

# Digitalization and Innovation for Heritage and Culture

Muscat, Oman, October 18th, 2022

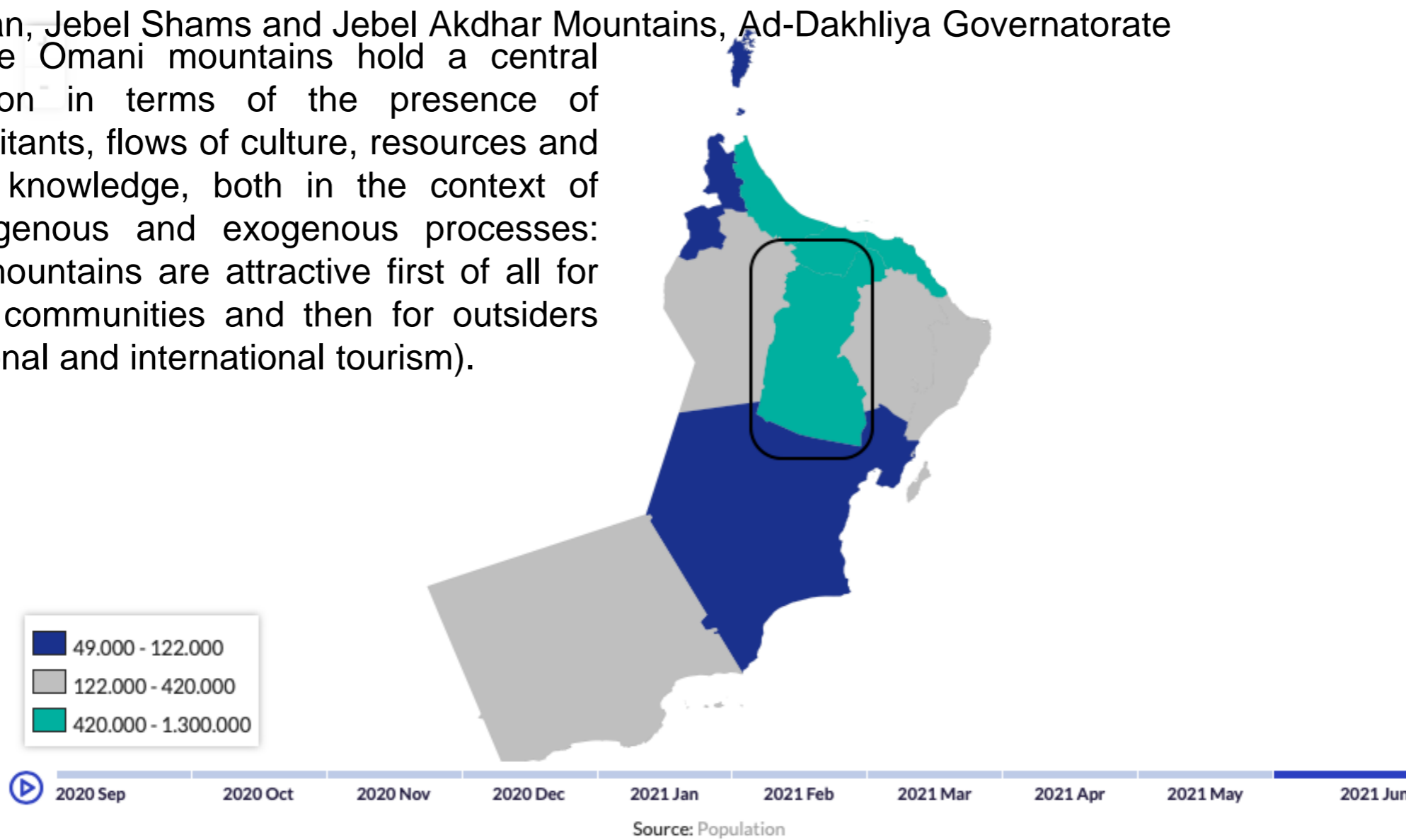
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fruition of heritage in a sustainable way for residents, tourists and day visitors.



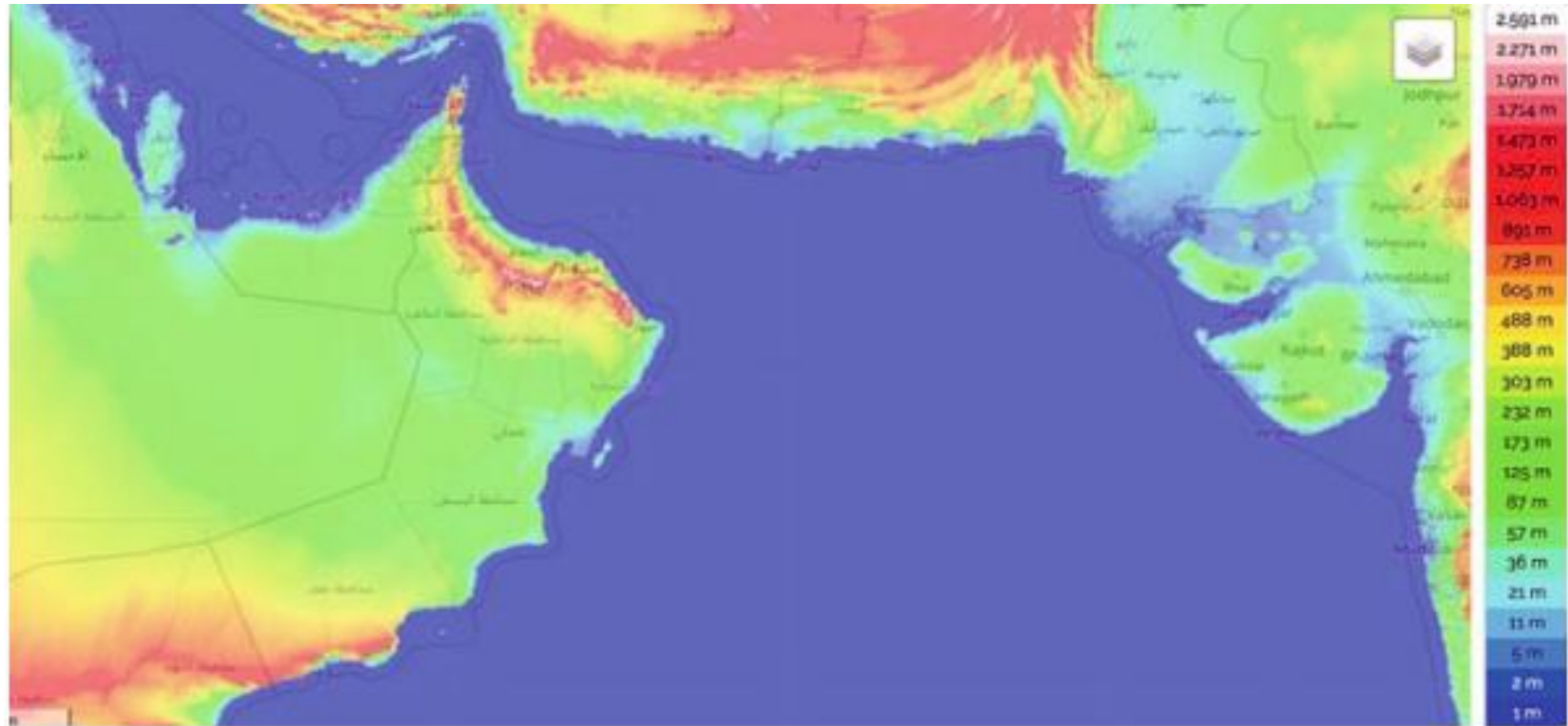
## The context

Oman, Jebel Shams and Jebel Akdhar Mountains, Ad-Dakhliya Governorate  
The Omani mountains hold a central position in terms of the presence of inhabitants, flows of culture, resources and local knowledge, both in the context of endogenous and exogenous processes: the mountains are attractive first of all for local communities and then for outsiders (national and international tourism).



Last updated: Tuesday, 22 December 2020

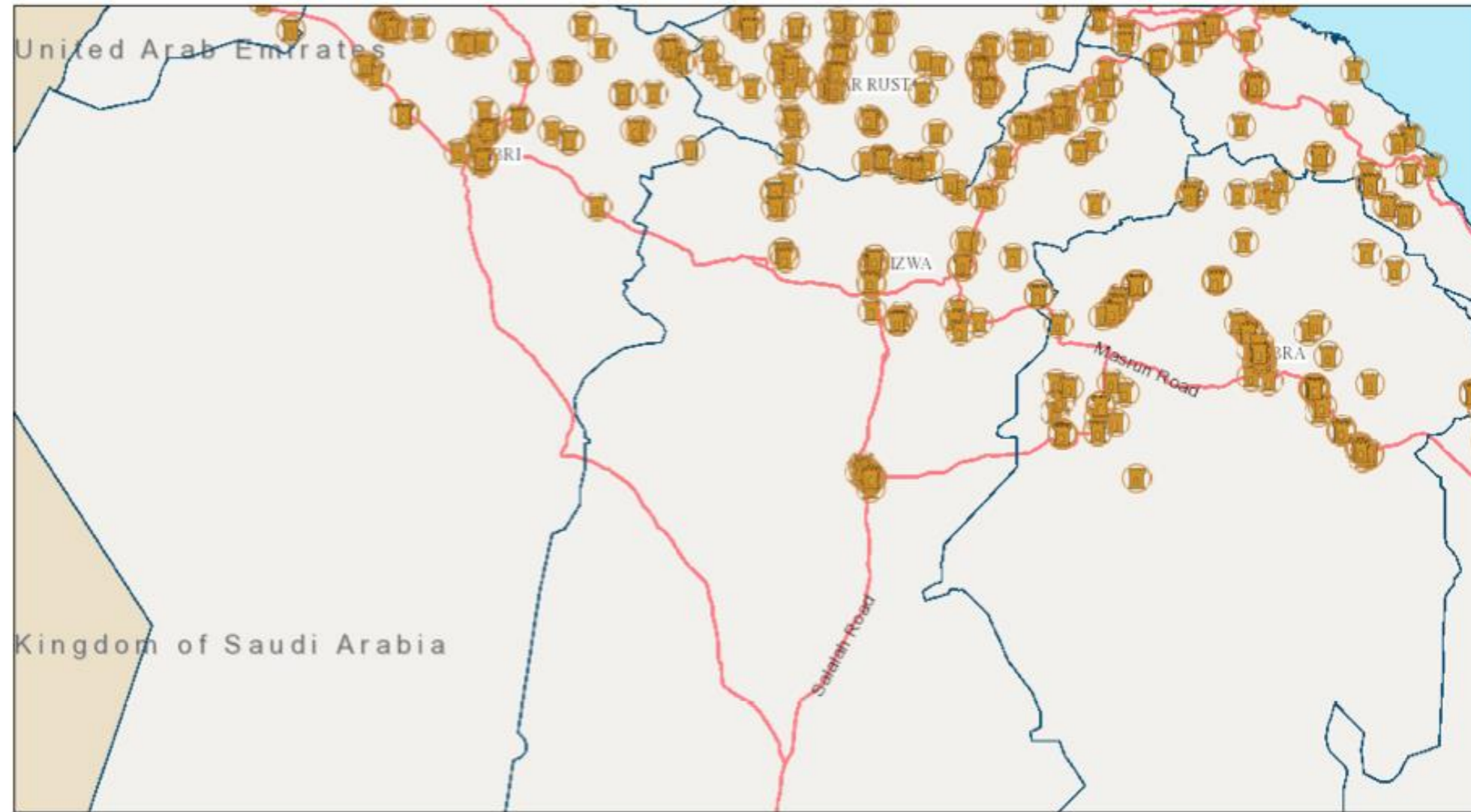






**Fig. 1** Topographical map of Oman. *Source* <https://it-it.topographic-map.com/maps/9y6y/Jebel-Akhdar/>

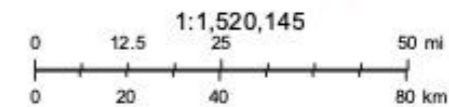


### Archeological Sites



August 3, 2021

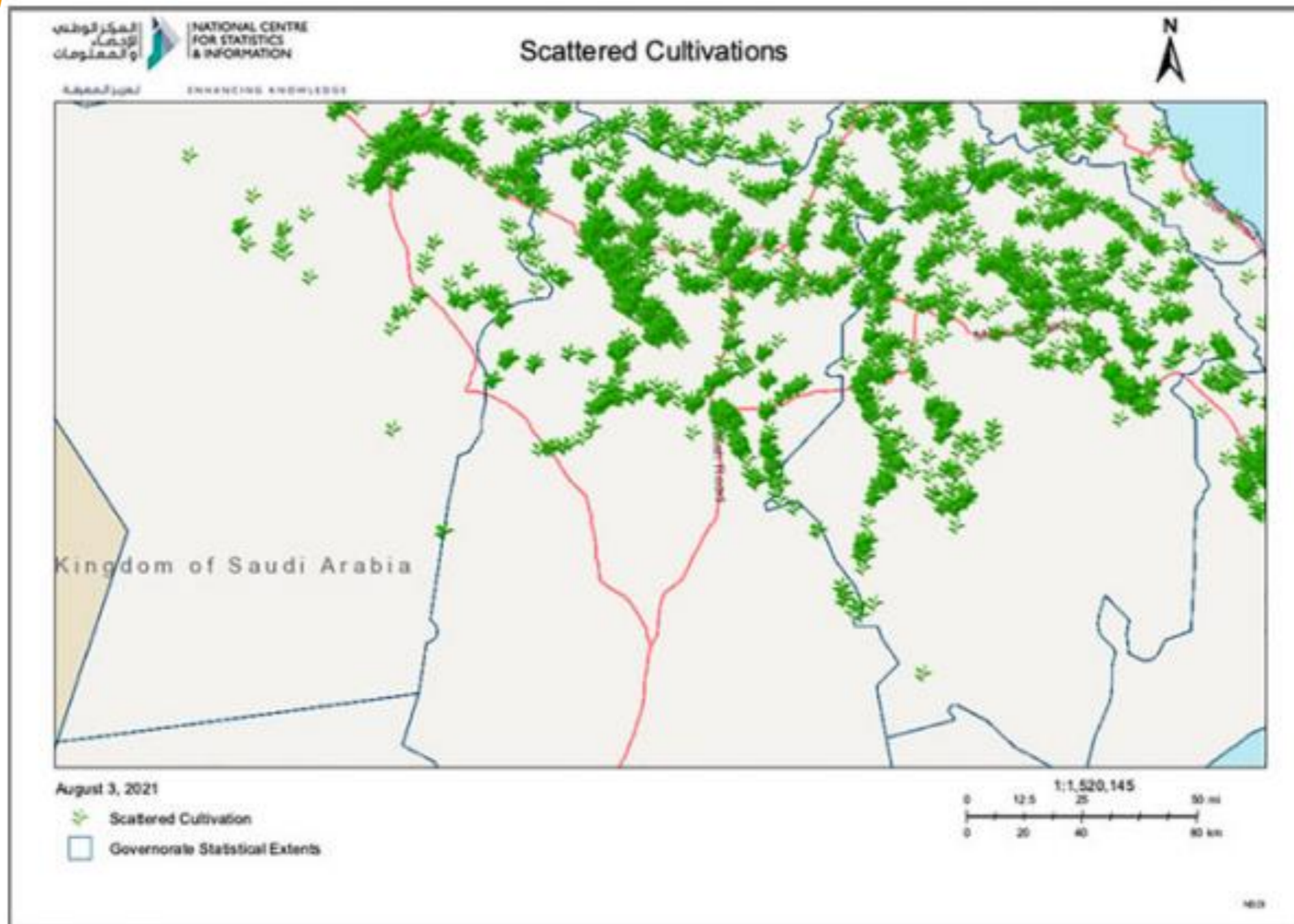
-  Archeological Site Locations
-  Governorate Statistical Extents



NSDI







**Fig. 2** Scattered cultivation in ad-Dakhliya Governorate. *Source* National Centre for Statistics and Information (NCSI), [www.ncsi.gov.om](http://www.ncsi.gov.om)



# 1

- Cultural sites recognized by national and international bodies. The reference is Authorized Heritage Discourse—AHD (Smith, 2006 in Muzaini & Minca, 2018) used to achieve socio-economic and political goals and stimulates narratives related to the identity of those living in the area (UNESCO sites, archaeological sites, ethnographic museums, etc.); aflaj system, archaeological buildings, monuments and agricultural land within the property.



## 2

- Heritage from below as a direct consequence of the involvement of local stakeholders, which takes the form of the active participation of some actors from local communities who introduce tourists to both local traditions and the history of the place. A practice of cultural storytelling takes shape, allowing tourists to enter local cultural and production processes.



– New heritage or after heritage (Muzaini & Minca, 2018) processes, as a result of the tourist's involvement in the participatory tourism process. In fact, the tourist's approach to the production of rosewater or to the harvest of garlic or even being guests of Omani families by choosing to wear traditional clothes (the abaya for women and the dishdasha for men), causes temporary imitative practices, an emotional involvement but, at the same time, tradition is no longer simply the recovery of collective memory as the past is actualized from below.

Consequently,  
alternative forms of heritage are launched, problematizing the multiple ways in which the past can be involved within the present, both personally and collectively.





**THANK YOU!**

CCC

links