoing.

For Poggio del Molino, Figure 6.5 illustrates that the most attested dimensions defining participation are 'formal' and 'structured'. It is worth noting that, although the PPC for Poggio del Molino is based only on outsiders, those two poles – usually most represented among insiders – are the leading ones. 'Ongoing', 'tangible', 'unpaid', 'proactive', and 'self-interested' are other powerful dynamics that need to be considered in profiling the participation here. In the poles 'detached-emotive', 'resisting social change-driving change', 'passive-active', the neutral poles scored high percentages, suggesting that these dynamics are influential only for some stakeholders. 'Formal', 'structured', 'ongoing', and 'tangible' dynamics suggest the idea of a stable archaeological project, where interactions are strong and mainly devoted to supporting excavation.

'Ongoing' and 'unpaid' are the dynamics with the higher percentage for Vignale. As shown in Figure 6.6, 'emotive', 'informal', 'tangible', 'active', and 'reactive' dynamics are very influential as well. However, while the pole 'individual-collective' is perfectly balanced, the neutral poles scored high percentages for 'resisting social change-driving change' and 'self-interested-altruistic' dimensions. This suggests that they are influential only to some stakeholders. The prevalence of 'ongoing', 'unpaid', and 'tangible' dynamics suggests the idea of a project in continuous change, developing interactions to support excavation. Additionally, 'emotive', 'informal', 'active' and 'reactive' dynamics show that the project

6. UNDERSTANDING PARTICIPATION

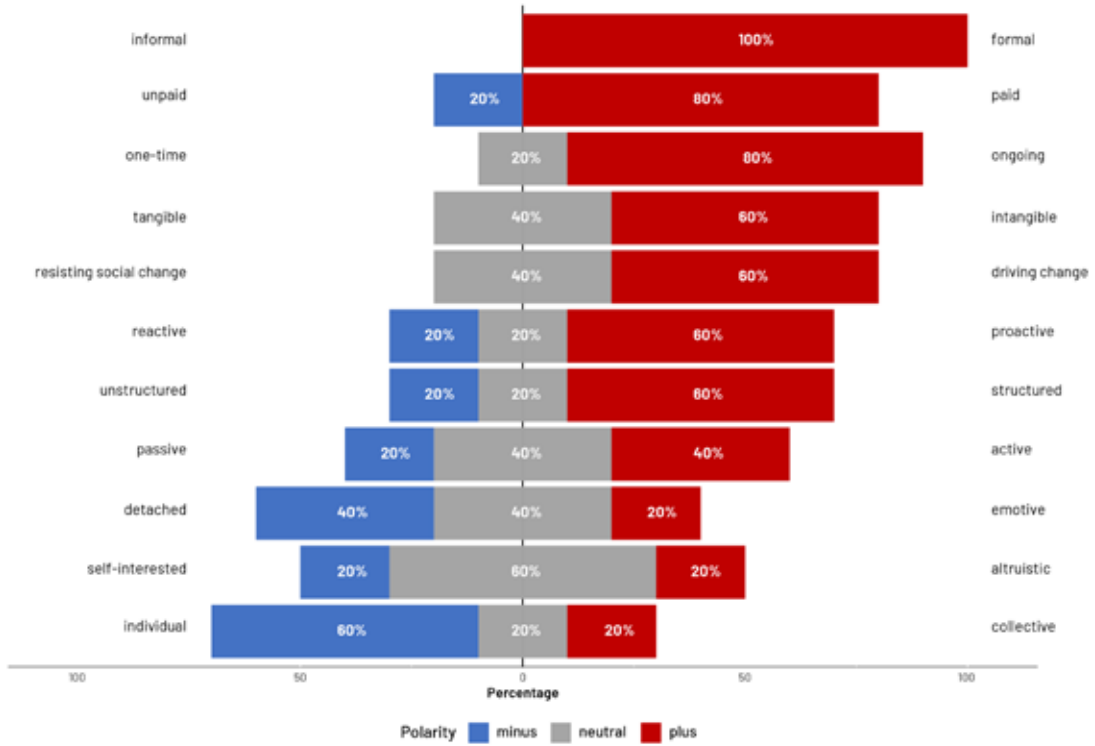


Figure 6.4: Participation polarised chart of Massaciuccoli Romana.

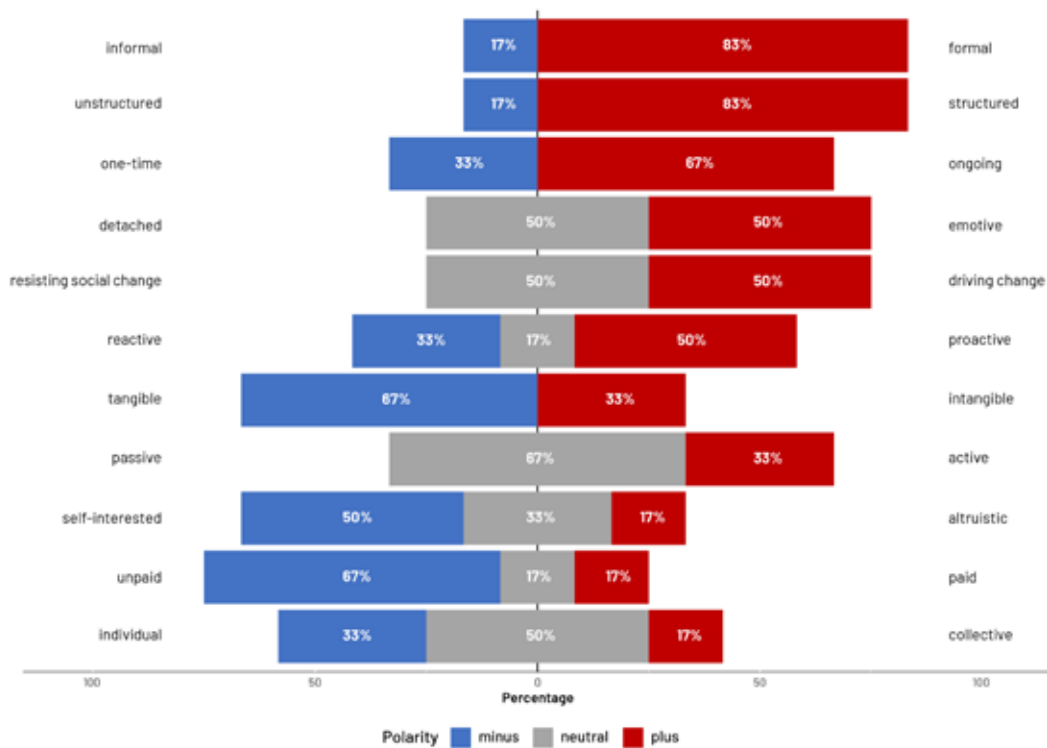


Figure 6.5: Participation polarised chart of Poggio del Molino.

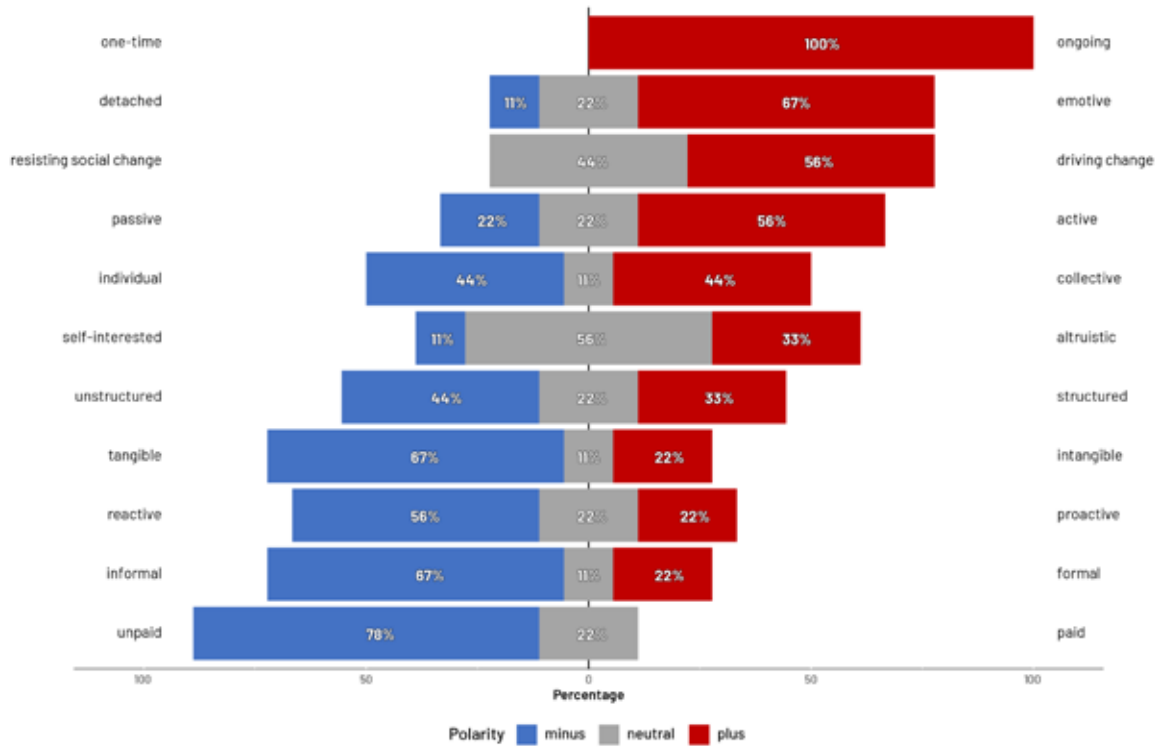


Figure 6.6: Participation polarised chart of Vignale.

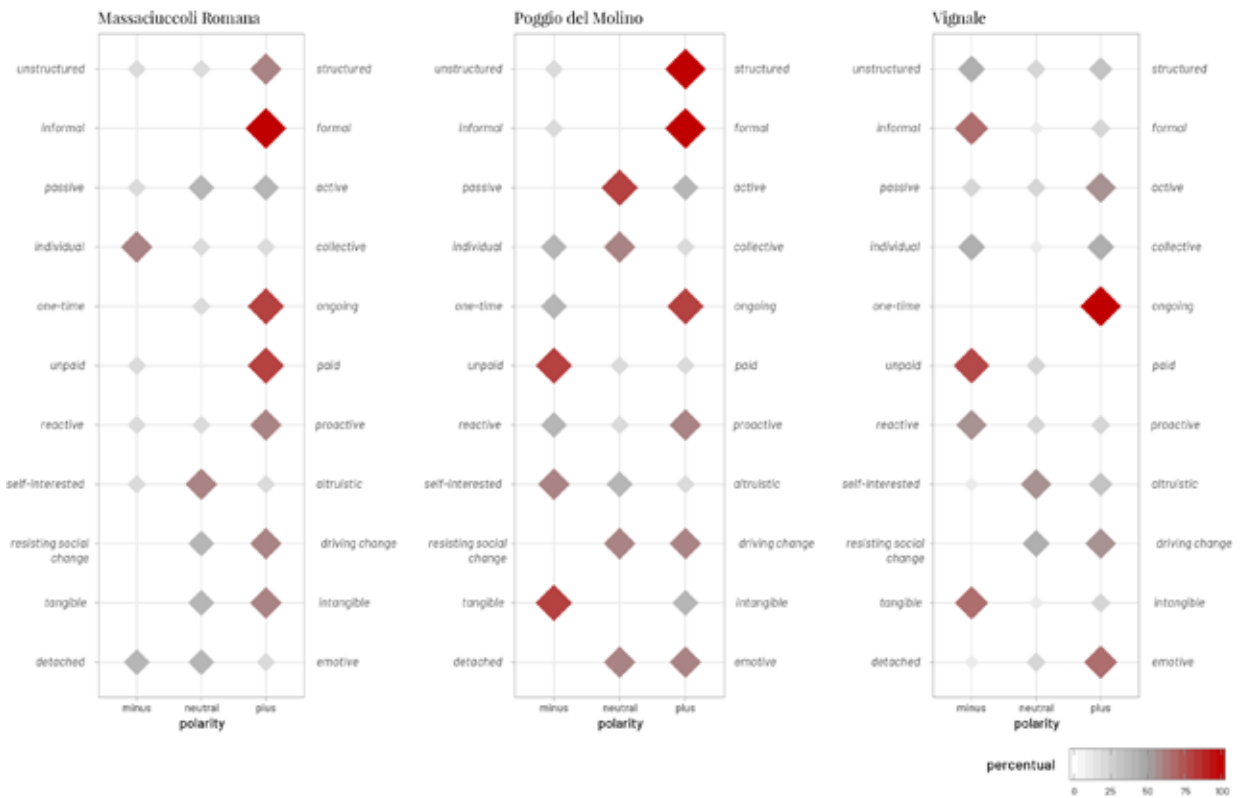


Figure 6.7. Balloon plots depicting polarity of participation dimensions for each case study.

can foster deep and lively relationships. Since the chart is informed by a majority of outsiders, this facet could be emphasised.

Figure 6.7 is a balloon plot that shows the polarity in percentages for each dimension, supporting a comparative overview across the three case studies. Some patterns may be identified: the only pole common to all the case studies is 'ongoing'. Poggio del Molino and Vignale, which are excavations, share 'unpaid', 'driving change', and 'tangible' dynamics. It is worth noting that, just as in Figure 6.5 and Figure 6.6, for Poggio del Molino and Vignale the dimension 'resisting social change-driving change' is meaningful only for some stakeholders. However, there are also some relevant differences concerning other dimensions: 'unstructured', 'informal', and 'reactive' are prevailing for Vignale while 'structured', 'formal', and 'proactive' are dominant in Poggio del Molino. Moreover, this latter group of dynamics is reported also for Massaciuccoli Romana; by contrast, being a small museum, it presents 'individual', 'paid', and 'intangible' as dominant poles, differently than the other two case studies. The only pole shared between Massaciuccoli Romana and Vignale is the neutral weighting of the dimension 'self-interested-altruistic'.

These patterns support the definition of some insights, that integrate the information deduced from the divergent stacked bar charts. Table 6.1 shows that, for Massaciuccoli Romana, most of the prevailing dynamics are located in the 'plus' pole; the same situation is observed for Poggio del Molino, but in this case other leading dynamics are placed in the neutral position and in the 'minus' pole. Vignale differs from the previous examples because the most represented dynamics are distributed among the three poles, without apparent logic. Moreover, the prevailing dynamics score lower percentages than at Massaciuccoli Romana and Poggio del Molino.

This different distribution seems to confirm that the three case studies present diverse kinds of participation. Furthermore, when carefully examining the most represented dynamics for each case study, it is rather clear that Massaciuccoli Romana has the most homogeneous poles; by contrast, Vignale shows the most heterogeneous set. These results were already expected before the completion of the analysis of the PPC and may support the criterion at the roots of the order of the presentation of the case studies: from the most structured to the most ever-evolving. Being informed by the words of the stakeholders, the PPC gives an accurate indication of the dynamics of participation promoted within a project. As a result, the profile of participation may orient future decision-making processes. Some recommendations are supported by the PPC.

Understanding encounters

Data and insights about the case studies presented in the previous chapters allow this study to enrich the discussion about the encounters with the audience, the diggers, and the devotees outlined in Chapter 1. The purpose of this section is to address the role of ongoing research in fostering participation, by discussing the different kinds of encounters. In conclusion, the resulting insights provide the basis for a different point of view on the topic of volunteers, introduced in Chapter 5. Before beginning the discussion, it is worthwhile to note that encounters do not happen in a void. The detailed investigation shows that each project has definite traits, which result from a series of variables related to various factors and aimed at different goals. For example, since all the three case studies are based in Italy, and all in Tuscany, they shared the same strengths and weaknesses of the Italian heritage management system.

However, they are located in diverse geographical settings. As shown in the participation maps, Massaciuccoli Romana and Vignale are both divided into two parts by a road. The former is situated in the city centre of Massaciuccoli; the latter is in the countryside but next to Riotorto and the farm

of Vignale. Moreover, both the villages have very active communities in terms of activities related to associations. By contrast, Poggio del Molino is located on a high plateau, hidden from sight by the typical Mediterranean woodland. It is not visible from the main street and the villages in the surrounding territory (Populonia, Baratti, and Populonia Stazione) are mainly frequented by tourists.

As reported by community archaeology literature and - specifically for the three case studies - by some interviews, the geographical setting somewhat affects the possibilities of encounters.⁴⁴⁵ For example, for Massaciucoli Romana, GAM member Carlo Cortopassi remembers that when he started to manage the pavilion '*Guillermo Lera*', he states, "I saw the progress of the excavation on the other side of the street". However, Andrea Samuelli - who was digging the site as a student - mentioned in the focus group that, since the resident community complained about the excavation and the destruction of the school, working in the centre of the village in the public eye was not the best place to work. For Vignale, Matteo Tagliabue and the student Rachele stated that they knew the excavation before starting the collaboration because they saw it from the street; as well, Giuseppe Rocchiccoli argues that "all the people I know, including those who don't know what the project consists of, they are aware that there is an excavation here". Basically, this means that these two sites do not need to be found because they are already visible.

However, Poggio del Molino has a completely different situation: since laypeople must know in advance that there is a site in that area, archaeologists need to promote the visibility of the site. Although this facet makes things more difficult, participation is not precluded but only different than the other case studies. The social network analysis suggests that the position in the plot and the values of those stakeholders responsible for the management of public activities may be an indicator of different forms of participation in each case study. These stakeholders are: at Massaciucoli, first GAM and then Itinera; at Poggio del Molino, Associazione Past in Progress; at Vignale, M(u)ovimenti aps.

The plots with stakeholders as nodes and values as vectors clearly show significant differences among the case studies. M(u)ovimenti operates in Riotorto and shares many values with the other local associations. This explains why it is situated next to them in the plot. By contrast, at Poggio del Molino, Associazione Past in Progress shares only a few values with a limited group of stakeholders and is placed far from the others in the plot. This seems to indicate that the association has a leading role as the main promoter of the project. At Massaciucoli, both GAM and Itinera seem to share more similar values with insiders than with outsiders, showing an attitude comparable with Associazione Past in Progress.

Meeting the audience

This section explores the encounter between archaeologists as performers and the public as audience, according to the data collected for each case study. The groups of events identified provide some insights for describing this encounter, as well as the profile of the most representative visitors presented in the case study chapters.

Although all the events evaluated for the three case studies may not be regarded as performances, they present interesting insights concerning the relationship between the performer and the audience. Considering the categories of events identified (guided tours, athletic events, multi-sensory experiences, performances, dinner and museum exhibitions) it is worthwhile to note that Massaciucoli Romana presents three events with active and two events with passive physical dynamics of access. Poggio del Molino presents all five of its events with passive physical dynamics of access; Vignale presents two events with active and three events with passive physical dynamics of access.

⁴⁴⁵ Moshenska and Dhanjal 2012a; Thomas 2017.

<i>Case study</i>	<i>sex</i>	<i>age</i>	<i>edu. level</i>	<i>work</i>	<i>returning</i>	<i>visiting</i>	<i>local</i>
Massaciuccoli Romana	F	45-59	HI	SPp	No	Group	No
Poggio del Molino	F	45-59	MA	IN	Yes	Group	No
Vignale	F	60-75	HI	IN	Yes	Group	No

Table 6.1 Overview of the most representative visitor profile for each case study.

The active physical dynamics of access correspond to the multi-sensory experiences, the museum exhibition, and one of the two events of performance and dinner. By contrast, the passive physical dynamics of access correspond to the guided tours, the athletic events, and one of the two events of performance and dinner. Regarding athletic events, participants had a very active role before getting to the site, mainly by hiking and sailing. However, once at the site, they participated in guided tours with mostly visual and non-interactive contact. These events have been grouped with athletic events because they were promoted in that sense. However, even in active events and in the two performances set in Vignale, participants did not have any role in the interpretation process. For example, in multi-sensory experiences, laypeople could touch the objects, take photos, and ask questions. This is to say that neither active nor passive physical dynamics of participation at events seem to support interpretation.

These events provide the audience with the opportunity to know and visit the archaeological site. In the open-ended questions collected within the questionnaires, respondents appreciated the main activities proposed in each group of events. However, the questionnaire lacks a question asking them to specify their main motivation for attending the event. This means that it is impossible to assess whether visitors would like more educational or entertaining activities, as questioned by Simpson.⁴⁴⁶ To this extent, the questionnaire model needs to be improved for future studies.

Concerning the profile of the most representative visitor, Table 6.2 shows an overview of the results obtained by the K-modes algorithm. For each case study, the table reports the most represented results considering both the weighted and the unweighted clusters. For this reason, it is a simplification that serves the aim of defining a profile. There are no huge differences among the case studies. The three profiles are all female, they have the same attitude to taking part in the event in groups, and all three do not live in the Municipalities of Massarosa and Piombino. In terms of age, there is a slight difference: 45-59 is the most represented age category in Massaciuccoli Romana and Poggio del Molino, while in Vignale 60-75 is dominant. As well, the survey conducted by the NEARCH project for Italy shows that the visit to an archaeological site is a very interesting activity for the 45-59 (95%) and 60-99 (92%) age categories.⁴⁴⁷ Concerning the education level, the visitor to Massaciuccoli Romana and Vignale have concluded high school; by contrast, at Poggio del Molino, the visitor has completed a master's degree. About the socio-professional category, the visitors to Massaciuccoli Romana and Poggio del Molino are self-employed while the visitor to Vignale is inactive. According to NEARCH, those visitors who are self-employed are slightly more interested than the other socio-professional categories in visiting archaeological sites (95% versus 91% for dependent employment and 92% for inactive).⁴⁴⁸ Lastly, the visitor to Massaciuccoli Romana is there for the first time, while those to Poggio del Molino and Vignale have already visited the excavations.

⁴⁴⁶ Simpson 2009, 57.

⁴⁴⁷ Martelli-Banégas *et al.* 2015, 45-46.

⁴⁴⁸ Martelli-Banégas *et al.* 2015, 45.

Meeting the diggers

This section focuses on the relationship between archaeologists and diggers. As already presented in Chapters 1 and 5, this relationship is one of the specific traits of community archaeology,⁴⁴⁹ and there is concern about whether it would be considered only as a replacement for funding.⁴⁵⁰ Here, an insight worthy of further investigation is the role of digging in participation.

According to Simpson and Williams, “it is undeniable that excavation forms an intrinsic and vital component of community archaeology”.⁴⁵¹ This is due both to the popular association of excavation with archaeology and to the experience of digging, which offers the thrill of discovery.⁴⁵² Although data about community archaeology projects conducting excavation are limited, Thomas reports that 41% of the 205 British archaeological groups surveyed have conducted excavation over the past five years.⁴⁵³ On the other hand, community archaeology projects are not focused only on excavation. For example, the Thames Discovery Programme and the Coastal and Intertidal Zone Archaeological Network (CITiZAN) involve laypeople in surveys, site recording, and monitoring.⁴⁵⁴ However, excavation is “vital in creating community value through the project”,⁴⁵⁵ and is “key to successful outreach”.⁴⁵⁶ Besides, in the community project of Shoreditch Park, reports indicate that the local interest vanished with the conclusion of the excavation.

The previous chapter described three different situations: at Massaciuccoli, the excavation was managed by contract archaeologists and involved students; at Poggio del Molino, digging is conducted by contract archaeologists and involved students and volunteers; at Vignale, fieldwork is directed by the university and involved students. Hence, only at Poggio del Molino is the encounter between the archaeologist and the digger a key element of the community archaeology project.

The previous section showed that the events set up at Poggio del Molino promoted a passive physical dynamic of access, engaging visitors with the site through guided tours. However, it should be noted that an active physical dynamic of access in Poggio del Molino is not related to events but to the diggers volunteering at the worksite. They usually came to experience an archaeological excavation and to learn the basics of archaeology: the Poggio del Molino project provides them with the opportunity to touch the soil, the objects, and the tools. As already described in Chapter 5, volunteers are considered as citizen scientists: this means that they should be employed in data collection and, as a result, they are more than simple diggers. The interviews of K.R. and R.R. report that volunteers are interested in understanding the knowledge formation process of archaeological research and in attending the lectures of ceramicists and physical anthropologists, which moves them more toward a direct intellectual dynamic of access. The interaction with archaeologists takes place while digging, mainly regarding indications about the work and, as reported in K.R. and R.R.’s stories, by forming interpretative hypotheses. From the psychological point of view reported by Valentina Erculiani, to this extent the archaeologist works as a guide, conveying information that allows the diggers to find something else beyond themselves in the experience. Moreover, in his interview, Kyle Hutton suggested that volunteers also liked to perform different activities than excavation, especially if they consisted of tasks with tangible results.

⁴⁴⁹ Thomas 2014.

⁴⁵⁰ Smith 2014.

⁴⁵¹ Simpson and Williams 2008, 75.

⁴⁵² Holtorf 2005; 2007.

⁴⁵³ Thomas 2010, 24.

⁴⁵⁴ CITiZAN 2019; Cohen *et al.* 2012.

⁴⁵⁵ Simpson 2009, 57.

⁴⁵⁶ Simpson and Williams 2008, 78.

Another aspect of the encounter concerns the routes reported in blue on the participation maps: archaeologists use these to support volunteers' trips into the territory, as they provide information and a guide. To this extent, the volunteers play the role of ambassadors of the territory. It is worth noting that this is opposite to the situation at Massaciuccoli and Vignale, where local residents are stewards and ambassadors.

As far as Vignale is concerned, Chapter 5 showed that the only diggers employed there are the students. It is worth noting that archaeologists have never promoted any public call to join an excavation dedicated to laypeople. The motivations are diverse, and one example may be that the presence of diggers would require more expert personnel that are capable of teaching the basic principles of archaeology and of guiding the newcomers. According to the idea of participation promoted at Vignale, the field team always has tried to involve laypeople according to their interests and proposals; the archaeological site has been conceived more as a place to organise events and initiatives, where archaeology may become a mode of cultural production (see Chapter 5). Probably for all these reasons, when asked about the possibility of digging, Tiziana Valeriani is quite surprised ("I have never thought about it!") and replies that she is not interested but maybe other inhabitants of Riotorto might participate. As well, both Mario Lari and Giuseppe Rocchiccioli refused the possibility of digging: the former due to lack of time, and the latter because it is a tiring activity. Both prefer to support research in other ways. From another point of view, Matteo Tagliabue thinks that the organisation of a pay-to-dig model would be a good idea to support the research. Over the years, the only requests for digging came from some children and a member of the Associazione Archeologica Piombinese, the local archaeological society. Only the latter occasionally joins the archaeologists, conducting non-technical activities.

Referring to Massaciuccoli Romana, in the period when excavation was ongoing, the project was not planned as a community archaeology project, thus no laypeople dug with the archaeologists. This situation was probably the result of the dissonance about the school's destruction described in Chapter 5. Besides, even GAM members did not take part in the excavation.

In conclusion, the case studies of Vignale and Massaciuccoli Romana seem to confirm what the psychologist Valentina Erculiani stated in her interview: laypeople tend to find something in archaeology that interests them and can contribute their own expertise to the functioning of the system. For example, being part of the local community and knowing its dynamics, GAM members helped to reconcile the inhabitants of Massaciuccoli with the Roman past after the demolition of the school. Moreover, although from different points of view, all the case studies confirm that laypeople are more willing to participate in an activity in which they are not experienced. In Italy, there are no calls promoting pay-to-dig or other programs of community archaeology aimed at involving laypeople in excavation. Thus, it is not surprising that the NEARCH survey recorded that 12% of the Italian sample—a percentage close to the European average (11%)—has taken part in an excavation and 61% wish to take part in one.⁴⁵⁷

Meeting the devotee

This section addresses the diverse relationships between archaeologists and devotees, drawing upon the information presented in the three case studies. For Massaciuccoli Romana and Vignale, some dynamics of this kind of encounter already were anticipated and described. However, here the focus is on defining the relationships by referring to the metaphor of excavation as metabolism and, specifically, on the role of devotees in the functioning of the system. Following the works in progress without being interested in hands-on activities, the devotee usually establishes a different kind of relationship with archaeologists than the audience or the digger.

⁴⁵⁷ Martelli-Banégas *et al.* 2015, 25; Marx *et al.* 2017, 33.

According to the information presented in the previous chapters, each case study has different kinds of devotees. For Massaciuccoli Romana, the devotees may be some GAM members. The considerations about the period of the excavation are limited. In the focus group, GAM members Gino Trinci and Carlo Cortopassi reported that they frequently visited the site at the time of the excavation to learn about the works in progress. Besides, Andrea Samuelli stated that relationships with the rest of the community were difficult, due to the demolition of the school. Hence, in that period Massaciuccoli did not have many devotees. However, while GAM was in charge of the area, its members showed a proactive attitude in the management of the opening times and the care for the archaeological site. Considering the excavation, the GAM members were the outsiders; by contrast, when in charge of the area, GAM members were the insiders. It is quite surprising to find some devotees as insiders, but this is one of the specific traits of small museums (as outlined in Chapter 5). At Massaciuccoli, devotees were at the forefront of the system, participating in its functioning on the inside, by taking care of the area and promoting the cultural and natural heritage of their territory.

For Poggio del Molino, devotees may be considered outsider stakeholders, like Tenuta Poggio Rosso or the Rotary Club Piombino. The latter was among the organisers of the regatta (event #PdM1), thus participating in the functioning of the archaeological project. By contrast, Tenuta Poggio Rosso supported the research by means of funding and logistics. Besides, the interview with E.F. produced the story about the wine bottles dedicated to the Etruscan Gods: these are offered to the public during events organised by Poggio del Molino, and promote Tenuta Poggio Rosso. From a psychological perspective, E.F. realised that they could combine their passion for archaeology with the wine production, thanks to the support of Carolina Megale. Following the vision of archaeology supported by Poggio del Molino, this operation was convenient for both sides and, moreover, may help to promote a traditional product of the territory of Populonia.

For Vignale, devotees may be considered as all the local associations, the touristic lodgings, and all those nearby residents who frequently visit the site. Most of the devotees live in the surrounding territory and the specific dynamics concerning the site's stewardship and the organisation of the events were described in Chapter 5. Here, the focus is on a specific dynamic that affects the research workflow, developing a topic already introduced in Chapter 5: how the presence of devotees at an excavation during working hours has changed the research.

This dynamic concerning archaeologists and devotees takes considerable advantage of the characteristic location of the archaeological site next to the SP39 Aurelia road and to the nature of ongoing research of the project. A visit usually happens in this way: visitors park their car and enter the site to get informed. They are usually welcomed by Enrico Zanini or Elisabetta Giorgi (who co-direct the project) or by senior members of the field team. Visitors then take part in a creative guided tour called *Excava(c)tion*, where they can observe the works in progress within a performer-audience setting.⁴⁵⁸ During the six weeks that archaeologists spend at the site, it is very common that some of these visitors will come several times, to stay updated on the excavation. After several visits, archaeologists start to consider them as devotees: for example, a friendly relationship between the archaeologist Francesco and the biker and historical novelist Massimo may indicate this shift. The most interesting trait in terms of participation is a specific attitude that many of these devotees show after some visits. Since they already know the areas under investigation, many of them start to ask specific questions and to propose some hypotheses, taking part in the process of knowledge production.

This scenario has different implications both for archaeologists and devotees. For the latter, since they are not interested in digging—as stated by Mario Lari and Giuseppe Rocchiccioli—this kind of

⁴⁵⁸ Costa and Ripanti 2013.

relationship is a way to reinforce their interest in archaeology, in Vignale and the surrounding territory, and to enhance their sense of place and the social value of archaeology. Moreover, they provide support to the functioning of the system with their friendship and with in-kind services. For archaeologists, this scenario implies a shift in the research workflow, with some positive and negative effects. A positive effect is reported by Enrico Zanini in his interview; during an excavation season, he describes the site to visitors many times. This helps him to constantly evaluate his own interpretations. Moreover, the interaction with visitors helps to increase the quality of research questions related to the investigation of a specific area or building.

Perry also recently published a plea advocating for this dynamic relationship, which asked to give more consideration and a higher value to heritage interpreters in the archaeological workflow. Specifically, since heritage interpreters are positioned at the interface with the public, their role is usually limited to presenting the site to laypeople. However, Perry states that they may have the most relevant impact. Specifically, since they are aware of the potentialities of creative approaches (like storytelling) to the interpretation of the archaeological record, their contribution may greatly support the analysis of the human aspect of the past. Then, she argues that it “is rare to find heritage interpreters embedded in primary fieldwork teams”.⁴⁵⁹ This is related probably to a lack of skills in public engagement-related work, as reported by the DISCO project for many countries.⁴⁶⁰ At Vignale, during an ongoing excavation, the roles of the field archaeologist and heritage interpreter appear to coincide. Over the last few years, archaeologists have started to note that the phase of the interpretation of the archaeological record and the phase of the presentation to the public, now often overlap. The frequent visits of devotees during working hours combine the two moments into one. This shift fosters a dialogue between the archaeologist and the devotee, which may generate new hypotheses or new questions. Moreover, from time to time, archaeologists may propose different interpretations to devotees, depending on the progression of the knowledge process.⁴⁶¹ To this extent, archaeologists are the best heritage interpreters for devotees because they excavated the site personally and know the context better than anyone else. Vice versa, heritage interpreters are the best archaeologists because they know how to engage with devotees.

One of the issues that emerged in the interviews and in the focus group is time. Both Enrico Zanini and the students acknowledge that this approach to excavation is very time-consuming. According to the former, this investment of time is worthwhile because, at the end of the process, the quality of the questions is higher. In the focus group, students indicated the lack of time as one of the causes for the low amount of attention dedicated to them compared to the time given to members of the local community. For this reason, a new balance is needed between the two components.

Who are the volunteers?

The previous sections aimed at distinguishing among the various kind of encounters described in the interviews and focus groups conducted for the three case studies. Detailing the specific traits of each relationship support one of the main purposes of this research: to analyse the participation and to understand how it affects a project and its future development. Before addressing the futures envisioned by the interviewees in the last section of this chapter, it is of paramount importance to focus on one of the topical issues of Italian community archaeology in light of these encounters: the role of volunteers. Volunteers are defined as “people who work without being paid for it, because they want to do it”.⁴⁶²

⁴⁵⁹ Perry 2018, 212.

⁴⁶⁰ Dries 2015b, 50.

⁴⁶¹ Ripanti and Osti 2019.

⁴⁶² Collins Dictionary 2018.

They are a very relevant group of people who already are interested in archaeology and can strengthen the relationship between archaeology and society; they act as mediators with those segments of the public more distant from archaeology. Of course, since they do not have any degree in the field, they are not archaeologists.

In this study, both the value-based stakeholder analysis and the interviews investigated the identification of different groups of stakeholders like volunteers. Referring to GAM members, they may be considered volunteers because they opened the archaeological area without being paid for it: the Municipality of Massarosa funded GAM only by supporting its outreach activities and covering related expenses. As stated by the value-based stakeholder analysis, GAM members did it because of the love they feel for the archaeological area, because they think it is important for educational purposes, and because it is part of the territory and can stimulate a local identity. From an opposite point of view, Stefano Genovesi emphasises the non-professionalism of the GAM members in their arguments with the Municipality; according to him, their actions show that they do not share the same attitudes as a company or as a cooperative whose main purpose is the job.

Local association members that support the Vignale project also may be considered as volunteers. They help to organise the events and, instead of being paid, they donate the revenues to the project. As stated by Tiziana Valeriani, members do it because they feel that the area is part of their territory and their past; they want to promote the site and they experience it as a living place for social gatherings.

Although the diggers of Poggio del Molino have been addressed as volunteers so far, according to the nature of the relationship with archaeologists and to the values they show in the value-based stakeholder analysis, this term needs to be questioned. These diggers are not paid by archaeologists, but they pay archaeologists for living the experience of citizen science. As specifically stated by K.K. and R.K. in their interviews, they want to experience an archaeological excavation and learn the basics of archaeology, including data collection. Since most of diggers come from America, they show no ethnic, social or cultural values in their choice of Poggio del Molino; looking at the social network analysis with the values as nodes, volunteers are located far away from the other stakeholders. Moreover, from the description of the encounter with the diggers, it emerged that their meaningful relationships are with the archaeologists. Given these specific traits and since they pay for this experience, this research argues that 'volunteer' is an overly generic term to define this kind of digger, especially if the same term is used for the devotees of Massaciucoli Romana and Vignale. The term 'volunteer' does not take into consideration the motivations and values, strengths, weaknesses and critical issues inherent in a citizen science approach. To this extent, these diggers should be called citizen scientists.

This is not only a matter of definition, since citizen science projects are increasing in number all around the world and in disciplines like geography, biology and astronomy: even NASA promotes citizen science.⁴⁶³ Thus, the prohibition imposed by the ordinance 6/2016 seems superficial and anachronistic. According to Kyle Hutton, criticisms about research projects employing laypeople in data collection are widespread across disciplines and countries. However, there are some technical tasks that everyone can conduct, while others can be performed only by specialists. Kyle Hutton also emphasises that citizen science allows professionals to fund projects and, contemporarily, to involve laypeople.

Instead of banning the involvement of non-specialist profiles, laws need to regulate participation according to detailed criteria. First, just as there are laypeople who do not want to loot archaeological sites and replace archaeologists, there are archaeologists who do not want to exploit volunteers just to lower costs. Second, aspects of the Faro Convention need to be considered, especially when it states

⁴⁶³ NASA 2019.

that volunteers should integrate and not replace the work of professionals.⁴⁶⁴ Rather, a collaborative relationship establishing goals and roles should be fostered.⁴⁶⁵ This research shows that there is no uniform group of people that can be defined as volunteers. By contrast, each group, association, and community is composed of individual people, each of which has distinctive interests and attitudes to archaeology. Before taking impulsive choices, it is recommended to conduct other studies to collect a consistent set of data about volunteers, citizen scientists, and other forms of participation. Only informed decisions can foster inclusive and ethical participative strategies, which then can align Italy with the guidelines suggested by European Union.

From research to governance

This section explores the opportunities provided by the study of participation in community archaeology projects to design and inform the future management of archaeological sites. As already mentioned in Chapter 1, participatory governance is intended as a multilevel and multi-stakeholder governance framework that ensures their participation at all stages of decision-making processes.⁴⁶⁶ The European Union has indicated participatory governance of cultural heritage as an opportunity to foster democracy, sustainability, social cohesion, and other values at the roots of the idea of Europe (art. 8). Of course, an opportunity is not an imposition but rather a suggestion, and the study of participation during the research phase may indicate if participatory governance fits a specific project or not.

Since the future of archaeological projects is often undefined,⁴⁶⁷ discussions of future developments tend to be full of rhetoric: archaeology must be for all, to include society, to work with laypeople, and to provide benefits for a territory. An eventual transition from a community archaeology project to participatory governance may help in overcoming this rhetoric. According to the report of the OMC,⁴⁶⁸ participatory governance contributes to the appreciation of cultural heritage, to the quality of life, and to building a stronger civic society. At the same time, it is also a driver for development. Community archaeology projects already experience participative dynamics and concerns for the future. They also share some general components with participatory governance, such as:

- the close collaboration among local authorities, heritage administrators and citizens;⁴⁶⁹
- the commitment to engage all stakeholders, and to recognise the role of all public and private actors and the rights of groups of interested citizens to actively participate in the maintenance, management, and development of cultural heritage;⁴⁷⁰
- the need to study and evaluate the results and impacts of the participative process;⁴⁷¹
- the inefficiency of a one-size-fits-all method.⁴⁷²

With these and other components in common, heritage specialists can play a crucial role in designing the transition from community archaeology research to an effective participatory governance. Impact assessment is essential for guiding this transition but, since the participative dynamics promoted by community archaeology projects change over time, participation needs to be addressed and understood

⁴⁶⁴ Council of Europe 2005, art. 11.4.

⁴⁶⁵ Volpe 2016, 50.

⁴⁶⁶ Council of the European Union 2014, art. 13 and 14.

⁴⁶⁷ See Högberg *et al.* 2017.

⁴⁶⁸ European Union 2018, 41–42.

⁴⁶⁹ Halme *et al.* 2018a, 7; Tully 2007.

⁴⁷⁰ Holtorf and Hogberg 2005; Sani 2015, 3.

⁴⁷¹ European Union 2018, 53; McDavid 2014.

⁴⁷² European Union 2018, 23; Moshenska and Dhanjal 2012a.

multiple times during research, both to support self-critique and to inform future scenarios.⁴⁷³ The assessment of the level of participation is a first step but provides a very cursory indication.⁴⁷⁴ However, especially in coincidence with bottom-up initiatives, it may be difficult to assess the level for many stakeholders.

To this extent, this study proposes an operational methodology, which combines traditional methods (e.g. stakeholder analysis and value-based approach) with some original tools (social network analysis, participation map, participation polarised chart), and perspectives (the psychological perspective, the three kinds of encounters). The goal of this methodology is to obtain more detailed results. These results may suggest context-based actions to address the sustainability and the future of participation envisioned by stakeholders, and can highlight challenges and opportunities for the transition from research to governance. This framework is developed in the next two sub-sections for the three case studies investigated in this research.

Sustainable participation

As presented in Chapter 1, community archaeology must achieve three kinds of sustainability: social, intellectual, and economic.⁴⁷⁵ In this section, the recommendations for the three case studies are described according to this framework about sustainability.

Social sustainability

The three case studies present different situations in terms of social sustainability. Since social sustainability “is about managing the tensions that emerge between economic efficiency and social integration”,⁴⁷⁶ the most difficult case study is Massaciucoli Romana. Over the years, the archaeological area has been the focus of tensions: the first dissonance—related to the demolition of the school—was the result of the limited consideration for the resident community; the dissonance examined in this study reflects the lack of a long-term perspective of the results to exclude GAM from the management of the area. In both situations, the local community has been perceived as an obstacle to plans linked to academic and political interests. Despite the recent interest for community involvement, this is a widespread attitude.⁴⁷⁷ The dissonance about heritage in Massaciucoli Romana shows how social sustainability can be fragile and how it can affect a project.

Regarding the evaluation of the events, the lack of data about the recent events managed by Itinera unfortunately limits the possibility of suggesting future recommendations. However, since the approaches followed by GAM and Itinera are quite different, it would be difficult to compare their events. Visitors proved to appreciate the events organised by GAM, especially the multi-sensory experiences. The opportunities of joint events with Oasi LIPU and those in connection with the services offered by the Lake are worthy of further exploration. Some suggestions of future events collected in the questionnaires are: concerts, re-enactments, topics related to daily life, readings of ancient authors, ballets, and nights in the museum.

At Poggio del Molino, social sustainability is currently addressed with the series of events organised at the site. The events are the best way to promote the archaeological area and overcome the problem of the site’s hidden position. According to the preliminary analysis conducted of the audience that

⁴⁷³ Similar to participatory governance, for example European Union 2018, 42–54.

⁴⁷⁴ Halme *et al.* 2018b, 16.

⁴⁷⁵ Belford 2014, 27.

⁴⁷⁶ Belford 2014, 28.

⁴⁷⁷ Smith and Waterton 2009, 39–40.

attended the events, this study recommends that the site diversifies and targets the events to attract other demographic and age groups. For example, the creation of an augmented-reality tour guided by an archaeologist may be an option. Alternatively, other suggestions of events collected in the questionnaires are: concerts, thematic dinners, visits during working hours, and re-enactments.

Concerning Vignale, social sustainability is surely the best asset of the project. The Municipality of Piombino, local associations, touristic accommodations, and Unicoop Tirreno provide the project with those in-kind services necessary for the annual continuation of the archaeological research. In this regard, the social commitment of the archaeologists supported the interest of the communities in the first years of the project; as a result, the collaboration is very close, especially in terms of events. Since this format has worked successfully, this study advises them to continue developing the series of events evaluated in Chapter 5. Moreover, the emotional connection revealed by some events can be addressed further. However, since the age of the participants here is the highest of the three case studies, some attempts to involve a younger audience could be done. Some suggestions of events collected in the questionnaires are: thematic dinners, guided tours as theatrical performances, presentation of finds, photographic exhibitions, concerts, aperitifs, and conferences in the neighbouring municipalities.

Intellectual sustainability

Intellectual sustainability is defined as “the ability to actually do archaeology properly”,⁴⁷⁸ both in theory and practice. Since excavation is already concluded at Massaciucoli Romana, intellectual sustainability needs to be expanded especially for Poggio del Molino and Vignale.

At Massaciucoli Romana, the site director takes care of the events performed and ensures their accuracy. It is worth noting that the proposal of a storeroom located at La Brilla, where finds are accessible to researchers and may be studied, is a very good idea. However, it is advised to make the open access archive with excavation data accessible to the public again. Unfortunately, the official website of the archaeological area (www.massaciucoliromana.it), which hosted this archive, was shut down after a series of disputes between GAM and the Municipality. Since there are not many examples of excavations with open access data sets, this archive is worth being conserved and publicised.

At Poggio del Molino, despite the presence of citizen scientists, intellectual sustainability does not appear to be a concern. According to Carolina Megale, the presence of the Università di Firenze guarantees the quality of the excavation. The student Giulia Coppola and the contract archaeologist C.B. do not report any negative feedback about the tasks performed by laypeople. It is worthwhile to note that they follow a training programme, and the experience usually takes about two weeks; hence, citizen scientists have time to get acquainted with the site and their tasks. Moreover, when the author went to Poggio del Molino, the number of archaeologists and students always exceeded those of laypeople.

At Vignale, intellectual sustainability is achieved. Despite the lack of a well-preserved stratigraphic record and the evolution of the excavation strategy, archaeological research has been conducted properly over the fourteen of excavation.⁴⁷⁹ Especially with the discovery of the late antique mosaic of Aion, the project gained national and academic relevance thanks to papers published in specialised journals and to the participation of its researchers in several conferences.⁴⁸⁰ However, the concern emerged from the focus group that the students’ needs must be addressed; some recommendations are reported in Appendix I.

⁴⁷⁸ Belford 2014, 33.

⁴⁷⁹ Mariotti *et al.* 2016; Zanini 2011.

⁴⁸⁰ i.e. Giorgi and Zanini 2016.

Economic sustainability

Economic sustainability is very difficult to achieve, especially for community archaeology projects, which often are more expensive than other kinds of archaeological projects.⁴⁸¹ Since this research does not focus on an economic assessment of Italian community archaeology, the limitation of the following considerations is clear: they mostly concern general indications that link economic sustainability and participation.

For Massaciuccoli Romana, an economic downturn of the Municipality is the underlying cause of the tensions with GAM. Notably, Linda Frati in her interview makes clear that the Municipality wants to promote Massaciuccoli Romana as a touristic attraction of the village. The replacement of an archaeological society with a cooperative has to be interpreted from this perspective. However, it is worth noting that the promotion of an archaeological area to meet touristic goals requires accurate studies and a precise strategy. Moreover, it is questionable whether a traditional touristic strategy would be the best choice for a context like Massaciuccoli, where the volunteering sector is very well represented. According to this research, it is advised that the next municipal executive should evaluate the possibility of combining the specific trait of the area as a small museum with the touristic goal; this will take advantage of the participative dynamics developed around Massaciuccoli Romana over the last years. The problem of economic sustainability might be positively addressed if all these elements were combined in a unique strategy that includes social sustainability.

For Poggio del Molino, the economic sustainability is the best asset so far. This is proved by the stability of the project over the years: the Archeodig project demonstrates that it meets the needs of the research. In the idea promoted by the project, the economic impact of the project in the territory has great importance. As mentioned in Chapter 4, a recent economic impact analysis shows that each euro invested in the Poggio del Molino project generates € 3.84 for the territory of the Val di Cornia.⁴⁸² From 2016 on, the project has started to face the new restrictions imposed by the ordinance 6/2016, which bans non-archaeologists from technical operations on excavation. As already mentioned in Chapter 5, these restrictions may undermine the efficiency of Archeodig and it is advised that the project should begin to evaluate possible alternatives. One option is to apply for other kinds of funding, for example funds related to the growing area of heritage engagement concerning personal well-being.⁴⁸³ This choice could take advantage of the skills of the field team, which is already capable of dealing with laypeople and already has experienced similar dynamics of participation. Moreover, it would provide the project with the opportunity to include several institutions located in the surrounding territory. This last consideration would help to balance the attitude of Poggio del Molino of involving mainly non-local laypeople.

At Vignale, economic sustainability has not really been a challenge so far. The commitment of local stakeholders has supported the project over the years with in-kind services. Thanks to this help, archaeologists had the opportunity to develop some funded projects with local primary and high schools, and to design the project '*Villa del Mosaico*' following the proposal of Tenuta di Vignale. It is undeniable that this model succeeded and somewhat unexpectedly fostered strong collaborations with local stakeholders. However, after many years and with new goals to achieve, it is advised to plan a strategy and identify some priorities to fund. In the interviews, some stakeholders asked for a longer excavation season; students identified the main weakness in terms of sustainable research to be the lack of a structured organisation with a bulk of expert archaeologists. All these improvements need to be funded and, for this reason, it is important to address the topical issue of the ownership of the field.

⁴⁸¹ Belford 2014, 38.

⁴⁸² Megale 2018c.

⁴⁸³ Thomas 2014, 29; Sayer 2018; Darvill *et al.* 2019.

However, the strong degree of social support makes Vignale the perfect place for applying for funding specific projects. The site is easily reachable, and the field team has a long experience in engaging with children and members of local associations. For these reasons, the design of projects concerning the impact of archaeology on the quality of life may be a suitable opportunity. Involving local stakeholders, these kinds of projects would foster dynamics of participation like those reported in this research.

Ideas for future participation

In a recent paper informed by a series of interviews conducted with heritage professionals, Högberg *et al.* argue that “the future tends to remain implicit in daily heritage practice which operates in a continuing, rolling present [...] the future is expected to be a continuation of the present”.⁴⁸⁴ The authors argue that the contemporary discourse about the future is limited to addressing resources, policies, and support for heritage conservation but do not extend to address the relevance of their daily practice and its long-term effects. However, the future deserves attention because it is the result of decisions taken in the present; these choices need to be informed and shared, especially if archaeology wants to play a meaningful role in contemporary society.⁴⁸⁵ The next sub-section delves into the futures of the three case studies investigated in this research to describe the most interesting themes reported in the interviews.

Proposals and possible collaborations

Being already structured in an archaeological area, Massaciucoli Romana could possess the most obvious and stable future. However, the change of management has destabilised its present situation and the COVID-19 pandemic has frozen the conflict.

Following the interviews conducted in September 2018, the researcher reported the proposal advanced by the site director Stefano Genovesi to GAM. In the last part of his interview, he stated that he is open to reworking the terms of collaboration with GAM because he considers the involvement of the association essential for developing the connection of the museum with the territory. On the other hand, Linda Frati, the delegated councillor for the Municipality of Massarosa, had already proposed that GAM continue to conduct its activities within a shorter number of hours; since GAM had refused that proposal, she was pessimistic about a new collaboration. GAM members replied that they would be available to start collaborating with Itinera and Stefano Genovesi but not under the left-wing municipal executive in charge at the time of the dissonance. Since a right-wing municipal executive won the last elections in March 2019, GAM is hopeful that it could succeed in playing a new role in the management of Massaciucoli Romana.

The potential for collaboration with Itinera and Stefano Genovesi is due to two main factors. First, the two sides had some opportunities to clarify their positions over the last months. Second, a potential collaboration would help to address the main difficulty that GAM experienced with the management of the area: the combination of the work activities of their members with the opening time of the area, performed as volunteers in their spare time. When the researcher reported Stefano Genovesi's proposal and the problems concerning the opening of the area that emerged from the interview and in the focus group, GAM appeared open to finding a collaborative solution. This is a hypothesis that must be followed, since it would be convenient for both sides: Itinera would have a way to help the area have an impact on the territory; GAM could focus its efforts on outreach activities, providing the area with components that are pivotal for a small museum.

⁴⁸⁴ Högberg *et al.* 2017, 644.

⁴⁸⁵ Högberg *et al.* 2017, 642–646.

The project P.Ar.Co

The Association Past in Progress aims to organise an archaeological area at Poggio del Molino. The project, named '*Parco di Archeologia Condivisa*' (P.Ar.Co., Shared Archaeology Park), wants Poggio del Molino to be a public area that is accessible to everyone; the area is centred on the archaeological excavation site, where citizens can spend their free time and visit the work in progress.⁴⁸⁶ The project started in 2016 and currently is at a very early stage of development. According to Megale,

“the creation of this Park will lead to an increase in the reception capacity of the site, the creation of spaces shared by both archaeologists and the community, an improvement in the educational and communications programs but, above all, it will restore a portion of a unique and extraordinary territory to the people, so they may benefit from their own cultural heritage. Access to the park will be free”.⁴⁸⁷

The Park is intended as a public garden, with places to stroll, exercise, play, have a picnic or read a book, as well as places where the public can assist the excavation process. The main aim of this operation is to involve society in defining and managing the area, according to the values they attribute to it. In the future, the isolated position could be a potentially problematic issue for the project P.Ar.Co. There are no highly populated villages next to the site and the visitor profile shows a prevalence of non-local visitors. Therefore, P.Ar.Co needs to be largely promoted in the tourist circuit, continuing to organise initiatives related to the most important events held in the Gulf of Baratti. However, if P.Ar.Co is designed to host local communities, like any other place daily visited by residents, it needs to be well promoted in the nearby towns of Piombino and San Vincenzo. This kind of promotion has already started and can also may take advantage of the most collaborative stakeholders, like Tenuta Poggio Rosso and the Rotary Club Piombino, which could act as ambassadors of P.Ar.Co. A third alternative is to start already now to develop closer relationships with nearby residents: for example, some calls for digging dedicated solely to this group would be useful to locally promote the archaeological area and to allow them to join the research.

Outsider stakeholders imagine Poggio del Molino as an archaeological park as well. C.B. states that when the research there is concluded, it is important to return the area to the community, as a place able to tell stories. He does not report any specific idea for how to do this, but is sure that the park needs to be planned to take advantage of the touristic, athletic, and natural opportunities already developed in the Gulf of Baratti. In addition, Giulia Coppola states that the park could be open only seasonally, with good weather; E.F. from Tenuta Poggio Rosso suggests charging a small fee to visit the site. K. and R., being volunteers for two weeks, do not express any opinion about the future of the site.

The archaeological park of Leopold II

In terms of the Vignale project, stakeholders provided many comments concerning both short-term and long-term futures. The short-term future is one with archaeologists coming to the site and proceeding with the research. Tiziana Valeriani would like archaeologists to conduct longer excavation seasons, namely at least two months divided between April and September; additionally, as well as other stakeholders (i.e. G. Rocchiccioli, F. Simoncini Ulivelli, M. Tagliabue, and M. Lari) Tiziana Valeriani thinks that the archaeological project may foster synergies in the territory and a development of the area in terms of tourism. Roberta Bernardini proposes the creation of an area at the site dedicated to guided tours given by children, which could help to make them future ambassadors of their territory. Matteo Tagliabue suggests enlarging the network of collaborations beyond the surrounding territory, and the students hope that the project could apply for some funding dedicated to enhancing the sustainability

⁴⁸⁶ Megale 2018c, 65.

⁴⁸⁷ Megale 2018a.

of the project. This is linked to the ownership of the field where the site is situated. This proposal is reported by Federico Simoncini Ulivelli, who argues that a negotiation is needed to evaluate and understand the best solution both for the Azienda Agricola Tenuta di Vignale and the archaeological project.

The long-term future refers to a period when the research will be concluded. Enrico Zanini would like the site to be arranged as it was planned by Leopold II almost two centuries ago - when it was planned to be one of the first archaeological parks known in Italy.⁴⁸⁸ As well, he considers the park as a sort of front-end of a track leading to the site, dedicated to the inhabitants of Riotorto. According to Elisabetta Giorgi, whatever the long-term future of the site may be, she imagines it as a multi-functional place capable of fostering collective projects dedicated to the area's cultural identity, addressing its ethnic value, the integration of foreign families, and the interaction with the past. As well, Mario Lari wants the site to be a laboratory in the future.

Since archaeologists have always acted as mediators, Elisabetta Giorgi believes that this dynamic could be reintroduced and adjusted when research will conclude, even if M(u)ovimenti will not manage the outreach activities. Almost all the stakeholders recognise that the presence of archaeologists is an element of paramount importance for the development of participation. In addition, Roberta Bernardini hopes that the site could manage to promote the interaction with the local school: she proposes a joint project between the school, the University, and the Municipality to experiment with new ways of engaging children with the past of their territory. These ideas for the future seem to fit well with the attitudes and the values of the stakeholder groups engaged so far. Referring to the idea of the archaeological park, it is advisable to closely involve all the stakeholders in the decision-making process and to relinquish partial control to the resident community.

Envisioning the future in a participative present

The three case studies investigated present strong participative traits related to management (Massaciucoli Romana) and research (Poggio del Molino, Vignale). Their different natures allow this study to reflect upon and evaluate different opportunities for the transition from research to governance from varying angles and at different development stages.

Listed as one of the most interesting Italian grassroots projects, the case study of Massaciucoli Romana shows that the development and the sustainability of participatory governance models for cultural heritage are hard to achieve without dedicated efforts, a common vision, and real decision-making processes. At Massaciucoli Romana, participative practices were not the results of dynamics already active at the time of the excavation but had their roots in the policy of the former scientific director, Francesco Ghizzani Marcà. His policy was tailored to reconcile the residents with their cultural heritage after the tensions that developed after the demolition of the school. He engaged with the public interest and, thanks to GAM, succeeded in promoting a participative management of the area.

However, the recent dissonance shows that, despite the civic commitment promoted by GAM over the years and the agreement with the Municipality, Massaciucoli Romana was far from an example of real participatory governance. No decision-making processes were performed, and difficulties occurred when bottom-up and top-down approaches needed to be combined. As suggested by the report of the OMC, the demand and the interest of civic society for new participative opportunities is just a first step.⁴⁸⁹ According to Sani *et al.*, an organisational change is expected at this stage.⁴⁹⁰ However, in the case

⁴⁸⁸ Zanini 2019.

⁴⁸⁹ European Union 2018, 19–20.

⁴⁹⁰ Sani *et al.* 2015, 73–76.

of Massaciuccoli Romana, this change never happened. The Municipality did not cede authority and stakeholders were not involved: as clearly shown by the lack of decision-making processes, there was no move from government to governance.

The ideas for the future proposed above would be a way to re-establish a system of collaborations like previously existed, this time with GAM, Itinera, and the Municipality of Massarosa as main actors. However, since this system failed to be sustainable in the long run, it would be advisable to evaluate a transition to a real participatory governance. To this extent, this research provides some useful information related to stakeholders, values, and participation dynamics. Moreover, since the mistakes that occurred in the past showed the inefficiency of the system in managing the participative process, the support of specialists from different fields of study would surely be of help in establishing a future balance between stakeholders.

Both Poggio del Molino and Vignale are still ongoing excavation projects and offer the opportunity to look at the future management of the sites from a different perspective than at Massaciuccoli Romana. The ideas for the future identified the two excavations have been elaborated by the respective scientific directors based on their perception of the potentialities and values of the territory. Identifying stakeholders, values, and participative dynamics, this study assists the directors of each project to evaluate the feasibility of their ideas and, eventually, in the creation of the right pre-conditions for participatory governance formats.⁴⁹¹

By developing a model of crowdsourcing targeted to archaeological research, the case study of Poggio del Molino presents specific participation dynamics that require special attention when considering the future of the site. Interviews show that citizen scientists are key elements of the community archaeology project. The value-based stakeholder analysis reports that an extensive network of outsider stakeholders is situated in the surrounding territory, supporting both research and outreach activities linked to the tourist activities in the Gulf of Baratti. However, the idea of the P.Ar.Co tends to diverge from these dynamics, and introduces other components. P.Ar.Co is conceived as a place of daily life but, according to this study, there is still a notable lack of local residents being involved in the project; as they are the majority of people who are expected to visit and include the park in their daily lives, this is a striking gap. Moreover, the visitor profile shows a prevalence of non-locals in attending the events. Poggio del Molino has started addressing this issue by networking with local schools and associations; alternatively, other ideas need to be proposed and evaluated.

Of course, the roles of Past in Progress, the Municipality of Piombino, and Parchi val di Cornia are pivotal. Past in Progress has a leading role as the main promoter of the project (confirmed by the SNA), and it is positioned to maintain this role in the next future. The Municipality, which owns the field, has always supported the project, and Parchi Val di Cornia might be interested in the management of the Poggio del Molino in the future. Since this context is very complex, the future of the site may be planned through several steps over time. It is worth noting that the planning of P.Ar.Co started with the Archeodig project, but is still ongoing. For this reason, starting from the key results identified in this research, Past in Progress might conduct small context-based activities to evaluate potential solutions. For example, small projects that involve: local residents in the preservation of the archaeological site; citizen scientists in activities other than excavation; and both local and non-local stakeholders in the shared management of a time-limited project. These actions, followed by repeated analyses, may help in assessing different solutions, as well as providing further data and indications to understand the best kind of governance for Poggio del Molino. The creation of a participatory governance format might improve the project P.Ar.Co, as it has been presented by Carolina Megale. However, if P.Ar.Co plans to

⁴⁹¹ See European Union 2018, 49–50.

dedicate more space to citizen scientists and the network of outsider stakeholders (i.e. reproducing the model of Archeodig), participatory governance would probably be not necessary for Poggio del Molino.

The case study of Vignale shows that the excavation is possible thanks to the deep and lively relationships with its stakeholders. Playing an active role in supporting the research projects, the participation polarised chart described these relationships as having ‘ongoing’, ‘unpaid’, ‘tangible’, ‘emotive’, ‘informal’ and ‘active’ dynamics; at the same time, they foster historical, social, ethnic, and educational values. In this context, archaeologists have promoted the archaeological site as a commons, intended as “a heritage resource that, independently from their ownership, bear a value that is held in common”.⁴⁹² In the archaeological site, the associations have found an opportunity to implement their own initiatives, and ordinary citizens, especially children, have been able to construct meaning and identity with the site. The archaeological research at Vignale matches the public interest but required an organisational change to follow-up after this first step.

The idea of the archaeological park of Leopold II follows the latest studies conducted about the recent history of the site⁴⁹³ and presents some dynamics reported in this study: for example, the track identified by Enrico Zanini—the number two indicated in the participation map—is the same track used by schoolchildren to reach the excavation site. However, according to most stakeholders, the challenge will be to maintain some of the ongoing dynamics fostered by the presence of archaeologists and by the ongoing research. The idea of the park as a multi-functional place where different activities—even non-archaeological—may take place seems to be a good one. However, a different level of governance needs to be identified, in which stakeholders can have a say in the decision-making process. To this extent, the network of associations based in Riotorto and the local school would play a pivotal role; together with the Municipality of Piombino and the local district, they can support a participatory governance at the community level, ensuring access to the site for everyone interested in it and avoiding useless conflicts.

It is worth noting that the ideas for future participation reported for the three case studies are only partially a continuation of the present situation. The participative component introduces new features in static and preordained scenarios of the future, forcing heritage specialists to evaluate participative dynamics and suggest original context-based solutions. Of course, since Poggio del Molino and Vignale are ongoing research projects, the evaluation and the analysis of participation should be regularly conducted, especially if some changes have been performed. The iterative use of proper methodologies and a massive data collection seem to be the next steps that the Italian public and community archaeology have to undertake. Beyond helping to bridge practice and theory, it would provide an invaluable guide to addressing the potential goal of participatory governance within the first phases of a project.

⁴⁹² European Union 2018, 17.

⁴⁹³ Zanini 2019.

Conclusion

Each encounter and conversation experienced over the course of this research can be considered as individual stages of a long journey that, once joined together, form a composite map. However, the new information collected at each step has tessellated and coloured the background of the map, making the creation of a connected narrative possible. The value-based stakeholder analysis identified those who directly or indirectly take part in each ongoing research project. Questionnaires provided feedback on outreach events and information about participants who attended them. Interviews communicated interests in participation, opinions, and new proposals. Focus groups helped to identify, deepen and address complex issues. Analyses, tables, graphs and visualisation boards contained in this book have organised and processed previously collected data, showing that the more we zoom in the map the more information we get.

Since the skills, knowledge, and mindset to design and conduct an evaluation process usually belong to the domains of the social sciences or anthropology, they are rarely taught in academic archaeology courses. Combining this with the high competition for funds in the humanities and the attitude of archaeologists to consider community archaeology more as a peripheral activity than as a topic of research, it is evident why the evaluation of public participation in archaeology is not as common practice as it should be. Few archaeologists possess the knowledge to conduct an evaluation and to understand why they should use it to guide their participative experiences. In any case, the level of zoom needed cannot be set *a priori* but depends on the main objectives of the journey. Moreover, the evaluation process can be reiterated until a consistent amount of data are generated to adequately inform the research questions.

Anecdotal and empirical evidence might both provide archaeologists with a map of basic routes and impediments of a participative project. But it is only through a proper evaluation that they can become progressively aware of hidden routes necessary to avoid or overcome obstacles in their specific contexts. Evaluation of public participation is especially needed in countries where outreach activities and collaborative projects are widespread, but the importance of researching this topic still underestimated. Archaeologists and cultural heritage practitioners may feel confident in delivering individual community programs or in setting up projects for and with stakeholders. However, they are probably unaware of several nuances which can affect their efforts or of opportunities that may be missed.

This book focused on excavation-based projects and introduced some specific features — such as the opportunities and issues present in their contact zones. Additionally, this study demonstrated how evaluating public participation can critically assess daily practice, enrich the academic discussion, and inform the next steps. The proposed operational workflow aims to serve as a benchmark for archaeologists as they deliver collaborative programs in excavation-based projects. It offers a flexible set of tools, analyses, and visualisation boards which can provide a range of information about public participation, and can impact the daily practice of fieldwork and the development of community projects. The case studies provided the opportunity to design, apply, and test the flexibility of the operational workflow.

By focusing on Italian community archaeology, this book aims to raise awareness of the importance of evaluating public participation in a country where this commitment has always been evident — especially in excavations — but where research on community archaeology itself has developed only in the last few years. As presented in Chapter 2, the landscape of Italian community archaeology is very dynamic but does offer some specific characteristics. Among them, this book tackled the lack of

evaluation. Although the general scenario can be traced, a specific analysis of participative dynamics within individual examples and their reconnection to the wider academic theoretical discourse is lacking. Chapters 2, 5, and 6 identified, introduced and discussed some issues related to the case studies, and linked them back to theory. However, many of these themes – such as the socio-economic impact, the sustainability, and the future of collaborative projects – remain elusive and deserve further research and analysis.

Some recurrent elements that appeared to determine the success of many research projects have been identified and brought to the fore in many venues. Among them are the commitment of universities and Soprintendenze in the organisation of outreach activities. This is linked with other elements often highlighted by other research projects, such as the necessity to be visible, and the importance for archaeologists to interact and become integrated with the communities within which they work. The most acknowledged element is the support from the local institutions, above all the municipalities.

When these elements become real assets of an ongoing research project, they significantly shape its organization and development in the medium- and long-term; it then becomes clear to the archaeologists involved how a collaborative approach is an inherent part of and not a superfluous addition to the research agenda. This approach enriches archaeological research by outlining new questions and setting new priorities. By fostering a new set of values to the stakeholders, it may pave the way for new forms of management and sustainability, and for new actions that may impact the territory. However, without proper evaluation, these elements run the risk of being boxes begrudgingly checked, and continuing traditional archaeological methods. Each of them contains nuances worth being explored; archaeologists need specific skills to identify, study and interpret them. Returning to the metaphor of the map, the recurrent elements are the main roads connecting the hotspots. We can drive along these roads to quickly reach our destinations, looking distractingly at the surrounding landscape and missing interesting details. Evaluation makes travelling off the main roads possible, exploring different components of the landscape and reporting them on the map.

Encounters such as those between archaeologists and audience, diggers, and devotees are often unexpected. They start at the excavation fence and proceed inside it, next to trenches, pits and walls. Encounters may develop into collaborations, and acquaintances into friendships. Interactions then may move away from the excavation site and take place in daily life, such as streets, supermarkets, bars etc. Such a relationship is key to community archaeology projects, and it is usually considered a sign of the archaeologists' integration in local society. For example, Vignale makes the most of the location of the archaeological site next to a main road. Passers-by can easily stop and start interacting with the archaeologists. Unexpected encounters have been the starting point of collaborations with most outsider stakeholders such as La Madonnina Village Resort, and it is still the most effective strategy to enlarge the network of the project in the area.

In contexts where archaeologists are not local people and where the location of the archaeological site is not very visible, time is needed to establish closer relationships with laypeople. In other cases, due to physical, cultural or logistical boundaries, these encounters may require a greater commitment or may come to a quick end. Archaeologists should not presume to know people's opinions, needs, and desires. Encounters may be problematic and lead to unexpected circumstances, as at Massaciucoli Romana. Encounters can foreground complex debates, such as the involvement of the so-called volunteers in Poggio del Molino. Encounters with specific groups of stakeholders may raise complaints from other groups, such as the students in Vignale. These examples show where evaluation may have had an impact in informing, preventing, or addressing any eventual issues in community archaeology projects, and why a methodological and theoretical underpinning is needed. In Massaciucoli Romana, the new situation in place after the shift in management led this study to adjust methodologies and objectives,

with the aim of collecting information and addressing the conflict. Poggio del Molino turned to be a very suitable context in which to employ evaluation to clarify different facets concerning the use of the term volunteer and the differences with the concept of citizen scientist. The focus group conducted in Vignale allowed students to express their opinions and visions of their involvement into and their issues with the activities of public archaeology. Giving voice to the students on these topics is quite rare and provided the project at Vignale with the opportunity to refine its approach and educational programs in the future.

For all of these examples, the evaluation process started from real-life participative dynamics and concerned encounters among different groups of stakeholders. The collection of first-hand information through the workflow and the recommendations presented in this study show that encounters – whether they are scheduled or unexpected – form the core of participative dynamics. Ideally, new encounters should lead to new data and investigations, and to a better understanding of community archaeology practices. By outlining a flexible workflow to evaluate public participation in ongoing projects, by presenting and addressing a range of ongoing debated topics in Italy, this book is a first step in this direction. Approaching the work done with an eye to the future, it is clear that further investigations are needed for a range of understudied topics linked to societal and economic impacts, ethics, management, sustainability and community empowerment. However, we are confident that for countries where research on community archaeology has been developing in the recent past, like Italy, this book and other related studies will contribute to creating a favourable and proactive research attitude on these topics. The aim is to assist projects to approach them critically and with a balance between theory and practice.

Different encounters may shape very different stories, objectives and outputs. An archaeology for and with communities is an archaeology for the present and for the future, and as such is always open to new approaches and challenges. Established and evolving tools and methodologies support evaluation, which is essential for defining and developing the commitment of archaeological projects toward public participation. For community archaeology, as with any journey, there are always new perspectives to gain from seemingly established paths, new relationships to foster, and new voices to embroider long-used maps and directions.

Appendix I. Description of interviews and focus groups

Description of interviews

Massaciuccoli Romana

Expert interview – Enrico Arrighini

In the dedicated section of his expert interview, Enrico Arrighini describes his connection with Massaciuccoli Romana, the general idea of participation promoted by the project, including positive and negative aspects. Being a local and passionate about archaeology, Enrico Arrighini knows the territory and the archaeological area very well. He started attending it since he was eighteen: he used to reach Massaciuccoli by canoe and visiting the old pavilion and the mosaic, at the time when it was conserved inside the school. Enrico Arrighini states that the two main strengths of Massaciuccoli are natural and cultural heritage: the lake of Massaciuccoli, Puccini's Villa at Torre del Lago, Venuleis' villa at Massaciuccoli, and so on. Moreover, sports are very popular.

Archaeology plays a great role in this territory. Enrico Arrighini argues that combining preservation, accessibility and promotions, Massaciuccoli Romana may be a trigger to reinforce territorial identity, to empower communities and to positively affect economy: in the last years, Gruppo Archeologico Massarorese (GAM) smartly managed the area of Massaciuccoli Romana. GAM involved citizens living in the Municipality of Massarosa and in the surrounding municipalities, increasingly developing the site's potentiality and reputation. He adds that a strategy capable of combining public and private efforts would enact all the potentialities of the site, that actually are exploited only in a small part.

According to Enrico Arrighini, the recent change in management has created an interruption in a process already well-launched. There has been a slowdown and now time is needed to start again a new process. He warns that citizen's involvement is a long path that requires specific premises, as openness, dialogue, communication and events.

Superintendence – Giulia Picchi

Giulia Picchi is the Superintendence Officer responsible for the Municipality of Massarosa and the archaeological area of Massaciuccoli Romana. Since she is in charge from few months only, the interview focuses more on her first encounter with Massaciuccoli Romana and on the future.

Since the Municipality owns the archaeological area and Itinera manages the area on behalf of the Municipality, in this case Superintendence directly attends only to preservation. So far, Giulia Picchi only provided indications related to the use of the area during events, in agreement with the Municipality and Itinera, without being involved in the organisation of any initiative. In the next future, thanks to a collaboration with Itinera and the Municipality, the area will be provided with a renovated permanent exhibition and a space for temporary exhibitions as well.

Giulia Picchi is aware of the importance of public participation in a small archaeological area as Massaciuccoli Romana. If involved, citizens are more responsible: for example, if they feel the archaeological site as a place of their daily life, maybe they would refer to the area in case of the reporting of archaeological materials newly discovered. She notes that local associations usually promote different initiatives in comparison with those set up by the Superintendence: for example, conferences are good opportunities to know the public and to keep alive the interest in an area.

About the question of the change in management, Giulia Picchi reports that the Superintendence was not involved and hopes for a resolution of the conflict. She noticed that also ordinary maintenance may be source of controversy. For this reason, she asked the site director to inform the Superintendence about any action to be accomplished. She wants to offer her support to any problem that needs to be solved.

Municipality – Linda Frati

Linda Frati is the delegated councillor for the management and the development of cultural activities for the Municipality of Massarosa. She is in charge for one year and a half and, in that period, the Municipality started to deal with a relevant economic downturn. For this reason, she faced several cuts to funding. Since the Municipality reckons Massaciucoli Romana both as an important touristic asset for the territory and an opportunity for the village, she managed to maintain the most known events performed during summer, especially the theatrical festival *Venuleia*.

The other difficult situation faced by Linda Frati has been the change in management from Gruppo Archeologico Massarorese (GAM) to Itinera. Since the agreements with GAM and the previous director were about to expire, the Municipality wanted the area to be managed by a cooperative registered for VAT purposes that may propose and include the role of the scientific director. This precondition was included in the call issued for the management of the area. She says that a cooperative “serves the purpose of making the management of the area more important” with the aim of creating new workplaces in the future for local citizens. She adds that, out of the call for the management, some resources were allocated with the hope that GAM would have proceeded in conducting its activities within a shorter number of hours, but GAM refused the proposal. Since she volunteers as well as the Mayor and other members of the city council, Linda Frati assures that she knows how important it is the role of volunteers. However, she states that for a collaboration two sides need to find an agreement, and this is not the case.

According to Linda Frati, residents of Massaciucoli are not especially attached to the archaeological area: those who are more interested in the site are all those stakeholders related to tourism, such as restaurants, hotels, ferry boats and so on. Since the inauguration of the pavilions, Massaciucoli Romana is more advertised and promoted, supporting the surrounding territory as well. When the excavation was ongoing, archaeology in Massaciucoli was not attractive; even if the Venuleis’ villa was already an icon of the territory, now it is more known by tourists. For the future, Linda Frati would like to extend the opening hours, to enhance the accessibility by people with disabilities and to provide the area with a space for temporary exhibitions.

Site director – Stefano Genovesi

Stefano Genovesi is the site director of the archaeological area of Massaciucoli Romana. Itinera proposed Stefano Genovesi to the Municipality and its nomination was accepted. Since he is also the director of the Archaeological Museum of Cecina, over the course of the interview Stefano Genovesi gives emphasis to the differences and similarities of the two different contexts, with the purpose of reflecting on his own work. At Massaciucoli, he started to organise the archaeological area after the change in management. This means to create a network in the territory, to start collaborations, to plan a calendar of events, to design didactic activities, to carry out research, to manage the daily work with the archaeologists working for Itinera. Stefano Genovesi describes each of these steps in detail; his commitment has the purpose of making the site relevant for the territory. But he acknowledges that is a process that needs time; moreover, his task is even more difficult because of the recent change in management and of the relationship with Gruppo Archeologico Massarorese.

Over the years, GAM had developed a very effective network of relations in the territory; since GAM do not want to collaborate with the new management at the present conditions, this complicates the situation. Stefano Genovesi made an attempt of involving GAM in a collaboration related to an archaeological trekking session, but GAM refused. Other episodes reported by Stefano Genovesi show that, at present, the relationship between the archaeological area and GAM is difficult. For this reason, he constantly feels himself under pressure.

The director gives his opinion on this situation stating that, since the Municipality is the owner of the area, there is no sense for GAM in making argument with the Municipality. Actually, there is no specific regional law regulating the relationship of archaeological museums with voluntary groups, but it would be advisable to have one. According to Stefano Genovesi, GAM members love Massaciuccoli Romana, but their passion needs to be managed. For example, despite he is the director of the area, he doesn't want to feel the site as his own home; since the area is not his own private property and the director is a job, he believes that is not professional using it as a home. However, he hopes for a future collaboration with GAM, without any useless defensive stance on their positions. He thinks that the common ground should be the common place attachment.

Since the relationship with the Municipality, the Superintendence and the archaeologists working in the museum are very good, an idea for the next future is to arrange some areas of La Brilla as museum storeroom, with the purpose of creating an area where finds are accessible to researchers and may be studied. As well, since there is no possibility to conduct didactic activities in pavilion "Guglielmo Lera" during winter, these activities can be performed at La Brilla using some objects conserved in the storeroom.

Oasi LIPU – Marcello Labase

Marcello Labase is referent for Oasi LIPU Massaciuccoli and is responsible for the didactic activities. LIPU, Italian League for Bird Protection, is an Italian charitable organisation devoted to the protection of the country's wildlife, with a particular focus on birds. LIPU managed the nature reserve 'Chiarone', thanks to an agreement with Parco Regionale Migliarino San Rossore Massaciuccoli signed in 1985. Over the years, Oasi LIPU has created partnerships with many local stakeholders, amongst them the archaeological area. Moreover, Oasi LIPU was part of the committee that managed Massaciuccoli Romana in the first years. The person responsible for the area had a contract with Oasi LIPU. Then, because of budget restrictions, Oasi LIPU withdrew and GAM started to take care of the area.

The interaction with Massaciuccoli Romana has focused on didactic activities—guided tours plus some laboratories—with the purpose of integrating in a single day the naturalistic and the archaeological heritage of Massaciuccoli. These kind of collaborations aims at promoting the territory in its entirety and creating synergies with those who work in this territory. In this sense, new collaborations have been set up with Itinera, as Oasi LIPU has always done with GAM. Marcello Labase states that Oasi LIPU uses to organise specific events with the support of other local associations, such as the observation of the stars with the local astronomical society. Over the years, Oasi LIPU has managed to make the resident community and all other citizens living i

n the surroundings part of the events. He argues that this is a process that needs time. Since he is not autochthonous, nobody knew him when he started to manage Oasi LIPU: "People use to look at you almost with suspect to see what you do. You need to enter a territory on your tiptoes and give residents the time to know you, to notice that you are in their territory to promote it, and not to occupy it". Since some residents come here to start an internship or to perform community service imposed by the court, Oasi LIPU starts to play a social role in this area.

About the change in management, Marcello Labase argues that, since the interest of Oasi LIPU is to promote the territory, now he has started a partnership with Itinera. This is not obvious because many others are boycotting the new management system because they come from Livorno and has replaced GAM, that is mainly composed of people living in the Municipality of Massarosa. Marcello Labase has talked about this situation with GAM and, according to him, this change has not been managed as well as possible. He thinks that GAM makes a mistake to not collaborating with Itinera. This situation damages the territory because now, at the local level, there is a hostile atmosphere in the respect of the archaeological area. Time and goodwill are needed to solve this situation.

Poggio del Molino

Expert interview – Carolina Megale

In the first section of her expert interview, Carolina Megale describes the general idea of participation promoted by the project within the history of the project and its main objectives. Three keywords are recurrent in the interview: research, independence and economy. The Archeodig project started in 2008 for the need of developing an autonomous research agenda and new possibilities of career for some archaeologists previously involved in the excavation of the acropolis of Populonia. They identified in the archaeological site of Poggio del Molino the best place where to conduct research in the territory of Populonia. Since the previous investigations at Poggio del Molino had been suspended for the lack of fund, this group of archaeologists founded the cultural association Past in Progress with the purpose of managing fundraising. The establishment of a mutually beneficial partnership with the Earthwatch Institute were a crucial step to secure enough funds and to set up an original project design.

In this model, most funds are provided by those laypeople who apply to live an excavation experience as volunteers. According to the principles of citizen science, they are involved in non-specialist operations related to data collection. This project design successfully supports both scientific research and the creation of an economic impact: the latter is intended both for the territory and for the contract archaeologists involved in the research. Carolina gives emphasis to the economic impact that this project fosters both inside and outside excavation. About negative aspects, Carolina acknowledges that the project might be improved in terms of logistics. However, the most critical issue is related to the political line of the Ministry of Cultural Heritage, that denying the participation of volunteers to excavation activities, limits the possibilities of development of the project.

Student – Giulia Coppola

At Poggio del Molino, students who take part in the excavation come from both Italian and foreign universities. Giulia Coppola is a master student at the Università di Pisa, at the first excavation season at Poggio del Molino. Although the short time spent at the site, she already feels comfortable in talking about her experience. Giulia reported that the choice of Poggio del Molino as a worksite where to experience an excavation internship is mainly due to her archaeological interests. Since her research focus so far has been Sicily and Magna Grecia, she was curious to engage with the investigation of a Roman villa in Tuscany. At Poggio del Molino, Giulia takes part in excavation activities, mainly digging and documenting. She is positively surprised by the approach to the public activities conducted at Poggio del Molino. Laypeople may visit worksite during working hours “without having scheduled an appointment” and archaeologists perform guided tours. In her opinion, it is important that the archaeologist, in first person, describes the work in progress and takes care of the relationships with laypersons. Even if she has not already performed a guided tour at Poggio del Molino, she had some previous experience and she is aware of the importance of a first-person communication with laypeople.

Giulia gives emphasis to the social aspects of excavation. She benefits of the continuous interaction

both with archaeologists, volunteers and laypeople: “to engage with all those people helps to grow”. Giulia thinks that the presence of volunteers on excavation is positive because they force her to be clearer in explanations and to continuously question herself. As well, she appreciates the interaction with American students to open her perspectives. In conclusion, she says that the good atmosphere in the working environment is a reason to go back and try again the experience at Poggio del Molino.

Contract archaeologist – C.B.

C.B. is a contract archaeologist working at Poggio del Molino. His connection with the territory of Populonia dates to 2007 and is both social and emotive. He knows very well both places and people and, since he started to approach archaeology and to develop his career as archaeologist in this territory, he has developed a sense of belonging. Since 2016, C.B. manages the documentation produced at Poggio del Molino, from data collection to communication. Moreover, he supports communication both at the site and online. Poggio del Molino requires a full-time commitment but provides also the opportunity for get publicity for his own job. Moreover, C.B. takes part in other projects managed by Past in Progress and, as well, works for other contractors.

The ongoing nature of the research provides some interest insights: C.B. likes the possibility of interaction and exchange provided by the presence at Poggio del Molino of the different kind of people, included students, volunteers and visitors. As well, he appreciates that these interactions influence the ever-changing flow of the research; the enthusiasm of some laypersons, the involvement with people with different expertise may help in change, refine targets and objectives of the project. Moreover, this kind of excavation helps in developing new experimentations, such as 3D models of site areas and finds (Sketchfab 2017) and their use during guided tours with teenagers. The use of data for communication forces C.B. to anticipate the creation of these models during the excavation season and not at the end of it.

Regarding volunteers, for C.B. their involvement is not a problem if archaeologists train them properly. Laypeople who take part in the research at Poggio del Molino do not want to steal the work to archaeologists because they have a cultural and educational interest in archaeology. Moreover, since their trainers are archaeologists, volunteers learn to respect their expertise and their job: if these steps are properly conducted volunteers may provide a useful support on excavation. C.B.’s point of view on volunteers is extensively described in Chapter 7.

Earthwatch Institute – Kyle Hutton

Kyle Hutton is Program Manager at Earthwatch Institute, the American NGO that supports Poggio del Molino project for the recruitment of volunteers. He states that archaeology has a big audience, and this is the reason why they have excavations in their portfolio. He describes the procedure of selection conducted for Poggio del Molino, highlighting that Earthwatch chose the project for its strong research, its good logistics and low risk. Kyle Hutton reports that a positive outcome of Poggio del Molino is the educational component: laypeople have the possibility of learning archaeological methodology and techniques and preserving the past and the cultural identity. Although some volunteers have never experienced archaeology and do not have a very real idea of it, others choose to repeat excavation. Of course, negative feedbacks usually come from the formers: he argues that many do not expect that are “going to work for many hours in the sun sitting on their knees”, while others would expect to be on vacation.

Kyle Hutton suggests that although people like to excavate, they would like to perform other archaeological tasks other than the dig, especially if they are related to larger research questions. About

the Earthwatch model, Kyle Hutton states even if “charging the general public for these experiences maybe is not the best way, but it is one way for scientists to actually fund the research”. His focus is on the possibility that Earthwatch gives to scientific researchers to fund their projects and, at the same time, to involve people in citizen science. Of course, he admits that most of volunteers share the same demographics—people in their forties, fifties and retired—those who manage to pay for the experience. When asked if Earthwatch is looking for some solutions to involve younger demographics, he replies that they are already doing something, but they would like to do more.

In conclusion, he states that the criticism about the data collection performed by volunteers is an issue that is shared with many other disciplines. He observes that professionals have the right to be sceptical, but for there are some tasks that volunteers can conduct without any risk or problem.

Volunteers – K.R. and R.R.

K.R. and R.R. are two American brothers who take part for two weeks as volunteers in 2018 Poggio del Molino campaign. They found Poggio del Molino advertised through Archaeological Institute of America website; Carolina Megale positively replied to them and, since their German cousin owns a house in Tuscany, they were persuaded to join the field team and “learn some of the principles”. They are both retired: K. was a teacher, R. a geologist. They both love archaeology and decided to experience an excavation. R. has a specific interest because, when young, he was considering both archaeology and geology for his university career. Hence, since there are many similarities between the two disciplines, he was very curious about this kind of experience.

Their description of their experience is very detailed: “the reception was wonderful” and, since before starting they feared being considered like guests, they are both very happy to note that they are part of the team, feeling no separation with archaeologists at a human level. Of course, K. acknowledges that, even if in two weeks they have already learnt a lot, they can only support archaeologists. They ask, they make hypotheses but only archaeologists are expert and have the knowledge to interpret. R. appreciates working with archaeologists, their capacity of teaching basic concepts and techniques in a simple language. “It’s a positive and engaging environment”. A recurrent word is exciting, associated both with the experience as a whole and with excavation. Both K. and R. give emphasis to the emotional side and, as well, to the physical work: “the physical work was a significant aspect, not negative but... real!”.

K. warned to advertise more the territory where the excavation is located. He likes a lot the environment, the sea, Populonia, Piombino and San Vincenzo, also the people who are very friendly and relaxing. He thinks the territory adds a lot to the experience. They don’t have recommendation about the experience on excavation because they feel that “the works we have done so far are very balanced with our level of expertise”. K. would like to stay longer and would like to come back. However, since R. was initially interested in the Palaeolithic period, he would prefer to try another experience next year, maybe in Scotland.

Tenuta Poggio Rosso – E.F.

E.F. manages Tenuta Poggio Rosso with her family. Tenuta Poggio Rosso is a winery situated in Populonia Stazione, producing a series of different wines and an oil. The connection with Poggio del Molino is closely linked to the relationship of E.F. with Carolina Megale: an interesting story is at the roots of the collaboration. E.F. bought the property of the winery; the main building was in a state of abandonment from 12 years and, inside it, she found a small sherd. This sherd is decorated with a dwarf palm and was used as a seal in Etruscan Populonia. Carolina suggested E.F. to use this seal as the logo for Tenuta

Poggio Rosso and to name the wines after the Etruscan Gods. The wines have great success and E.F. use to conduct guided tours and wine tasting at the winery. This episode strengthened the relationship between E.F. and Carolina.

E.F. reckons that Carolina has great projects in mind, but funds are not enough. As a result, if possible, Tenuta Poggio Rosso supports Poggio del Molino: “Carolina, do you need something? Ask! Do you need an excavator to remove some debris? I can provide you with a small one”. The partnership with Poggio del Molino is not limited to supports of this kind. Volunteers often visit Tenuta Poggio Rosso for wine-tastings and Tenuta Poggio Rosso provides wines in cases of events; after these events, E.F. reported that several times some people come to the winery to buy two boxes of wine.

All over the interview, E.F. gives emphasis to cultural heritage as beauty, stating that she would like if both the archaeological areas managed by Parchi Val di Cornia and excavations as Poggio del Molino remain open throughout the winter, organising outreach activities. All her family is passionate about archaeology and her nephew especially likes to take part in didactic activities. When asked about suggestions to increase participation, E.F. replies that, since she is not an archaeologist, digging is above her possibilities. Even if she is fascinated by archaeology, she prefers to follow Carolina.

Other suggestion about participation refer to some situation she knows very well. For example, similarly to her activity at the winery, she proposed to pay a ticket to visit the archaeological area and to attend the guided tours. As well, guided tour should be organised in smaller groups: visitors would appreciate them more and archaeologists would have a more precise idea of the time needed for a group formed by definite number of people.

Vignale

Expert interview – Nina Marotta

In the first part of her expert interview, Nina Marotta gives a general idea of the participation promoted at Vignale. Over the years, the project has activated a series of collaborations within the surrounding territory using a simple approach. Archaeologists considered all those stakeholders that has shown an interest in the site as members of the project team, looking for the best way of collaboration with each of them. Working on a one-to-one basis, this approach has managed in promoting a wide range of collaborations: with single laypersons, associations and companies. For example, long-lasting relationships are those with the local primary school and the cultural associations located in Riotorto.

Each stakeholder usually takes part in the project providing it with his expertise and interests; this means that few people asked to dig with archaeologists. The philosophy behind this approach is that is possible to take part in an archaeological project in many different ways. For example, some touristic residences offer free accommodation for the field team and several local associations plan and perform outreach activities with the archaeologists. Nina Marotta stated that this approach worked well in establishing the archaeological project as part of local communities, especially when excavation season is ongoing. The challenge is to start collaborations grouping more than one or two stakeholders with the aim of creating stronger synergies.

Azienda agricola Tenuta di Vignale – Federico Simoncini Ulivelli

Azienda Agricola Tenuta di Vignale is the owner of the field where the archaeological site is situated. In this sense, the winery needs to combine its interests with those of the archaeological project. Over the years, the collaboration has developed from a support to the accommodation of the field team to a series of more specific projects.

The most relevant one is ‘Villa del Mosaico’ (described in section 2.2.6). Federico Simoncini Ulivelli argued that this project explained very well the interaction of the winery with the archaeological project. The aim of the winery is that the archaeological site would be linked to the sustainable development of the territory. Federico stated that, since the Vignale project was more known than the homonymous wine, the presence of the new logo on the bottles benefited the sales and, hence, the winery. Moreover, given the recent foundation of Riotorto, the territory was lacking a historical identity: Federico recognises that the archaeological site has provided this identity and hopes that, in the future, will manage in supporting the creation of a touristic area. For this reason, he believes that it is key to understand whether the field where the archaeological site is located should remain private or if it would be better to become public. Since this is an important decision, he reckons that the interests both of the winery and of all the other stakeholders need to be combined.

Università di Siena - Enrico Zanini

Enrico Zanini is Professor of Methodology of Archaeological Research and Byzantine Archaeology at the Università di Siena and co-directs Vignale project with Elisabetta Giorgi. He is responsible for the three objectives pursued by the University: research, didactics and the interaction with the public (named ‘terza missione’, in English third mission). About research, the Università di Siena provides support to the project with services and spaces; however, at this stage, is not able to support the project with funding. Moreover, students and professor are related to university. Regarding didactics, students have the possibility to dig a Roman site and to experience soft skills related to the interaction with all the stakeholders who take part in the project. In this sense, the cultural association M(u)ovimenti provides support to the second objective. The interaction with the public has progressively become a key part of the project. Stakeholders support the project and archaeologists try to adapt the strategy to the necessities and the questions coming from them. Enrico Zanini acknowledges that this approach is time-consuming, but it positively affects the project, providing new insights in the knowledge process and in the support to the research. Moreover, this kind of project has been endorsed by the other insider stakeholders, that is the Municipality and the Superintendence.

For the future, Enrico Zanini thinks the archaeological site of Vignale as a sort of front-end of a track dedicated to the inhabitants of Riotorto. The best destination of the site would be to arrange the area as it was planned by Leopold II almost two centuries ago, rebuilding one of the first archaeological parks known in Italy.

M(u)ovimenti aps - Elisabetta Giorgi

Elisabetta Giorgi co-directs the Vignale project and is president of the association M(u)ovimenti. This association is composed of archaeologists and manages the activities conducted in Vignale related to public archaeology: this means to take care of the relationships with stakeholders, to coordinate the didactic activities on site, to manages communication, outreach activities and the involvement of students in these operations. Moreover, the association manages the coupons for the food provided by Unicoop Tirreno and the revenues of the activities of fundraising. M(u)ovimenti has been founded exactly with the purpose of facilitating the management of all these operations that, before 2014, were all handled by archaeologists.

Elisabetta argues that the participation of M(u)ovimenti in Vignale project is an opportunity both for the association and for its members in terms of career development and life-long learning. M(u)ovimenti conceives the site as a multi-functional place - well-linked to the surrounding territory - that may provide adults and children with opportunities of education, shared and dedicated projects. Currently, this happens when the excavation season is ongoing and in coincidence with other initiatives

held in Riotorto over the course of the year. Once the research will be concluded, Elisabetta would like the site to be a multi-functional place all over the year. Since all the collaborations came out from a dialogue with the stakeholders, the presence of archaeologists – that at Vignale act as mediators – is of key importance for the development of participation. Elisabetta believes that this dynamic could be reintroduced and adjusted even when research will be concluded.

Associazione cultura e spettacolo Riotorto & Soci Coop Piombino/Riotorto - Tiziana Valeriani

Tiziana Valeriani lives in Riotorto and is member of Associazione Cultura e Spettacolo and vice president of the Soci COOP delegation for Riotorto. In this interview, she describes different kinds of participation that an inhabitant of Riotorto, member of one or two associations contemporarily, may develop within the Vignale project.

Tiziana's participation moves around the initiatives promoted by Associazione Cultura e Spettacolo. In the last decade, this association has interacted with the Vignale project in many ways. Tiziana deepened the description of two initiatives: the series of events *Una notte a Vignale* (see 3.2.1), and the graphic novel *C'era una villa romana*. Being member of the Soci COOP delegation as well, she successfully managed to involve this delegation to support *Una notte a Vignale*. According to Tiziana, associations and single citizens decide to support the project because they are proud to have an archaeological site in their territory. Moreover, this feeling is enhanced by the approach adopted by archaeologists, who are open to interact with interested visitors. They provide a service in terms of education in two main directions.

First, she is much more informed about archaeology: for example, she knows that the mosaic of the Master of Time shares some similarities with the most famous mosaics of the Roman villa of Piazza Armerina, in Sicily. For this reason, she suggested her son to visit that mosaic, since resembles “our mosaic”. Second, the field is not perceived anymore as a place where to find hidden treasures but as a field where to spend some time together. Since archaeologists promote occasions of encounter, association members and single citizens want this *status quo* to proceed over the years and, for this reason, they decide to support the project in many ways: for example, Associazione Cultura e Spettacolo donates the revenues of the various initiatives to the project and every year invites the archaeologists at *Sagra del Carciofo*—a well-known local festival dedicated to the artichoke—to promote the excavation. Moreover, Tiziana argues that the presence of archaeologists is very important because, thanks to them, the site is alive. For this reason, she would like the excavation season to be longer, at least a couple of months per year.

In conclusion, it worth noting that Tiziana perceives the site “as it were mine” and she told some stories when she literally plays the role of the archaeological site ambassador. She talks with friends at the supermarket with the aim of persuading them to visit the site or to take part in one of the events. According to her, she is not the only one playing this role in Riotorto.

La Madonnina Village Resort - Matteo Tagliabue

Matteo Tagliabue is the manager of La Madonnina Village Resort, a touristic residence located in Follonica. He offers free accommodation to the field team in the five weeks of the excavation season. As well as the archaeologists, he is not autochthonous but comes from Como (Lombardy). The reasons why he supports the project are various. First, being a young manager, he likes to support project where young people are involved. Second, archaeology has always been one of his personal passions. Third, he is enthusiast when he visits the archaeologists on site, talking with them about the work in progress, getting new information and making hypothesis. He thinks that ongoing excavation is fascinating, because digging is different every day and those people who frequently attend the worksite—not only

the archaeologists—are enriched by this interaction. By contrast, no dialectical interaction may happen in visiting an archaeological site when research is already concluded.

However, when asked about the possibility of taking part in the knowledge process, Matteo Tagliabue replied that, not being an archaeologist, he could help to think out of the box, but it is unlikely for him to provide relevant insights. He likes that the archaeological site organises outreach activities and events: for the future, it would be positive to enlarge the area of collaborations and to develop the site from a touristic perspective.

Primary school of Riotorto - Roberta Bernardini

Roberta Bernardini is a primary school teacher working in Riotorto. She started the interaction with archaeologists since 2007. On site, children perform activities chosen in agreement with archaeologists; in classroom, archaeologists use to conduct some lessons, especially in coincidence of bad weather. Over the years, these activities and lessons have provided many insights to be used not only in history but in other subjects as geography and maths and also as a mean to know the territory.

The recurrence of the experience is one of the most important aspects. In the five years of primary school, children visit at least five times the site (plus the extra-scholastic occasions): this means a continuity in terms of experience, knowledge and belonging to the site and the territory. Such a continuity helps in feeling the site “as their own home” and it is an important boost to take care of their own territory. Every time children visit the excavation, they are emotionally involved: Roberta Bernardini uses words as wonder, magics, happiness. These considerations are well-described by an initiative taken by a class of 10-year old children. In September 2013, the site suffered from an act of vandalism. Unexpectedly, the class proposed to record an anti-looting video, entitled *Giù le mani dalla nostra storia* (in English, “Get your hands off of our history”).⁴⁹⁴ Children wrote the script and the video was recorded with the help of the field team. The main message is that nothing of “monetary” value is stored in the warehouse and that digging random holes in the site only damages their common history. Since they had contributed to buy the coverage of the excavation with a flea market, children felt that they personally suffered from the act of vandalism and reacted.

However, Roberta seems very worried about what happens when children move to other schools. Riotorto is a small village and she notices that when children move to bigger city to proceed in their study, the relationship with their own territory tends to diminish and experiences like the video to be forgotten. For this reason, Roberta proposes to dedicate an area of the worksite to children and teenagers. This area would provide them with the opportunity to conduct some guided tours to visitors in extra-scholastic hours with the purpose of strengthening the relationship of the most interested youngsters with the site and the territory.

Nearby residents - Giuseppe Rocchiccioli and Mario Lari

Giuseppe Rocchiccioli and Mario Lari live in Follonica and are following the project since years. Being interested in the excavation as ordinary citizens and not as members of associations or as responsible of institutions, they may provide different insights. Both come to the site because they are passionate about archaeology; moreover, they both like the inclusive approach of the archaeologists and, as a result, they use to visit the site during working time. They usually drive on the SP 39 Aurelia and, when they have some free time to spend, they stop and start interacting with the archaeologists. At the beginning they were onlookers; over time, they have become active supporters.

⁴⁹⁴ Ripanti 2014.

Mario Lari appreciated the hospitality and the kindness of all the field team and argues that this is the best way to let people know about archaeology. He likes the excavation—“it is fascinating for being at the raw state”—he uses to ask archaeologists about the works in progress and “to breath this soil and this air”. Giuseppe Rocchiccioli mostly stresses the ways whereby he may help the project. Since digging is a hard work, archaeologists may ask him for other kinds of support. In 2017, he acts as an ambassador for the project organising a guided tour with Università della Libera Età of Follonica (see 3.2.4 in this chapter) and a visit with the Mayor of Follonica. According to Giuseppe, even though Vignale and Follonica are divided by the province boundary, they are both part of Maremma. He believes that the boundary is an obstacle for the schools of Follonica and, for this reason, the connection with the area of Follonica needs to be enhanced.

Both interviewees think that Vignale is worthy of a visit by tourists, but Mario Lari argues that, in the future, the site should remain “a laboratory. The longer the excavation is going to last over time, the better it is”. Giuseppe Rocchiccioli acknowledges that the project depends on the fact that Enrico Zanini “takes it to his heart and was lucky in finding the mosaic”. However, since the project is relevant for the territory, he advocates higher economic efforts by the institutions. He complained about the scarce culture of his fellow citizens as well.

Description of focus group

Massaciuccoli Romana – Focus group with GAM

Interviewed by Giuliano Volpe in 2016, Francesco Ghizzani Marcia—the previous site director of Massaciuccoli Romana—stated that

*‘the model of archaeological society that we managed to design [here in Massaciuccoli] supports a fruitful and peaceful coexistence between archaeologists and citizens passionate about the cultural heritage of their territory’.*⁴⁹⁵

The purpose of this focus group is to investigate this model and to collect information about the change in management. Regarding the first objective, GAM members were the main actors of the model and may provide first-hand information about its main traits. The same GAM members suffered in first person from the change in management, and it is significant to understand what the consequences of this situation are. The full text of the focus group is available as supplementary material (Appendix VI).

Participants

Four GAM members participated in the focus group: Gino Trinci—the president in charge—Carlo Cortopassi, Francesca Perozziello and Andrea Samuelli – that are ordinary members. Two of them are autochthonous and all of them live in the surrounding of Massaciuccoli. Andrea Samuelli is an archaeologist, the other three members works in field with no relation with archaeology. All of them are GAM members since the group started to manage the archaeological area of Massaciuccoli Romana.

Summary

The focus group addresses four main topics: the connection with the area; some facets of the experience; Massaciuccoli at the time of excavation; the change in management. About the first topic, Gino Trinci states that the connection of GAM with Massaciuccoli Romana started around 2010 thanks to Riccardo Rolle—the former councillor of culture—who involved the group in the re-enactment event ‘Massaciuccoli Romana—Festival dell’Antica Roma’ and then in the management of the area. The convention provided GAM with the possibility of opening and managing the archaeological area. The site director—Francesco Ghizzani Marcia—supported GAM with the purpose of promoting the archaeological area and tell the daily life at Massaciuccoli in Roman times.

Concerning the experience of GAM in the management of the area, various traits deserve attention, starting from the relationship with Francesco Ghizzani Marcia. Gino Trinci argues that the collaboration has always been very productive: both the director and GAM members used to propose their own ideas; then, together, they decided how to develop these ideas. Each member used to add a piece to the initial idea and, at the end, the director checked its philological accuracy. Carlo Cortopassi adds that this sort of brainstorming enhanced the team spirit because each member tried to add something deriving from its own expertise. For example, Carlo—that works in the business sector—helped in setting the price for the dinner in costume; by contrast, Andrea Samuelli—that is archaeologist—took care of the guided tours. Carlo Cortopassi gives emphasis to the great chemistry amongst the members, derived by the love for the site. For all the members, the involvement in the activities of Massaciuccoli Romana was of a learning process: they did not engage with tasks that exceeded their competences and understood that they were not there to act as they were archaeologists.

⁴⁹⁵ Volpe 2016, 111.

Another relevant trait that informs the management of GAM was to live the museum as a place of the daily life. Focus groups' participant reports several anecdotes related to this: for example, Francesca Perozziello says that, during her spare time, she used to go the area to support guided tours. If no visitors came to the site, she took advantage for proceeding in the translations for her work. To this extent, all the others state that was difficult to combine their own job with the duty toward the museum. However, when any problem occurred, they have always managed to open the area, replacing each other. Another example is reported by Carlo Cortopassi, who says that he used to wait for closing the museum at lunch time if there were still some tourists walking back and forth along via Pietra a Padule. Andrea Samuelli confirms that he stood on the pavilion's doorstep and invited bystanders to visit the museum. All the participants agree on the fact that the main reason they did this was the love for Massaciucoli Romana.

The last trait concerning the experience of GAM at the site is the interaction with the village and the territory. GAM was very dynamic and organised many events in collaboration with other local associations – Oasi LIPU, Donatori di Sangue, La Brilla and so on – and, moreover, GAM members personally helped the other associations for their events when needed, for example for the cleaning of the lake organised by Pro Loco. According to Carlo Cortopassi, even acts apparently insignificant, as the borrowing of chairs in case of events, show the high level of collaboration.

About the third topic, during excavation Andrea Samuelli was one of the students involved in the investigations and explained that, at that time, the site was not very popular. Of course, his attachment to Massaciucoli dated to the time of the excavation, and the decision to keep on following the activities as GAM members was a logic consequence. Andrea reported that the resident community protested: citizens did not want the school to be demolished for conducting the excavation and accused archaeologists to build the ancient walls. Moreover, Gino Trinci and Carlo Cortopassi argues that, even if at that time they were onlookers, citizens considered them as archaeologists, those who wanted to see what there is under the ground.

Regarding the fourth topic—the change in management—GAM members gives their overall opinion. They suffered from the decision taken by the Municipality because was very quick and totally unexpected. Although the results achieved and the new projects that were about to start, the Municipality informed GAM that a cooperative will manage the area in the future. As cultural association, GAM could not compete. Carlo Cortopassi says that the unexpected news created tensions, including sharp reactions. All the members agree that the situation has been managed in a very bad way by the Municipality and that many tensions could be avoided with a different behaviour. Francesca Perozziello feels that now she has lost something important in her life and, even if GAM keeps on promoting the territory, their activities are out-of-context without the Roman site. Gino Trinci says that GAM has recently taken part in some re-enactment events and the group is still identified with Massaciucoli Romana.

Making the point

The experience of GAM in the archaeological area of Massaciucoli Romana has been reported as an innovative example of grassroot management in the Italian context.⁴⁹⁶ The focus group identified some aspects that have a key role in addressing participation: team spirit, cultural affiliation, place attachment, ethnic identity, emotional connections, both constructive and difficult interactions. All these aspects help to foster a dynamic action that, according to Enrico Arrighini, benefited the site and the territory and that may help to identify GAM like 'a heritage community', as reported by the Faro convention (art. 2b).

⁴⁹⁶ Volpe 2016, 108–11.

Given the innovative character of this experience in the Italian context, its interest aspects of participation and its similarity to models of interaction promoted in the Faro convention, is of key importance to understand why this experience suddenly and unexpectedly came to an end, combining all the points of views collected through the interviews and the data from the questionnaires.

Vignale – Focus group with students

Since at Vignale students consistently support both research and public archaeology, the purpose of this focus group is to investigate their role in project, with a specific focus on public archaeology. Even though at first sight it could appear an innocent operation, a focus group amongst students has a specific meaning. Being part of the outsiders, they do not have a say in the decision-making process, but they have a privileged point of view on what happens on worksite and may provide detailed insights about participation. The full text of the focus group is available as supplementary material (Appendix VI).

Participants

Six students, three female and three males, participated in the study. Participants' ages ranged from 18 to 24 years old and included four students of Archaeology and two students of Classics. Four of them were bachelor students, the other two were master students. Four of the participants had experienced an excavation season at Vignale before and knew the site quite well while the others were at their first experience of excavation. All the six students preferred to keep reserved their personal data. Students constructively engaged in different topics, identifying positive and negative facets and proposing solutions. One of them stated: "The fact that we feel free to talk about negative aspects is a sign of how much we care about the project". This was the first focus group they have experienced and all of them agreed that it is a good instrument to address specific topics or problems that could occur within a field team.

Summary

Students reported that they have two main roles in Vignale project: they take part in the excavation – mainly digging and documenting – and they are involved in public outreach activities, both during excavation season and over the rest of the year. Although digging and involvement in public outreach activities could appear as separate aspects of a research project, most of the time students' answers contained both, suggesting that the two sides are deeply intertwined. As a result, this summary will highlight these links when needed. A first theme to address is the students' idea of public archaeology. When asked to define it, all of them tend to limit the boundaries of the discipline to communicating the archaeological remains and the job of the archaeologist. By contrast, when asked about their experience in public archaeology, they enhanced as a specific trait of Vignale project the deep and bidirectional interaction with the inhabitants of Riotorto in the organisation of the events, the importance of the project to the resident community in terms of identity, the activities and the project performed with the schools, and so on. It is rather clear that there is a separation between theory and practice.

This discrepancy can be attributed to the lack of a course in public archaeology in the bachelor's degree. Università di Siena provides master students with a course in public archaeology held by Marco Valenti, but none of the participants had already attended it. Hence, students practically experienced public archaeology at Vignale and in other excavations without a theoretical background. In the opinion of the author, the risk is that students appreciated what they practically do without understanding the real meanings and values, the ethical side, the objective of the operation and without critically thinking about it. A second theme to address is the relationship of the students with the inhabitants of Riotorto. Whatever approach to public outreach in Vignale they had experienced—taking part in *Sagra del Carciofo* (the festival dedicated to the artichoke), supporting didactic activities and guided tours at the worksite

or performing as actors for the series of event *Una notte a Vignale*—all the students strongly highlighted, since their first participation, the close relationship with the inhabitants of Riotorto. They frequently described this relationship with the words “love” and “affect”, enhancing the emotive involvement felt both by the inhabitants and the archaeologists. Even the stories told by the students—similar to the anecdote reported by Enrico Zanini in his interview—bring to the fore personal relationships and emotive involvement: for example, a story is focused on the recognition of a young student by some inhabitants in the pharmacy of Riotorto after her performance as main character in an event; another reported the collective lunch with members of Associazione Cultura e Spettacolo after the event *Poderando* and the feeling of being a unique group. Moreover, students suggested that this relationship exists because they are worthy of inhabitants’ esteem and affection for being competent as archaeologists, for working in their territory and, most of all, for giving value to it.

It is worth noting that some students decided to keep on participating in Vignale project because of this relationship with some stakeholders: “I come back because each time we meet they remember who I am”. This means that students are interested in taking part in public archaeology activities, but also that the creation of relationships of this kind could help in critically thinking about the sense of doing archaeology, if they would have a theoretical background.

The third theme is linked to the last one. Even though students are deeply involved and interested in public archaeology, they suffer from the attention dedicated to the relationship with stakeholders in respect to the effort dedicated to them. Students reported some problematical issues related to didactics: specifically, they would have some time dedicated to learning how to conduct documentation and to use the total station. Moreover, they would like to have a better internal communication with the aim of being updated about the general progression of the works. However, some of them stated that there is a simple solution for these problems, that is to dedicate one or two hours per week to address specific topics. In this way, each student would be capable of performing all the basic operations on fieldwork. Others replied that the solution is not so simple because Vignale is not a didactic excavation. The site was already excavated in the 19th century and stratigraphy is well preserved only in few areas. In these areas, the excavation is usually quite difficult. A student argued that, in 2016, he excavated one of these areas and the traditional methodology was fully applied. Unfortunately, over the course of a campaign, most of the time needs to be spent in digging the areas already excavated.

The nature of the site and the management of the community archaeology project influence each other. Students reported that excavation strategy is based on digging new areas every year with the aim of showing something new to the public. They asserted that public archaeology is the main source for the sustainability of the project and, even though they generally think that this is a good strategy, they suggested to diversify the funding. Since the project is growing as well as the tasks to accomplish, the diversification of the funding would help in supporting a laboratory and a team of more expert archaeologists that may help both the excavation and the didactics; moreover, it would be good even for students who could proceed on working in Vignale for some time after their degree. Moreover, they all agree that this would be good even for public archaeology, since local people usually get attached personally to archaeologists. In conclusion, they stated that the experience of Vignale has been positive, although not all the students were sure to come again in the next excavation season.

Making the point

As expected before the focus group, the discussion with students provided relevant insights. Since the author has been himself a student at Vignale in the period 2007-2011, some of the topics emerged from the focus group are not new.

Even if the project has changed consistently over the years, didactics have always been felt as an issue by students. They expect to be trained in compiling lots of stratigraphy sheets and in documenting many stratigraphic units. For the students it is hard to understand that most of the stratigraphy has gone in the 19th century and only little has remained to be properly excavated. For this and other reasons, Vignale fits most with a post processual approach: this kind of approach has been developed over the years promoting reflexivity and multivocality using video-notes, a Wiki and other tools.⁴⁹⁷ In the opinion of the author, a suggestion to deal with this discrepancy between expectations and reality is to be explicit. Since the yearly call, students should be aware about what they may learn in Vignale and what they may learn better in other excavations.

It is worth noting that, in his interview, Enrico Zanini first reported that public archaeology is time-consuming but, in his opinion, has positively affected the research. Soon after, he stated that the project seems to work perfectly but acknowledged that, being the scientific director, he is the less appropriate person to ask about the relationship among research, didactics and public archaeology. Since the tasks to be performed in didactics, public archaeology and research have progressively increased over the years—as well as the dimension of the worksite—it is not surprising that the actual project needs some refinements in order to fix the balance among research, didactics and public archaeology. From the students' perspective, the project would need a more structured organisation chart and diverse sources of funding.

Nevertheless, students confirm that Vignale provides a great experience with public archaeology: the interaction with stakeholders—at the human and the affective level—and the development of soft skills by taking part in outreach activities are reported as specific traits even by Enrico Zanini and Elisabetta Giorgi. As stated earlier, a theoretical education in public archaeology is something that can not easily be achieved over the course of an excavation campaign, but it is a problem that needs to be addressed at a broader level.

⁴⁹⁷ Costa & Ripanti 2013; Zanini 2011; Zanini & Ripanti 2012.

Appendix II. Data collection techniques

The questionnaire (English)



DATE OF VISIT _____

- **HAVE YOU VISITED THE SITE BEFORE?**
 - Yes No
- **HOW DID YOU HEAR ABOUT THIS EVENT?**
 - Friends/relatives
 - Daily news
 - Internet
 - TV
 - Other: _____
- **PRIOR TO THE EVENT, DID YOU MANAGE TO GET ALL THE INFORMATION THAT YOU NEEDED?**
 - Yes No
- **YOU TOOK PART IN THE EVENT**
 - As a couple
 - As a group
 - Alone
- **DO YOU HAVE SONS WITH YOU?**
 - No Yes How many? _____ Age _____
- **WHAT DAY OF THE WEEK IS GENERALLY BEST FOR YOU TO ATTEND A EVENT?**

- **WHAT TIME IS GENERALLY BEST FOR YOU TO ATTEND A EVENT?**

- **HOW MANY EVENTS OF THIS KIND DO YOU ATTEND IN A YEAR?**
 - < 1
 - 1
 - 2
 - 3
 - > 3
- **IN WHICH KIND OF EVENTS ARE YOU INTERESTED IN? (max. 3)**
 - Roman dinner
 - Labs for children
 - Labs for adults
 - Seminars
 - Archaeohiking
 - Guided tours
- IF YOU WERE THE DIRECTOR, WHAT KIND OF EVENT WOULD YOU ORGANISE?**

- **HOW DO YOU RATE THE EVENT AS A WHOLE ?**

○ ○ ○ ○ ○

1 2 3 4 5
- **THE EVENT HAS BEEN**
 - Too long
 - Too short
 - About right
- **WOULD YOU RECOMMEND THE EVENT TO A FRIEND OR COLLEAGUE?**
 - Yes No

If not, why? _____



WHAT POSITIVELY IMPRESSED YOU THE MOST ABOUT THE EVENT?



WHAT COULD WE IMPROVE?



• DO YOU LIVE IN ITALY?

Yes No

If so, where: _____

• NATIONALITY _____

• AGE _____

• GENDER M F

• HIGHEST LEVEL OF EDUCATION COMPLETED

- Primary school
- Secondary school
- High school
- Bachelor degree
- Master degree
- Phd

• YOUR JOB _____

THANK YOU VERY MUCH FOR YOUR TIME!



MAKE A
PAPER AIRPLANE
WITH THIS SHEET
AND LAND ON
OUR AIRSTRIP!

Expert interview (English)

Introductory section

Outline of the interview and brief synopsis of research

Thanks for accepting my invitation for this interview. The estimated time is about 45 minutes. My research has the goal of investigated public participation on archaeological excavations. As first step, I need to define who the stakeholders of the project are and, considering your high degree of expertise in the archaeological project of Massaciuccoli Romana, your point of view is very important for my research. The interview is divided in two sections: in the first part, I will ask two general question, while in the second one we are going to analyse in detail main characters and places of Massaciuccoli Romana linked to public interaction. This interview will help me in proving the general framework, that is necessary for the next steps of the work.

Explanation of confidentiality

If you don't like a question, you can refuse to answer it. The information will be used only for research and its diffusion through scientific papers or articles. If you prefer to keep you name reserved, stop me and tell me now. If you agree to authorize the processing of your personal data, please have a look at this disclosure and then sign this permission. If you agree, I would record the interview: this will help me in listening to it later on with care.

Interview

General and follow-up questions

GENERAL QUESTIONS	FOLLOW-UP QUESTIONS
1. What is your connection with the archaeological area of Massaciuccoli Romana?	1.1 What is your role? 1.2 What being part of this project mean for you? Identify the most relevant meanings.
2. Describe the idea of participation carried out in Massaciuccoli Romana	2.1 According to you, why did the project choose to promote this kind of participation? 2.2 What do you think about the stakeholders' involvement? Identify the positive outcomes / Identify the negative outcomes. 2.3 What do you think about the actual possibilities of participation offered by the project?

Positioning and value-based stakeholder analysis

Thanks for your answers. We can now move to the second section of the interview. I would ask you to help me in defining who are the stakeholders of Massaciuccoli Romana and the places where participation happens.

This table, that I drafted starting from my knowledge, will help in reflecting about stakeholders and the values they attach to Massaciuccoli Romana. Stakeholders are defined as individuals or groups that have interest in or value something, in our case the archaeological area of Massaciuccoli Romana. Insiders are those who can participate in the decision-making process. Outsiders have an interest in Cultural Heritage but little or no say. Potential are those groups who may in the future exercise some interest. In the third column, you can see the three main values that stakeholders attached to the site, according to my point of view. In the last column, the interest that each stakeholder has

in participating is reported. We can read the table and please, you can tell me what lacks or what is wrong, according to your point of view.

Map of participation

For the last part of the interview, have a look at this map and please help me in highlighting the places and the tracks where participation happens.

Conclusion

Thanks for the time dedicated to this interview, your contribution will be very important for my research. When concluded, I will be glad to share the results of my research with you and the other interviewees who took part in it. Thanks again and have a nice day!

Semi-structured interview (English)

Introductory section

Outline of the interview and brief synopsis of research

Well, we can start! Thanks for accepting my invitation for this interview. The estimated time is about 45 minutes. My research has the goal of investigated public participation on archaeological excavations. As you are taking part in the excavation of Poggio del Molino, your point of view is very important for my research.

Explanation of confidentiality

If you don't like a question, you can refuse to answer it. The information will be used only for research and its diffusion through scientific papers or articles. If you prefer to keep you name reserved, stop me and tell me now. If you agree to authorize the processing of your personal data, please have a look at this disclosure and then sign this permission. If you agree, I would record the interview: this will help me in listening to it later on with care.

Interview

General and follow-up questions

GENERAL QUESTIONS	FOLLOW-UP QUESTIONS
1. What is the connection that binds you with Poggio del Molino?	1.1 Describe your participation in the archaeological research project. 1.2 Why did you choose to participate? 1.3 What do you think about your experience of participation? Identify the positive outcomes / Identify the negative outcomes. 1.4 What do you think about the engagement with insider/outsider stakeholders? Identify the positive outcomes / Identify the negative outcomes. 1.5 What do you think about the actual possibilities of participation in the project?
2. Thinking about your personal experience, how the participation in the archaeological project affect your daily life?	2.1 When participating in the project, how do you feel? 2.2 Any positive outcomes? 2.3 Any negative outcomes? 2.4 What would you like the site to mean for you in the future?
3. Poggio del Molino is an ongoing excavation project open to participation in your territory. What does it mean for you?	3.1 Think about your degree of interest in archaeology over time: how has it been affected by this ongoing excavation? 3.2 Why does excavation trigger your memories / evoke your past? 3.3 What do you feel while digging? 3.4 How would you improve the interaction between the population and the archaeologists that are digging the site?
4. Explain what this archaeological site represents for you.	4.1 What does it mean for you to take part in this project? Identity the most important meanings 4.2 If I say, this site is a place of the present, what do you think about? 4.3 If I say, this site is a place of the past, what do you think about? 4.4 Why do you think this archaeological site is part of your community?

Stories

Using this map or this photo (as you prefer) as an inspirational basis and then for taking notes, I would like you to tell me a story or a memory linked to the archaeology or the past of this place that is significant for you.

Conclusion

Thanks for the time dedicated to this interview, your contribution will be very important for my research. When concluded, I will be glad to share the results of my research with you and the other interviewees who took part in it. Thanks again and have a nice day.

Appendix III. Cross tables

Case study: Massaciuccoli Romana

Gender

Q1	MR1	MR2	MR3	MR4	MR5	TOTAL
F	12	10	23	15	6	66
M	12	4	6	13	6	41
NA		1		2		3
TOTAL	24	15	29	30	12	110

Age

Q2	MR1	MR2	MR3	MR4	MR5	TOTAL
0-17		1	8	2		11
18-24	1					1
25-34	7	1	2	1	6	17
35-44	5	2	5	10	1	23
45-59	6	9	9	9	5	38
60-99	5	1	5	6		17
NA		1		2		3
TOTAL	24	15	29	30	12	110

Education

Q4	MR1	MR2	MR3	MR4	MR5	TOTAL
PR			8	1	1	10
SE	2	2	2	5		11
HI	7	7	13	12	8	111
BA	2	2		2	1	24
MA	11		3	7	2	23
PHD	2	2	3	1		8
NA		2		2		4
TOTAL	24	15	29	30	12	110

Returning visitors

Q20	MR1	MR2	MR3	MR4	MR5	TOTAL
Yes	6	14	21	20	10	71
No	18	1	8	10	2	39
TOTAL	24	15	29	30	12	110

Local visitors

Q7	MR1	MR2	MR3	MR4	MR5	TOTAL
Yes	15		4	11	1	31
No	9	14	25	17	11	76
NA		1		2		3
TOTAL	24	15	29	30	12	110

Case study: Poggio del Molino

Gender

Q1	PDM1	PDM2	PDM3	PDM4	PDM5	TOTAL
F	9	19	28	10	34	100
M	11	11	23	12	23	80
NA		4		4	2	10
TOTAL	20	34	51	26	59	190

Age

Q2	PDM1	PDM2	PDM3	PDM4	PDM5	TOTAL
0-17	2	1			2	5
18-24			5	2	4	11
25-34		5	5	2	4	16
35-44		2	7	4	12	25
45-59	7	18	7	6	16	54
60-99	11	4	26	7	17	65
NA		4	1	5	4	14
TOTAL	20	34	51	26	59	190

Education

Q4	PDM1	PDM2	PDM3	PDM4	PDM5	TOTAL
PR	1	1			1	3
SE	1	2	2	2	7	15
HI	10	14	22	9	10	65
BA	2		5	4	9	20
MA	6	8	11	6	13	44
PHD		5	10	1	15	31
NA		4	1	4	3	12
TOTAL	20	34	51	26	59	190

Returning visitors

Q20	PDM1	PDM2	PDM3	PDM4	PDM5	TOTAL
Yes	18	28	24	19	32	121
No	2	6	27	7	27	69
TOTAL	20	34	51	26	59	190

Local visitors

Q7	PDM1	PDM2	PDM3	PDM4	PDM5	TOTAL
Yes	10	8	25	9	14	66
No	10	22	26	13	43	114
NA		4		4	2	66
TOTAL	20	34	51	26	59	190

Case study: Vignale**Gender**

Q1	VIG1	VIG2	VIG3	VIG4	VIG5	TOTAL
F	25	7	80	21	32	165
M	16	7	60	27	15	125
NA	1	2	7	1	2	13
TOTAL	42	16	147	49	49	303

Age

Q2	VIG1	VIG2	VIG3	VIG4	VIG5	TOTAL
0-17	2	1	12	2	2	19
18-24			4	7	1	12
25-34	1		12	7	1	21
35-44	13	3	15	5	2	38
45-59	10	2	68	12	3	95
60-99	15	8	27	15	38	103
NA	1	2	9	1	2	15
TOTAL	42	16	147	49	49	303

Education

Q4	VIG1	VIG2	VIG3	VIG4	VIG5	TOTAL
PR	2	3	6	3	3	17
SE	9	6	26	11	9	61
HI	21	1	55	15	19	111
BA	3	1	11	9		24
MA	5	2	30	7	9	53
PHD	1	1	10	3	7	22
NA	1	2	9	1	2	15
TOTAL	42	16	147	49	49	303

Returning visitors

Q20	VIG1	VIG2	VIG3	VIG4	VIG5	TOTAL
Yes	12	6	111	27	39	195
No	29	10	36	20	9	104
NA	1			2	1	4
TOTAL	42	16	147	49	49	303

Local visitors

Q7	VIG1	VIG2	VIG3	VIG4	VIG5	TOTAL
Yes	23	11	34	26	2	96
No	18	3	105	23	45	194
NA	1	2	8		2	13
TOTAL	42	16	147	49	49	303

Reference list

- Almansa Sánchez, J., 2017. You of All People Ask Me? Public Archaeology is You: A Response to Grima and the Wider Debate on the Meaning of Public Archaeology, *Public Archaeology* 15(2-3): 141–147.
- Almansa Sanchez, J. and L. Richardson, 2015. Do you even know what public archaeology is? Trends, theory, practice, ethics, *World Archaeology* 47(2): 194–211.
- Anichini, F., 2012. Lo scavo di Massaciuccoli: un'idea di condivisione, in F. Anichini (ed.) *Massaciuccoli Romana. La Campagna Di Scavo 2011-2012. I Dati Della Ricerca*: 13–24. Edizioni Nuova Cultura. Roma.
- Anichini, F. and E. Paribeni, 2009. *Roman Massaciuccoli*. Ghezzano: Felici Editore.
- Anichini, F., E. Bertelli, F. Ghizzani Marcia, S. Giannotti, M. Menchini, E. Paribeni and L. Parodi, 2012. *Chiedilo All'archeologo - Massaciuccoli Romana: Visita Guidata a Fine Scavo*. Roma: Edizioni Nuova Cultura.
- Apolline Project, 2018, Home Page, viewed 22 April 2022, <<http://www.apollineproject.org>>.
- Ardis, C., R. Giovanelli and A. Traviglia, 2018. From the fields to the web: a view on Public Archaeology from an Italian perspective, in A. Macchia, N. Masini, M.F. La Russa, F. Prestileo (eds) *Dialogues in Cultural heritage - Books of Abstracts of the 6th YOCOCU Conference 22-26 May 2018 - Matera*: 519–522. CNR – IBAM (Istituto per i Beni Archeologici e Monumentali).
- Arbter, K., M. Handler, E. Purker, G. Tappeiner and R. Trattnigg, 2007. *The Public Participation Manual*. Vienna: Austrian Society for Environment and Technology.
- Arnstein, S.R., 1969. A Ladder of Citizen Participation, *Journal of the American Institute of Planners* 35(4): 216–224.
- Ashworth, G.J., B.J. Graham and J.E. Tunbridge, 2007. *Pluralising Pasts: Heritage, Identity and Place in Multicultural Societies*. London: Pluto Press.
- Associazione Nazionale Piccoli Musei, 2018a, Area archeologica Massaciuccoli romana, viewed 22 April 2022, <<https://www.piccolimusei.com/museo/area-archeologica-massaciuccoli-romana>>.
- Associazione Nazionale Piccoli Musei, 2018b. Storia e finalità piccoli musei, viewed 22 April 2022, <<http://www.piccolimusei.com/storia-finalita-piccoli-muesi>>.
- Atalay, S., 2012. *Community-Based Archaeology: Research with, by and for Indigenous and Local Communities*. Berkeley: University of California Press.
- Baldassarre, G., 2015. Una giornata al parco con piccoli esploratori, in C. Dal Maso and F. Ripanti (eds) *Archeostorie. Manuale Non Convenzionale Di Archeologia Vissuta*: 155–60. Milano: Cisalpino.
- Barnes, J.A., 2018. Public archaeology is citizen science in Arkansas, *Journal of Community Archaeology and Heritage* 5(1): 4–16.
- Belford, P., 2014. Sustainability in community archaeology, *Arqueologia Publica Special Volume 1*: 21–44.
- Bellotti, A., Luppino, L., Messineo, M., and Scarcella, M. (eds) 2021. Spring Archaeology: Atti del Convegno, Siena, 15-17 maggio 2020. Oxford: Archaeopress.
- Bendixen, M.T., 1995. Compositional perceptual mapping using chi-squared trees analysis and correspondence analysis, *Journal of Marketing Management* 11(6), 571–581.
- Benetti, F. 2020. Dealing with a hangover of Public Archaeology: Scattered thoughts on the Italian 'Archeologia Pubblica'. *AP: Online Journal in Public Archaeology* 10: 53–58.

- Benetti, F., and Brogiolo, G.P. 2018. Polar Opposites: The Legislative Management of Archaeological Research in Italy and England and the Challenge of Public Participation. *Public Archaeology* 17(4): 176–192.
- Benetti, F., Möller, K., and Ripanti, F. 2021. Working with communities: Public participation from the archaeologists' perspective. *Journal of Community Archaeology and Heritage*: 1–17.
- Bevan, A., Daniel, p., Chiara, B., Keinan-Schoonbaert, A., Lombraña González, D., Sparks, R., Wexler, J., and Wilkin, N., 2014. Citizen archaeologists. Online collaborative research about the human past, *Human Computation* 1(2): 183-197.
- Bini, M. and Fabiani, F., 2009. Archaeology next to the lake, in F. Anichini and E. Paribeni (eds) *Roman Massaciuccoli*: 8–9. Ghezano: Felici Editore.
- Blake, H., 1995. *Archeologia urbana a Pavia*. Pavia: EMI.
- Bland, R., 2005. A pragmatic approach to the problem of portable antiquities: the experience of England and Wales, *Antiquity* 79(304): 440–447.
- Boardman, J., 2002. *The Archaeology of Nostalgia: How the Greeks Re-Created Their Mythical Past*. London: Thames and Hudson.
- Bollo, A., 2013. *The Learning Museum. Report 3 – Measuring Museum Impacts*. Bologna: Istituto per i beni artistici culturali e naturali della Regione Emilia-Romagna - IBC.
- Bonacchi, C., 2009. L'archeologia pubblica in Italia: origine e prospettive di un 'nuovo' settore disciplinare, *Ricerche storiche* 2(3): 329–350.
- Bonacchi, C. (ed.), 2012. *Archaeology and Digital Communication: Towards Strategies of Public Engagement*. London: Archetype Publications Ltd.
- Bonacchi, C., 2013. The development of public archaeology in Italy: a review of recent efforts, *Public Archaeology* 12(3): 211–216.
- Bonacchi, C., 2014a. Archeologia Pubblica al tempo della crisi economica, in M.C. Parello and M. S. Rizzo (eds) *Atti Delle Giornate Gregoriane VII Edizione (29-30 Novembre 2013)*: 19–24. Bari: Edipuglia.
- Bonacchi, C., 2014b. Understanding the public experience of archaeology in the UK and Italy: a 'sociological movement' in Public Archaeology, *Post-Classical Archaeologies* 4: 377–400.
- Bonacchi, C. and G. Moshenska, 2015. Critical Reflections on Digital Public Archaeology, *Internet Archaeology* (40).
- Bonacchi, C., Pett, D., Bevan, A., and Keinan-Schoonbaert, A., 2015. Experiments in Crowd-funding Community Archaeology, *Journal of Community Archaeology and Heritage* 2(3): 184–198.
- Bonacchi, C., Bevan, A. Keinan-Schoonbaert, A., Pett, D., and Wexler, J., 2019. Participation in heritage crowdsourcing, *Museum Management and Curatorship*: 1–17.
- Bonifazi, C., 2017. La Massaciuccoli romana riapre al pubblico, Il Tirreno, viewed 22 April 2022, <<https://iltirreno.gelocal.it/versilia/cronaca/2017/11/21/news/la-massaciuccoli-romana-riapre-al-pubblico-1.16145754>>.
- Boom, K.H.J., 2018. *Imprint of Action. The Sociocultural Impact of Public Activities in Archaeology*. Leiden: Sidestone Press.
- Bowie, S.N., 1988. The moral obligations of multinational corporations, in S. Luper-Foy (ed) *Problems of International Justice*: 97–113. Boulder: Westview Press.
- Bowser, A. and Shanley, L., 2013. *New Visions in Citizen Science*. Washington: Wilson Center.

- Brodie, E., Cowling, E., and Nissen, N., 2009, Understanding participation - A literature review, Pathways through participation, viewed 22 April 2022, <<https://web.archive.org/web/20170618143525/http://pathwaysthroughparticipation.org.uk/wp-content/uploads/sites/3/2009/09/Pathways-literature-review-final-version.pdf>>.
- Brogiolo, G.P., 2012. Archeologia pubblica in Italia: quale futuro?, *Post-Classical Archaeologies* 2: 269–76.
- Brogiolo, G.P. (ed.) 2013. *APSAT 3. Paesaggi storici del Sommolago*. Mantova: SAP Società Archeologica.
- Brogiolo, G.P. (ed.) 2014. *Campi nel sommolago gardesano. Etnoarcheologia di una comunità di montagna*. Mantova: SAP Società Archeologica.
- Brogiolo, G.P., 2016. Introduzione, in G.P. Brogiolo and J. Sarabia (eds) *Drena. Insediamenti e paesaggi dai Longobardi ai nostri giorni*: 13–14. Mantova: SAP Società Archeologica.
- Brogiolo, G.P. and Sarabia, J. (eds) 2016. *Drena. Insediamenti e paesaggi dai Longobardi ai nostri giorni*. Mantova: SAP Società Archeologica.
- Bryer, J. and Speerschnieder, K., 2016. Package ‘Likert’, viewed 22 April 2022, <<https://cran.r-project.org/web/packages/likert/index.html>>
- Burtenshaw, P., 2014. Mind the Gap: Cultural and Economic Values in Archaeology, *Public Archaeology* 13(1–3): 48–58.
- Calaon, D., 2014. Comunicare lo scavo, comunicare la ricerca: un’idea di parco archeologico possibile, in D. Calaon, E. Zendri and G. Biscontin (eds) *Torcello Scavata: Patrimonio Condiviso - Izkopan Torcello: Skupna Dediščina - Torcello Excavated: A Shared Heritage*: 361–370. Venezia: Regione Veneto.
- Caporusso, D., 1983. Milano: la città antica alla luce delle recenti scoperte, in *Archeologia urbana e centro antico di Napoli: Atti del convegno 1983*. Taranto: Istituto per la Storia e l’Archeologia di Magna Grecia: 86–92.
- Caporusso, D., 1991. *Scavi MM3: ricerche di archeologia urbana a Milano durante la costruzione della Linea 3 della Metropolitana, 1982-1990*. Milano: Edizioni ET.
- Carandini, A. and Settis, S., 1979. *Schiavi e Padroni Nell’Etruria Romana: La Villa Di Settefinestre Dallo Scavo Alla Mostra*. Bari: De Donato.
- Cardarelli, A., Bettelli, M., Di Renzoni, A., Silvestrini, M., Venanzoni, I., Cruciani, M., Ialongo, N., Schiappelli, A., Arena, A., Macerola, F., Tavolini, C. Montalvo Puente, C., and Lago, G., 2017. Nuove ricerche nell’abitato della tarda età del Bronzo di Monte Croce Guardia (Arcevia – AN): scavi 2015–2016, *Rivista di scienze preistoriche* LXVII: 321–380.
- Carman, J., 2006. Digging the Dirt: Excavation as a Social Practice, in M. Edgeworth (ed) *Ethnographies of Archaeological Practice: Cultural Encounters, Material Transformations*, (Worlds of archaeology series): 95–102. Lanham: Altamira.
- Carman, J., 2012. History of Archaeological Resource Management, in R. Skeates, C. McDavid and J. Carman (eds) *The Oxford Handbook of Public Archaeology*: 13–35. Oxford: OUP Oxford.
- Carman, J., 2015. *Archaeological Resource Management: An International Perspective*. New York: Cambridge University Press.
- Carman, J., 2018. ‘Herding Cats’: Building Archaeological Communities, *Journal of Community Archaeology and Heritage* 5(1): 45–54.
- Carnwath, J.D. and Brown, A.S., 2014. *Understanding the Value and Impact of Cultural Experiences - A Literature Review*. Arts Council England.

- Castillo, A., 2015. Mapping stakeholders in archaeological heritage management, in M.H. van den Dries, S.J. van der Linde and A. Streker (eds) *Fernweh. Crossing Borders and Connecting People in Archaeological Heritage Management. Essays in Honour of Prof. Willem J.H. Willems*: 64–67. Leiden: Sidestone Press.
- Castillo, A., Domínguez, M., and Salto-Weiss, I., 2015. Citizenship and Heritage Commitment: Looking for Participatory Methodologies Adapted to the Urban Cultural Heritage Context, in M. Di Stefano (ed.) *Heritage and Landscape as Human Values*: 415–421. Firenze: ESI Edizioni Scientifiche Italiane.
- Cevoli, T. (ed.), 2006. *Primo Censimento Nazionale Archeologi 2004-2006*. Roma: Associazione Nazionale Archeologi.
- Chavarría Arnau, A. and Causarano, M.-A. (eds), 2018. *La Memoria Culturale Dell'Oltresarca Trentino. Paesaggi, Persone e Storie Di Pietre*. Mantova: SAP Società Archeologica.
- Ciampoltrini, G., 1994. Gli ozi dei Venulei. Considerazioni sulle 'Terme' di Massaciucoli, *Prospettiva* 73–74: 119–30.
- Ciampoltrini, G. (ed.), 1998. La 'villa' di Massaciucoli. Una proposta di lettura, in *Rassegna di Archeologia* 15: 107-118. Firenze: All'Insegna del Giglio.
- Ciampoltrini, G., 2009. The villa: the Venulei's 'uncomfortable idleness's', in F. Anichini and E. Paribeni (eds) *Roman Massaciucoli*: 16–22. Ghezzano: Felici Editore.
- CITiZAN, 2019. Home Page, viewed 22 April 2022, < <https://citizan.org.uk/>>.
- Cleere, H., 1983. L'archeologia urbana nel quadro della città attuale, in P. Gastaldi and S.A. Muscettola (eds) *Archeologia urbana e centro antico di Napoli: Atti del convegno 1983*: 19–24. Taranto: Istituto per la Storia e l'Archeologia di Magna Grecia.
- Clifford, J., 1997. *Routes: Travel and Translation in the Late Twentieth Century*. Cambridge, MA: Harvard University Press.
- Cohen, N., G. Milne and E. Wagg, 2012. The Thames Discovery Programme: Public Engagement and Research on London's Foreshore, *Archaeology International* 15: 99–106.
- Collins Dictionary, 2018, Volunteer, viewed 22 April 2022, <<https://www.collinsdictionary.com/dictionary/english/volunteer>>.
- Colvin, R.M., G.B. Witt and J. Lacey, 2016. Approaches to identifying stakeholders in environmental management: Insights from practitioners to go beyond the 'usual suspects', *Land Use Policy* 52: 266–276.
- Colwell-Chanthaphonh, C. and Ferguson, T.J., 2008a. Introduction - The Collaborative Continuum, in C. Colwell-Chanthaphonh and T.J. Ferguson (eds) *Collaboration in Archaeological Practice: Engaging Descendant Communities*: 1–32. Plymouth: Rowman Altamira.
- Colwell-Chanthaphonh, C. and Ferguson, T.J. (eds), 2008b. *Collaboration in Archaeological Practice: Engaging Descendant Communities*. Plymouth: Rowman Altamira.
- Conforto, M.L., 1982. Problemi del recupero urbano, in D. Manacorda (ed.) *Archeologia Urbana a Roma: Il Progetto Della Crypta Balbi*: 75–80. All'Insegna del Giglio: Firenze.
- Cori, E. et al. 2021. Raccontare una strada: paesaggi e personaggi del primo miglio della via Appia a Roma tra esperienza sul campo e racconto social, in F. Cambi, D. Mastroianni, V. Nizzo, and S. Sanchirico (eds) *Landscapes, paesaggi culturali: atti della Giornata di studi*: 89–101. Roma: Fondazione Dià Cultura.
- Costa, S. and Ripanti, F., 2013. Excava(c)tion in Vignale - Archaeology on the stage, archaeology on the Web, *AP Journal* 3: 97–109.

- Council of Europe, 1992, European Convention on the Protection of the Archaeological Heritage (Valletta convention), viewed 22 April 2022, <<https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/143>>.
- Council of Europe, 2005, Framework convention on the value of cultural heritage for society (Faro convention), viewed 22 April 2022, <<https://www.coe.int/en/web/conventions/full-list/-/conventions/rms/0900001680083746>>.
- Council of the European Union, 2014a. Council conclusions on participatory governance of cultural heritage, *Official Journal of the European Union* C 463: 1–3.
- Council of the European Union, 2014b. Council conclusions of 21 May 2014 on cultural heritage as a strategic resource for a sustainable Europe, *Official Journal of the European Union* C 183: 36–38.
- Council of the European Union, 2017. Decision (EU) 2017/864 of the European Parliament and of the Council of 17 May 2017 on a European Year of Cultural Heritage (2018), *Official Journal of the European Union* L 131: 1–9.
- Crang, M., 2001. *Cultural Geography*. London, New York: Routledge.
- Csardi, G., 2015, Package 'Igraph', 1.0.0, viewed 22 April 2022, <<https://igraph.org/r/doc/igraph.pdf>>.
- Cucini, C., 1985. Topografia del territorio delle valli del Pecora e dell'Alma, in R. Francovich (ed.) *Scarlino I. Storia e Territorio - Ricerche Di Archeologia Altomedievale e Medievale*: 262–264. Firenze: All'Insegna del Giglio.
- D'Agostino, B., 1985. Napoli e l'archeologia urbana, *Restauro and Città* 1(2), 89–97.
- D'Eredità, A., Falcone, A., Pate, D., and Romi, P., 2016. Strategie di divulgazione dell'archeologia online: metodologie, strumenti e obiettivi. Dalla redazione del piano editoriale alla misurazione dei risultati, *Archeologia e Calcolatori* 27: 331–352.
- Dal Maso, C. and Ripanti, F., (eds), 2015. *Archeostorie. Manuale Non Convenzionale Di Archeologia Vissuta*. Milano: Cisalpino.
- Dall'Ara, G., 2015, Definizione di piccolo museo, viewed 22 April 2022, <<http://piccolimusei.blogspot.com/2015/05/definizione-di-piccolo-museo.html>>.
- Dall'Ara, G., 2016, Come valorizzare i piccoli musei italiani, viewed 22 April 2022, <<https://www.artribune.com/attualita/2016/05/associazione-nazionale-piccoli-musei-italiani-giancarlo-dallara/>>.
- Danile, L., Virruso, G., and Speciale, C., 2018. The conquest of Akragas: how the past changed the present in the Valley of the Temples (Agrigento, Sicily), *Archeostorie. Journal of Public Archaeology* 2: 47–60.
- Darvill, T., 2012. Archaeology as a profession, in R. Skeates, C. McDavid and J. Carman (eds) *The Oxford Handbook of Public Archaeology*: 373–394. Oxford: OUP Oxford.
- Degraeve, A., (ed.) 2017. *Dare to Choose: Making Choices in Archaeological Heritage Management: Proceedings of the International Conference Athens, Greece, 9-11 March 2017*. Namur: Europae Archaeologia Consilium (EAC).
- De Biase, L. and Valentino, P.A. (eds), 2016. #SOCIALMUSEUMS. *Social Media e Cultura Fra Post e Tweet*. Roma: Silvana Editoriale.
- de la Torre, M., 2002. *Assessing the Values of Cultural Heritage*. Los Angeles: The Getty Conservation Institute.
- de la Torre, M. (ed.), 2005. *Heritage Values in Site Management: Four Case Studies*. Los Angeles: The Getty Conservation Institute.
- de la Torre, M. and R. Mason, 2002. Introduction, in M. de la Torre (ed.) *Assessing the Values of Cultural*

- Heritage*: 3–4. Los Angeles: The Getty Conservation Institute.
- De Nardi, S., 2014. Senses of Place, Senses of the Past: Making Experiential Maps as Part of Community Heritage Fieldwork, *Journal of Community Archaeology and Heritage* 1(1): 5–22.
- De Tommaso, G. (ed.), 1998. La villa romana di Poggio del Molino (Piombino – LI). Lo scavo e i materiali, in *Rassegna di Archeologia* 15: 119–348. Firenze: All’Insegna del Giglio.
- De Tommaso, G., Ghizzani Marcia, F., and Megale, C., 2010. La villa romana di Poggio del Molino e il Progetto Archedig: un nuovo approccio all’archeologia sul campo, in G. Baratti and F. Fabiani, *Materiali per Populonia* 9: 163–180. Pisa: Edizioni ETS.
- De’ Ricci, L., 1835. Gita agraria, *Giornale Agrario Toscano* 9, 360.
- Demas, M., 2012. Planning for Conservation and Management of Archaeological Sites: A Value-Based Approach (2000), in S. Sullivan and R. Mackay (eds) *Archaeological Sites: Conservation and Management*: Los Angeles: 653–675. Getty Conservation Institute.
- Dhanjal, S., 2005. Touching the Past?, *Papers from the Institute of Archaeology* 16: 35–49.
- DigVentures, 2018, About DigVentures, viewed 22 April 2022, <<https://digventures.com/about-us/>>.
- Donati, F., 2009. The mosaic, in F. Anichini and E. Paribeni (eds) *Roman Massaciuccoli*: 39–40. Ghezzano: Felici Editore.
- Dries, M.H. van den, 2015a. Social involvement as a buzz word in world heritage nominations, in A. Castillo (ed.) *Proceedings of the Second International Conference on Best Practices in World Heritage: People and Communities (Menorca 29 April - 2 May 2015)*: 668–686. Madrid: Complutense University Madrid.
- Dries, M.H. van den, 2015b. From Malta to Faro, how far have we come? Some facts and figures on public engagement in the archaeological heritage sector in Europe, in P.A.C. Schut, D. Scharff and L.C. de Wit (eds) *Setting the Agenda: Giving New Meaning to the European Archaeological Heritage: Proceedings of the International Conference, Amersfoort, the Netherlands, 20–22 March 2014: [In Memoriam Willem Willems]*: 45–55. Namur: Europae Archaeologia Consilium.
- Dries, M.H. van den and Boom, K., 2017. The image of archaeology: consistencies and deflections through time among the Dutch, concurrences and deviations across Europe, *Analecta Praehistorica Leidensia* 47: 289–305.
- Dries, M.H. van den, Boom, K. and van der Linde, S.J., 2015. Exploring archaeology’s social values for present day society, *Analecta Praehistorica Leidensia* 45: 221–234.
- European Commission, 2014, Towards an integrated approach to cultural heritage for Europe, viewed 22 April 2022, <http://ec.europa.eu/assets/eac/culture/library/publications/2014-heritage-communication_en.pdf>.
- European Night of Museums, 2018, Home Page, viewed 22 April 2022, <<http://nuitdesmusees.culturecommunication.gouv.fr>>.
- European Union, 2018. *Participatory governance of cultural heritage: report of the OMC (Open Method of Coordination) working group of Member States’ experts*. Luxembourg: Publications Office of the European Union.
- Ex Novo Journal of Archaeology, 2016, Concept, viewed 22 April 2022, <<http://archaeologiaexnovo.org/2016/concept/>>.
- Fabiani, F., 2006. “...stratam Antiquam Que Est per Paludes et Boscos...”. *Viabilità Romana Tra Pisa e Luni*. Pisa: Edizioni Plus - Pisa University Press.

- Falcone, A. and D'Eredità, A. (eds), 2018. *Archeosocial. L'archeologia riscrive il web: esperienze, strategie e buone pratiche*. Mozzecane: Dielle Editore.
- Falorni, M., 2018, Home - La 100 di Montecristo 2018, viewed 22 April 2022, <<https://www.la100dimontecristo.com>>.
- Feliciati, P. (ed.) 2016. La Convenzione di Faro e la tradizione culturale italiana, in *Il Capitale Culturale Supplementi* 5: 13–36.
- Fichera, A., 2015. Learning by doing. 'E' tutto mestiere che entra...'", in C. Dal Maso and F. Ripanti (eds) *Archeostorie. Manuale Non Convenzionale Di Archeologia Vissuta: 27–36*. Milano: Cisalpino.
- Florjanowicz, P. (ed.) 2016. *When Valletta Meets Faro: The Reality of European Archaeology in the 21st Century: Proceedings of the International Conference, Lisbon, Portugal, 19-21 March 2015*. Namur: Europae Archaeologia Consilium.
- Fondo Ambiente Italiano, 2018, La storia del FAI, viewed 22 April 2022, <<https://www.fondoambiente.it/il-fai/storia/>>.
- Forma Urbis (ed.), 2016. *Archeologia e Società*. Roma: Fondazione Dià Cultura.
- Francolini, F., 1863. *Del Prezzo Di Affiancazione Delle Servitù Civiche Di Pascolo e Legnatico a Favore Degli Uomini Di Piombino e Della Relativa Perizia Degli Ingegneri Mazzanti e Rossini*. Firenze: Tipografia sulle Loggie del Grano.
- Fredheim, L.H., 2018. Endangerment-driven heritage volunteering: democratisation or 'Changeless Change', *International Journal of Heritage Studies* 24(6): 619–633.
- Freeman, R.E., 1984. *Strategic Management: A Stakeholder Approach*. New York: Basic Books.
- Friedman, A.L. and S. Miles, 2006. *Stakeholders: Theory and Practice*. Oxford: Oxford University Press.
- Fung, A., 2006. Varieties of Participation in Complex Governance, *Public Administration Review* 66(1): 66–75.
- Fung, A., 2015. Putting the Public Back into Governance: The Challenges of Citizen Participation and Its Future, *Public Administration Review* 75(4): 513–522.
- Gardini, A. and Milanese, M., 1979. L'archeologia urbana a Genova, *Archeologia Medievale* VI: 129–170.
- Genovesi, S., 2015. Una cetaria a Poggio del Molino. Nuove evidenze per la lavorazione del pesce nel territorio di Populonia, in V. Di Cola and F. Pitzalis (eds) *Materiali per Populonia* 11: 259–272. Pisa: Edizioni ETS.
- Genovesi, S. and Megale, C., 2016. The Roman Settlement of Poggio del Molino: The Late Republican Fort and the Early Imperial Farm, *The Journal of Fasti Online*: 1–15.
- Ghizzani Marcia, F., 2009. First excavations..., in F. Anichini and E. Paribeni (eds) *Roman Massaciucoli: 24–27*. Ghezzano: Felici Editore.
- Ghizzani Marcia, F., 2015, Massaciucoli romana: storia di un museo accogliente, in *Archeostorie Magazine*, viewed 22 April 2022, <<http://www.archeostorie.it/un-lusso-per-tutti/>>.
- Ghizzani Marcia, F., 2016. A Massaciucoli archeologia per le persone, in *Archeostorie Magazine*, viewed 22 April 2022, <<http://www.archeostorie.it/a-massaciucoli-archeologia-per-le-persone/>>.
- Giorgi, E., 2018. Scorci di tarda antichità dal sito di Vignale (Livorno), in A. Castrorao Barba (ed.) *Dinamiche Insediative Nelle Campagne Dell'Italia Tra Tarda Antichità e Alto Medioevo*: 83–102. Oxford: Archaeopress.
- Giorgi, E. and Zanini, E., 2016. Un nuovo e problematico mosaico tardoantico dal sito di Vignale (Piombino), in C. Angelelli (ed.) *Atti del XXI Convegno dell'associazione italiana per lo studio e la conservazione*

- del mosaico (Reggio Emilia, 18-21 Marzo 2015)*: 213–222. Tivoli: Scripta Manent.
- Giorgi, E., Patera, A., and Zanini, E., 2005. L'insediamento romano e tardoantico del Vignale (Piombino - LI): primi dati sulla campagna di scavo 2005, *Notiziario della Soprintendenza per i Beni Archeologici della Toscana*: 257–259.
- Giorgi, E., Patera, A., and Zanini, E., 2009. Indagini archeologiche al Vignale: Aggiornamento sulle campagne 2007-2008, in F. Ghizzani Marcia and C. Megale (eds) *Materiali per Populonia 8*: 209–220. Pisa: Edizioni ETS.
- Gnecco, C., 2015. An Entanglement of Sorts: Archaeology, Ethics, Praxis, Multiculturalism, in C. Gnecco and D. Lippert (eds) *Ethics and Archaeological Praxis (Ethical Archaeologies: The Politics of Social Justice)*: 1–17. New York: Springer New York.
- Gonzalez-Ruibal, A., 2018. Ethics of Archaeology, *Annual Review of Anthropology* 47: 345–360.
- González-Ruibal, A. and Moshenska, G. (eds), 2015. *Ethics and the Archaeology of Violence (Ethical Archaeologies: The Politics of Social Justice)*. New York: Springer-Verlag.
- González-Ruibal, A., González, P.A. and Criado-Boado, F., 2018. Against reactionary populism: towards a new public archaeology, *Antiquity* 92(362): 507–515.
- Gould, P., 2016. On the Case: Method in Public and Community Archaeology, *Public Archaeology* 15(1): 5–22.
- Grassi, M.T., 2016. Calvatone 2005-2014: le novità dell'ultimo decennio di scavi nel vicus padano di Bedriacum, in S. Lusuardi Siena, C. Perassi, F. Sacchi and M. Sannazaro (eds) *Archeologia Classica e Post-Classica Tra Italia e Mediterraneo. Scritti in Ricordo Di Maria Pia Rossignani*: 183–188. Milano: Vita e Pensiero.
- Greer, S., R. Harrison and S. McIntyre-Tamwoy, 2002. Community-Based Archaeology in Australia, *World Archaeology* 34(2): 265–287.
- Grossi, W. and Giorgio, M., 2012. La Condizione Degli Archeologi Italiani. I Dati Del II Censimento Nazionale Dell'Associazione Nazionale Archeologi, Primo Convegno di Archeologia Pubblica, viewed 22 April 2022, <https://www.academia.edu/2073889/La_condizione_degli_archeologi_italiani>.
- Gruppi Archeologici d'Italia, 2014, Chi Siamo, viewed 22 April 2022, <<https://gruppiarcheologici.org/associazione/>>.
- Gruppo Archeologico Massarosese, 2018, Chi siamo, viewed 22 April 2022, <<http://gruppoarcheologicomassarosese.weebly.com/chi-siamo.html>>.
- Gruppo Archeologico Romano, 2018a, Corso di introduzione all'attività operativa, viewed 22 April 2022, <<https://www.gruppoarcheologico.it/corso-di-introduzione-allattivita-operativa/>>.
- Gruppo Archeologico Romano, 2018b, Scavi Archeologici GAR, viewed 22 April 2022, <<http://www.gruppoarcheologico.it/attivita/scavi-archeologici/>>.
- Guermandi, M.P. (ed.), 2018. *Gli europei e l'archeologia. Un'indagine sulla percezione dell'archeologia e del patrimonio archeologico da parte dei cittadini europei*. Bologna: Istituto per i beni artistici culturali e naturali della Regione Emilia-Romagna - IBC.
- Guermandi, M.P. and Paris, R. (eds), 2016. *Archaeology and Me - Pensare l'archeologia Nell'Europa Contemporanea*. Castel Maggiore: Istituto per i Beni Artistici, Culturali e Naturali della Regione Emilia-Romagna - IBC.
- Guermandi, M.P. and Rossenbach, K.S., 2013. *Twenty Years after Malta: Preventive Archaeology in Europe and in Italy*. Bologna: Istituto per i beni artistici culturali e naturali della Regione Emilia-Romagna - IBC.

- Guilfoyle, D.R. and Hogg, E.A., 2015. Towards an Evaluation-Based Framework of Collaborative Archaeology, *Advances in Archaeological Practice* 3(02): 107–123.
- Haklay, M., 2013. Citizen science and volunteered geographic information: Overview and typology of participation, in D.Z. Sui, S. Elwood and M.F. Goodchild (eds) *Crowdsourcing Geographic Knowledge*: 105–122. Dordrecht: Springer.
- Halme, A.-M., Mustonen, T., Taavitsainen, J.-P., Thomas, S., and Weij, A., (eds), 2018. *Heritage Is Ours – Citizens Participating in Decision Making*. Helsinki: Europa Nostra Finland.
- Hamilakis, Y. and Anagnostopoulos, A., 2009a. What is Archaeological Ethnography?, *Public Archaeology* 8(2–3): 65–87.
- Hamilakis, Y. and Anagnostopoulos, A. (eds), 2009b. *Archaeological Ethnographies*, *Public Archaeology Journal* 8.
- Hamilakis, Y. and Theou, E., 2013. Enacted multi-temporality: the archaeological site as a shared, performative space, in A. González-Ruibal (ed.) *Reclaiming Archaeology: Beyond the Tropes of Modernity*: 181–194. Abingdon-New York: Routledge.
- Hamilakis, Y., 2011. Archaeological Ethnography: A Multitemporal Meeting Ground for Archaeology and Anthropology, *Annual Review of Anthropology* 40(1): 399–414.
- Harrison, R. (ed.), 2009. *Understanding the Politics of Heritage*. Manchester: Manchester University Press.
- Högberg, A., Holtorf, C., May, S., and Wollentz, G., 2017. No future in archaeological heritage management?, *World Archaeology* 49(5): 639–647.
- Holden, J., 2004. *Creating Cultural Value: How Culture Has Become a Tool of Government Policy*. London: DEMOS.
- Holden, J., 2006. *Cultural Value and the Crisis of Legitimacy: Why Culture Needs a Democratic Mandate*. London: Demos.
- Holtorf, C. and Hogberg, A. 2005. Talking People: From Community to Popular Archaeologies, *Lund Archaeological Review* 11–12: 79–88.
- Holtorf, C., 2005. *From Stonehenge to Las Vegas: Archaeology as Popular Culture*. Walnut Creek: Rowman Altamira.
- Holtorf, C., 2007. *Archaeology Is a Brand!: The Meaning of Archaeology in Contemporary Popular Culture*. Walnut Creek: Left Coast Press.
- Holtorf, C., 2010a. Heritage Values in Contemporary Popular Culture, in G. Smith, P. Messenger and H. Soderland (eds) *Heritage Values in Contemporary Society*: 43–54. Walnut Creek: Left Coast Press Inc.
- Holtorf, C., 2010b. Meta-stories of archaeology, *World Archaeology* 42(3): 381–393.
- Holtorf, C., 2013. The need and potential for an archaeology orientated towards the present, *Archaeological Dialogues* 20(1): 12–18.
- Holtorf, C., 2017. Perceiving the Past: From Age Value to Pastness, *International Journal of Cultural Property* 24(4): 497–515.
- Horvat, J., 2011. Questionnaire, in M. Lovric (ed.) *International Encyclopedia of Statistical Science*: 1154–1156. Berlin, Heidelberg: Springer Berlin Heidelberg.
- Huang, Z., 1997. A fast clustering algorithm to cluster very large categorical data sets in data mining. *DMKD* 3(8): 34–39.
- Hudson, P., 1981. *Archeologia Urbana e Programmazione Della Ricerca: L'esempio Di Pavia*. All'Insegna del Giglio. Firenze.

- Husson, F., Josse, J. and Pages, J., 2010, Principal component methods - hierarchical clustering - partitional clustering: why would we need to choose for visualizing data?, viewed 22 April 2022, <http://factominer.free.fr/more/HPCPC_husson_josse.pdf>.
- Husson, F., Josse, J., Le, S., and Mazet, J., 2018, Package 'FactoMineR' 1.41, viewed 22 April 2022, <https://cran.r-project.org/web/packages/FactoMineR/FactoMineR.pdf>>.
- iap2, 2018, International Association for Public Participation - Home Page, viewed 22 April 2022, <<https://www.iap2.org/>>.
- Ingoglia, C. (ed.) 2018. *Il patrimonio culturale di tutti, per tutti*. Bari: Edipuglia.
- Involve, 2005. *People and Participation - How to Put Citizens at the Heart of Decision-Making*. London: Beacon Press.
- Isabella, L., 2012. Lo scavo 2.0: il sito Internet di Miranduolo (Chiusdino, SI), in F. Redi and A. Forgione (eds) *VI Congresso Nazionale Di Archeologia Medievale: 52-58*. Firenze: All'Insegna del Giglio.
- Isherwood, R., 2012. Community Archaeology: conceptual and political issues, in G. Moshenska and S. Dhanjal (eds) *Community Archaeology: Themes, Methods and Practices: 6-17*. Oxford: Oxbow Books.
- Italia Nostra, 2018, Una storia lunga 60 anni, viewed 22 April 2022, <<http://www.italianostra.org/chi-siamo/una-storia-lunga-oltre-50-anni/>>.
- Itinera, 2018, Chi siamo, viewed 22 April 2022, <<https://www.itinera.info/blog/chi-siamo/>>.
- Jambu, M., 1991. *Exploratory and Multivariate Data Analysis*. Boston: Academic Press.
- Jameson, J.H., 2004. Public archaeology in the United States, in N. Merriman (ed.) *Public Archaeology: 21-58*. New York: Routledge.
- Jones, S., 2017. Wrestling with the Social Value of Heritage: Problems, Dilemmas and Opportunities, *Journal of Community Archaeology and Heritage* 4(1): 21-37.
- Kajda, K., Marx, A., Wright, H., Richards, J., Marciniak, A., Salas Rossenbach, K., Pawleta, M., van der Dries, M.H., Boom, K., Guermendi, M.P., Criado-Boado, F., Barreiro, D., Synnestvedt, A., Kotsakis, K. Kasvikis, K., Theodoroudi, E., Lüth, F., Issa, M., and Frase, I., 2017. Archaeology, Heritage, and Social Value: Public Perspectives on European Archaeology, *European Journal of Archaeology* 21(1): 96-117.
- Kansa, E.C., S.W. Kansa and E. Watrall, 2011. *Archaeology 2.0: New Approaches to Communication and Collaboration*. Los Angeles: Cotsen Digital Archaeology.
- Kassambara, A., 2017. *Practical Guide to Principal Component Methods in R Multivariate Analysis*. STHDA
- Kassambara, A., 2018, Package 'Ggpubr', 0.2, viewed 22 April 2022, <<https://CRAN.R-project.org/package=ggpubr>>.
- Kassambara, A. and F. Mundt, 2017, Package 'Factoextra' 1.0.5, viewed 22 April 2022, <<https://cran.r-project.org/web/packages/factoextra/factoextra.pdf>>.
- Kiddey, R., 2018. From the ground up: cultural heritage practices as tools for empowerment in the Homeless Heritage project, *International Journal of Heritage Studies* 24(7): 694-708.
- Knobloch, R., 2016. *La professione dell'archeologo. Nascita e sviluppo di una professione dalla metà del Novecento agli anni Duemila*. Mozzecane: Dielle Editore.
- Kowalczyk, S., 2016. Excavating the 'Who' and the 'Why' of Participation in a Public Archaeology Project, *Advances in Archaeological Practice* 4(4): 454-464.
- Kristiansen, K., 2000. Perspectives on the archaeological heritage: history and future, in H. Cleere (ed.) *Archaeological Heritage Management in the Modern World: 23-29*. Abingdon-New York: Routledge.

- Lagerlöf, A. (ed.) 2013. *Who Cares? Perspectives on Public Awareness, Participation and Protection in Archaeological Heritage Management - Proceedings of the International Conference, Cité Des Sciences, Paris, France, 15th - 17th March 2012*. Brussel: Europae Archaeologiae Consilium (EAC).
- Lambiti, F., 2017. *Porta di mare*. Firenze: All'Insegna del Giglio.
- Lazzerini, L., 2019. Archeologia Pubblica in Italia. Osservazioni sulla percezione di un settore in cerca di una definizione nazionale. In M. Nucciotti, C. Bonacchi, and C. Molducci (eds) *Archeologia pubblica in Italia: 173-182*. Firenze: Firenze University Press.
- Lea, J. and Thomas, S., 2014. Introduction, in S. Thomas and J. Lea (eds) *Public Participation in Archaeology: 1-6*. Woodbridge: Boydell and Brewer Ltd.
- Levi, D., 1935. Massarosa (Lucca). Ruederi di edifici romani presso Massaciuccoli, in *Notizie Degli Scavi Di Antichità: 221-228*. Roma.
- Lichtman, M., 2014. Interviewing, in *Qualitative Research for the Social Sciences: 241-278*. London: SAGE Publications, Inc.
- Littig, B., 2011. Interviews, Expert, in *International Encyclopedia of Political Science*. Thousand Oaks: SAGE Publications, Inc.
- Little, B.J., 2012. Public Benefits of Public Archaeology, in J. Carman, C. McDavis and R. Skeates (eds) *The Oxford Handbook of Public Archaeology: 395-413*. New York: OUP Oxford.
- LoveItaly, 2018, Chi Siamo, viewed 22 April 2022, <<https://loveitaly.org/it/chi-siamo/>>.
- Low, S.M., 2002. Anthropological-Ethnographic Methods for the Assessment of Cultural Values in Heritage Conservation, in M. de la Torre (ed.) *Assessing the Values of Cultural Heritage: 31-49*. Los Angeles: The Getty Conservation Institute.
- Lucas, G., 2004. Modern Disturbances: On the Ambiguities of Archaeology, *Modernism/modernity* 11(1): 109-120.
- Luyet, V., R. Schlaepfer, M.B. Parlange and A. Buttler, 2012. A framework to implement Stakeholder participation in environmental projects, *Journal of Environmental Management* 111: 213-219.
- Maggi, S. (ed.), 2008. Educare all'antico - Esperienze, metodi, prospettive, in *Educare All'antico - Esperienze, Metodi, Prospettive Atti Del Convegno Pavia - Casteggio, 4-5 Aprile 2008*. Roma: Aracne.
- Malfitana, D. (ed.) 2018. *Archeologia Quo Vadis? Riflessioni Metodologiche Sul Futuro Di Una Disciplina*. Catania: Consiglio Nazionale delle Ricerche.
- Malfitana, D., L. Arena, L. Cutroni, S. Iachello, G. Meli and C. Pantellaro, 2017. Catania Living Lab di Cultura e Tecnologia. Quando la ricerca scientifica incontra il grande pubblico, in S. Pallecchi (ed.) *Raccontare l'archeologia. Strategie e tecniche per la comunicazione dei risultati delle ricerche archeologiche: 129-136*. Firenze: All'Insegna del Giglio.
- Manacorda, D., 1982. *Archeologia Urbana a Roma: Il Progetto Della Crypta Balbi*. All'Insegna del Giglio. Firenze.
- Manacorda, D., 2014. *L'Italia Agli Italiani - Istruzione e Ostruzioni per Il Patrimonio Culturale*. Bari: Edipuglia.
- Manacorda, D., 2018. Il patrimonio culturale tra politica e società, *DigitCult - Scientific Journal on Digital Cultures* 3(3): 21-40.
- Mariotti, S., Marotta, N., and Ripanti, F., 2016. Raccontare una mansio in un progetto di archeologia pubblica, in P. Basso and E. Zanini (eds) *Statio Amoena: Sostare e Vivere Lungo Le Strade Romane Tra Antichità e Alto Medioevo: 253-263*. Oxford: Archaeopress.
- Marshall, Y., 2002. What is community archaeology?, *World Archaeology* 34(2): 211-219.

- Martelli-Banégas, D., Panhard, I., and Favré, T., 2015. *Image of archaeology in Italy*. Harris Interactive.
- Marx, A., Nurra, F., and Salas Rossenbach, K., 2017. *Europeans and archaeology. A survey on the European perception of archaeology and archaeological heritage*. Paris: NEARCH.
- Mason, R. and Avrami, E., 2002. Heritage values and challenges of conservation planning, in J.M. Teutonico and G. Palumbo (eds) *Management Planning for Archaeological Sites*: 13–26. Los Angeles: Getty Conservation Institute.
- Mason, R., 2002. Assessing Values in Conservation Planning: Methodological Issues and Choices, in De la Torre (ed.) *Assessing the Values of Cultural Heritage*: 5–30. Los Angeles: The Getty Conservation Institute.
- Mason, R., 2008a. Assessing Values in Conservation Planning, in G. Fairclough, R. Harrison, J. Schofield, J.H. Jameson Jnr (eds) *The Heritage Reader*: 99–124. Oxon - New York: Routledge.
- Mason, R., 2008b. Be Interested and Beware: Joining Economic Valuation and Heritage Conservation, *International Journal of Heritage Studies* 14(4): 303–318.
- Massaciucoli Romana, 2012, Home Page, viewed 22 April 2022, <<http://www.massaciucoliromana.org/>>.
- Matsuda, A., 2004. The Concept of ‘the Public’ and the Aims of Public Archaeology, *Papers from the Institute of Archaeology* 15: 66–76.
- Matsuda, A., 2011. Archaeology by the (Far) East in the West: What do local people think if Japanese archaeologists excavate the ‘Villa of Augustus’ in Italy?, in A. Matsuda and K. Okamura (eds) *New Perspectives in Global Public Archaeology*: 167–181. New York, Dordrecht, Heidelberg, London: Springer.
- Matsuda, A., 2016. A Consideration of Public Archaeology Theories, *Public Archaeology* 15(1): 40–49.
- McDavid, C., 2004. From ‘traditional’ archaeology to public archaeology to community action: The Levi Jordan plantation project, in P.A. Shackel and E.J. Chambers (eds) *Places in Mind: Public Archaeology as Applied Anthropology*: 35–56. New York - London: Routledge.
- McDavid, C., 2014. Community Archaeology, in C. Smith (ed.) *Encyclopedia of Global Archaeology*: 1591–1600. New York: Springer.
- Megale, C. and S. Genovesi, 2013. Economy and production in Late Republican Settlement of Poggio del Molino, Populonia, in L. Bombardieri, A. D’Agostino, G. Guarducci, V. Orsi and S. Valentini (eds) *SOMA 2012: Identity and Connectivity: Proceedings of the 16th Symposium on Mediterranean Archaeology, Florence, Italy, 1-3 March 2012*: 901–908. Oxford, England: Archaeopress.
- Megale, C., 2015a. Anche gli archeologi fanno crowdfunding, in C. Dal Maso and F. Ripanti (eds) *Archeostorie. Manuale Non Convenzionale Di Archeologia Vissuta*: 147–154. Milano: Cisalpino.
- Megale, C., 2015b. Il forte tardo-repubblicano di Poggio del Molino: controllo e difesa di un territorio, in V. Di Cola and F. Pitzalis (eds) *Materiali per Populonia*: 245–258. Pisa: Edizioni ETS.
- Megale, C., 2016. Volontariato: archeologia alla deriva o modello sostenibile di ricerca?, in *Archeostorie Magazine*, viewed 22 April 2022, <<https://www.archeostorie.it/archeologia-alla-deriva-creazione-un-modello-sostenibile-ricerca-archeologica/>>.
- Megale, C., 2018a. *Romani a Populonia. 10 anni di ricerca nell’area archeologica di Poggio del Molino*. Texts of the exhibition.
- Megale, C., 2018b. Costruire il passato in Etruria. Il senso dell’archeologia nella società contemporanea. Pisa: Edizioni ETS.
- Megale, C., 2018c. I magnifici sette. Past in Progress e l’archeologia condivisa: exploring the

- archaeological outreach, in C. Megale (ed.) *Costruire il passato in Etruria. Il senso dell'archeologia nella società contemporanea*: 59-71. Pisa: Edizioni ETS.
- Melli, P., 1996. *La città ritrovata: archeologia urbana a Genova, 1984-1994*. Genova: Tormena.
- Merriman, N., 1991. *Beyond the Glass Case: The Past, the Heritage and the Public*. Leicester: Leicester University Press.
- Merriman, N., 2004. Introduction: Diversity and Dissonance in Public Archaeology, in N. Merriman (ed.) *Public Archaeology*: 1-17. New York: Routledge.
- MicroPasts, 2022, Photo-masking an Egyptian box, viewed 22 April 2022, <<https://crowdsourced.micropasts.org/project/MuseoEgizio1/>>.
- Milanese, M., 2014. Dal progetto di ricerca alla valorizzazione: Biddas: Museo dei villaggi abbandonati della Sardegna (un museo open, un museo per tutti), *Archeologia medievale* XLI: 115-126.
- Milanesi, C. and Osti, G., 2021. "Sono reperti, lo dicono gli esperti!". Scuole, didattica e archeologia, in M. Vidale, S. Bergamini, G. Osti, V. G. Prillo, C. Reggio, F. Trevisan (eds) *I Pilastrini della Terramara. Alle radici di economia, società e ambiente nel territorio di Bondeno, Volume 2 - Prima e Dopo lo Scavo*: 507-516. Treviso: Edizioni Antilia.
- Minitab Inc., 2017, What are the Goodman-Kruskal statistics?, viewed 22 April 2022, <<https://support.minitab.com/en-us/minitab/18/help-and-how-to/statistics/tables/supporting-topics/other-statistics-and-tests/what-are-the-goodman-kruskal-statistics/>>.
- Minto, A., 1922. Le terme romane di Massaciuccoli, *Monumenti Antichi dell'Accademia dei Lincei* 37: 405-448.
- Montella, M., Petrarroia, P., Manacorda, D., and Di Macco, M., 2016. La Convenzione di Faro e la tradizione culturale italiana, in *Il Capitale Culturale*: 13-36.
- Monti, S., 2018, L'archeologia è una questione di Stato?, in *Artribune*, viewed 22 April 2022, <<http://www.artribune.com/arti-visive/archeologia-arte-antica/2018/03/>>.
- Morgan, D.L., 1997. *The Focus Group Guidebook* (Focus Group Kit). Thousand Oaks: SAGE Publications, Inc.
- Moser, S., Glazier, D., Phillips, J.E., el Nemr, L.N., Mousa, M.S., Aiesh, R.N., Richardson, S., Conner, A., and Seymour, M., 2002. Transforming Archaeology through Practice: Strategies for Collaborative Archaeology and the Community Archaeology Project at Quseir, Egypt, *World Archaeology* 34(2): 220-248.
- Moshenska, G., 2006. The archaeological uncanny, *Public Archaeology* 5(1): 91-99.
- Moshenska, G., 2013. The Archaeological Gaze, in A. González-Ruibal (ed.) *Reclaiming Archaeology: Beyond the Tropes of Modernity*: 211-219. Abingdon-New York: Routledge.
- Moshenska, G., 2017. Introduction: public archaeology as practice and scholarship where archaeology meets the world, in G. Moshenska (ed.) *Key Concepts in Public Archaeology*: 1-13. London: UCL Press.
- Moshenska, G. and Dhanjal, S., 2012a. Introduction: thinking about, talking about, and doing community archaeology, in G. Moshenska and S. Dhanjal (eds.) *Community Archaeology: Themes, Methods and Practices*: 1-5. Oxford: Oxbow Books.
- Moshenska, G. and S. Dhanjal (eds.) 2012b. *Community Archaeology: Themes, Methods and Practices*. Oxford: Oxbow Books.
- Moshenska, G. and Schadla-Hall, T., 2011. Mortimer Wheeler's Theatre of the Past, *Public Archaeology* 10(1): 46-55.
- Moussouri, T., 2014. From 'Telling' to 'Consulting': A Perspective on Museums and Modes of Public

- Engagement, in S. Thomas and J. Lea (eds) *Public Participation in Archaeology*: 11–22. Woodbridge: Boydell and Brewer Ltd.
- Mukherjee, F., 2015. Public Participatory GIS: History, Literature Review and Sustainability of PPGIS, *Geography Compass* 9(7): 384–394.
- Museum Week, 2018, Home Page, viewed 22 April 2022, <<http://museum-week.org/>>.
- Musmeci, D. and Sica, G., 2016. Archeologia pubblica, paesaggi e società: l’Ancient Appia Landscapes tra risultati scientifici e comunicazione, *Forma Urbis* 9: 12–17.
- Myers, D.K., Smith, S.N., Shaer, M., Getty Conservation Institute, Jordan and Dā’irat al-Āthār al-Āmmah, 2010. *A Didactic Case Study of Jarash Archaeological Site, Jordan: Stakeholders and Heritage Values in Site Management*. Los Angeles; Amman, Jordan: Getty Conservation Institute.
- NASA, 2019. Citizen Scientists | Science Mission Directorate, viewed 22 April 2022, <<https://science.nasa.gov/citizenscientists>>.
- Neal, C., 2015. Heritage and Participation, in E. Waterton and S. Watson (eds) *The Palgrave Handbook of Contemporary Heritage Research*: 346–365. Palgrave Macmillan, London.
- NEARCHing Factory Team, 2017. *Priorities for European Archaeology*. CSIC - Instituto de Ciencias del Patrimonio.
- Nilsson, B., 2011. Archaeology and the unstoppable excavation machine. A Swedish point of view, *Archaeological Dialogues* 18(1): 26–29.
- Nizzo, V., 2015. Archeologia partecipata, in C. Dal Maso and F. Ripanti (eds) *Archeostorie. Manuale Non Convenzionale Di Archeologia Vissuta*: 263–276. Milano: Cisalpino.
- Nizzo, V., 2021. “Sotto la scuola...”: il tesoro di Pilastrì. Genesi di un progetto di archeologia partecipata, in M. Vidale, S. Bergamini, G. Osti, V. G. Prillo, C. Reggio, F. Trevisan (eds) *I Pilastrì della Terramara. Alle radici di economia, società e ambiente nel territorio di Bondeno, Volume 2 - Prima e Dopo lo Scavo*: 475–506. Treviso: Edizioni Antilia.
- Nucciotti, M., Bonacchi, C., and Molducci, C. (eds) 2019. *Archeologia pubblica in Italia*. Firenze: Firenze University Press.
- OED Online 2018, Participation, in Oxford English Dictionary, viewed 22 April 2022, <<http://www.oed.com/view/Entry/138245>>.
- Okamura, K. and Matsuda, A., 2011a. Introduction: New Perspectives in Global Public Archaeology, in K. Okamura and A. Matsuda (eds) *New Perspectives in Global Public Archaeology*: 1–18. New York, Dordrecht, Heidelberg, London: Springer.
- Okamura, K. and Matsuda, A., 2011b. *New Perspectives in Global Public Archaeology*. New York, Dordrecht, Heidelberg, London: Springer.
- Onnée, S. and Renault, S., 2016. Crowdfunding: principles, trends and issues, in *Research Handbook on Digital Transformations*. Cheltenham: Edward Elgar Publishing, 313–334.
- Osti, G., Bergamini, S., Dal Fiume, L., Guerzoni, R., Boschetti, M., Nizzo, V., Pirani, M., and Tassi, S., 2017. Memory and Earthquake: the Pilastrì Excavation Project (Emilia Romagna, Italy) toward a shared community archaeology approach, *Archeostorie Journal of Public Archaeology* 1, 47–56.
- Osti, G., Pirani, M. and Bergamini, S. 2021. Tra fiction, scienza e immaginazione: l’esperienza di Tazze con le Corna, in M. Vidale, S. Bergamini, G. Osti, V. G. Prillo, C. Reggio, F. Trevisan (eds) *I Pilastrì della Terramara. Alle radici di economia, società e ambiente nel territorio di Bondeno, Volume 2 - Prima e Dopo lo Scavo*: 539–558. Treviso: Edizioni Antilia.

- Pagliantini, L., 2018. Lo scavo archeologico di San Giovanni (Isola d'Elba, LI) e la rada di Portoferraio: il racconto di un'isola e di una ricerca condivisa e partecipata, in C. Megale (ed.) *Costruire il passato in Etruria. Il senso dell'archeologia nella società contemporanea*: 125–131. Pisa: Edizioni ETS.
- Pallecchi, S., 2017. Porta di Mare, l'archeologia si racconta: Policastro Bussentino tra ricerca e comunicazione, in S. Pallecchi (ed.) *Raccontare l'archeologia. Strategie e tecniche per la comunicazione dei risultati delle ricerche archeologiche*: 123–128. Firenze: All'Insegna del Giglio.
- Parello, M.C. and Rizzo, M.S., (eds) 2014. *Archeologia Pubblica Al Tempo Della Crisi: Atti Delle Giornate Gregoriane, VII Edizione (29-30 Novembre 2013)*. Bari: Edipuglia.
- Paribeni, E., 2012. Il sito di Massaciuccoli, in F. Anichini, E. Bertelli, F. Ghizzani Marcia, S. Giannotti, M. Menchini, E. Paribeni, L. Parodi (eds) *Chiedilo All'archeologo - Massaciuccoli Romana: Visita Guidata a Fine Scavo*: 11–15. Roma: Edizioni Nuova Cultura.
- Paribeni, E., Giusti, A.M., Frizzi, P., and Raddi, G., 1989. Pavimento con animali fantastici, *OPD Restauro*: 173–179.
- Paris, A., 2016. Una ricerca partecipata, in G.P. Brogiolo and J. Sarabia (eds) *Drena. Insediamenti e paesaggi dai Longobardi ai nostri giorni* : 11–12. Mantova: SAP Società Archeologica.
- Patera, A. Shepherd, E.J., Dallai, L., and Zanini, E., 2003. Il Vignale Ritrovato, in C. Mascione, A. Patera (eds) *Materiali per Populonia 2*: 281–313. Firenze: All'Insegna del Giglio.
- Pearson, M. and Shanks, M., 2001. *Theatre/Archaeology*. London, New York: Routledge.
- Pearson, R., 2016. GoodmanKruskal: Association Analysis for Categorical Variables, viewed 22 April 2022, <<https://cran.r-project.org/web/packages/GoodmanKruskal/index.html>>.
- Perry, S., 2018. Why Are Heritage Interpreters Voiceless at the Trowel's Edge? A Plea for Rewriting the Archaeological Workflow, *Advances in Archaeological Practice* 6(3): 212–227.
- Perry, S. and Beale, N., 2015. The Social Web and Archaeology's Restructuring: Impact, Exploitation, Disciplinary Change, *Open Archaeology* 1(1).
- Pintucci, A. and Cella, E., (eds) 2014, *Discovering the Archaeologists of Italy 2012-14*, viewed 22 April 2022, <<http://e-archaeology.org/wp-content/uploads/2016/06/IT-DISCO-2014-Italy-national-report-english.pdf>>.
- Polèse, M. and Stren, R.E., 2000. *The Social Sustainability of Cities: Diversity and the Management of Change*. Toronto: University of Toronto Press.
- Poulios, I., 2010. Moving Beyond a Values-Based Approach to Heritage Conservation, *Conservation and Management of Archaeological Sites* 12(2): 170–185.
- Pratt, M.L., 2007. *Imperial Eyes: Travel Writing and Transculturation*. London - New York: Routledge.
- Progetto San Nicola 2018, *Archaeological Field School* – YouTube, viewed 22 April 2022, <https://youtube.com/playlist?list=PLWjm71_aXf_RQlNMmMt54SRpHRxEqps0j>.
- Quartararo, M., 2018. L'esperienza di Massaciuccoli Romana. Da Area Archeologica a... ?, in C. Megale (ed.) *Costruire il passato in Etruria. Il senso dell'archeologia nella società contemporanea*: 85–92. Pisa: Edizioni ETS.
- Rai 1, 2015, *Mezzogiorno Italiano del 24/08/2015*, viewed 22 April, <<http://www.rai.tv/dl/RaiTV/programmi/media/ContentItem-ada017ab-b141-4b3b-bc9b-abf0e3e8563b.html>>.
- Ramos, M. and Duganne, D., 2000, *Exploring Public Perceptions and Attitudes about Archaeology*, viewed 22 April 2022, <<https://documents.saa.org/container/docs/default-source/doc-publicoutreach/>>

- harris_poll1999.pdf >.
- Reed, M.S., Graves, A., Dandy, N., Posthumus, H., Hubacek, K., Morris, J., Prell, C., Quinn, C.H., and Stringer, L.C., 2009. Who's in and why? A typology of stakeholder analysis methods for natural resource management, *Journal of Environmental Management* 90(5), 1933–1949.
- Renn, O., 2008. *Risk Governance: Coping with Uncertainty in a Complex World*. London: Earthscan.
- Repetti, E., 1843. *Dizionario Geografico Fisico Storico Della Toscana*. Firenze: Tofani.
- Research Councils UK, 2011. *Evaluation: Practical Guidelines. A Guide for Evaluating Public Engagement Activities*. Swindon: Research Councils UK.
- Revello Lami, M., 2017. When archaeology meets the crowd. Nuovi modelli di cultura partecipativa per il finanziamento e la divulgazione della ricerca archeologica, in S. Pallecchi (ed.) *Raccontare l'archeologia. Strategie e tecniche per la comunicazione dei risultati delle ricerche archeologiche*: 145–159. Firenze: All'Insegna del Giglio.
- Richardson, L., 2013. A Digital Public Archaeology?, *Papers from the Institute of Archaeology* 23(1): 1–12.
- Richardson, L., 2014. The Day of Archaeology: blogging and online archaeological communities, *Post-Classical Archaeologies* 4: 421–446.
- Richardson, L.-J., 2017. I'll give you 'punk archaeology', sunshine, *World Archaeology* 49(3): 306–317.
- Richardson, L.-J., 2018. Ethical Challenges in Digital Public Archaeology, *Journal of Computer Applications in Archaeology* 1(1): 64–73.
- Richardson, L., Law, M., Dufton, J.A., Ellenberger, K., Eve, S., Goskar, T., Ogden, J., Pett, D., and Reinhard, A., 2018. Day of Archaeology 2011–2017: Global Community, Public Engagement, and Digital Practice, *Internet Archaeology* (47).
- Ripanti, F., 2014. Giù le mani dalla nostra storia, viewed 22 April 2022, <<https://www.youtube.com/watch?v=zB6WCEi8WQw>>.
- Ripanti, F., 2017. Italian public archaeology on fieldwork: an overview, *Archeostorie. Journal of Public Archaeology* 1: 93–104.
- Ripanti, F. and Mariotti, S., 2018. “The God of Time is Heritage of Mine”: An Emotional Approach to Public Outreach in Vignale (Italy), *Advances in Archaeological Practice* 6(3): 199–211.
- Ripanti, F. and Osti, G., 2020. The multiverse of fiction: exploring interpretation through community archaeology, in R. E. Witcher and D. van Helden (eds) *A Necessary Fiction: Researching the Archaeological Past through Imagined Narratives*: 128–147. Abingdon: Routledge.
- Rodman, M.C., 2003. Empowering place: Multilocality and multivocality, in S.M. Low and D. Lawrence-Zúñiga (eds) *The Anthropology of Space and Place: Locating Culture*: 204–223. Malden, MA: Wiley-Blackwell.
- Roeber, C., Raabe, N., Luebke, K., Ligges, U., Szepannek, G., and Zentgraf, M., 2018, Package 'KlaR', viewed 22 April 2022, <<https://CRAN.R-project.org/package=klaR>>.
- Romano, M., 2019. Quando la partecipazione crea comunità, in Fondazione Symbola – Unioncamere (ed.) *Io sono cultura - Rapporto 2018*: 30–35. Roma: Marimo.
- Roussou, M., Ripanti, F., and Servi, K., 2017. Engaging visitors of archaeological sites through 'emotive' storytelling experiences: a pilot at the Ancient Agora of Athens, in S. Garagnani and A. Gaucci (eds) *Archeologia e Calcolatori* 28(2): 405–420. Firenze: All'Insegna del Giglio.
- Roy, H.E., Pocock, M.J.O., Preston, C.D., Roy, D.B., Savage, J., Tweddle, J.C., and Robinson, L.D., 2012. *Understanding citizen science and environmental monitoring: final report on behalf of UK Environmental*

- Observation Framework*. Wallingford, NERC/Centre for Ecology & Hydrology
- Sakellariadi, A., 2015. Data from Archaeology for the People? Greek Archaeology and its Public: An Analysis of the Socio-Political and Economic Role of Archaeology in Greece, *Journal of Open Archaeology Data* 4. DOI: 10.5334/joad.af.
- Saldaña, J., 2015. *The Coding Manual for Qualitative Researchers*. London, Thousand Oaks, New Delhi, Singapore: Sage.
- Sani, M., 2015, Participatory governance of cultural heritage, viewed 22 April 2022, <<https://op.europa.eu/en/publication-detail/-/publication/b8837a15-437c-11e8-a9f4-01aa75ed71a1>>.
- Sani, M., Lynch, B., Visser, J., and Gariboldi, A., 2015. Mapping of Practices in the EU Member States on Participatory Governance of Cultural Heritage to Support the OMC Working Group under the Same Name (Work Plan for Culture 2015-2018), viewed 22 April 2022, <<https://www.interarts.net/descargas/interarts2541.pdf>>.
- Sanna Montanelli, M., 2018. Per una data quality nelle pratiche di crowdsourcing applicate alla ricerca archeologica, in F. Sogliani, B. Gargiulo and V. Vitale (eds) *VIII Congresso Nazionale di Archeologia Medievale. Pré-tirages (Matera, 12-15 settembre 2018) - Volume 1: 23-25*. Firenze: All'Insegna del Giglio.
- Scarre, C. and Scarre, G., (eds) 2006. *The Ethics of Archaeology - Philosophical Perspectives on Archaeological Practice*. Cambridge: Cambridge University Press.
- Schadla-Hall, T., 1999. Editorial: Public Archaeology, *European Journal of Archaeology* 2(2): 147-158.
- Schnapp, A., 1983. Archeologia urbana, archeologia preventiva?, in P. Gastaldi and S.A. Muscettola (eds) *Archeologia urbana e centro antico di Napoli: Atti del convegno 1983*. Taranto: Istituto per la Storia e l'Archeologia di Magna Grecia, 25-27.
- Schnapp, A., 1997. *The Discovery of the Past*. New York: Harry N. Abrams.
- Schofield, J., Carman, J., and Belford, P., 2011. *Archaeological Practice in Great Britain: A Heritage Handbook*. New York: Springer.
- Seamon, D., 2013. Place Attachment and Phenomenology, in L.C. Manzo and P. Devine-Wright (eds) *Place Attachment: Advances in Theory, Methods and Applications: 12-22*. London, New York: Routledge.
- Seltman, H.J., 2018, Experimental Design and Analysis, Carnegie Mellon University, viewed 22 April 2022, <<http://www.stat.cmu.edu/~hseltman/309/Book/Book.pdf>>.
- Sen, S., 2002. Community Boundary, Secularized Religion and Imagined Past in Bangladesh: Archaeology and Historiography of Unequal Encounter, *World Archaeology* 34(2): 346-362.
- Shanks, M., 1992. *Experiencing the Past: On the Character of Archaeology*. London: Routledge.
- Silberman, N.A., 2013. Heritage Interpretation as Public Discourse - Towards a new paradigm, in M.T. Albert, R. Bernecker and B. Rudolff (eds) *Understanding Heritage: 21-33*. Berlin, Boston: De Gruyter.
- Silvertown, J., 2009. A new dawn for citizen science, *Trends in Ecology and Evolution* 24(9): 467-471.
- Simon, N., 2010. *The Participatory Museum*. Santa Cruz: Museum 2.0.
- Simpson, F. and Williams, H., 2008. Evaluating Community Archaeology in the UK, *Public Archaeology* 7(2): 69-90.
- Simpson, F., 2009. Evaluating the Value of Community Archaeology: The XArch Project, *Treballs d'Arqueologia* 15: 51-62.
- Skeates, R., 2000. *Debating the Archaeological Heritage*. London: Duckworth.

- Sketchfab, 2017, PArCo di Poggio del Molino, Populonia, viewed 22 April 2022, <<https://sketchfab.com/PArCo-poggiodelmolino>>.
- SketchFab, 2022, Merit's Funerary Mask - Museo egizio, Torino, viewed 22 April 2022, <<https://sketchfab.com/models/e56bd7922eea4cce920fbd97d2aa61a7>>.
- Smardz, K. and Smith, S.J., 2000. *The Archaeology Education Handbook: Sharing the Past with Kids*. Walnut Creek: AltaMira Press.
- Smith, L., 2006. *Uses of Heritage*. New York: Routledge.
- Smith, L. and E. Waterton, 2009. *Heritage, Communities and Archaeology*. London: Duckworth.
- Smith, L. and E. Waterton, 2012. Constrained by Commonsense: The Authorized Heritage Discourse in Contemporary Debates, in R. Skeates, C. McDavid and J. Carman (eds) *The Oxford Handbook of Public Archaeology*: 153–70. Oxford: OUP Oxford.
- Smith, M.L., 2014. Citizen Science in Archaeology, *American Antiquity* 79(4): 749–762.
- Soma, K. and Vatn, A., 2014. Representing the common goods – Stakeholders vs. citizens, *Land Use Policy* 41: 325–333.
- Sørensen, M.L.S. and Carman, J. (eds), 2009. *Heritage Studies: Methods and Approaches*. London; New York: Routledge, Taylor and Frances Group.
- Sørensen, M.L.S., 2009. Between the lines and in the margins: interviewing people about attitudes to heritage and identity, in M.L.S. Sørensen and J. Carman (eds) *Heritage Studies: Methods and Approaches*: 164–177. London; New York: Routledge.
- Svels, K., 2017. *World Heritage Governance and Tourism Development - A Study of Public Participation and Contested Ambitions in the World Heritage Kvarken Archipelago*. Vaasa: Åbo Akademi University.
- Swensen, G., Jerpåsen, G.B., Sæter, O., and Tveit, M.S., 2012. Alternative perspectives? The implementation of public participation in local heritage planning, *Norsk Geografisk Tidsskrift - Norwegian Journal of Geography* 66(4): 213–226.
- Tani, L., 2012. *Riotorto, Le Sue Prime Pietre*. Pavia: Comunità Casa del Giovane.
- Tartini, F., 1838. *Memorie Sul Bonificazione Delle Maremme*. Firenze: Giuseppe Molini.
- Thomas, S., 2010. *Community Archaeology in the UK: Recent Findings*. York: Council for British Archaeology.
- Thomas, S., 2012. Archaeologists and Metal-Detector Users in England and Wales: Past, Present and Future, in R. Skeates, C. Mc David and J. Carman (eds) *The Oxford Handbook of Public Archaeology*: 60–81. Oxford: OUP Oxford.
- Thomas, S., 2014. Clubs and Societies Promoting Archaeology (National and Local), in C. Smith (ed.) *Encyclopedia of Global Archaeology*: 1513–1518. New York: Springer.
- Thomas, S., 2014. Making Archaeological Heritage Accessible in Great Britain: Enter Community Archaeology, in S. Thomas and J. Lea (eds) *Public Participation in Archaeology*: 23–33. Woodbridge: Boydell and Brewer Ltd.
- Thomas, S., 2017. Community Archaeology, in G. Moshenska (ed.) *Key Concepts of Public Archaeology*: 14–30. London: UCL Press.
- Thomas, S. and Lea, J., (eds) 2014. *Public Participation in Archaeology*. Woodbridge: Boydell and Brewer Ltd.
- Trigger, B.G., 1989. *A History of Archaeological Thought*. Cambridge: Cambridge University Press.
- Tukey, J.W., 1977. *Exploratory Data Analysis*. Reading, MA: Addison-Wesley Publishing Company.

- Tully, G., 2007. Community archaeology: general methods and standards of practice, *Public Archaeology* 6(3): 155–187.
- Turnhout, E., Van Bommel, S., and Aarts, N., 2010. How Participation Creates Citizens: Participatory Governance as Performative Practice, *Ecology and Society* 15(4): 26.
- Vahtikari, T., 2018. *Innovation and Cultural Heritage - 20 March 2018, Royal Museum of Arts and History, Brussels - Conference Report*. Luxembourg: Publications Office of the European Union.
- Valenti, M., 2012. La live excavation, in F. Redi and A. Forgione (eds) *VI Congresso Nazionale Di Archeologia Medievale*: 48–51. Firenze: All’Insegna del Giglio.
- Valenti, M., 2016. “We invest in Public Archaeology”. The Poggibonsi Archaeodrome project: an alliance between people, Municipality and University, *European Journal of Post Classical Archaeologies* 6: 417–430.
- Valenti, M., 2017. Appunti, grezzi, per un’agenda di Archeologia Pubblica in Italia, in J. Moreland, J. Mitchell and B. Leal (eds) *Encounters, Excavations and Argosies - Essays for Richard Hodges*: 314–328. Oxford: Archaeopress.
- Valenti, M., 2018. Dalle fonti alla narrazione. Ricostruzione storica per il racconto della quotidianità. Problemi e prospettive, in M. Valenti, S. Ricci and V. Fronza (eds) *Dalle fonti alla narrazione. Ricostruzione storica per il racconto della quotidianità*: 7–46. Firenze: All’Insegna del Giglio.
- Valenti, M., 2019. *Ricostruire e narrare. L’esperienza dei Musei archeologici all’aperto*. Bari: Edipuglia.
- Valenti, M., Ricci, S., and Fronza, V., 2018. *Dalle fonti alla narrazione. Ricostruzione storica per il racconto della quotidianità*. Firenze: All’Insegna del Giglio
- Vannini, G. and Nucciotti, M. (eds), 2009. *Da Petra a Shawbak. Archeologia di una frontiera*. Firenze: Giunti Editore.
- Vannini, G. (ed.), 1987. *L’antico Palazzo Dei Vescovi a Pistoia. II. I Documenti Archeologici*. Firenze.
- Vannini, G. (ed.), 2011. *Archeologia pubblica in Toscana. Un progetto e una proposta*. Firenze: Firenze University Press.
- Vannini, G., Nucciotti, M., and C. Bonacchi, 2014. Archeologia pubblica e archeologia medievale, *Archeologia Medievale - Quarant’anni di archeologia medievale in Italia (Numero speciale)*: 183–195.
- Vecco, M., 2010. A definition of cultural heritage: From the tangible to the intangible, *Journal of Cultural Heritage* 11(3): 321–324.
- Visser Travagli, A.M. and B. Ward Perkins, 1985. Scavi a Ferrara, *Restauro and Città* 1(2): 48–54.
- Volpe, G., 2016. *Un patrimonio italiano. Beni culturali, paesaggio e cittadini*. Novara: Utet.
- Volpe, G., 2019. *Il bene nostro. Un impegno per il patrimonio culturale*. Bari: Edipuglia.
- Volpe, G., 2020. *Archeologia pubblica. Metodi, tecniche, esperienze*. Roma: Carocci.
- Vv.Aa., 1979a. Documento introduttivo della redazione, in *Archeologia Medievale VI, 1979 - Archeologia e pianificazione dei centri abitati*. Firenze: All’Insegna del Giglio, 9–14.
- Vv.Aa., 1979b. *Archeologia Medievale, VI, 1979 - Archeologia e pianificazione dei centri abitati*. Firenze: All’Insegna del Giglio.
- Wallace, J., 2004. *Digging the Dirt: The Archaeological Imagination*. London: Duckworth.
- Wasserman, S. and Faust, K., 1994. *Social Network Analysis: Methods and Applications*. Cambridge University Press.
- Waterton, E. and Watson, S., 2015. Heritage as a Focus of Research: Past, Present and New Directions, in

- E. Waterton and S. Watson (eds) *The Palgrave Handbook of Contemporary Heritage Research*: 1–17. Palgrave Macmillan, London.
- Welch, E.S., 2005. *Shopping in the Renaissance: Consumer Cultures in Italy 1400-1600*. New Haven - London: Yale University Press.
- Welch, J.R., Lepofsky, D., and Washington, M., 2011. Assessing collaboration with the Sliammon First Nation in a community-based heritage research and stewardship program, *Archaeological Review from Cambridge* 26(2): 171–190.
- Wilcox, D., 1994. *The Guide to Effective Participation*. Brighton: Partnership Books.
- Wilkins, B., 2015. Digging the Crowd – The Future of Archaeological Research in the Collaborative Economy, DigVentures, viewed 22 April 2022, <<https://digventures.com/2015/02/digging-the-crowd-the-future-of-archaeological-research-in-the-collaborative-economy/>>.
- Woolverton, J., 2016. ‘Becoming History Ourselves’: A Study of Age Demographics in Community Archaeology Societies, *Journal of Community Archaeology and Heritage* 3(2): 135–151.
- Wright, A.P., 2015. Private property, public archaeology: resident communities as stakeholders in American archaeology, *World Archaeology* 47(2), 212–224.
- Zanini, E., 2011. Vignale 2004-2010. Ridefinizioni progressive di un progetto di ricerca archeologica, In G. Facchin and M. Milletti (eds) *Materiali per Populonia* 10, 263–274. Pisa: Edizioni ETS.
- Zanini, E., 2019. Leopoldo II di Toscana, il mosaico di Vignale e un progetto di parco archeologico nella Maremma dell’Ottocento, in M. Modolo, S. Pallecchi, G. Volpe and E. Zanini (eds) *Una Lezione Di Archeologia Globale - Studi in Onore Di Daniele Manacorda*: 115–124. Bari: Edipuglia.
- Zanini, E. and Ripanti, F., 2012. Pubblicare uno scavo all’epoca di YouTube: comunicazione archeologica, narratività e video, *Archeologia e Calcolatori* 23: 7–30.
- Zorzi, G., 2018. Ricostruzione storica longobarda: il caso de La Fara, in M. Valenti, S. Ricci and V. Fronza (eds) *Dalle fonti alla narrazione. Ricostruzione storica per il racconto della quotidianità*: 117–127. Firenze: All’Insegna del Giglio.
- Zuanni, C., 2013. Archeologia Pubblica in Italia. Primo Congresso Nazionale Florence 29-30 October 2012, *Arqueologia Publica* 3: 134-138.
- Zuanni, C., 2017. Italian Museums and Twitter: an analysis of Museum Week 2016, *Archeostorie Journal of Public Archaeology* 1: 119–133.