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INNOVATION FACTSHEET PILOT SICILY

CONTEXT

The Monti di Trapani area is located in the north-western corner of the island of Sicily, in southern Italy. Specifically, we will focus on three municipalities in Trapani province: Calatafimi-Segesta, Custonaci and Buseto Palizzolo.

The cultural landscape in the whole of this area has remained almost intact, except in large cities, allowing the fossilization of certain elements that today host relevant touristic potential. INCULTUM will focus on the three municipalities in the inland of the Trapani territory, which are away from traditional tourist itineraries but with great cultural potential:

1.- Agrarian heritage: persistence of traditional irrigation systems, of clear Islamic legacy, especially in Calatafimi-Segesta, where previous projects (such as MEMOLA) documented numerous associated hydraulic systems and infrastructures (mills, irrigation channels, wells, fountains, watering holes), both in the urban area and the surrounding territory. The traditional use of water for irrigation still displays the inherited characteristics of Islamic culture, which can be an incentive for the creation of tourist resources while promoting the development of an economically depressed area. These traditional systems are still used today for the cultivation of native citrus varieties in gardens and orchards of great beauty.

And the ancient “water culture” kept by the territory is crowned by his thermal heritage of sources and “hot rivers”, which remains still today a “sleeping richness” who waits well calibrated developing initiatives that the GAL Elimos has started (for example, proposing a review of the law rules applied to the possibility of use of the regional idrotermomineral public resource).

2.- Rural heritage built: Mainly represented by the typical architecture model of the “baglio”, these are constructions linked to agricultural activity, dispersed inhabited nuclei, many of them of clear Islamic origin, which have survived until recent times. These are buildings, in which several families lived, dedicated to cultivation, management of natural resources (soils and water) and, usually, livestock farming. In many cases they are monumental structures formed by several houses with associated elements such as watering holes, fountains (particularly those with the ancient Islamic name of “gebbia”), stables, chapels, etc.

3.- Archaeological heritage: Thanks to previous projects (FP7 MEMOLA in particular) most outstanding elements of each population are known: Calatafimi-Segesta has the Castello Eufemio and the Borgo (old neighbourhood that retains part of its organizational structure despite the strong abandonment), Terravecchia (the neighbourhood from which the entire population emerges, linked to the castle) and churches of great artistic interest (Carmine, Crocifisso, etc.). Custonaci has Pizzo Monaco, a fortified granary from the Islamic era, dated to the 11th century. It is a structure of singular preciousness, formed by a fortified enclosure with numerous inside cells dedicated to the storage of agricultural surpluses and the most precious goods of the members of the Islamic community that lived in a nearby settlement. Finally, Buseto Palizzolo has Monte Luziano that seems to have been another fortified granary of Islamic times. These different archaeological elements are related to the daily activities of the different communities that have inhabited this territory over the past and in few case, in a residual mode of reduced development, still nowadays.

4c. Actions:

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- Cultural routes based on agricultural heritage: The hydraulic elements, of clear Islamic origin, remain in the territory in a state of critical abandonment: among other things, in fact, the area presents problems of hydrogeological instability that the GAL Elimos has undertaken to resolve also by provoking the concertation of the bodies whose competences are involved and which today can also benefit from the support of public finance (PNRR measures and funds for example). The recovery of these elements (pools, ditches, wells, mills), can serve as a model of citizen participation as well as a stimulus to attract visitors. In addition, the reactivation of the crops of local species (orange- particularly the well famous natural karyotype “ovaletto di Calatafimi”- and citrus) could be a very interesting focus of activity for the depressed local economy.

- Cultural routes based on the archaeological heritage: these activities will be aimed at valuing the archaeological heritage, both fortified granaries of Pizzo Monaco and Monte Luziano, as well as the urban heritage of Calatafimi-Segesta, based on “community archaeology”. thanks to the evidence gained from previous experience we know the strong social and touristic demand that these types of initiatives have and, therefore, the success that their organization implies.

- Training: we will carry out activities that will allow local groups to be trained develop efficient and competitive touristic initiatives in the territory.

- The creation of a touristic and archeological itinerary for the Islamic heritage in this area

- The creation of the Greenway: An old railway which is connecting all the three municipalities and which is not used anymore by the train. We would like to transform it into an way to use by foot or by bike for an sustainable tourism experience, to crease tourist flows and awareness of the area and as the entry into the new tourism itinerary which we are working on in the meanwhile

4d. Communities involved: local communities from the municipalities involved, as well as local associations and generally, relevant local stakeholders interested in rural sustainable heritage.

4e. Expected results: valorise the territory and the rural and archaeological heritage of an economically depressed area far from traditional tourist circuits. With the proposed actions we also want to give visibility to rural groups by empowering them as valid agents by complementing their traditional knowledge with innovative elements that attract visitors.

4f. Associated partners: municipalities of Custonaci, Buseto Palizzolo and Calatafimi Segesta and Associazione Bosco Angimbé.

4g. Innovations proposed at the beginning of the project:

- Irrigation canals cultural routes managed by local farmers communities
- Water heritage discovery for a sustainable future

- Local products and markets promotion - Digital oasis map and tools



Monti di Trapani (Prov. Trapani)



Tratti della vecchia Ferrovia e futura Greenway (Città di Calatafimi Segesta)

The project “Monti di Trapani” pursues 3 main objectives:

1. Preserve and enhance the territory's heritage resources by activating and animating a heritage community around the "commons";
2. Create a new sustainable cultural tourism offer by targeting new segments of tourists - nature and heritage lovers;
3. Develop the pilot within the framework of an integrated territorial project, which should guarantee its sustainability.

In this factsheet we propose to explore the main innovations developed in the framework of “Monti di Trapani”:

1. The **constitution of a heritage resource as a common (good)**
2. The **involvement of the community in the management** of the local heritage resources and the **participatory heritage inventory and the participatory design** of itineraries (political arena, open talks and bottom up approach)
3. **Creating new visitor itineraries** that make it possible to discover the resources of the territory along a route (most of the time using soft means of transport). These routes also involve local participation in their design and, of course, in their development. Thus, encouraging local domestic tourism and knowledge of the local heritage. The systematization of this approach (especially in his “slow” dimension as a healthy way of life, the Mediterranean way of life related to the Mediterranean Diet UNESCO intangible Heritage) through soft mobility can be considered as an element of innovation to achieve sustainable tourism. In terms of the new itineraries, we have to underline that their design has to be attractive according to the most authentic identitary specifics of the local territory and to the current shape that the touristic competitive demand has designed (mostly depending on the huge need of mindfulness and whole wellness emerging in the contemporary era after Pandemic and environmental and social crises) and that they can be detected as innovator touristic solution.

SUPPORTING THE EMERGENCE OF A NEW HERITAGE COMMUNITY

The attachment of the inhabitants to the territory's heritage and landscape is a vector of social cohesion and action. Constitution of an underestimated and still hidden heritage, the archeological and especially Islamic one.



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The presence of Islamic and archeological heritage in this area of Sicily is still a knowledge not everybody has. Sicily is already famous for the wide intercultural heritage of his past. But unfortunately, the Islamic one, even if being present in a lot of archaeological heritage (and especially immaterial heritage as the Sicilian culture and food behavior), hasn't reach a real awareness about what the "SICILIAN" has originate from the Islamic culture, nether a realized cultural itinerary to use.

Sicily is a physical and conceptual bridge between three geographically distinct continents. It is a treasure chest, which bases its multifaceted present on a stratified and flourishing past. Sculpted by wind and fire, surrounded and soaked in water, throughout time and space, Sicily's fertile beauty has delighted its visitors for generations, inspiring all the ancient peoples passing though. Heartbeat in the center of the Mediterranean Sea, throughout its physical and human landscape Sicily is a crossroad in which everything merges and recomposes into an original unity of circulation for men and goods, knowledges and languages: thus, being by nature an inclusive and not exclusive space. Within the overlapping of peoples and historical experiences, a civilization - among others – has deeply influenced the further development of Sicily, leaving a rich cultural pastiche: the Arabs.

Our project is called "*Siqiliyyah gannet al-yard; Sicily: Garden of Paradise*"

- Garden of Paradise, bright and still lighthouse in the flowing becoming of the Mediterranean waters, the whole Sicilian identity is steeped in the Arab-Islamic influence.
- From orthopraxis to the philosophical thought, from folk traditions to the technical agricultural practices, the Arabs were able to plunge themselves peacefully in the social fabric of the island, establishing a thriving connection with the local population which was destined to be an unicum in time and space.
- From the spatial physicalness of its landscape to the abstractness of the local lifestyle, today, as yesterday, the Sicilian land and spirit preserve the vitality of a dormant past time of flourishing islamic encounters that needs to be revived

Along the ancient western Arab route

Throughout a physical and spiritual journey-path along the ancient route of first landing and further medieval Arab allocation, we aim to enhance and revitalize the tangible and intangible heritage as well as the manifold procedural knowledges and folk traditions of Arab Islamic descent, which have survived over time and can still be found today in the territories of Trapani district, vital core of the flourishing Islamic cultural, religious, philosophical development in Sicily. We will walk soothed by a narrative soaked with messages, images, as well as tangible and active experiences that celebrate inclusion, intercultural dialogue, and honor the central value of religiousness, interfaith sociality and peaceful coexistence between these two – eternally bound - cultures and civilizations, fully inspired by the living example of the Trapani's territory which is wholeheartedly imbued with the Arab-Islamic influence.

THE INVOLVEMENT OF THE COMMUNITY IN THE MANAGEMENT OF THE HERITAGE RESOURCE

and the participatory heritage inventory and the participatory design of itineraries, the bottom-up approach

We place great importance on involving the entire community, not just public authorities, in our project. To achieve a bottom-up approach, we have already organized, and will continue to organize, meetings and open



The logo for INCULTUM consists of the word "INCULTUM" in a white, uppercase, sans-serif font, centered within a horizontal, textured orange brushstroke.



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discussions to gather feedback from the community and ensure that our plans align with their opinions. For us, it is truly important that the public and private sectors collaborate.

In the name of these open political discussion forums, we have organized a couple of animation meetings in which we have invited both public authorities and private individuals who might be interested or are necessary to realize our pilot project and take advantage of it. This must be face a huge problem in Sicily: a lot of cultural heritage and tourism sites are still in the government of private subjects, so if we want to include them in our project, we have to ask the permission and convince them, that their collaboration in this project is not just stress and bureaucratic, but brings benefits for everyone. All this process, unfortunately, is taking much more time than expected.

The advantages we recognized in actuating this strategy:

Active involvement of the community: the bottom-up approach allows for active involvement of the community in the planning and implementation of actions, increasing the sense of belonging and active participation in the life of the community itself.

Identification of real needs: by involving the community in defining actions, it is possible to identify the real needs of the territory, avoiding interventions that do not respond to the real needs of the community.

Long-term sustainability: by involving the community, a sense of responsibility and collective action can be created, making the result more sustainable in the long term in all of his three main pillars: environmental, economic and social.

Ways we implement the bottom-up approach:

Open meetings and discussions: organize open meetings and discussions to involve the community and gather their opinions and proposals.

Questionnaires and surveys: use questionnaires and surveys to gather information and opinions about the community and its needs.

INTERVIEW AWARENESS OF THE ISLAMIC HERITAGE AND THE NEW "GREEN WAY"

1. ANAGRAFIC DATA:

NAME AND SURNAME: _____
 NATIONALITY: _____
 PLACE OF RESIDENCE: _____
 AGE: _____

2. GENERAL TOURISM DATA:

DURATION OF THE TRIP: _____

WITH WHOM ARE YOU TRAVELING:

- Friends
- Partner
- Family
- Alone
- Other: _____

HOW MANY FAMILY MEMBERS (IN CASE OF FAMILY HOLIDAYS): _____

WHERE ARE YOU STAYING DURING YOUR VACATION? :

- hotel
- Air bnb
- friends or family

HOW ARE YOU MOVING DURING YOUR VACATION? :

- Private car
- Rented a car
- By public transfer (train, bus ecc.)
- Mostly by foot close to our accommodation

WHAT IS YOUR MAIN MOTIVATION OF YOUR HOLIDAY? (CULTURAL, SPORTIV, EXPERIENTIAL, HEALTH, TREKKING, BEACH, LEISURE, RELAX, ECC.) :

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3. SPECIFIC HERITAGE DATA

HOW DID YOU FIND OUT ABOUT THE SITE? _____
 DO YOU KNOW THE CITY "CALATAFIMI SEGESTA " CLOSE TO THE SITE? _____
 IF YES, HAVE YOU (EVER) BEEN THERE? _____
 IF YES, DID YOU LIKE THE CITY? _____
 IF NO, ARE YOU INTERESTED TO VISIT THE CITY? _____

ARE YOU AWARE THAT CALATAFIMI SEGESTA AND THE PERIPHERY HAS ISLAMIC HERITAGE? _____

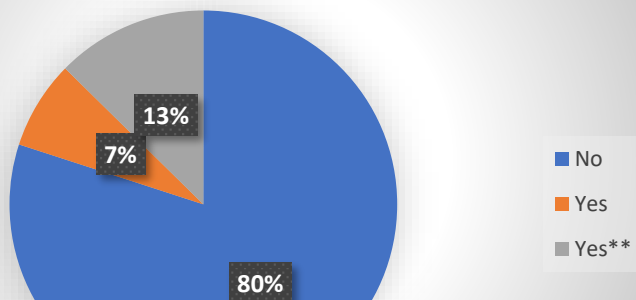
WOULD YOU BE INTERESTED IN AN ISLAMIC ITINERARY OFFERED BY SICILY IN GENERAL? _____

IF NO, WHY NOT? _____

ARE YOU AWARE OF THE CONSTRUCTION OF THE GREEN WAY RAILWAY ROAD WHICH IS IN WORK, TO CONNECT THE HERITAGE SITE OF SEGESTA WITH CALATAFIMI? _____

DO YOU LIKE THE IDEA/ WOULD YOU USE THIS ATTRACTION? _____

AWARENESS ABOUT CALATAFIMI SEGESTA -CITY CLOSE TO ARCHEOLOGICAL PARK OF SEGESTA



Yes**They told me that they read about Calatafimi in history books about the fact that Garibaldi passed through this city

This is one of the results in form of quantitative data we elaborated after the survey we did at the archeological park of Segesta. As you can observe, the city of Calatafimi Segesta, which is just a few kilometers from a tourism sites well known in whole Europe, almost nobody is aware of the city's existence, or just because they read it into books, but never passed there. Within the realization of the Greenway mentioned but also the inclusion of the city into the new tourism itinerary we are trying to include and improve touristic flows at the small

villages of the territory considered, which all the different territories in Sicily are still full off.

Collaboration with local organizations and local stakeholders/family business: collaborate with local organizations and other associations to involve a wider and more diverse audience.



Meeting for "OPEN TALK" at the University of Trapani

Promote active participation: promote active participation of the community through the creation of working groups and volunteering for the implementation of actions.



Political-Arena with local and public Stakeholders at the municipality of Calatafimi-Segesta

CREATING NEW VISITOR ITINERARIES

especially the new archeological itinerary of the Islamic heritage and the project of the "GREENWAY"

ARCHEOLOGICAL ITINERARY OF ISLAMIC HERITAGE "SIQILIIYAH GANNET AL-YARD; SICILY: GARDEN OF PARADISE"

Sense of the itinerary: the locations chosen for the visit, all in the province of Trapani, allow us to appreciate the many aspects of what we can observe today of the Muslim conquest of Sicily that began in June of the year 827, when from Su-sa-, a hundred boats loaded with foot soldiers and knights set sail heading towards Mazara. A fundamental feature of the Sicilian territory is the fertility of the land and the richness of water (thermal too), and this characteristic emerges from the evidence provided by the texts of Arab geographers. In addition to introducing innovative irrigation techniques, Arab domination introduced intensive cultivation by introducing new crops such as cotton, hemp, flax, vegetables (pumpkins, cucumbers, eggplants, watermelons, and melons), legumes, probably sugar cane, citrus fruits, dates, saffron, pistachios, and mulberries for silk production.

Places/sites of the itinerary:

1- Calatafimi Segesta

2- Custonaci

3-Buseto Palizzolo

Calatafimi: The site, dating back to the 11th century, is probably included as a passage on the commercial route between North Africa, Sicily, and southeastern Spain, complex and lively. This is inferred from the discovery of ceramic artifacts that find parallel examples in form and technique in the areas described above and that are the guide fossils for the analysis of the acculturation process that followed the Muslim settlement, of which archaeologists still cannot reconstruct the most salient dynamics today. In addition, the presence of a castle with remains of an ancient city and walls locally known and described by some scientific reports as "Saracen walls" is detected. At the foot of the hill, Idrisi describes a very rich and active panorama from a productive and architectural point of view: he speaks of an extensive territory densely populated by various rahal - housing units similar to hamlets, whose reciprocal relationships are not clarified today. Among all, a Saracen hamlet and an Arcauso hamlet are mentioned, of the latter a fragment of a jug is preserved at the Calatafimi Municipal Library. Due to the presence of mobile surveys, it is believed that Calatafimi was a center specialized in the production of ceramic manufactures, which makes a trade of a certain consistency, wealth, and prosperity as well as productivity for the local and district economy between North Africa, Spain, and all of Sicily highly probable.

Eufemio Castle of Calatafimi Segesta: It stands on a rock (400 m a.s.l.), originally it must have been a fortified site in defense of the access road to Segesta. Mentioned by the geographer Idrisi already in the mid-12th century with the name, Qal'at Fîmî, the castle of Eufemio is described as a fortress with an attached village. It was used in the 12th century by Frederick II's troops as a fortification for the fight against Muslims who had as their stronghold the village of Calatabarbaro (Segesta).

Segesta Mosque (Calatabarbaro): On the road to the Segesta theater, there are the remains of a mosque, the only one known so far in Sicily. Given the small size of the building (20x11m), originally divided into two aisles, it is plausible that it is a congregational mosque or 'Friday mosque.' The Segesta Mosque, dating back to the 12th century (in the middle of Norman domination), was certainly built by the Muslim community that settled on the top of Monte Barbaro at that time. This same community can also be attributed to some houses and the Muslim cemetery found behind the theater's cavea. The mosque was destroyed after just a century of existence, at the beginning of the 13th century, following the arrival of a Christian lord who built the nearby castle to control the Islamic component of the territory.

Calathamet: A place located at the center of the ancient Panormo-Lilybaeum road junction for commercial routes, it was a hill settlement of the Arab-Muslim community, active in the 10th century. The site, which has been investigated several times by archaeological activities, has yielded metallic and ceramic remains typical of the local craftsmanship of Arab-Muslim influence. A castle was also built on the site, overlooking the thermal waters of the Segesta area. In Islamic times, this fortified reality served as a refuge for an entire community. In later phases, it was instead used as a military site, of great importance precisely thanks to its location.

Valley of the Gaggera River (between Segesta and the Terme Segestane): This unusually fertile and productive territory was mentioned by Idrisi as an area dedicated to powering numerous water mills that were located along the natural path of the valley. Surveys of these areas have identified the presence of ceramic remains from the 8th-10th centuries. The Gaggera River Valley flows from south to north in a winding path, characterized by hills of varying heights, including the two peaks of Mount Barbaro; furthermore, to the northeast of the confluence of the Gaggera and Freddo rivers, the river is dominated by the hill of the castle



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of Calathamet. The presence of thermal springs changes the name of the Gaggera River to the Caldo River, which gives rise to the Terme Segestane.

The agricultural vocation of the Calatafimi territory has remained unchanged for centuries, although in recent years there has been a gradual retreat of the old landscape based on the latifundist pasture-cereal dualism in favor of viticulture, as in much of Sicily.

Visiting these places can also be accompanied by a gastronomic itinerary that, in addition to presenting the typical products of the Sicilian land such as wheat and oil, includes foods introduced by the Arabs such as honey, dried fruit, ricotta, and others that are also found in varying quantities in the daily use of local cuisine.

Buseto Palizzolo: The site, still inhabited today, is located between Erice and Segesta. From a diploma of the Frederick era, we know that Buseto Palizzolo takes its name from "Casale Busith" from a probable vulgarization of the Arabic term "basita" or "land." The history of this territory is very ancient and dates back to the 11th century BC when the Elimi settled in the western part of Sicily. Later, with the Byzantine domination (in 554 AD), it appears likely that this territory was 'inhabited', albeit for short periods, by Rùmi peasants (eastern rite Christians) from Erice. During Muslim domination, the Buseto territory was assigned to Erice. The Arabs favored the development of agriculture there, reclaiming uncultivated land and reducing the large existing forest areas. They introduced new crops such as oranges, lemons, sumac, cotton, mulberry trees, and palms. Today, in addition to finding traces of the ancient rulers in the toponyms, especially Byzantines, you can visit the churches and the Bosco Di Scorace, referring to an Arab farmhouse.

Below are some places that, despite having historical and cultural value, are not adequately organized for access and use by the public, but it is hoped that this project will make it feasible.

Custonaci: In 2012, on Pizzo Monaco, in the territory of Custonaci, on the side overlooking Castellammare del Golfo. At the top of the rocky ridge, a settlement from the Islamic era was identified, which today appears as a fortified structure, accessible only from the north-eastern side and overlooking the western side. At least fifty rooms have been recognized, of which only twelve have been investigated, along with an access door. The area has been interpreted, from an initial study, as a collective Islamic-era granary (10th-11th century) associated with a medieval village (rahal/qarya) at the foot of the mountain.

THE PROJECT OF THE "NEW GREENWAY CALATAFIMI SEGESTA"

Finality, objectives, and description of activities of the GREENWAY and the connection with the itinerary.

The Municipal Administration of Calatafimi Segesta, as part of the general program for the revitalization of tourism, hospitality, and culture of the city, is interested in enhancing the architectural and monumental assets, the scenic and environmental beauties, of enormous historical and cultural importance, present in its territory.

As part of this tourist revitalization program, the implementation of the project for the recovery and "reuse" of historical railway tracks, such as the "Kaggera-Vita-Salemi", "Salemi-Santa Ninfa" and "Castelvetrano-San Carlo Burgio", commonly known as "narrow-gauge lines", plays a key role. In addition to representing an enormous opportunity for the tourist revival of a vast "territorial area", such as the Belice region, they represent an important and strategic axis of economic-cultural "exchange-connection" of the province of Trapani, which goes from the archaeological site of Segesta to that of Selinunte, passing through the "Cretto di Burri", important archaeological evidence of western Sicily, the first two, and a symbol of rebirth and civil and social

redemption, the latter transformed into an open-air museum of contemporary art after the unfortunate events caused by the earthquake of January '68.



Regarding the recovery of the railway track that runs through the municipal territory of Calatafimi, it stretches for about 10 km, from the current Calatafimi railway station ("Kaggera" station) to the inhabited area of Vita, and allows crossing the territory, on foot, by bicycle, on horseback, etc.

This program will have to consider the enhancement of all the existing architectural artifacts, which are largely abandoned, that is, the so-called civil engineering works such as overpasses, underpasses, retaining walls, embankments, trenches, galleries, toll booths, and stations, as well as the relevant areas that are located along the route. Along the almost flat path, visitors, in addition to enjoying the scenic and historical-cultural beauties offered by the territory of Calatafimi, can take advantage of tourist services, which the municipal administration intends to promote within the areas, suitably equipped for parking and refreshment, etc., also involving local associations, companies and private citizens."

In addition, the Greenway project is fully in synergy and in support of our project with the European 'HORIZON 2020' call for proposals that we are working on, the 'INCULTUM' project. In its name, we are organizing and creating a new itinerary in the GAL territory regarding the archaeological-cultural heritage with the aim of promoting tourism even in smaller villages and enhancing the territory and culture. The Greenway supports this itinerary we already explained in a really detailed way because it connects cities along the old railway road, which potentially introduces tourists to the villages along the route, facilitates tourism flows in general, and can also be used as a self-guided, exploratory route for Islamic heritage along the route, inside the old galleries to be experienced on foot or by bike for all ages. Symbolically, it can be seen as an entry into the broader reality of the Islamic itinerary on which the INCULTUM pilot is currently working.