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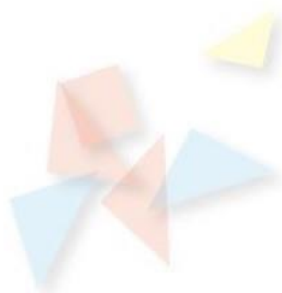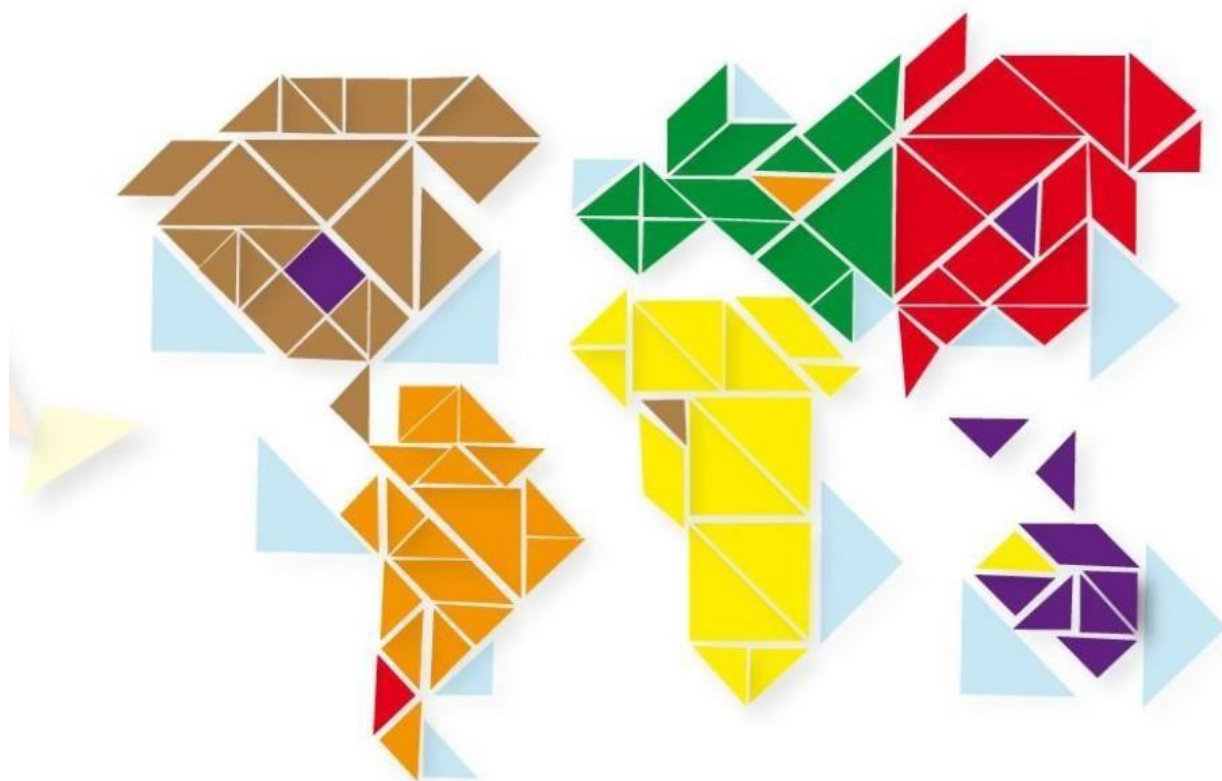
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La Cooperazione Universitaria nelle Nuove Sfide per lo Sviluppo Sostenibile.

A cura di Valeria Saggiomo e Antonia Soriente.

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Lo sviluppo del sistema universitario in Mozambico

Lo sviluppo del sistema universitario mozambicano è stato molto rapido: in 35 anni, dal 1975 al 2010, si è passati da un unico istituto di istruzione superiore, l'Università Eduardo Mondlane (UEM), con circa 2.433 studenti, a 38 Istituzioni, con più di 101.300 studenti.

Nel 1992, grazie alla mediazione italiana, viene formalizzata la pace tra il governo della FRELIMO e la guerriglia della RENAMO dopo 15 anni di guerra che aveva fatto un milione di morti.

Possiamo dividere la cooperazione universitaria tra Italia e Mozambico in tre fasi:

la prima fase va dall'indipendenza del Paese fino alla metà degli anni 80, caratterizzata dall'attività di assistenza tecnica prestata da docenti italiani in qualità di esperti; la seconda fino alla prima decade del 2000 nella quale si è sviluppata la cooperazione tra facoltà, per affrontare specifiche esigenze relative allo sviluppo dell'offerta formativa in Mozambico ; la terza fase, quella attuale, è caratterizzata dall'appoggio integrato istituzionale alle stesse facoltà o all'ateneo nel suo complesso.

Si tratta naturalmente di una divisione convenzionale nella quale tipologie diverse di intervento hanno convissuto.

Il contributo della cooperazione italiana

La cooperazione universitaria con il Mozambico è iniziata subito dopo l'indipendenza, nel 1977, attraverso accordi di collaborazione tra l'Università Eduardo Mondlane (UEM), all'epoca l'unica del paese, e diverse Università italiane (Roma, Bologna, Viterbo e Venezia), riguardanti i corsi di Geologia, Agronomia, Biologia, Medicina ed Economia.

In quel periodo la UEM aveva il 10% di docenti nazionali e le attività di cooperazione universitaria con l'Italia erano centrate principalmente sulle missioni di docenti e volontari italiani che andavano a prestare servizio di docenza in Mozambico per un periodo di tempo, e sull'offerta di borse di studio rivolte a studenti mozambicani che venivano ospitati nelle Università italiane per completare la loro formazione.

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[1] Con la collaborazione di Riccardo Tatasciore, docente dell'Università Mondlane, Maputo.

Da sottolineare in quella fase la collaborazione in campo giuridico che ha permesso alla giovane nazione di costruire i sistemi normativi a fondamento delle nuove istituzioni pubbliche.

La revisione della Costituzione nel 1990 metteva fine al regime di partito unico e permetteva la creazione di istituzioni educative private.

Grazie alla nuova condizione di pace nacquero decine di nuove istituzioni di terzo livello, per lo più scuole superiori private. Tuttavia, la qualità della didattica in queste istituzioni era molto bassa, al punto che, nel 2010, il governo si sentì in dovere di sospendere le licenze di nuove istituzioni educative superiori.

In questo periodo si sviluppa la seconda fase dell'intervento della cooperazione universitaria italiana concentrato principalmente sull'appoggio alla costituzione della facoltà di Architettura ed alla Facoltà di Economia, Medicina e Agraria della UEM.

Gli ambiti d'intervento riguardavano la ricerca, i sistemi di qualità, la riforma del curriculum, l'aggiornamento e la formazione degli insegnanti. Ciò aveva l'obiettivo di aumentare l'occupabilità dei giovani attraverso processi formativi più coerenti con le competenze richiesti dai processi produttivi in constante cambiamento in quel periodo storico del Paese.

La valutazione indipendente di questo programma, nel 2015, ha messo in evidenza la presenza di due principali modalità di cooperazione: una basata sulla continuità di relazioni con l'Università italiana che ha prodotto forse uno dei migliori risultati in assoluto della cooperazione universitaria italiana, cioè la facoltà di Architettura di Maputo, attraverso un partenariato di lunga durata con quella di Roma; l'altra modalità di cooperazione era basata sull'invio di esperti in missione presso le facoltà locali con risultati certamente positivi, sebbene giudicati meno capaci di generare un impatto durevole.

La facoltà di Architettura di Maputo ha saputo interpretare dal punto di vista innanzitutto epistemologico, i modelli educativi, curriculari e di ricerca utilizzati nelle università italiane, costruendo una propria dimensione cultuale e istituzionale che ne fanno ancora oggi un riferimento nazionale.

Ciò è avvenuto lungo un percorso di collaborazione tra le università dei due paesi durato oltre 10 anni, ben più a lungo dei tre anni della durata media dei progetti di cooperazione. Ciò ha permesso lo sviluppo di relazioni interpersonali e istituzionali tra docenti e allievi e l'attivazione di molteplici canali di scambio e di risorse, anche fuori delle attività strettamente previste dai progetti.

La terza fase della cooperazione universitaria italiana nel Paese nasce dalla dichiarata intenzione della UEM di ridefinire il proprio ruolo nel contesto nazionale, regionale e internazionale, creando un contesto di competenze, infrastrutturale, amministrativo e finanziario per potenziare la ricerca in forma sostenibile, come evidenziato nel Piano Strategico 2018-2028 della UEM.

Il Programma RAITIC per il "Supporto all'Università Eduardo Mondlane per la riforma accademica, l'innovazione tecnologica e la ricerca scientifica" riunisce i criteri che caratterizzano questa terza fase.

Nasce negli anni 2009/ 2010 per rispondere ad una domanda di potenziamento della qualità della UEM, in linea con le priorità indicate dalla nuova strategia della UEM, basata sul potenziamento della ricerca e della gestione istituzionale

Il programma rientra nella categoria dei programmi complicati per il numero dei settori e dei soggetti coinvolti e in quella dei programmi complessi per l'alto grado di interazione tra le componenti interne, il legame con i fattori di contesto e la natura ambiziosa degli obiettivi

Il finanziamento è di circa 5 milioni di euro e prevede il sostegno istituzionale in tre aree fondamentali per il rafforzamento dell'istituzione: l'efficacia dei processi di gestione, la qualità di formazione accademica e di ricerca scientifica e la capacità di rapporto efficace con il contesto socioeconomico, imprenditoriale e internazionale.

Oltre all'appoggio istituzionale alla UEM, altre iniziative della cooperazione italiana sono in corso, tutte caratterizzate dall'approccio olistico alla ricerca ed all'institution building di questa fase.

Tra esse, la Costituzione del Centro di Biotecnologia nell'UEM, in collaborazione con Università di Sassari, Roma La Sapienza e Pisa, come centro di eccellenza nell'Africa Australe.
Parallelamente, è stato avviato dall'Università La Sapienza un programma per la costituzione di un centro presso il Dipartimento di Scienze Biologiche dell'UEM dedicato alla gestione sostenibile delle risorse ambientali e delle aree di conservazione, ed è in procinto di iniziare un programma per l'alta formazione e la promozione di *start-up* di impresa in Tecnologie dell'Informazione e Comunicazione, presso il Centro di Informatica e lo "Spazio Innovazione" dell'UEM, realizzato dal Politecnico di Milano.

Nell'insieme, l'impegno finanziario italiano a sostegno dell'UEM ha comportato, nel periodo tra il 1983 e il 2020, un investimento di più di 25 milioni di Euro, collocando l'Italia al terzo posto tra i donatori storici dell'istituzione, dopo Svezia e Olanda. A queste risorse si sono aggiunti almeno 6 milioni di Euro di fondi apportati da Università italiane ed altre fonti, per attività di ricerca e formazione.
L'impegno della cooperazione italiana con l'UEM ha incoraggiato le Università italiane ad avviare rapporti diretti di collaborazione scientifica, sia con l'UEM che con altre Università mozambicane. A fine 2019 erano in vigore 31 Accordi-quadro di cooperazione tra l'UEM e diverse Università italiane, cui si sono aggiunti una decina di Accordi tra Università italiane ed altre Università, pubbliche e private, del Mozambico.

Nel quadro degli interventi finanziati dall'Agenzia Italiana per la Cooperazione allo Sviluppo a favore dell'UEM sono in corso in questo momento 25 progetti di ricerca, nei settori delle scienze biomediche e delle scienze applicate allo sviluppo del territorio, che vedono impegnate 15 Università italiane, 3 centri di ricerca del CNR, 7 Istituti di ricerca del Mozambico e 8 Università di Paesi terzi.

Le lezioni apprese della cooperazione universitaria italiana in Mozambico

Vi è stata un'evoluzione della cooperazione universitaria tra Italia e Mozambico, ed anche un cambiamento di approccio rispetto al ruolo dell'università in Mozambico come mediatore delle conoscenze scientifiche ed umanistiche globali e locali e come operatore del transfert tecnologico, in un'economia mondiale caratterizzata dal cambiamento e dall'emergenza di nuovi paradigmi di

produzione basati sulla conoscenza e la gestione delle informazioni, catalizzatore di processi di sviluppo inclusivo.

Ma questa evoluzione non è lineare, come dimostra la nostra esperienza in Mozambico e sembra opportuno in questa sede provare a trarre considerazioni di metodo che devono guidare la cooperazione universitaria nel futuro.

In Mozambico nel 2008 venne approvata ed applicata, non senza forti resistenze in ambito accademico, una riforma del sistema universitario con esplicito riferimento al processo di Bologna che ha riformato i sistemi di istruzione superiore in Europa.

Al pari dei modelli europei, la riforma anche in Mozambico prevedeva la cosiddetta "laurea breve", triennale e poi la magistrale. Solo che il Mozambico non è l'Europa, è uno dei Paesi più poveri del mondo, sest'ultimo nella graduatoria dello sviluppo umano, e Maputo non è Bologna.

La ragione della riforma era di accelerare la formazione di quadri di cui il Paese ha disperatamente bisogno, dimenticando che gli studenti arrivano all'università dopo un percorso scolastico modesto, con un rapporto tra alunno e docente di 1 a 60 nelle scuole primarie, scuole superiori con ambienti didattici scadenti e docenti con bassa formazione.

In quelle condizioni formare ingegneri, avvocati, docenti, architetti medici in tre anni voleva dire una generale dequalificazione dell'intera forza lavoro del Paese.

Dopo appena tre anni, nel 2011, la riforma fu accantonata, caso forse unico nella storia e si ritornò al vecchio ed attuale sistema.

In tale circostanza, è stato un progetto della cooperazione italiana in collaborazione con la maggior università pubblica del Paese, l'Università Eduardo Modlane, a mettere a disposizione parte delle risorse necessarie alla riformulazione curriculare per uscire dalla riforma.

La lezione è stata plurima, ma la principale è che le relazioni transnazionali sono spesso asimmetriche tra una scala globale generalmente più forte ed una locale che possiede meno risorse per difendere la propria identità.

Per essere efficace questa relazione deve produrre una sorta di "meticciato culturale" orizzontale in cui ciascuna parte resta contaminata dall'esperienza, ma mantiene la propria identità e la propria autonomia decisionale.

In caso contrario, le alternative sono due: o quella più forte prevale sull'altra o ciascuno resta sulle proprie posizioni e non vi è cooperazione.

In entrambi i casi parleremo di fallimento e di partenariato solo formale.

Sono le università italiane e quelle dei PVS preparate per questa dimensione della collaborazione?

L'esperienza dimostra che senza risolvere questo nodo gli usuali strumenti tecnici di progettazione come, ad esempio, il Ciclo di Progetto e il Quadro Logico fanno fatica a contenere e sostenere relazioni complesse che richiedono invece una forte capacità di comprendere realtà diverse in forma olistica e interdisciplinare.

L'esperienza storica della cooperazione universitaria italiana, non solo in Mozambico, ha dimostrato, pur nella inevitabile difficoltà che un simile compito comporta, di essere in grado d'interpretare la

diversità come un valore, o meglio sistema di valori, che interagiscono dialetticamente, ridefinendo nuove priorità e spazi di collaborazione,

Ricordiamo che l'istituzione universitaria è per sua natura reticolare, ogni ateneo è infatti collegato in rete con altri istituiti di altri Paesi e pertanto la collaborazione tra due istituzioni si configura, almeno potenzialmente, come relazione sistemica.

Prospettive future di cooperazione universitaria in Mozambico

La sfida della governance in Mozambico, così come in altri PVS, si gioca sulla lotta alla povertà e per la coesione minacciata da una straordinaria diseguaglianza sociale e dalla insicurezza dovuta alla guerriglia islamica nel nord del paese ed ai ripetuti eventi ciclonici che devastano il centro del paese.

Agli operatori internazionali della cooperazione universitaria (e non) si chiede di capire e di adattarsi a contesti molto diversi da quelli di provenienza, con uno sforzo, spesso creativo, di mediazione intelligente tra le proprie conoscenze e valori e quelle locali.

Per ciò che riguarda la ricerca scientifica, se è vero che, come riporta il documento dei rettori italiani del 2017

> "La ricerca scientifica può diventare strumento strategico per la crescita sostenibile, attraverso la promozione di modelli di sviluppo appropriati, partecipati e in grado di creare sviluppo autonomo e di favorire l'elaborazione di saperi locali.
> Servono pratiche di cooperazione caratterizzate dal dialogo con gli interlocutori locali in una prospettiva di apprendimento reciproco."

è altrettanto vero che vi sono diverse questioni metodologiche che le Università e la cooperazione dovrebbero affrontare per tradurre in realtà questi principi. La prima questione riguarda il "come" trasferire questi principi sul terreno, tenendo in considerazione che l'università vive e riflette tutte le contraddizioni del suo contesto e, nel caso del Mozambico, non gode ancora di quella autonomia che le permette di assumere una collocazione di critica attiva.

La seconda questione riguarda la ricerca. Che tipo di ricerca? Per quali fini e quali prospettive reali? Si afferma spesso che la ricerca nei Paesi partner debba essere prevalentemente ricerca applicata. Eppure, non vi è motivo di tralasciare la ricerca teorica nei contesti di povertà. Inoltre, come si "applicano" i risultati della ricerca nei contesti di bassa industrializzazione, di assenza di credito, di mercati locali dipendenti da quelli mondiali basati sull'esportazione di materie prime? Come concepire l'impatto della ricerca sulla società? Queste sono questioni sulle quali l'Università italiana dovrebbe riflettere in collaborazione con le Università partner del sud del mondo.

La cooperazione universitaria, come del resto tutta la cooperazione allo sviluppo, ha sempre dovuto affrontare una triplice sfida, ciascuna corrispondente alle mission che caratterizzano l'istituto universitario: l'insegnamento, la ricerca e la ben nota "terza missione", quella dei rapporti con la società ed i territori.

Se l'educazione è un compito di fondamentale importanza per trasmettere conoscenze, la ricerca permette di produrle e di metterle a disposizione della società. Ciò che è in gioco nella cooperazione è il modello di interazione transnazionale tra diverse culture che deve essere affrontato nella sua

complessità ed anche ambiguità, senza semplificazioni riduzioniste, magari affidate a regole tecniche ed amministrative.

Conclusioni

In conclusione, e in apertura di questa sessione che discute il ruolo delle università nel promuovere sviluppo nel mondo, vorrei porre tre questioni che hanno una comune radice, seppur diverse declinazioni:

> La prima è: quali sono i presupposti epistemologici necessari affinché l'incontro tra culture scientifiche e istituzionali diverse, possano produrre relazioni orizzontali nelle quali i caratteri di ciascun siano rispettati e integrati producendo ibridazioni culturali originali e progetti più avanzati di partenariato?
> La seconda: riprendendo le parole del Piano Strategico della UEM quando afferma che " *la ricerca è fondamento dei processi di insegnamento-apprendimento e di rapporti con il territorio per contribuire allo sviluppo del Mozambico, in generale, e dell'istruzione superiore",* chiedo quali strategie è necessario mettere in campo perché la ricerca sia allo stesso tempo un contributo alla crescita sostenibile in contesti fragili, ma anche un'esperienza di apprendimento e di riflessione critica sulle culture dello sviluppo ?
> La terza questione: con quali strumenti la cooperazione universitaria affronta la sfida della globalizzazione rovesciando la tendenza alla competizione tra istituti superiori, dirigendola verso nuove forme di partenariato basate su reti accademiche di solidarietà stabili, aperte alle diverse tipologie di istituzioni della ricerca che, tra l'altro, riducano la fuga dei ricercatori locali, permettano la libera circolazione di docenti e studenti e rendano sostenibile le relazioni di partenariato

Spero che queste questioni siano discusse all'interno dei singoli Atenei che partecipano al Coordinamento delle Università per la Cooperazione allo Sviluppo che ha organizzato questo evento, e spero che siano discusse insieme ai partner locali dei paesi partner, in un clima di reciproco apprendimento e di reale cooperazione.

COOPERAZIONE E COLONIALITÀ, AMBIGUITÀ E SFIDE

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Abstract

Gli Aiuti allo sviluppo vivono un'ambiguità tra solidarietà e volontà di controllo dei beneficiari. L'analisi dei flussi economici degli aiuti testimonia l'esistenza della corrispondenza tra aree di influenza e destinazione degli aiuti perpetuando la colonialità della relazione dissimulata dalla narrazione che dalla *mission civilisatrice* approda al *capacity building* e si rispecchia nel linguaggio delle campagne di raccolta fondi che occultano responsabilità delle metropoli e il debito coloniale sempre più spesso rivendicato dai paesi del Sud Globale. In questa situazione le Ong debbono interrogarsi sul significato della cooperazione e sulla possibilità di rovesciarne il segno in alleanza con la società civile dei Sud.

Development Aid experiences an ambiguity between solidarity and the will to control beneficiaries. The analysis of the economic aid flows testifies to the existence of a correspondence between areas of influence and destination of aid, perpetuating the coloniality of the relationship, disguised by the narrative that from the *mission civilisatrice* arrives to the *capacity building* and is reflected in the language of the fundraising campaigns that conceal responsibility of the metropolis and the colonial debt increasingly claimed by the countries of the Global South. In this situation, Ngos must question themselves about the meaning of cooperation and the possibility of overturning its sign in alliance with the civil society of the South.

Keywords

Decolonialità, Donatore-Debitore, Localizzazione, Neocolonialismo

Cooperazione e colonialità - ambiguità e sfide

> "Incoraggiamo l'aiuto che ci aiuta a superare la necessità di aiuti. Ma in generale la politica dell'aiuto e dell'assistenza internazionale non ha prodotto altro che disorganizzazione e schiavitù permanente. Ci ha derubati del senso di responsabilità per il nostro territorio economico, politico e culturale" (Thomas Sankara, Intervento all'Assemblea Generale delle Nazioni Unite, 4 ottobre 1984)

Il movimento Black Lives Matter ha riportato nel discorso pubblico il nesso permanente tra attualità e storia e nell'agire la demolizione delle statue di Cristoforo Colombo e dei trafficanti di schiavi ha ricordato la continuità tra colonizzazione e razzismo richiamando la necessità per gli Stati Uniti di fare i conti con la propria storia.

Ma nella patria del colonialismo, l'Europa, questi conti non sono ancora stati fatti.

La colonialità

La nozione di "colonialità" è stata introdotta nell'ambito degli studi post-coloniali (Quijano 2000) per denominare la relazione che, al di là e oltre la dimensione dell'occupazione territoriale, l'Occidente ha instaurato con il resto del mondo nell'arco dei cinquecento anni dall'occupazione del continente americano e che è stata da un lato alla radice dell'invenzione delle razze e dall'altro base materiale dello sviluppo economico europeo.

Aníbal Quijano, prendendo le mosse dalla riflessione sull'orientalismo di Edwar Said (Said 1978) introduce questo concetto per evidenziare la continuità storica tra colonialismo e post-colonialismo e rilevare come le relazioni coloniali di potere non si limitino al solo dominio economico-politico e giuridico-amministrativo dei centri sulle periferie, ma si caratterizzino anche per una dimensione epistemica e culturale (Castro-Gómez et al. 2007).

La colonialità del sapere (*colonialidad de saber)* implica la convinzione della superiorità di un sapere, quello europeo moderno, nel sistema mondo moderno/coloniale/capitalista/patriarcale, con la soppressione delle conoscenze subalterne (Lander 2000) e determina una colonialità dell'essere (*colonialidad del ser*) che riguarda l'impatto dell'esperienza coloniale sull'esperienza vissuta (Mignolo 2007).

L'attuale ordine mondiale è quello che Sabelo Ndlovu-Gatsheni, professore all'università del Sud Africa, chiama «il mondo postcoloniale neocolonizzato» (Ndlovu-Gatsheni 2013).

La colonialità "È la creazione e il mantenimento di relazioni asimmetriche di potere e conoscenza, è la rappresentazione univoca e unilaterale dell'altro, nel nostro caso dell'Africa e degli africani, sempre come "mancante" di qualcosa: civilizzazione, anima, democrazia, diritti umani, libertà. È qui che nasce la classificazione sociale della popolazione umana secondo categorie artificiali della razza, di superiorità e inferiorità, di sviluppato e sottosviluppato, di primitivo e civilizzato, di tradizionale e moderno" (Ndlovu-Gatsheni 2013).

La "colonialità" impregna quindi il pensiero occidentale, lo sguardo sul mondo degli uomini e delle donne europee (comprendendo in questa definizione di Europa sia l'estensione russa in Asia, che l'escrescenza nordamericana) che, parafrasando Benedetto Croce, "non possono non dirsi razzisti/e". Se ciò è immediatamente visibile nel campo politico ed economico, più nascosto è l'influenza di questa epistemologia sulla narrativa degli aiuti.

Tutta l'auto-narrativa dell'epopea europea della marcia verso la modernità, da Colombo e Magellano verso le Indie e le Americhe e poi con l'espansione verso il Far West in Nord America e il Far East siberiano in Asia, e poi nell'800 con la spartizione dell'Africa al congresso di Berlino ed infine, nel '900, con la distruzione dell'Impero Ottomano e la colonizzazione del Medio Oriente e del Nord Africa, è imperniata sull'idea della "missione civilizzatrice".

Dalla "salvezza delle anime", all'"esportazione della democrazia", fino alla retorica del "capacity building", l'espansione biologica, economica e commerciale del capitalismo europeo è stata sempre sorretta, oltre che dalle cannoniere, dal mito della superiorità tecnologica e morale, dell'Occidente. Su questa base si è costruita un'intera epistemologia, una percezione del sé occidentale e l'invenzione dell'altro non-europeo.

È il "fardello dell'uomo bianco"[i] con cui Kipling descriveva la condizione del colonizzatore, costretto a civilizzare i nativi per poi dover sopportare le conseguenze della sua stessa azione quando, ingrati, si rivolteranno.

Le parole della cooperazione

Sulla certezza granitica di superiorità si fonda l'invenzione del concetto di sottosviluppo, locuzione in cui la prima parte ricorda la posizione subordinata delle popolazioni non europee e la seconda parte stabilisce la coincidenza della storia europea con la storia del mondo, liberandola però dal suo lato oscuro, separandola dalla *non-storia* delle colonie.

Sviluppo e sottosviluppo divengono così quindi due traiettorie distinte e non più due aspetti dello stesso processo storico.

L'uno, lo "sviluppo" del mondo occidentale, si può quindi dare anche senza l'altro, il "sottosviluppo" del [il dominio sul] resto del mondo.

Secondo questa narrativa i paesi del sud del mondo sono poveri per propria causa, mentre l'occidente è ricco per proprio merito.

Nasce così la retorica degli "aiuti allo sviluppo", come pratica separata dalle politiche economiche, commerciali e militari di dominio, che possono continuare indisturbate senza che se ne veda la contraddittorietà con la retorica dell'aiuto, che invece diviene parte integrante delle politiche di dominio del periodo post-coloniale.

D'altronde l'"Aiuto" implica già uno squilibrio, presuppone una relazione asimmetrica. Nell'aiuto una sola parte può sia dare, che ricevere, l'altra essendo condannata nel ruolo di beneficiario. Il dono stabilisce quindi un rapporto di potere, esige riconoscenza, come vorrebbe Kipling, o almeno obbedienza.

"Il dono unilaterale è esso stesso uno strumento di potere, forse il più subdolo" diceva padre Balducci a proposito (Balducci 1992).

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[i] *…Raccogli il fardello dell'Uomo Bianco-/ E ricevi la sua antica ricompensa:/ Il biasimo di coloro che fai progredire…*

Nel concreto si determina una condizione di dipendenza che lega al governo "donatore" le *elite* dominanti dei paesi della periferia che garantiscono a loro volta il controllo di mercati, materie prime, flussi, immaginario.

Dal concetto di sottosviluppo, attraverso la retorica dell'aiuto, si arriva al "dono". Gli europei che intervengono con gli aiuti si autoproclamano "donatori" e possono denominarsi così perché le proprie responsabilità causali sono occultate dalla narrazione del sottosviluppo.

Il legame tra "aiuti" e controllo, tra "dono" e obbedienza è già evidente nel piano Marshall con il quale i vincitori trans-atlantici della Seconda guerra mondiale si sono assicurati il controllo politico, che tutt'ora perdura, di gran parte del continente europeo.

Negli anni '60 questo concetto è stato trasferito con la fondazione dell'Organization for Security and Cooperation in Europe (Osce) e la nascita della Development Assistance Committee (Dac) al rapporto con le ex colonie. Cioè con il resto del mondo. Alla fine della Seconda guerra mondiale, infatti, l'86% del globo era sotto il controllo europeo.

Dunque, riassumendo: l'occidente non assume responsabilità per lo stato di deprivazione delle popolazioni non europee, ma è generoso e attraverso il dono offre il suo aiuto per uscire dal sottosviluppo, che è dunque una colpa.

La condizione di subordinazione delle popolazioni non-europee non cessa con l'indipendenza formale dei territori già soggiogati, ma continua in forma di controllo politico, quando necessario con l'intervento militare, con le relazioni commerciali disuguali, ma anche con la "cooperazione allo sviluppo".

La colonialità dell'immaginario umanitario

Una testimonianza del fatto che la colonialità domina la retorica degli aiuti allo sviluppo, anche quella più disinteressata, è l'immagine del Sud Globale che viene veicolata dalle campagne di raccolta di fondi e spesso anche dalle campagne di sensibilizzazione o di *advocacy* gestite dalle Organizzazioni non Governative (Ong).

In queste campagne, in cui vengono impiegati sempre maggiori investimenti pubblicitari, i paesi del Sud Globale e le loro popolazioni vengono normalmente descritte come poveri e bisognosi di aiuto, percorsi da violenza e disastri naturali, sconfinando a volte in quella che è stata definita la "pornografia degli aiuti" con l'esibizione dei corpi di bambini denutriti e donne violate.

Non viene quasi mai proposta una lettura del contesto storico che sta alla radice della violazione di diritti che vengono denunciate e quando queste vengono indicate si fa quasi sempre riferimento solo

a cause interne, come la corruzione o il "sottosviluppo" e mai a cause politiche o sistemiche, come la colonizzazione o il commercio internazionale.

Infine, le popolazioni non vengono quasi mai indicate come possibili risorse per la soluzione dei problemi e possibili protagoniste di cambiamenti. Esse sono bisognose di aiuto umanitario e mai di sostegno politico.

In generale le persone del Sud Globale sono rappresentate come passive mentre quelle del Nord sono attive. Quando le persone del sud sono raramente presentate come agenti attivi di cambiamento lo sono solo a livello di microprogetti, ma raramente descritte come attivisti politici e sociali del cambiamento (Dogra 2013).

> "Le rappresentazioni personificate della povertà lontana sono alla base delle concezioni coloniali e stereotipate delle persone sul Sud del mondo come nient'altro che vittime disumanizzate, incapaci di aiutare sé stesse. L'immagine dell'eroico salvatore occidentale, che ha il potere di agire per conto degli sfortunati, rafforza ulteriormente questa colonialità condiscendente." (Kaskinen 2018)

Questo approccio deriva dalla forte concorrenza esistente nel mercato della carità che fa sì che le cause profonde della miseria non sono considerate abbastanza sexy da catturare l'immaginario dei possibili donatori e che il rafforzamento dei miti e degli stereotipi esistenti è considerato un danno collaterale, un prezzo che si deve pagare per coinvolgere i donatori (Dogra 2013).

Questi appelli però non hanno solo l'effetto di convincere il pubblico a donare, ma producono anche narrazioni sulle popolazioni e sullo sviluppo globale generando immaginario pubblico ed una epistemologia del sottosviluppo contribuendo a rafforzare stereotipi di origine coloniale che espungono i paesi del nord dall'equazione.

I flussi della cooperazione

Una rapida analisi dei flussi finanziari generati dalle politiche di Aiuto allo sviluppo corrobora l'ipotesi dell'esistenza di un legame tra colonialità e cooperazione.

L'orientamento dei flussi di aiuto non segue infatti linee di maggior bisogno e non si concentra nelle aree di maggiore povertà.

Dalla nascita del Dac, 60 anni fa, i paesi dell'Osce hanno elargito nel loro complesso Aiuti allo sviluppo (Official Development Aid) per circa 3200 miliardi di dollari[ii]. Una somma che corrisponde a circa 18 dollari pro-capite all'anno. Gli aiuti non si sono però diretti verso i paesi a maggior bisogno.

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ii Fonte: https://stats.oecd.org/

In Africa subsahariana[iii] il paese con il più basso Indice di Sviluppo Umano[iv], il Niger, è solo al 36° posto come destinatario di aiuti pro-capite. Il principale destinatario di aiuti è Gibuti, collocato all'imbocco del Mar Rosso, paese con la più alta concentrazione di basi militari del mondo[v].

In Asia il secondo paese più sussidiato (dopo Timor Est) è l'Afganistan, che è anche il paese con il più basso Indice di Sviluppo Umano, ma oltre agli aiuti il paese è stato generosamente inondato di bombe. Tra i paesi ex sovietici spicca non per caso il sostegno alla Georgia, negli ultimi dieci anni il secondo paese più sussidiato in Asia.

In Sud America il paese che ha ricevuto meno aiuti di tutti è il Venezuela, poco più di un dollaro e mezzo pro-capite all'anno, il paese però si colloca nella seconda metà nella classifica dell'Indice di Sviluppo Umano nel subcontinente. Haiti, il paese più povero del centro America è solo quarto come recipiente di aiuti pro capite.

La situazione in Medio Oriente e Nord Africa è la più paradossale: il paese con il più alto Indice di Sviluppo Umano è anche, di gran lunga, il più sussidiato. Israele ha ricevuto mediamente un contributo di 127 dollari annui per abitante, il più alto aiuto al mondo se si escludono i microstati con meno di un milione di abitanti, sette volte l'aiuto medio globale. Al contrario il paese più povero, lo Yemen, è penultimo nel ricevere sostegno (seguito solo dalle petromonarchie del Golfo).

Per quanto la si cerchi, non si riesce a rintracciare una corrispondenza tra i bisogni e l'entità degli aiuti.

Se si analizza l'andamento nel tempo degli aiuti allo sviluppo verso alcuni paesi, l'obiettivo del controllo politico risulta ancora più evidente. Ad esempio, gli aiuti all'Egitto hanno cominciato ad aumentare dopo la morte di Nasser, poi sono quadruplicati negli anni successivi agli accordi di Camp David. Il picco degli aiuti all'Ucraina è stato nel 2015, dopo l'associazione all'Unione Europea (Ue). Gli aiuti al Nicaragua, modesti sotto il governo sandinista, sono più che raddoppiati all'indomani della vittoria elettorale della destra nel 1990. Recentemente il Marocco ha visto un incremento degli aiuti statunitensi dopo la normalizzazione delle relazioni con Israele.

Bastian Becker ha analizzato il flusso degli Aiuti allo sviluppo di Francia e Gran Bretagna (Becker 2020) degli ultimi 20 anni rintracciando una fortissima correlazione tra la destinazione degli aiuti e le aree della rispettiva precedente colonizzazione, con l'evidente obiettivo di prolungarne la

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iii Non sono stati considerati i microstati con meno di un milione di abitanti.

iv Fonte: Human Development Index – HDI, http://hdr.undp.org/en/content/human-development-index-hdi. Ci si riferisce qui al ranking medio degli ultimi 30 anni.

v Gibuti ospita basi militari di Stati Uniti, Francia, Germania, Spagna, Gran Bretagna, Italia, Giappone, Cina, Arabia Saudita.

collocazione nella propria "area di influenza". Non differentemente l'*aiuto fraterno* della Russia sovietica ai paesi di nuova indipendenza ne assicurava la permanenza nella sua area di influenza stabilita a Yalta.

L'ipotesi che la concentrazione degli aiuti verso i paesi già colonizzati possa derivare da una assunzione di responsabilità è però smentita dal fatto che nessun paese europeo ha sinora riconosciuto formalmente la propria responsabilità coloniale.

Anzi, nel 2005 il parlamento francese ha addirittura approvato una legge (poi abrogata) il cui l'articolo 4 recita: «I programmi scolastici riconoscono il ruolo positivo della presenza francese oltremare, in particolare in Africa del nord».[vi] Né i paesi maggiormente coinvolti con la tratta degli schiavi hanno mai riconosciuto formalmente le proprie responsabilità storiche e presentato le scuse.

Al trattato di Bengasi[vii] con il quale l'Italia si rammaricava "per le sofferenze arrecate al popolo libico a seguito della colonizzazione" e riconosceva alla Libia una compensazione di cinque miliardi di dollari per l'occupazione militare non è stato dato seguito.[viii]

Donatori o debitori?

L'invenzione della coppia "donatore-beneficiario" ha quindi sostituito la precedente coppia metropoli-colonia e nasconde la permanenza di un rapporto di subordinazione ed evita che si affermi la coppia "debitore-creditore", che risulterebbe da una onesta disamina dei 500 anni dalla conquista, ma anche dalla analisi dei flussi attuali di capitale tra il centro e la periferia nel sistema mondo.

Il deficit commerciale tra l'area europea e il resto del mondo, con l'eccezione della Cina, è permanentemente a sfavore dei paesi terzi e superiore alla entità degli aiuti.

Gli "Accordi di Partenariato Economico", meglio conosciuti con l'acronimo Epa vedono coinvolta l'Unione Europea con 77 Paesi in via di sviluppo, riuniti nel cartello Acp (Africa, Caraibi e Pacifico), molti dei quali ex colonie europee. "Con il ribasso progressivo delle tariffe doganali all'importazione dei prodotti europei, si è provocato un danno irreversibile alle già precarie economie nazionali africane".[ix]

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vi http://www.marx21.it/index.php/fr/42-articoli-archivio/6952-la-francia-riscrive-la-sua-storia-coloniale

vii Comunicato congiunto italo-Libico del 4 luglio 1998
https://www.esteri.it/mae/amministrazione_aperta/2014/dgsp/uffvii/trattamlibia.pdf A latere del trattato furono prorogate le concessioni energetiche dell'ENI per 25 anni.

viii Il trattato di Bengasi è stato sospeso dopo l'intervento militare occidentale in Libia e non risulta che i 5 miliardi promessi siano mai stati erogati.

ix https://madrugada.blogs.com/il-mio-blog/2017/12/lo-sguardo-sbagliato-europa-e-africa-migrazioni-e-sviluppo.html

A partire dal 1978 l'Unione Europea ha stipulato trattati di associazione con buona parte dei paesi della sponda sud del Mediterraneo. Dal 2003 (primo anno si cui sono disponibili i dati completi) al 2019 il volume dell'interscambio commerciale tra l'Unione Europea e i paesi dell'area del Medio Oriente e Nord Africa è complessivamente raddoppiato, ma mentre le esportazioni dal Nord al Sud sono aumentate del 117%, quelle dai paesi del sud all'Europa sono cresciute solo del 57%, con un conseguente peggioramento della bilancia commerciale dei paesi del sud.

Nel 2003 la bilancia commerciale pendeva a favore dei paesi del sud mediterraneo per circa 5 miliardi di euro, dopo 15 anni questo disavanzo è quadruplicato, ma rovesciandosi a favore dell'Unione Europea che nel 2019 ha accumulato un avanzo commerciale con il resto del mediterraneo di ben 16 miliardi di euro.

A questi si affiancano i cosiddetti accordi bilaterali sugli investimenti (Bilateral Investment Agreement – Bit) esistenti a migliaia in tutto il mondo. I Bits sono accordi stipulati tra due stati per promuovere i flussi di investimenti attraverso l'adozione di obblighi internazionali riguardanti le condizioni per le quali un'impresa può entrare in un altro Paese e il trattamento che riceve rispetto ai soggetti economici nazionali. Uno dei limiti di questi tipi di accordi è che tendono a focalizzarsi quasi esclusivamente sui diritti degli investitori nei confronti dello Stato ospitante attraverso regole e principi che riducono il cosiddetto "spazio politico" di un Paese, ovvero la libertà di adottare una politica di sviluppo vincolata a determinati criteri che possono non essere esclusivamente quelli della massimizzazione del profitto dell'impresa straniera.[x]

Donazioni o Risarcimento?

14 nazioni caraibiche[xi] hanno richiesto ad otto Stati europei compensazioni per il genocidio dei popoli nativi e per la tratta atlantica degli schiavi gestita da questi paesi fino a metà '800. La richiesta, non è principalmente economica, ma impegna una serie di politiche di riparazione e vede in primo piano la richiesta di scuse formali. Proposte analoghe sono state avanzate in altri paesi, come in India[xii] e rilanciate lo scorso anno dal movimento Black Lives Matters negli Stati Uniti.

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x https://www.recommon.org/5-il-colonialismo-e-finito/

xi La CARICOM Reparations Commission è un organismo regionale creato da 12 stati caraibici per intentare una causa morale, etica e legale per il pagamento delle riparazioni da parte dei governi delle potenze coloniali per i crimini contro l'umanità del genocidio dei nativi, la tratta degli schiavi transatlantici e un sistema razzializzato di schiavitù dei beni mobili. https://caricomreparations.org

xii https://youtu.be/f7CW7S0zxv4

Quando nel 1834 la Gran Bretagna abolì la schiavitù risarcì gli schiavisti, per la perdita della "proprietà" con l'equivalente di 220 miliardi di euro, ma non gli schiavi, né i loro discendenti, per la deportazione, la detenzione, la morte, le sofferenze e il lavoro forzato gratuito.

Alcuni paesi europei hanno rilasciato dichiarazioni di rammarico, ma non hanno ammesso responsabilità per i crimini, eppure la ricchezza dell'occidente è stata possibile proprio grazie alla colonizzazione.

Secondo il capo della Divisione Economia dell'Ocse dal 1953 al 1962, all'inizio del XVII secolo, quando la Compagnia Britannica delle Indie Orientali cominciò a operare nel subcontinente, l'India produceva il 22% del Pil mondiale. Al momento dell'indipendenza lo share era crollato al 4%. Nello stesso tempo, dopo le guerre dell'oppio la quota cinese dell'economia mondiale è crollata dal 33% al 9% in un solo secolo. Intanto l'economia dei paesi occidentali è passata dal 18% nel momento del viaggio di Colombo al 25%, alla fine del periodo coloniale dopo la Seconda guerra mondiale (Maddison 2006).

Nel mezzo c'era stata l'appropriazione e l'invio dall'attuale America Latina all'Europa di 100 milioni di chili di argento che hanno fornito gran parte del capitale per la rivoluzione industriale; il "commercio triangolare"[xiii] con la deportazione di 10-15 milioni di schiavi per alimentare le miniere e le piantagioni; la decimazione per malattia delle popolazioni native che da 50 milioni sono scese a 3,5 milioni, un olocausto moltiplicato per sette. In Africa, per citare solo l'esempio del Congo, lo sfruttamento della gomma e dell'avorio è costato la vita alla metà della popolazione del Congo, 10 milioni di persone (Hochschild 1999).

Per avere un'idea dell'entità della estrazione di valore effettuata se l'argento esportato fosse stato investito nel 1800 con un interesse del 5%, la media storica, oggi ammonterebbero a 165 trilioni di dollari. Il valore di 200 milioni di ore di lavoro schiavistico estratte nel Nordamerica ammonta a 97 trilioni di dollari (Hitt 2000), più dell'intero Pil globale.

Se gli "Aiuti allo sviluppo" si rivelano, nel loro complesso, uno strumento di riproduzione del rapporto coloniale da parte degli Stati europei sarebbe meglio porre fine agli aiuti?

C'è chi lo sostiene dimostrando con dovizia di argomentazioni che 40 anni di aiuti allo sviluppo non hanno affatto favorito lo sviluppo (Moyo 2010), ma forse questo non è necessario. Occorre però una seria riflessione nella direzione della decolonizzazione della Cooperazione allo sviluppo.

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xiii Per l'acquisto di uno schiavo di Angola bastavano degli oggetti di scambio del valore di 40 o 50 fiorini olandesi, mentre lo stesso uomo, il cui trasporto non aveva che un costo assai modesto, era rivenduto sulle coste del Brasile per un prezzo oscillante dai 200 agli 800 fiorini, a cui si deve aggiungere il guadagno dello zucchero greggio, trasportato dal Brasile in Europa.

Le Ong

Dentro questo quadro quale è il ruolo delle Organizzazioni Non Governative?

Queste non sono più un soggetto marginale nella politica internazionale. Dotate di statuto consultivo partecipano a determinare le politiche delle agenzie delle Nazioni Unite, reti transnazionali di grandi dimensioni sono in grado di influire sulle opinioni pubbliche globali e sulle politiche dei Governi. Nel loro complesso svolgono un ruolo di mitigazione della pressione dei sistemi di potere economici transnazionali. Ma non è tutto oro ciò che luccica tra i buoni sentimenti. E le stesse Ong non sfuggono spesso al pregiudizio coloniale.

Succede infatti che sia considerato normale che una Ong statunitense gestisca un centro-antiviolenza in Afganistan, ma non altrettanto sarebbe considerato se una Ong libanese lo facesse nella periferia di Washington.

Succede che il Sud Globale sia pieno di ospedali privati gestiti da aziende no-profit occidentali che tendono a diventare elementi strutturali del sistema sanitario locale di fatto a scapito dello sviluppo della sanità pubblica.

Succede anche che le Ong occidentali considerino sé stesse un rimedio alla corruzione che si dice si svilupperebbe se i fondi fossero destinati alle sole organizzazioni locali.

Le Ong occidentali sono di gran lunga i principali canalizzatori di fondi, in competizione, di fatto, con le organizzazioni locali alle quali li sottraggono. La quota dei flussi di aiuto che sono canalizzati attraverso le organizzazioni locali non si discostano molto dal 3% [xiv], nonostante tutte le buone intenzioni del Gran Bargain. Il 97% dei fondi resta sotto il controllo di soggetti occidentali.

La necessità della canalizzazione dei fondi e del controllo della governance in capo a soggetti internazionali è solitamente giustificata da questione di competenza e apre la strada all'industria del capacity building. Ancora una volta gli attori del sud globale sono descritti come mancanti di qualcosa, in questo caso l'esperienza e la competenza. Occorre rovesciare questo ragionamento non sono le Ong inadeguate, ma sono le regole imposte dai "donatori" ad essere sbagliate se non possono essere seguite dagli attori locali.

Il mahatma Ghandi a lord Mountbatten che tentava di convincerlo che l'indipendenza non era una buona cosa perché gli amministratori inglesi erano migliori, più competenti e meno corrotti di quelli indiani obiettò: "*gli amministratori indiani saranno anche meno bravi, ma sono indiani*".

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xiv https://theglobal.blog/2020/09/09/localization-of-humanitarian-action-from-grand-bargain-to-grand-betrayal/

Consapevolezza, alleanza, complicità

Edgar Villanueva, nativo americano e direttore del programma Decolonizing Wealth, sostiene che per decolonizzare la filantropia bisogna "essere disposti a sentirsi a disagio in quelle istituzioni che sono in qualche modo come una bolla di privilegio … ricordando come la ricchezza [dei bianchi] è stata accumulata" (Villanueva 2018).

Occorre la consapevolezza di essere parte di un processo, quello degli aiuti allo sviluppo, di cui non si ha in controllo e le cui finalità ultime sono stabilite da altri rispetto agli esecutori dei progetti e sono diverse dal contenuto immediato dei progetti.

Significa questo che si deve chiudere la cooperazione? Non è detto, ma si pone il problema di sé e come la cooperazione allo sviluppo possa essere gestita dalla società civile orientandola in senso differente dalle meta-finalità dei donatori.

Rachele Borghi in Decolonialità e privilegio propone il concetto di alleanza (o complicità) con i soggetti in lotta per la propria liberazione dalla dominazione coloniale. Forse un sentiero da esplorare (Borghi 2020).

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Lista degli acronimi

ACP	Africa, Caraibi e Pacifico
BIT	Bilateral Investment Agreement
DAC	Development Assistance Committee
EPA	Accordi di Partenariato Economico
ONG	Organizzazione non Governativa
OSCE	Organization for Security and Cooperation in Europe
UE	Unione Europea

ARCHAEOLOGY AND SUSTAINABLE DEVELOPMENT: A COVENANT FOR THE FUTURE

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Abstract

Based on the experience of some archaeologists of the University of Naples "L'Orientale", this contribution aims to offer a concise overview of the major challenges and problems faced by archaeology in different areas of the globe, some of them shaken by serious conflicts and suffering from underdevelopment, poverty, and inequality.

Il presente contributo, basato sull'esperienza di alcuni archeologi dell'Università di Napoli "L'Orientale", vuole offrire una panoramica sintetica delle maggiori sfide e problematiche che l'archeologia affronta in diverse aree del mondo, alcune delle quali scosse da gravi conflitti e/o afflitte da problemi di sottosviluppo, povertà e ineguaglianza.

Keywords

Global archaeology, conflict, preservation, sustainable development, cultural heritage

Introduction

Archaeology, besides enhancing cultural resources and the resulting gains, can positively affect the promotion of sustainable development and environmental education. Moreover, archaeology can efficaciously support projects of economic development, and particularly by means of interventions,

when necessary, during the execution of works, both public and private, that may imply the removal of soils of archaeological relevance, thus preventing losses in terms of cultural heritage, at the same time ensuring the application of best practices in economy.

The ongoing conflicts in Afghanistan, Yemen and Ukraine have highlighted how armed conflicts could have a devastating effect on the preservation of cultural heritage, including intentional destruction of monuments, collateral damage of war-related actions, neglect of preservation and, last but not least, the organized looting and illicit trafficking of archaeological objects, which increase exponentially in conflict situations and today occur at an unprecedented scale.

Within the present contribution several scholars of the University of Naples "L'Orientale" will present some specific case-studies related to their fieldwork activities (Figure 1).
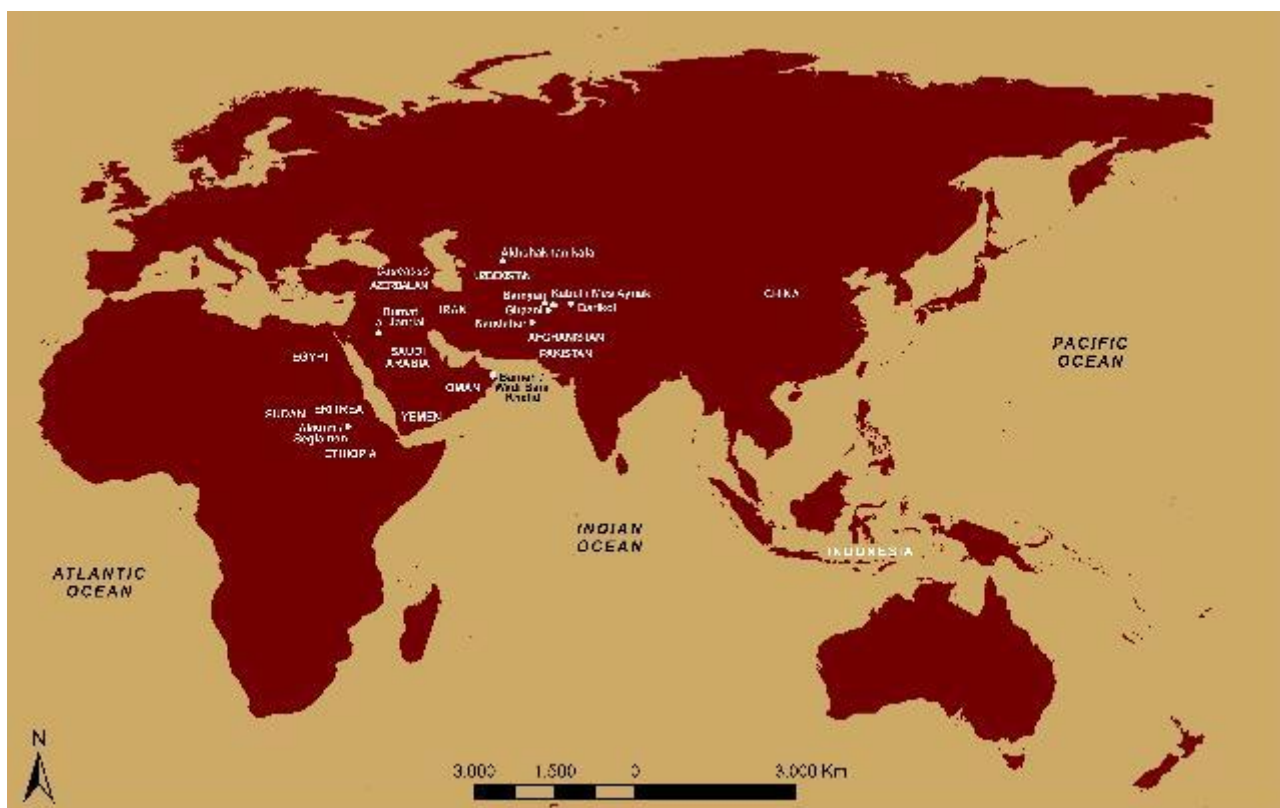

Figure 1

Archaeology and heritage management in Ethiopia. Scattered thoughts on research, sustainable development and university cooperation

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Ethiopia is a vast and diverse country, home to more than 80 ethnic groups speaking about 90 languages and dialects, and characterized by extremely different social structures, economic strategies and belief systems. This results in a rich and variegated mosaic of peoples and cultures with a very long history that starts from the earliest stages of human evolution.

Ethiopia has the world's oldest evidence of tool making and among the oldest evidence of hominids and hominins. Favorable geographical and environmental conditions allowed the early emergence of complex societies involved in long-distance exchange networks and characterized by peculiar cultural features. The country has nine sites included in the UNESCO World Heritage Sites List.

This richness attracts a good number of tourists a year (that the government intends to increase with the vision of making tourism one of the prominent economic resources), as well as several archaeological and anthropological research projects. Most of them are long-established programs conducted in close collaboration with federal and local institutions and include capacity-building and sustainable development-oriented activities in the field of cultural heritage investigation, protection and promotion.

From 1993, the University of Naples "L'Orientale"[1] conducts archaeological investigations in the areas of Aksum and Seglamen, in the region of Tigray. There, evidence of the appearance and development of complex societies involved in regional and interregional trades and diplomatic interactions are attested starting from the early 1st millennium BCE (Figure 2).

The project, in close collaboration with Addis Ababa and Aksum universities, is aimed at: a) reconstructing the population history and ancient human-environmental interaction dynamics of the study-area; b) setting shared, sustainable strategies of heritage protection and tourism promotion; and c) contributing to the capacity building of the country by providing training in archaeological field procedures to Ethiopian students in Archaeology and Heritage Management.

Alongside the research-oriented aspects – some of which are addressed to the long-term analysis of present problems such as demographic pressure and environmental degradation, the program has so far contributed to the implementation of the Archaeological Map of Aksum for site preservation and urban planning, to the organization of touristic itineraries and museum displays, to the training and tutoring of local guides, students, instructors and junior researchers (Figures 3a-b).

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[1] From 1993 to 2003 the project has been conducted by the University of Naples "L'Orientale" and Boston University under the scientific direction of Rodolfo Fattovich and Katherine A. Bard. From 2010 it's conducted by the University of Naples "L'Orientale" and the ISMEO (Associazione Internazionale di Studi sul Mediterraneo e l'Oriente) under the scientific direction of Rodolfo Fattovich from 2010 to 2013 and of Andrea Manzo from 2014 onwards. The project is funded by the Italian Ministry of Foreign Affairs and International Cooperation, the University of Naples "L'Orientale" and the ISMEO.

From 2005 onwards as part of the "Italian Contribution to the Education Sector Development Program" sponsored by the Agenzia Italiana per la Cooperazione e lo Sviluppo, institutional development and capacity building engagements were emphasized. These include training of master's students in Archaeology and Heritage Management in Addis Ababa University. Italian and Ethiopian Professors prepared curricula, gave lectures, supervised theses during the trainings. The training also encompassed methodological mentoring in both field and laboratory techniques. Through this program the collaboration has produced university lecturers as well as culture, heritage and tourism experts for Culture and Tourism Offices at federal and regional levels. Addis Ababa University students were sponsored for field training in Aksum and Seglamen under the University of Naples "L'Orientale" archaeological expedition.

Through the same collaboration, the M.A. level training is upgraded into a PhD level training. In 2018 professors of the two universities prepared the PhD curriculum, defended the curriculum in validation workshops and eventually launched the degree program. In 2021/22 the first batch of 5 PhD students started classes, followed by 2 PhD students in 2022/23 academic year. The collaboration between Addis Ababa University and University of Naples "L'Orientale" in Archaeology and Heritage Management can be considered as one of the most successful, exemplary and sustainable.

In November 2020 Ethiopia started to face a severe internal conflict and civil war, whose progressive escalation has also inevitably impacted the whole cultural heritage sector, from research, to conservation, to tourism promotion, as well as the fluidity and continuity of international cooperation programmes involving universities.

The diversion of activities has been a key aspect in ensuring project continuity. The focus has been on analyzing data, implementing digital archives and initiating programs of systematic study of archaeological collections held in accessible museums around the country. The plan to build an archaeological museum and cultural centre at Seglamen, in the vicinity of Aksum, for the purpose of increasing the offer to the tourists visiting Aksum and launching a community-based heritage promotion project has been reconverted into the creation of a virtual museum, with the hope that this will help raise international awareness of the richness and significance of the archaeological heritage of this area, which requests protection from vandalism and illicit trafficking (Figures 4a-b).

Collaboration with Addis Ababa University has continued without significant interruption despite the pandemic, thanks to the possibility of organizing online meetings. But unfortunately, because of the conflict in the north of the country, training and tutoring activities for students and young researchers based in Tigray have been completely disrupted. In this regard, programs to create "corridors for

researchers" in the unfortunate event of political or environmental crisis would be a most useful tool to ensure continuity of training and capacity building activities.

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Figure 2

Figure 3

Figure 4

The University of Naples "L'Orientale" in the Arabian Peninsula

The archaeological activities in the Arabian Peninsula led by the University of Naples "L'Orientale" date back to 1980, when Alessandro de Maigret created the Italian Archaeological Mission in the Arab Republic of Yemen. For forty years, that is, until the beginning of a strong political instability that is still ongoing, the Italian Mission operated directed toward scientific research and cooperation in the cultural field, with the creation of the Yemen-Italian Centre for Archaeological Research and through on-site training courses, presence of Yemeni students in Italy and restorations (de Maigret 2005). More recently, thanks to the steady increase in the availability of sensors and high-definition images for remote sensing from satellite footage, the chair of Archaeology and Art History of the Ancient Near East at the University of Naples "L'Orientale" has initiated a series of geoarchaeological and remote sensing analyses in the areas of Yemen, aimed at the study of those prehistoric and historical contexts that the Italian Archaeological Mission of A. de Maigret investigated in the 1980s and 1990s. The intent is both to implement the study of those contexts, only partly rediscovered, and to conduct analyses for archaeological mapping and cultural heritage management in regions where political instability, and war, have caused damage in some cases irreversible. All this with the hope that cooperation with Yemeni institutions can soon resume and be properly directed toward the preservation of Yemeni cultural heritage.

In the wake of this tradition, A. de Maigret himself inaugurated, in 2009, the Italian Archaeological Mission in Saudi Arabia (directed by the writer since 2011). The Mission, among the very first European ones to operate in the Kingdom (after the French one in Madāʾin Sāleh and the German one in Taymā), was born with the achieved aim of investigating the historical core of the oasis of Dūmat al-Jandal, believed to be the ancient Adummatu (Loreto 2018a, 2021), the famous capital of the

queens of the Arabs and the kings of the tribe of Qedar mentioned in the sources of the Neo-Assyrian rulers and that for two centuries, between the 8th and 7th centuries BCE, opposed Assyrian imperialism in Arabia (Loreto 2017). Since then, the activities of the Archaeological Mission have multiplied (Figure 5), involving broader areas of scientific research and implementing the Italian presence thanks to the most recent Italian Restoration Mission, inaugurated in 2013 thanks to the convinced support of the Ministry of Foreign Affairs and International Cooperation (Figure 6). To date, research activities involving Italian experts and students, on the one hand, and the staff of the Saudi Ministry of Culture and Saudi universities on the other, are aimed at the study of the North Arabian region of al-Jawf, both in the prehistoric and historical fields. On the other hand, cooperation activities aimed, in a broader sense, at Heritage Management involve training courses and restoration and maintenance activities at the archaeological sites where the Missions operate, with special emphasis on the training of Saudi students and collaborators and the participation of local schools in archaeological activities, with the recent support (seasons 2021-2022) of The Barakat Trust (Figure 7).[2]

More recently, still in the Saudi context, in 2015-2016 and then in 2022, the University of Naples "L'Orientale" took part in a series of research activities aimed at investigating the coastal areas of the Kingdom, with particular interest in maritime archaeology and the recovery of its underwater heritage. In particular, the archaeological investigation of an 18th-century merchant shipwreck off the Saudi coast in the northern Red Sea, near Umluj, with a project co-directed by the writer and Chiara Zazzaro, professor of Maritime Archaeology at the University of Naples "L'Orientale" (Zazzaro et al. 2016).

Last but not least is the presence of "L'Orientale" in the Sultanate of Oman. In fact, the archaeological activities that belong to a tradition of studies peculiar to "L'Orientale" in Naples, that is, straddling East and West, and that have found illustrious support in Maurizio Tosi (1944-2017), led to the birth, in 2013, of the project "Ichthyophagoi: their culture and economy. Landscape and people during the Iron Age in coastal Oman", aimed at defining the coastal (Figure 8) and mountain (Figure 9) exploitation of those regions of the Omani Peninsula that Greek and Roman authors defined as the lands of the Ichthyophagoi (Loreto 2018b, 2020).

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[2] Link to the official websites: https://italiana.esteri.it/italiana/sedi/missione-archeologica-italiana-in-arabia-saudita-dumat-al-jandal-antica-adummatu/; https://italiana.esteri.it/italiana/sedi/missione-italiana-di-restauro-in-arabia-saudita/.
Links to the field activities: https://www.youtube.com/watch?v=yOy_gYHVj2g; https://www.youtube.com/watch?v=jNVOnknVJTo&t=31s.

In conclusion, after more than four decades, the activities of the University of Naples "L'Orientale" in the Arabian Peninsula, strongly supported by the Italian Ministry of Foreign Affairs and International cooperation, represent part of a broader picture that inscribed Italian Institutions in a fruitful international cooperation whose main objectives stretch from scientific research to cultural heritage management and, last but not least, training of local experts and rousing a local effective awareness of such historical contexts.

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Figure 5

Figure 6

Figure 7

Figure 8

Figure 9

Asia and its ancient landscapes: archaeological research from the deserts of Ancient Chorasmia to the valley of Uddiyana

As a recently hired tenure-track Researcher at the University of Naples "L'Orientale" I would like to take the opportunity, with this brief note, to introduce to the public and to my colleagues those archaeological projects that have been the focus of my current involvement in the field, (but not only directly associated to field activities), and that in consequences are now related to my base in Naples.

In 2010, I have started digging in Karakalpakstan, a northern Republic of Uzbekistan, as Field Director of the Karakalpak-Australian Expedition to Ancient Chorasmia (KAE) under the direction

of Alison V. G. Betts, University of Sydney. The focus of our work has been the royal Chorasmian site of Akchakhan-kala (Figure 10). Its excavation led to the discovery of an extraordinary corpus of wall paintings, one of the largest and one of the most ancient which had survived in the whole of Asia (commissioned and painted around the first century BC to the first century AD). Along with other key data, this find is shedding a new light on the pre-Sasanian phases of one of the greatest of the world religions, Zoroastrianism.[3] The KAE was founded in 1992 thanks to an agreement between the University of Sydney and the Institute for the Humanities, Karakalpak branch of the Uzbek Academy of Sciences, Nukus. Fieldwork at Akchakhan-kala was first carried out a few years later year by Svend Helms (†2010), former director of the British Excavations at Old Kandahar (1976-1978), Alison Betts, Vladimir N. Yagodin (†2016), and Gairatdin Khozhaniyazov (†2020). It has continued, with some breaks due to other field activities, to the present day. Fieldwork has been supported by several grants issued by the Australian Research Council, the last of which was bestowed for work to this writer as Co-PI together with Betts, Frantz Grenet (Paris), and Makset Karlybaev (Nukus).[4]

Besides Akchakhan-kala, the KAE investigated other important sites during its more than 25 years of activity. For instance, I personally directed, in cooperation with Shamil Amirov (formerly Nukus), excavations at the site of Angka-kala Malaya, sponsored in this case by the "Excellence Initiative Programme" of the University of Bordeaux (Minardi and Amirov 2017), and surveys and excavations on the "Black Mountains" (*Kara-tau*) of the Sultan-uiz-dag, the only mountainous chain of the region, which was used in antiquity as an extended necropolis. The goal was to search for other evidence to achieve a preliminary assessment of the potential of Chorasmian archaeology in respect to the study of ancient Zoroastrianism besides what done in the past by Soviet archaeologists; it was an effort that achieved very positive results and that now deserves further research efforts in order to make the subject better understood and analysed.[5]

In 2020, I also became a member of the ISMEO/Ca' Foscari Italian Archaeological Mission in Pakistan, directed by Luca M. Olivieri (Venice). This mission, which will celebrate its 70th year of continuous activity in 2025, was founded by Giuseppe Tucci. It was directed, among other illustrious names in Italian archaeology, such as Domenico Faccenna and Pierfrancesco Callieri, by Maurizio Taddei.[6] Those names are intertwined with the history of "L'Orientale" and of its close collaborative relationship with the ISMEO. Scholars such as Anna Filigenzi (see her note in this article), and Pia

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[3] For more on these paintings, their archaeological and historical context, and on their value with respect to the reconstruction of the history of early-Zoroastrianism, see among other studies: Minardi 2018; 2020; 2021; Minardi *et alii* 2020; Grenet and Minardi 2020; 2022.

[4] Australian Research Council (ARC) Discovery Project Grant DP170101770.

[5] Preliminary results are currently in the process of publication.

[6] For an outline of the history of the Mission, Olivieri 2006. See also Olivieri 2009.

Brancaccio (Drexel), who trained and studied at our university, had participated in the fieldwork, and still cooperate with the Mission; students of "L'Orientale", from the undergraduate to the PhD level, have been using the rich material culture unearthed at the sites of Swat for their theses and dissertations.

In 2020, the archaeological investigation of the Mission focused on the remains of a Śāhi fort and a subsequent Ghaznavid watch-tower (VII to X centuries) built on the remains of what plausibly was the Kushan acropolis of Barikot (Olivieri and Minardi 2022), the ancient city of Bazira (Figure 11). In 2021, excavations in the lower city led to the discovery of a Buddhist apsidal temple of Indo-Greek foundation, one of the oldest known to date in Pakistan, later transformed into a *chaitya* containing a stupa (Figure 12).[7] Even more recently, in 2022, the operations addressed an area north of the apsidal temple where data about a lesser-known stage of the site (Macrophase 7, i.e., 400-650 AD) revealed evidence of building activity related to Buddhism at the time of the "Iranian Huns" reign of Uddiyana.[8]

Between Swat, ancient Uddiyana, and the Republic of Karakalpakstan, Ancient Chorasmia, rests a vast space. It was once occupied by important Eastern Iranians polities that had in common with these two widely separated lands the fact that they had united under the aegis of the Achaemenid until the arrival of Alexander (Iori 2019; Iori and Olivieri 2020; Minardi 2023). Among these regions, such as Sogdiana and Bactriana, Arachosia was one of the most relevant, especially because it corresponded with those territories acknowledged as the "Indo-Iranian borderlands". Thanks to a grant (2019-2021) from the Shelby White and Leon Levy Program for Archaeological Publications at the Harvard Museum of the Ancient Near East, I was able to assemble, study and digitalize the personal excavation archive of Helms, director of the British mission at Old Kandahar between the years 1976 and 1978,[9] which was kept in Sydney by Betts (Figure 13). This unpublished material is in the process of being prepared for publication. It will appear as a monograph in the ISMEO *Nuova Serie Orientale Roma*. Although, in this case, it is not possible to talk about fieldwork, this project is a veritable *ex post* archaeological work.

It is now my intention not only to contribute to support the traditional tie between "L'Orientale" and the ISMEO Italian Archaeological Mission in Pakistan, thanks to my direct in-field

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[7] Olivieri, Iori and Minardi 2022.

[8] A preliminary information note about these data has been presented by the writer at the "Workshop on the Mediaeval Nomadism" held at the Orientale University, 23rd November 2022: "The East Huns in Uddiyana: builders and patrons of Buddhism. A case study from the urban context of ancient Bazira".

[9] Work originally undertaken under the auspices of the Society for Afghan Studies, then Society for South Asian Studies. This latter merged into the British Association for South Asian Studies (BASAS) in the late 2000s. For the material already published, mainly refer to Helms 1997.

involvement, but also to continue to pursue my research in those territories that corresponded to Ancient Chorasmia with new archaeological activities springboarded by my familiarity with the area. I hope that my historical research, based on indispensable fieldwork and first-hand data, involving the Iranian ecumene, the Indo-Iranian borderlands, and the north-west of the Indian subcontinent, and highlighting their diachronic historical links, will translate into innovative approaches in my teaching activities and in the future training and research involvement of students at our university.

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Figure 10

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Figure 13

Afghanistan: Archaeology in the cross-hairs of conflicts

Afghanistan is known to most for an endless story of conflict. In particular, since August 2021, with the return of the Taliban to power, the spotlight has been turned back on a country on the brink of economic collapse, from which many are trying to flee and in which even the richness and plurality of its cultural heritage generates clashes. But how fragile is this heritage and why? And what is the ethical boundary of the international community's actions in favour of its protection, in the face of the extremely fragile living conditions of so much of the country's civil society? Answering the first question is easier.

Afghanistan's cultural heritage is vulnerable on several fronts. It has suffered willful destruction, cloaked in an instrumental narrative that was directed both at the international community, accused of caring more about futile remnants of the past than people's lives, and at local communities, as a manifesto of a re-established order of values: what is really ours and what Western cultural hegemony imposes on us. This is how we lost the colossal Buddhas of Bamiyan, destroyed by explosive charges in 2001 (Figure 14). And yet, this was the most striking action, at the height of a season of vandalism and looting, which had already involved, especially during the 1990s, the Kabul National Museum, as well as many archaeological sites, devastated by a brutal pillage that fed a guilty and conniving antiques market for years. Then there are the indirect victims of conflict: sites, museums and artefacts destroyed by terrorist attacks directed at other targets.

Add to this the intrinsic vulnerability of monuments and architecture, mostly made of perishable materials such as clay, stucco, wood, or of wall paintings, also executed on fragile clay plaster mixed

with organic substances (Figure 15). Without proper protection, these materials quickly perish once exposed. But this is only one problem within a problem. Archaeological remains like these are difficult to recompose and interpret, because for the most part they come to us already fragmented and semi-dissolved in the archaeological layers (Figure 16). This implies, or would imply, the adoption of slow and accurate excavation practices and conservation techniques, just as documentation should be particularly accurate, because of many forms only a few traces remain. The detection and future memory of their existence are entrusted solely to the attention of the excavators and their graphic, photographic and topographical records.

It is often difficult to communicate to the general public how long and difficult is the chain of technical and scholarly actions that transform a find into a historical and cultural document. In Afghanistan, there is little scope to ensure this virtuous chain. The focus is generally on the quick and conspicuous result, which attracts investment because of its visibility. Thus, it happens that some monuments are restored too heavily and without sufficient care for the archaeological stratigraphy. The link between landscape and monument is reconstructed, physically and symbolically, but at the cost of chronological data, cultural phases, in a word, history. Similarly, hastily excavations affect important sites such as Mes Aynak, which sits on top of the world's second largest known copper reserve, now in the focus of mining projects. Mes Aynak (Figure 17) was a proto-industrial city, certainly active from the 2nd-3rd century CE to the 8th (?) century CE, but possibly with earlier and later phases. It consists of a constellation of civil settlements, areas of copper mining and smelting, and Buddhist (and probably not only Buddhist) religious settlements. Due to its archaeological complexity and richness, the site has sometimes, and rightly, been referred to as the Pompeii of Asia. The site could be a privileged observation point to shed light on the political and economic interactions between lay and monastic communities, on the ancient techniques of mining and on the effects of this on the environment. Not to mention the quantity of artefacts of all kinds, which could tell us a great deal, if only excavations had been aimed from the outset at understanding and not at recovering artefacts to be secured in museums. But the pressure of expectations about the economic gain that the mining could generate does not leave too much room for hope of saving the site in its entirety.

In this context, the Italian Archaeological Mission in Afghanistan has continued to work on the recovery, study and sharing of documentation, and to collaborate remotely with colleagues from the Afghan Institute of Archaeology, especially on rescue excavations at sites threatened by uncontrolled building expansion or looting (Figure 18). These actions represent our answer to the ethical question.

Culture works against destruction, oblivion, lack of representativeness, suppression of identities. This, too, is what Afghanistan will need to rebuild its future.

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Figure 17

Figure 18

The Archaeology of the Caucasus between revolutions, world wars, nationalism, and recent
conflicts

Throughout history, the Caucasus region, comprising both areas extending northward and southward from the main Caucasus Mountain range, has been a crossroad of cultures; in the most ancient time it can justly be viewed either as part of the frontier of the ancient Near East, or the southeastern boundary of the Eurasian steppes and its nomadic populations. It is also the area where Islam and Christianity collided, along with expansionist interests of many empires, from the Roman, the Arab, the Persian, to the Ottoman and the Russian ones.

The Caucasus is also characterized by an exceptional and almost unparalleled ethnic, religious and linguistic mosaic. The myriads of peoples living in the region have a very long and vivid historical consciousness, and archaeology and ancient history are exceptionally alive and meaningful (Kohl, Tsetskhladze 1995, 149).

For most of the 20th century, the whole area was under the strict political and ideological control of the Soviet Union. The local political leaderships and the main Soviet cultural and scientific institutions (universities, the Hermitage and Pushkin museums, the Academy of Science) supported the study and preservation of the local cultural heritage, directly financing or leading several remarkable fieldwork and restoration projects. In the decades after the Second World War an impressive amount of archaeological research was carried out, concentrating on different stages of the long history of the area, mostly from the Early Bronze Age to the early Christian period.

However, the abundance of research and results had also some negative outcomes. For example, some of the most remarkable – and problematic – achievements were linked with the investigation of the ancient evidence of the Kingdom of Urartu (the first historically attested state in Soviet Union); remarkable evidence of this ancient kingdom was investigated in what was at that time the Socialist Republic of Armenia. In occasion of the 2750th anniversary of the foundation of the capital Yerevan (calculated with the foundation of the Urartian fortress of Erebuni located in its outskirts), the local political leadership greatly supported the excavations and subsequent restoration of the ancient ruins (Figure 19). Unfortunately, the massive restoration project was mainly done without respecting the original evidence, with just the main aim of turning the ruins into an impressive outdoor museum.

After decades of rigid but peaceful coexistence, the fall of Soviet power rapidly aggravated ethnic, religious, and territorial disputes, creating the ideal terrain for a whole series of regional armed conflicts. It dramatically emerged how ethnic and cultural differences were not overcome by decades

of communism and its utopia of a New Soviet Man, which resulted in an explosion of conflicts after the collapse of Soviet authority.

Several of these local conflicts were fueled by territorial claims, which were also justified by a political reading of the past, and many misinterpretations have been proposed, also by academic institutions and scholars (Kohl, Tsetskhladze 1995).

Therefore, many peoples of the area have promoted the idea that they "always" existed in a manner that blurs necessary distinctions between culture, language, and race (Kohl, Tsetskhladze 1995, 151). The Urartian kingdom was once more one of the most discussed subjects. As its main sites were largely attested in the territories of present-day Armenia, Iran and Turkey (the last one having the majority of them), a sort of international "competition" emerged between these countries and their modern identification with the past. This situation was particularly evident in Armenia, where the ancient extension of the Urartian kingdom roughly corresponded with the Armenian kingdom of Tigran II in the 1st century BC (Figure 20) and also with the extensions of several large Armenian communities in Anatolia prior to the genocide during the 1st World War. This association created the ideal base for false interpretation of the past by few radical Armenian nationalist groups, which promoted a forced cultural appropriation of the Urartian history; this view of the past was however opposed by some of the most distinguished scholars of Armenian history, such as Boris Piotrovskij and Igor Djakonoff (Diakonoff 1984, 128).

The dangers that the cultural heritage face when threatened by international political issues has emerged once more in the last few years after the Second Nagorno-Karabakh War, which resulted in Azerbaijani victory, with Armenia ceding most of the territories it had occupied since 1994, after one of the bloodiest and most significant ethnic conflicts raging within the former Soviet Union.

Cultural heritage was greatly affected by this conflict, especially when it was considered the marker of national and cultural identities. One of the most dramatic episodes is represented by the cemetery near the town of Julfa, in the Nakhchivan exclave of Azerbaijan, that originally housed thousands of khachkars – uniquely decorated cross-stones characteristic of medieval Christian Armenian art – was completely destroyed in the late 1990s (Figure 21).

Moreover, many sites and buildings greatly suffered by war-related effects. For example, the once-flourishing town of Aghdam came under the control of Armenian forces in 1993. After the capture, according to eyewitnesses, the city was plundered, destroyed and burned. The Agdam mosque, the

only building left standing in Aghdam (Figure 22), has been vandalized with graffiti and used as a stable for cattle and swine.[10]

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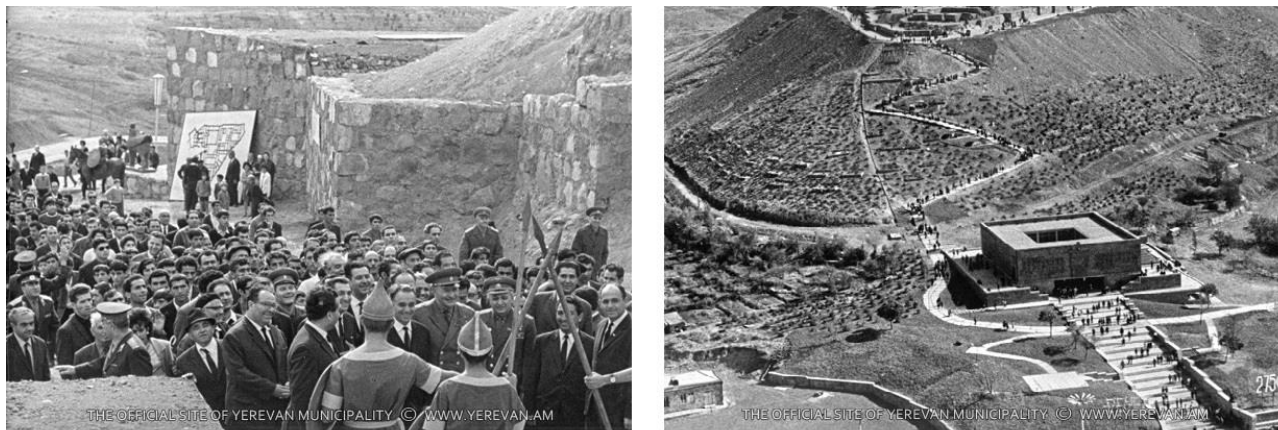*Figure 19*

Figure 20

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[10] https://www.nytimes.com/2020/12/11/world/europe/nagorno-karabakh-armenia-azerbaijan.html; https://apnews.com/article/azerbaijan-handover-region-armenia-2d0d88c012fdd16732cecd35d134cabf.

Figure 21

Figure 22

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DOMESTIC SPACE AND CULTURAL LANDSCAPE OF ITALIAN IMMIGRATION IN SOUTHERN BRAZIL.

An experience of applied research and cooperation

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Abstract

This paper presents some results of an international research produced by Brazilian and Italian universities on rural houses and landscapes in the area of the First Italian Colony in Brazil, with focus in Bento Gonçalves, from the second half of the XIXth century onwards. The research is a comparative analysis between the above mentioned area in Brazil and part of the territory of Belluno, in Italy, origin of a great number of emigrants. In the survey, two different methodological approaches are applied: space syntax theory, for the analysis of the domestic space and a multi-systemic approach to study the landscape.

Keywords

Rural houses, landscape, immigration, Italy, Brazil.

Resumo

Este trabalho apresenta alguns resultados de uma pesquisa internacional produzida por universidades brasileiras e italianas sobre habitação rural e paisagem na área da Primeira Colônia Italiana no Brasil, com enfoque em Bento Gonçalves, a partir da segunda metade do século XIX em diante. Trata-se de uma pesquisa com análise comparativa entre essa área brasileira e o território de Belluno, na Itália, local de origem de boa parte dos emigrantes para o Brasil. Na pesquisa, foram utilizadas duas abordagens de análise: teoria da sintaxe espacial para a análise da estrutura do espaço doméstico e uma abordagem multisistêmica para a investigação da paisagem.

Palavras-chave

Habitação Rural, paisagem, imigração, Itália, Brasil.

Introduction

The article places itself in the field of landscape studies, understood as a product and social construct at different scales of investigation and interpretation. In this sense it investigates two components: the socio-anthropological aspects of the reproduction of the

architectural-domestic space and the more technical aspects of the investigation and interpretation of the territorial dimension of the landscape. Two scales of investigation, micro and macro, that restore the process of construction of the rural domestic space and place it within a cultural process of territorialisation of a social group, over several generations and for about 150 years, starting from the first Italian emigration to Rio Grande del Sud in Brazil. The outcome of this territorialisation process is a landscape configured in its cultural, vegetational, cultural and economic components, strongly recognisable as a social construct of Italian emigrants.

The article is part of a much broader research, the object of which was the critical comparative study, between the land of origin and the land of landing, on the reproduction of the domestic space of rural building and the landscape aspects of the territory: the key words of the research are linked to these two components: rural building and landscape, i.e. the two scales, micro and macro, of investigation and interpretation that best render comparative signs and structures in physical-naturalistic and cultural contexts that are similar but geographically different. The purpose of the research was threefold:

a) To read and compare, critically and according to the criteria and principles of spatial syntax, rural construction in the areas under investigation, namely the Belluno area in Italy and the Serra Gaucha in Brazil.

b) To construct an investigation methodology for the identification of landscape units, a structuring element for landscape planning tools, in response to a precise academic demand born within the postgraduate and specialisation courses of the Universidade Federal do Rio Grande do Sul, in the context of a twenty-year collaboration with Sapienza University of Rome, first, and the University of Camerino, later.

c) To identify the dominant aspects, both material and immaterial, and the social and physical invariants structuring the dual scale of the building and landscape, in order to grasp the values to be taken in the landscape planning instruments.

The methodology adopted is that of spatial syntax (Hillier and Hanson, 1984) for rural buildings and that of multi-system methodology for physical-naturalistic, socio-cultural and aesthetic-perceptual aspects (Trusiani, 2014) in order to identify landscape units. The research made use of archives on rural construction in Italy, such as that of the Municipality of Belluno, with the photographic and documentary archive of Prof. Migliorini, with albums and negatives of the photos taken for his publication "La casa

rurale nella montagna Bellunese," one of the reference works used in the work. In addition, cartographic resources were used from the library of the Faculty of Architecture of the University of Rome - Sapienza; the Casa Museo Bellunese in Belluno, as well as specific bibliographies for both the Italian and Brazilian cases. In both cases, bibliographic and archival research was supplemented by field surveys in the Bento Gonçalves countryside and in the Belluno region.

The area of study stems from the joint interest of professors from Italian and Brazilian universities on the topic of Italian emigration landscapes and focuses, first of all on the so-called first colony of Italian emigration, with particular focus in the territory of Bento Gonçalves where it was possible to interact with the administration and some local actors, directly involved in the process of enhancement and transformation of the territorial landscape.

The research follows the historical reasons for the emigration process that occurred in Italy; of which ample discussion was given in the publication, outcome of the research the availability of land in Brazil; the methodological approaches; the survey of landscapes; the survey of rural houses; and, finally, some hypotheses as a conclusion and some possibilities for new research. Basically, it is a critical and comparative analysis on landscape as a background for the study of rural houses, both in Italy and Brazil, highlighting the similarities and structural differences between the Italian and Brazilian rural house samples, trying to understand which innovations are introduced and which are reproduced in order to recognize their cultural value, both material and immaterial, to be taken into account in the drafting of urban and landscape tools.

The results of the research have initiated, as part of the university cooperation between UFRGS and Unicam, on the one hand, the expansion of research in other areas of Brazil (State of Spirito Santo) subject to Italian emigration, postgraduate courses under the Capes Print Program (2019 and 2023), studies on the tools and methods of landscape planning, with particular interest in the emerging issues of land securing, hydrogeological risk and its management within a landscape planning system to be built, at least as far as the reality of the Rio Grande of the South is concerned.

1 Brief Historical background

The Italian emigration, particularly from the second half of the XIXth century until the beginning of the XXth, is a phenomenon that can be explained by: different origins of people within the Italian territory; different social classes involved; the number of emigrants and the duration in time of the process. Different reasons can explain why millions of Italians leave their country facing uncertainty in distant lands from mid XIXth century, like the wheat crisis; diseases in the vineyards and silk; abolition of the 'first born system'; fiscal pressures during the unification.

Most of the exodus in Italy was made by small farmers and their families towards the vast lands of Argentina and Brazil.

The word Brazil becomes the synonymous of America in the common sense lexicon and, for millions of people, the only hope for working and to change their own destiny.

Brazil in search of labour force

From mid XIXth century onwards, more than one and a half million Italians – 60% circa, from the Triveneto (Mortara, 1950) - arrived in Brazil towards to two main destinations: the coffee plantations in São Paulo State, as employees, after the abolition of the slavery in Brazil in 1888; and the new agricultural frontiers in southern Brazil, particularly, in the Rio Grande do Sul State, where the emigrants could buy a piece of land to settle down their families. This last destination and its first colonies are particularly important for this paper.

2 The demand for research

The key aspects regarding the research are about the identification of the main reasons of a relatively recent process that led to a cultural valorisation of a territory located in the Rio Grande do Sul State in Brazil where the first Italian immigrants settled down in late XIXth century. This process is responsible for the construction of a unique landscape, the valorisation of a new heritage concerning the rural houses, and reinforcing a plural culture and economy.

In order to produce a critique about the liaisons with the places of origin and to capture the steady and changing signs regarding the Italian colonization, it seemed evident that

architecture and landscape are key aspects to understand the colonization as a phenomenon. The concepts of deterritorialization and reterritorialization in terms of their meanings associated to the material world, the spatial dimension, or to the immaterial world, as a by-product of the emigrant's memory, were a necessary resource (Haesbaert, 2004).

The questions are, therefore, which are the basic kinds of spaces produced by the emigrants, based in their common knowledge and knowhow were introduced in the new land in terms of the landscape and houses producing, little by little, the spaces of their everyday life. This is the same space that, in the last 30 years has being seen through the concepts of identity and memory regarding the processes of territorial and landscape valorisation.

These concepts acted as triggers for the territorial valorisation. At the same time, today, they represent, also, cultural limits and weaknesses because of what we could call as an over-exaltation of identity that put all the intrinsic local cultural values at risk.

3 Methodology and Research Materials

3.1 Historical archival approach and direct survey

Taking into account the main goals of this piece of research, the methodology is three-fold:

a) Firstly, it deals with the historical contextualization of the Italian immigration in southern Brazil, observing what takes place in Italy and in Brazil as well.

b) The second methodological approach intends to analyse the domestic space of the rural houses of samples using the original layouts of the houses from the Italian areas, as well as those produced by them in Brazil. In order to do so, it was used concepts and techniques of space syntax theory (Hillier and Hanson, 1984).

This theory allows the analyse of the houses from a structural point of view, beyond formal and stylistics aspects making it possible to evaluate the spatial organization as a cultural construct and, therefore, to compare buildings that are, in a way, individuals. The key-aspects of the analysis take into consideration: the spatial organization of the domestic space from the spatial relations that are allowed through those relations; the

relative position and the use of every room of the houses; the layout of the houses and how they affect the possibilities of controlling the interactions between inhabitants and strangers. The plans of the houses are the main source of information for methodological applications and analysis; these techniques are able to identify families of structures – or genotypes – which will explain about the organization of the domestic space.

c) The third methodological approach is about the immigration process as a process which is also responsible for the transformation of both the landscape and the territory evaluating in which extent this occurs and whether this transformation is due to reproduction or innovation regarding the experience in terms of life and space brought by the immigrants. Based on the goals and methodological approaches proposed by this paper, a survey was made in archives and directly in the field in the indicated areas both in Italy and in Bento Gonçalves as well. The geographic scope used in the present paper includes the areas of Veneto and Trentino Alto-Adige in the Italian case and the territory of Bento Gonçalves, in the Brazilian case.

3.2 The landscape dimension of the territory: cultural and methodological approaches

In this paper, the landscape and the territory aspects are considered as the background for the comparative analysis of the rural houses; therefore, the main content of this part of the text is related to the actual situation concerning the landscape assets and the dynamics that are present today.

What follows is an attempt to identify the interactions between the historical rural houses and the so called "landscape component" (Alfonso, 2012).

The paper is about the structural, aesthetic and perception aspects of the territory aiming at identifying landscape units, according to a methodology related to instruments and methods used in the Italian landscape planning[1]. Landscape works, also, as an important part of social identity, meaning that it is a synthesis of a process of communal adaptation and transformation, between local knowledge and natural environment.

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[1] It is important here to remark two contributions: the first one is from the studies of Vittoria Calzolari (please, refer to the work of Mora Alvarez Alfonso mentioned in the references), Roberto Gambino, Annalisa Maniglio Calcagno, Mariella Zoppi, Lucio Carbonara and Elio Trusiani, with an important methodological debate; the second one is from the publication of the Ministero per I Beni e le Attività Culturali e per il Turism, The General State of the Landscape (2016); this is a theoretical and operational debate about the state of the art of the landscape and the landscape planning.

The methodology is structured in three main steps: a) the knowledge; b) the analysis; c) the identification of the landscape units.

The knowledge evaluates the relationship among the natural system, the system of the modifications made by the human activities and, finally, the cultural and perception system.

The analysis made it possible to identify tendencies, dynamics and weaknesses regarding the various areas of the entire territory.

The synthesis identifies the structural elements, the cultural and the landscape signs and the dynamics of the ongoing transformations.

The last step, the identification of the landscape units, is when it is possible to delimit parts of the territory that have common features in terms of both natural and sociocultural aspects, including the ongoing transformations.

According to this methodology, this last step is when is possible to include the project and management know how in the debate, based in the Italian experience regarding the landscape management (MIBACT_ Ministero per I Beni e le Attività Culturali e per il Turismo, 2016). The identification of the landscape units allows outlining guidelines and goals in order to guide local administrations in their decision making processes.

The landscape units identified in Italy are those from the Valbelluna, Feltrino and Alpago areas. Valbelluna and Feltrino are located along the Piave River in a hillside strip of land with some urban centres interconnected with woodland areas. Major urban areas and important commercial and industrial activities are found in the so called *bellunese* and *feltrina* plains, which has compromised natural areas that can only be found along the Piave River and their tributaries. In these areas, woods and riparian forests can be found along the cultivation areas. It is possible to observe some swampy areas of remarkable ecological and environmental values such as the Busche Lake in the Feltrino area. The riparian natural forests are responsible for an ecological network and present a natural and aesthetic-perceptive value for the entire area.

In the hillside of the Bellunese and the Feltrino areas, where the orography becomes different, especially by the municipalities of Sedico and Castion, we can find a landscape that alternates small urban centres with cultivated areas and mountain forests. Here, the rural land is particularly used for growing pasture and for cultivating grains. In almost all properties, it is possible to observe small parcels of land with vineyards, often for non-

commercial purposes. The grapevines are supported by rows of willow trees and their new branches are used to tie up the vines to their supports. The forest areas are of importance in the landscape of the hills which has been growing thanks to the ongoing process of abandonment of the old rural centres. In the plains, the agricultural land is prevalent.

In the mountains of the Alpago, the landscape is marked by an orography typical of the alpes and the pre-alpes. The large areas covered with forests represent an important natural resource: groups of beech trees define the most enclosed stretches of the mountains and, at higher altitudes, without the tree cover, they give rise to natural plains and grasslands useful for summer grazing. In the lower parts of the mountains small urban centres are found, agricultural land on terrace made of old rock walls, often used for growing fruits and vineyards. Where the slope is less pronounced, the woods are substituted by pastures and hay: the view suggests a mountain landscape covering the valleys.

In the valley around the Santa Croce Lake, the landscape changes, and it is possible to find a larger number of small urban settlements and small economic activities; vegetation is mainly concentrated along the lake shores of the lake, where the presence of some weed species is not rare.

The description of these two landscape units and the idiosyncrasies found in them made it possible to identify some landscape sub-units: in the Valbelluna and Feltrino areas we identify one sub-unit corresponds to the Piave River Valley and, another one, to the areas midway between the valley and the top of the hills; in the Alpago area we can also draw a sub-unit concerning the landscape of the alpine and pre-alpine areas and another one in the bottom of the valleys.

Regarding the area of the municipality of Bento Gonçalves, in Brazil, the landscape units identified are: the preserved natural areas with ecological importance; natural landscape of continuity; rural landscape within natural areas; rural landscape explored for touristic activities; landscape of the compact urban areas; and the landscape of the sparse urban areas, with a mix of uses.

The vegetation within the Bento Gonçalves territory can be characterized by different landscapes with a remarkable anthropic intervention, where vineyards stand out in the

middle of natural areas like de Atlantic Forest. The monoculture of the grape defines the orography of the hills, covering a significant part of the territory.

The culture of the grape was introduced by the end of the XIXth century by the immigrants from northern Italy (particularly from the Veneto area) who, little by little, structured and changed the territory at the expenses of the Atlantic Forest, adapt their culture techniques and giving life to the peculiar landscape of Bento Gonçalves.

Associated to the grape culture we can find plain trees (*Platanus occidentalis*) and some varieties of roses: this is a clear 'quotation' of Italian rural tradition form the beginning of the XXth century. Plain trees are used to support the grapes and, at the same time, create a strong visual impact which characterizes the landscape of the borders of the vineyards. Roses are used in the beginning of some vineyard strips as a biological marker for phytosanitary treatments of fungi and parasites.

Concerning the natural vegetation, it is possible to identify some areas still covered by the Atlantic Forest, which give the areas a strong aspect of 'natural' landscape. Among the native trees and typical of Atlantic Forest there is the araucaria (*araucaria augustifolia*) also known as Brazilian pine tree. It is a protected specimen and ecologically important once it is an indicator of the fauna and flora quality within the biome where it is found. The relationship between natural and anthropogenic vegetation can still be considered as balanced, with a good pattern of biodiversity throughout the entire territory. This happens also thanks to the Das Antas River and some typical geo-morphological areas which enables the conservation of natural spaces.

3.3 The social dimension of architectural space

3.3.1The Italian sample

Apart from the direct survey made in Italy, two authors were the basis for the selection of the seventeen houses to be used in this paper: Barbieri, 1962 and: Migliorini and Cucagna, 1969, with the support of the Consiglio Nazionale delle Ricerche respectively as volumes 22 e 26 of a collection of books about rural houses in the entire Italian territory.

3.3.2 The Brazilian sample

In Brazil, literature about rural houses of immigration is very scarce and the sample was obtained through direct survey. The Brazilian sample consists of a selection of twenty one houses located in the rural area of Bento Gonçalves.

3.3.3 The house as a system of social/spatial relations

Every building is an interruption of the spatial continuum that characterizes the public realm and, therefore, it defines a fundamental distinction between an inside and an outside world. The outside world is where everybody can move from anywhere to anywhere while the inside world is the realm of the control of social relations once the spatial limits of the building impose a number of rules regarding the relations between the inhabitants, those who control the inside of the building and the strangers, those who are or are not permitted to enter and move around the building, according to some shared social clauses. As Hillier and Hanson, 1984, p. 145 say:

> In moving from outside to inside, we move from the arena of encounter probalities to a domain of social knowledge, in the sense that what is realised in every interior is already a certain mode of organizing experience, and a certain way of representing in space the idiosyncrasies of cultural identity.

It follows that one of the key concepts is that of spatial order, meaning the way in which is possible to define the nature of the relationships between different social categories. To order the space means

> ...at least some domain of unitary control, that 'unitariness' being expressed by two properties: a continuous outer boundary, such that all parts of the external world are subject to some form of control; and continuous internal permeability, such that every part of the building is accessible to every other part without going outside the boundary (Hillier and Hanson, 1984, p. 147).

4 The houses: commonalities and differences

In Italy, only 8 to 10% of the houses are isolated, according to Barbieri, 1962 and most of the houses are part of urban-like compounds, meaning that the place of the houses are separated from the agricultural land. In Brazil, all houses are isolated and built inside every plot of rural land. Another important difference is that, in Italy, all houses belong

to what Barbieri calls '*italica house*' (Barbieri, 1962, p. 17), meaning that the same building is used for the house itself and, at the same time, shelters all production-related activities such as storage, animals and so on, the so called *rustico*.

In Brazil, this is never the case: different activities are located in different and specific buildings; the house, most of the times, presents a cellar, located in the ground floor and with a separated entrance, where food and wine are stored. Here, the house is not the only spatial transformation that takes place in the territory, but it is the centre of a complex number of activities which will be responsible for the transformation of the landscape itself. The house fulfils a number of roles for all families: is the shelter; has an important role as social expression, particularly regarding the strangers.

4.1 The structure of the houses

4.1.1 The Italian houses

The analysis of the Italian sample shows that, although most buildings are quite big, the areas assigned to the private life of the family are relatively small, with one or two bedrooms, independently of the size of the family. In almost 60% of the cases, the most integrated spaces are corridors meaning that central spaces are concentrated in through-movement and the core of the composition tends to lie in transitional spaces: from/to the exterior; from/to occupation rooms. In the remaining 40% of the cases the integration is located in transitional spaces such as the exterior and balconies (in the way to/from the house and the *rustico*). In the middle of the rank of integration are the rooms for the family life such as the kitchen, living rooms and bedrooms. The most segregated spaces are those used for the production, the care with animals and storage processes, particularly hay.

The houses in the Italian sample were classified according to their genotypes. The first one (almost half of the sample) is characterized by the division of the house into two different parts: the house itself and the service area, both with a tree-like structure and connected by the exterior space; the second genotype presents a tree-like structure and is only found in *non-italica* houses (less than 18% of the cases); the third genotype (circa 35% of the houses) is similar to the first one but present a ring of connection between the house and the service area and the exterior space belongs to this ring.

A close exam of the Italian houses shows that all houses present a common feature regarding the access from the exterior space and, therefore, in the way strangers are admitted into the house: the use of corridors, which work as spaces for movement to other spaces but never as a space for occupation. The living room tends to be a dead-end space, deeper in the layout of the houses, meaning that this room tends to be segregated in the composition, far from the exterior space and mostly related to the family life and not designed for receiving strangers. In two cases there is no such space at all.

These particularities represent a strict control over the space by the master of the house, which means that patriarchal families imprint social attributes in the way domestic space is arranged and operates.

4.1.2 The Brazilian houses

One of the most remarkable features introduced by the Italian immigrants in Brazil in their houses is the use of different accesses to the house: one, directly connecting the living room (the space for receiving strangers in liminal events, like marriages, funerals and so on) to the exterior space and kept closed most of the time; the other one connects the exterior space to the service area of the house (kitchen and dining room) and is the space used by the family members. Therefore, the structure of the houses must be examined in two different ways: the first one, considering the living room open to the exterior space (in liminal occasions, when strangers are admitted into the house) and, the other one, which represents the daily life of the family, considers the connection between the living room and the exterior space closed.

When the door connecting the exterior space to the house through the living room is closed, the configuration of the house results in a tree-like structure, making the whole structure deeper regarding the exterior space, reinforcing the internal importance of the living room for the daily life of the family. The living room is important for the distribution of the activities inside the house and tends to separate the configuration into a private area consisting of the bedrooms, attic, living room, attic living room and the service area consisting of the kitchen and dining room, where the transitional spaces to the exterior tend to be. Therefore, the house becomes more introverted and the

relationship between spatial organization and the daily life of the family is prioritized and possible interactions with strangers diminishes.

When the door connecting the exterior space to the living room is open, the houses are more integrated and the living room becomes the central space of the house, which is quite congruent with its role for receiving strangers. This kind of spatial organization allows the rites of liminal events to be spatially mediated by the living room, connecting it directly to the exterior space without using the rest of the house for the interaction of the family with strangers. In this case, all the houses can be assigned to only one genotype, which means that all the houses function basically in the same way: a ringy structure connecting exterior space, living room and the service area.

5 Discussion and conclusion

The analysis of the landscape systems shows some common expressions between Italian and Brazilian experiences. Within the same landscape units in Italy and in Brazil it was found: agricultural production linked to the houses; similar kind of products and uses; the vegetation as support for the cultures; the use of know-how for specialized monocultures such as vineyards, which developed an economic basis which stands nationwide as well as internationally and has produced a landscape where the agricultural production designs and moulds entire valleys. It was also identified some similarities in the strategies of territorial marketing by some communities.

Within this scenario, it is necessary to remark at least two important questions that could be explored in further researches: the concept of memory and identity, closely linked to technical operations, design and management regarding the conservation and transformation of rural buildings, inside a broad and stablished concept of cultural and economic valorisation of the area.

It is clear that values that are connected to the historical foundation of the Italian immigration and, therefore, to the values of the territorialisation of a community which was able to adapt and innovate what they brought from the places where they came from and what they found in the new land, are recognized, also linked to historical buildings preservation and restoration.

Particularly, it is important to consider the building or reconstruction of buildings according to some copy-styling and, also, to the cases when entire houses are dismantled in one place and reassembled in another place where the cultural marketing is in an ongoing process. These kinds of operations have the potential to compromise the value of the buildings themselves and, of course, the synthesis between rural buildings and the landscape contextualization, producing a fake-history and compromising cultural values based on the idea of 'Italian identity'.

The aspects of memory/identity, which have being the trigger to the valorisation and rediscovery of the areas can, today, from our point of view, be interpreted in two ways: first, the overpraise of the idea of 'in search of a memory of being an Italian' is leading to a loss of the original cultural values which only make sense within a historical process between different generations and cultures; secondly, local identity must be seen as an opportunity to build up a common and updated identity where the values of the long gone past are merged with a more recent past, together with the life today.

The relationships between memory and identity within the process of valorisation of the areas and in the management of their transformation are defined by an approach that can both to structure and identifying the cultural values from the past and, surely, not to be used to demolish and to counterfeit in the name of some marketing operation which is able to demean and void of real content the word 'cultural'.

The management of the landscape transformations is underlined as: a capacity of the municipalities; as a know how that is different from the techniques and instruments of restauration of buildings; as sensibility and ability to design a future which is compatible with the cultural and natural resources of the territory and not subjected to the same rules of the building market that considers these areas as grounds for investment and exploitation.

Operating landscape transformations do not mean transforming everything into a museum, particularly because we are dealing with nature, landscape and culture. Designing a protection program has to do with the ability of management of the transformations by the peasants who were, let us recall, the first real landscapers on the territorial scale.

This few words are particularly useful for the landscape units that are well stablished and with more evident cultural and landscape values such as Caminhos de Pedra and Vale dos

Vinhedos. These are areas able to introduce a valorisation processes and the rediscovering of the memory through bottom-up programs. As a pilot scheme, a dense both cultural and economic programs has being developed but, at the same time and thanks to the promising outcomes, these areas are at risk of being trapped within a process of debasement and emptying of the whole idea that brought everything into life. As for the houses, the analysis has shown that:

a) Main differences between Italian and Brazilian rural houses are closely related to production and the availability of land. In Italy, rural houses are mostly urban-like structures, detached from the farmland, and individual houses are rare. In Italy most of the rural houses are *'italica'*, while in Brazil the separation between buildings for the family home and for the work is prevalent.

b) Layout organization: in Brazil, the same house is designed for the reception of strangers on liminal events and for the daily life of the family. The tree-like structure is the prevailing genotype found within the Italian sample, and the spatial flexibility as described in the Brazilian houses is never found. In this sense, the spatial structure of the Brazilian houses for the daily life reproduces the basic structure of the Italian houses, which means that not only the structure resembles each other, but more importantly, the domestic spatial organization of Brazilian houses reproduces the spatial requirements for the kind of social structure that the first immigrants brought from Italy to Brazil, strongly based in the patriarchal family.

c) The house as social representation: one of the key differences between Italian and Brazilian houses seems to be related to the role of the spaces in the houses. In Italy, the layout tends to be more rigid and the connection with the exterior space is always through a corridor and never through another kind of room. Access to the house is through an area for movement and not for occupation and there are no special spaces for receiving strangers located next to the exterior. The living room is always far from the exterior space and it is basically used for the family life. The layout flexibility found in the Brazilian houses allows the mediation between the exterior and interior spaces and therefore between strangers and inhabitants through the control of accesses. Basically, the Brazilian houses work similarly to the Italian houses in a tree-like structure, with high internal spatial control. In this case, the living room is a space for movement to/from the bedrooms and the connecting area to/from the service part of

the house. In the other case, during rites of passage, when strangers are welcomed, the living room is closer to the exterior, it is the space for social representation of the family. In Italy, the living room is an introverted space that plays a secondary role concerning the composition.

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PROPOSAL OF A MULTIDIMENSIONAL TOOL FOR THE EVALUATION OF HEALTH COOPERATION PROGRAMS THAT INTEGRATES PROJECT MANAGEMENT AND IMPLEMENTATION RESEARCH

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ABSTRACT

Embedded Implementation Research is increasingly becoming a priority in International Health Cooperation due to the ability to integrate research methodology with project management. Moreover, to overcome complexities of Health Programmes and the know-do gap, new approaches to manage implementation such as system diagram based on system thinking discipline have been highlighted. We developed and tested a new Evaluation Framework, PICTA Table, to assess the integration level between Implementation Research and Project Management within an Health Cooperation Programme and we built a system diagram to capture the complexity of the Programme ecosystem, as tools for reinforcing the evaluation.

ABSTRACT

L'Embedded Implementation Research sta diventando una priorità in cooperazione sanitaria internazionale per l'abilità nell'integrare la ricerca con il project management. Inoltre, per affrontare le complessità dei programmi sanitari e il know-do gap, sono stati evidenziati nuovi approcci per gestire l'implementazione, come il diagramma di sistema basato sulla disciplina del pensiero sistemico. Abbiamo sviluppato e testato un nuovo sistema di valutazione per investigare il livello di integrazione tra la ricerca implementativa e il project management di un programma di cooperazione sanitaria e abbiamo costruito un diagramma di sistema per catturare la complessità dell'ecosistema del programma e per rafforzarne la valutazione.

KEYWORDS

Implementation research; project management; health cooperation, quality assessment

INTRODUCTION

Implementation Research (IR) is increasingly becoming a priority in International Health Cooperation; it is defined as the scientific inquiry into questions concerning implementation—the act of carrying an intention into effect, which in health research can be policies, programmes, or individual practices (1). WHO defined IR as the systematic approach to recognizing, understanding and addressing system and implementation bottlenecks, identifying optimal implementation options for a given setting, and promoting the uptake of research findings into policy and practice. (2) Starting from the evidence of efficacy studies, IR analyses and develops high effectiveness strategies to bridge the gap between what we know through research and what is implemented (the know - do gap in health).(3) IR is widely adopted within health cooperation programmes to produce contextual, relevant, rigorous, demand-driven, multidisciplinary, real life and real time based findings and to enhance equity, efficiency, scale-up, and sustainability to improve people's health.

Moreover, Embedded Implementation Research (EIR) is the integration of research methods and approaches within existing health programme implementation and policymaking cycles in order to optimize the benefits of implementation research. (4) EIR is characterized by central involvement of programme and policy decision-makers in the research cycle, collaborative research partnerships, positioning research within programme processes and research focused on implementation. (5) EIR is based on a strong measure of collaboration between implementers and researchers from the start of an implementation effort . (6) Many evaluation tools to assess Health Programme or Implementation Research Framework were developed, but only few tools target the embedding level of IR and Project Management (PM). Furthermore, among the new approaches in the field of healthcare management and evaluation, a stronger integration of Systems Thinking (ST) into public health procedures and management has been addressed (7–18). In particular, the World Health Organization itself published a report entitled "Systems Thinking for health systems strengthening". Systems Thinking approach was developed since the pioneering work on General Systems Theory by Ludwig von Bertalanffy (19). It finds application in several different fields, ranging from hard sciences to sociology and economics (20). The fundamental step of an ST-based analysis is the setting-up of a diagram containing elements that are relevant for the system operation at a certain level of study (21,22) . An ST diagram usually contains three basic types of elements, namely, stocks, flows and processes (interactions). Stock-flow diagrams are used in different fields of research for describing the dynamics of complex systems, intended as systems for which the presence of a network

of feedback loops determine collective peculiarly complex behaviors. This approach may be used by decision-makers and managers to address the design of social, economic, productive and environmental systems, for which different spatial and temporal levels of operation are required for an effective management. However, ST application in human interventions involving Non Governal Organizations (NGOs) and local communities has been poorly used. In order to investigate and test new approaches in health evaluation, an evaluation framework was first developed to assess the embedding level of implementation research and project management within an health cooperation programme and then it was tested it on an Implementation Programme, as our case study, led by NGO Medici con l'Africa CUAMM in Ethiopia. Moreover, a stock-flow diagram was adopted as a tool to assess the degree of embeddedness question.

METHODS

1. The development of Evaluation Framework "PICTA TABLE" Tool

Based on the analysis of the literature research, we selected essential items for assessing the integration of project management and implementation research within a Health Programme and they were grouped into sections according to their thematic affinity. The keywords used in the literature research strings were: "Implementation research"; "Implementation science"; "Embedded"; "Project management"; "Aid development"; "Global Health"; "Frameworks"; "Theories"; "Implementation bottlenecks"; "Knowledge translation"; "System thinking". To broaden the range of available sources, reference was also made to relevant sources within the grey literature, such as the documentation produced by the WHO. A final framework was obtained, named PICTA Table, a tool for guiding the evaluation of integration level between project management and implementation research.

2.Test of the PICTA Table on Health Programme as Case Study

We tested PICTA Table on a case study, the Health Programme "Mother and Child: Health For All" led by NGO Doctors With Africa CUAMM. he project was implemented between 2014 and 2017 in Ethiopia with the aim of Increasing accessibility, utilisation and quality of maternal, neonatal and child health services provided in the Wolisso, Goro, Wonchi Districts (West Shoa Zona, Oromya Region), supporting the National Public Health Programme for rural communities and promoting women's empowerment.

To fill out the PICTA Table, we consulted the sources below:
- Project Proposal (23)

- Annual Report (24)

- Project Final Report (25)

3.The development of System Thinking Diagram

A diagram system was adopted after completing PICTA as a tool for supporting evaluation in the post implementation stage. By its nature, a diagram system could be built for different scope and context, based on the user's needs. So, a diagram could be built in different stages of project development for describing and analyzing many dimensions. It could be used as tools in the design stage in order to conceptualize better the project proposal, or could be built in the post implementation phase to guide evaluation, by choosing different aspects, so it becomes either part of the PICTA item or/and could be use as tools, informed by PICTA completion.

In this study the system diagram was developed by choosing information flow within the project as our dimension of interest in order to highlight potential embeddness gap in our case study. ST diagram is characterized by stocks, flows and processes (interactions). A stock is an element that virtually contains a measurable quantity of something (material, energy, information, money, people...). Given a properly chosen set of stocks, the set of corresponding values are the extensive variables that define the state of the system at any time. A stock value – let say Q –may change over time only by the action of flows (inflows and/or outflows), so that any variable may be described by a charge-discharge equation which balances at any time inflows and outflows for the stock at issue. Flows are usually made of matter, energy or information, that may assume several different forms depending on the stocks content. Contrary to other approaches, flows are not (only) logical or cause-effect connections, but rather physical flows. A process is a mechanism able to change (either quantitatively or qualitatively) the value of a flow. Since the system state is a set of stock values, and the only way to change the value of a stock is by modifying its in/outflows, processes are drawn to occur along the flows. For a process to be activated and operated, at least one further flow must interact in the process, possibly acting as a "control". In many social systems, these controls are made of flows of information, labor or services. Processes can be operated inside a system allowing the stationarity of its state, or making the system evolve toward a different configuration. Finally, a system boundary is defined which represents the perspective under which the system is studied.

Symbols for the stock-flow diagrams used in ST may be borrowed from the energy language (26), where shields indicate the stocks, line arrows the flows, solid arrows the processes, and the boxes are the (sub)systems (Figure 1). A flow can make the value of a stock change, but when this change alters as well the value of the flow in a cause-effect loop, a feedback is acting. It may be direct or indirect, depending on whether the mutual change in the flow-stock values follows a path that includes further

stocks. Indeed, the feedback network configuration is the feature that ultimately rules the dynamics of the system (27).

RESULTS

1.PICTA Table

After analyzing literature review and selecting the most relevant items, we obtain a new framework, that we named PICTA (Praxis Is Connecting Theory and Action) Table. (Table 1).

PICTA Table was constructed with the aim to assess the integration level between an Health Programme and Implementation Research, guiding the evaluation by using targeted items.

The Table is divided into 3 main sections.

1. The first section is intended for the evaluation of the Project Proposal Development and consists of 9 items (rationale, statement of the problem, context analysis, health system analysis, stakeholder analysis, research protocol with demand-driven research question, system diagram, logic model, sustainability) and one extra item dedicated to donors-specific parts/requests.

2. The second section is intended for the evaluation of the Project Implementation and consists of 7 items (project strategy plan, team roles and responsibilities, capacity building plan, meeting plan, advocacy strategy, dissemination plan, risk management).

3. The last part is intended for the assessment of the Project Tracking System and consists of 5 items (MERLA system, Efficacy/effectiveness gap analysis, IKT approach, communication tools and system, obstacle to communication analysis).

In every section, items related to project management and research methodology were included in order to guide the users evaluating both dimensions simultaneously and across all the development phases of the project.

Within the Table, space was given on the one hand to the analysis of the presence/absence of the items, and on the other hand to eventual notes, comments and qualitative analysis of each item.

It is important to stress that PICTA Table is a flexible tool designed to be adapted for context needs. For the different sections, each PICTA Table item can be expanded by contacting the authors.

2.Test on Case Study

We tested the PICTA Table on a case study, the Health Programme "Mother and Child Health for All led by italian NGO Doctors With Africa CUAMM. **(Table 2.)**

Section 1

Concerning the first section of evaluation, we observed that although the rationale behind the project is present, it is not made explicit the statement that we intend as the declaration of the main implementation problems and bottlenecks. In fact, the needs analysis is often mistaken for the implementation problem statement. The difference is that while the former describes the needs that the project seeks to address through the implementation activities, the statement describes why the implementation activities did not achieve the expected effectiveness.

The context analysis was partial: despite the demographic, socio-economic and infrastructural contexts being described, the political, institutional and cultural context are not analysed. There was no section dedicated to an in-depth analysis of the health system, while a stakeholder analysis is present.

Although reference is made to a research project (Geospatial analysis by an Italian University), does not appear in a specific section of the project proposal dedicated to research, rather it is included in a generic section called 'Added Values'. No trace was found of the research protocol, in order to verify the ethical clearance, the study design, literature review, data management and quality and a possible dissemination plan for the results demonstrating impact on the project itself and lessons learnt for future implementation. Therefore, the research questions and their link to the statement (implementation bottlenecks declaration) - or possibly the need assessment - are not explicitly described, nor clear.

The logic model is present, while the system diagram tool was not used to support the proposal.

Finally, there is a reference to the sustainability of the project but only in terms of economic and social sustainability, not environmental sustainability.

Section 2

While there are sections dedicated to the activities plan and team accountability, in terms of the roles and responsibilities of the project workforce, research team information was not mentioned. The capacity building plan places the emphasis on project capacity building only, neglecting research capacity building.

In the project proposal, the advocacy plan is mentioned as well as the intention of engage stakeholders and community. However, communication strategy and operations with stakeholders, community and beneficiaries are not explicit and this is confirmed by the absence of a meeting plan, that we intend

as the plan of meeting across project team, research team, stakeholder, community and beneficiaries designed and scheduled in the pre implementation phase.

It is not included in the project implementation plan, a dissemination strategy specifically aimed to spread the research findings.

Section 3

Among the systems for tracking project implementation, the monitoring, evaluation, learning and adaptation system is included in the appendix, which, however, is not accompanied by an efficacy/effectiveness gap analysis.

Integrated Approach To Knowledge Transfer (IKT Approach), communication systems and tools adopted within the Programme, analysis of obstacle to communication is not present.

Specifically, IKT Approach, which stands for 'integrated approach to knowledge transfer, is an innovative approach that aims to involve research team members and other stakeholders sharing results and new knowledge with key 'end-users', promoting and facilitating an inclusive process of discussion/interpretation. IKT Approach reinforces a virtuous cycle of evidence, information and knowledge within Health Programme actors and should be a key element in boosting the embeddedness of IR and PM.

3.Systems Thinking Diagram

We obtained a stock-flow diagram assuming flow of information within a Health Programme as our dimension of interests. (Figure 2).

The diagram is divided in 3 main systemic units, each one framed in a smooth angled rectangle, named: Society, NGO, and Project. The latter contains 2 further subsystems collecting the elements coming from Local context and National Health Service (NHS).

As shown in figure 2, information stocks are needed to represent the dynamics by which the system organizes activities and how it is nested in feedback mechanisms that can make it work better. The diagram shows how the flow of information, coming from the info stock in the NGO rectangle, is the key elements in activating a flow related to all project operations, intended as essential elements for tackling the implementation bottlenecks. From Bottleneck stocks in NHS and Local Context units, flows are directed to Local Context information stock, and by his flows informations reach other system units reinforcing feedback and systemic mechanism.

The big arrow in Figure 3 shows more in depth a first feedback mechanism: information extracted from the bottleneck stocks by the research team, could be shared with the project team inside the NGO, which will be able to act even in real time for the project optimisation.

Not only, the NGO could be actively involved in a second feedback mechanism (Figure 4, big orange arrow): the production of literature, with external validity.

Information that returns to society (literature review, reporting, community and stakeholder knowledge), will simultaneously serve the other systemic units for scaling up interventions in similar contexts and will generate a systemic change that optimizes the start of new more effective project operations.

DISCUSSION

Development of PICTA Table

Using Paulo Freire words, praxis is "reflection and action upon the world in order to transform it" (28). While reflection alone can become fruitless and frustrating, action without reflection poses the risks of failing at achieving the change we aspire for (or even going in the opposite direction, without having the chance to understand why).

We decided to call our table PICTA (Praxis Is Connecting Theory and Action) not because we think that the table is worth of this name, but to remind people using it the scope it serves, and the epistemological posture we think is needed, in order for embedded implementation research to be effective.

We need not only reflection, but "theory". This is because without theory "observation is blind and explanation is impossible" (29). For example, in social epidemiology shared observations of disparities in health do not equate agreement on the causality of the observations (30).

From our knowledge, PICTA is the first attempt to build a framework aimed to integrates elements derived both from research methodology and elements of project management. The tool therefore falls under the definition of embedded implementation research (6).

Comparing the PICTA Table with StaRI checklist, a similar tool, even while sharing some conceptually important items (rationale, context analysis), the two differ in purpose by which they were built. The StaRI is built with the aim to develop guidelines for accurately reporting of implementation studies and is focused especially on items derived from research methodology dimension; contrary, PICTA Table was developed in three sections taking into account

simultaneously the project management items and research methodology items that better evaluate the embedness level of a Health Programme.

As compared to STARI checklist, PICTA is enriched with new elements of interest. In the Proposal Section, "System Diagram" item was included to assess if innovative tools have been adopted by the organization to guide the proposal development, such as systems diagram that could provide a systemic overview and monitor the integration level of the project already in the pre-design phase.

"Meeting plan", in the Implementation Section, aimed to evaluate if a meeting plan with partner, researchers and beneficiaries was previously scheduled, reflecting the strategic ability of the organization to interact with the counterparts and create space for joint discussion and inputs that could activate feedback mechanism, essential for an embedded project. In our opinion, even "IKT Approach" in the Tracking Section, represent an innovative item: IKT Approach, which stands for 'integrated approach to knowledge transfer', is an approach that aims to involve research team members and other stakeholders sharing results, evidence and knowledge with key 'end-users', promoting and facilitating an inclusive and multidirectional process of discussion/interpretation. IKT Approach reinforces a virtuous cycle of evidence, information and knowledge within Health Programme actors and should be a key element in boosting the embeddedness of IR and PM.

Moreover, comparing the PICTA with a framework obtained from the result of a meta-analysis on IR assessment tools (CFIR meta-framework CIT, (31), we observe that in the meta-framework original items are proposed, such as "cosmopolitanism", "peer pressure", "leadership engagement", "tension of change". These could be integrated into our instrument in a future revision even though they might prove difficult to analyse. However, the items of the meta-framework are oriented towards evaluating only the scope of the research and were mainly useful in a post implementation research phase, not in the pre-design phase. (32). Instaed, our Table was developed from an evaluation perspective that covers all development phases of an embedded project, from its pre-design phase (rationale, stakeholder analysis, logic model, sustainability) to implementation (strategic plan, risk management) to the final evaluation phase (MERLA system, efficacy/effectiveness gap analysis). Finally, while the IR meta-framework grid targets a wide variety of research domains, our grid focuses on the analysis of the specifically health-related domain, especially in low-resource countries.

Test on the Case Study

The lack of a clear definition of the project statement, intended by us as the specific declaration of implementation bottlenecks, suggests an initial difficulty in developing a project proposal that is actually embedded with the research. Unlike the needs assessment, the statement refers to implementation problems specific to the project ecosystem rather than a description of needs derived from the context. Since the statement normally lays the foundation for constructing research questions to investigate implementation problems and produce evidence useful to the project team, its absence can make it difficult to design a research study that is tailored to the project and its bottlenecks. The grid revealed the almost total absence of the research domain within the project proposal: the mention of geospatial research is not accompanied by a protocol providing technical information on the design, data management and quality, and dissemination plan. It is therefore not possible to establish the nature of the correlation between the research and the project, thus weakening the level of integration between the two. The partial analysis of the context also reduces the possibility of the project and IR becoming integrated. In fact, contextual factors are a key element of an EIR-based project (33); these should enter into project planning from the outset precisely because they can guide the project management and research team to anticipate possible bottlenecks, to shape the project design and research question, and to structure tracking and monitoring systems relevant to the sub-optimising variables of the intervention. Health context analysis should also be a priority in IHC in order to maximise access and quality of care for patients. (34, 35) and to ensure the feasibility, penetration and sustainability of the project in the health system itself (36). Thus, the lack of a detailed description on the Ethiopian health system could adversely affect the achievement of health objectives (34, 37). A lack of description of the political context and possible instabilities can impact on a project's performance if not foreseen and analysed at a project pre-design stage. (38, 39). It can, for example, negatively affect implementation and participation in implementation activities, as reported in the Final Project Report regarding the low participation of pregnant women in a community dissemination activity and as observed in this study by Abramsky et al in Uganda. (40) Again, the absence of details on the cultural context may indicate a lack of attention to cultural competence, which is crucial in the care setting and especially in the LMICs context. The development of cultural competence, in fact, not only promotes awareness of the different population needs of a given context, but also knowledge of cultural health practices, including biases, assumptions and values (41). Precisely because a clear picture of the cultural and social context contributes to improved health outcomes (42) interventions should take this into account to reduce the e-e gap (43, 44). Finally, the item referring to infrastructure also returns a partial picture of analysis, especially when compared to the only implementation research project identified in our case study. By virtue of the objective of

the study, this item is actually insufficient to justify the relevance and potential impact of the research, which was supposed to study local geography and produce an input for infrastructural improvement, and thus for improving access to health (45). Indeed, it is well known that, for example, the characteristics and distance of a given geographic area from a health centre impact on health outcomes, as is the case with higher under-five mortality rates in rural Ethiopia (46). The lack of an effective structuring of the research dimension in the project also manifests itself in the lack of description of the research workforce/team and of research capacity building, which, as a cascade effect, follows the a priori definition of a project-tailored research design. The structure related to communication, information and dissemination appears, in its entirety, weak and, together with the absence of the research component, is one of the main causes, in our opinion, of the low level of integration between PM and IR. In fact, there is no documentation of a Meeting Plan, there is no trace of a target-driven and data-driven dissemination, there are no substantial references to strategies and processes to promote multidirectional communication with partners and beneficiaries. This is further confirmed by the lack of reference to the adoption of an IKT Approach, the absence of reference to the communication systems and tools used and, as a consequence, the lack of the analysis of the effectiveness/effectiveness gap and communication obstacles.
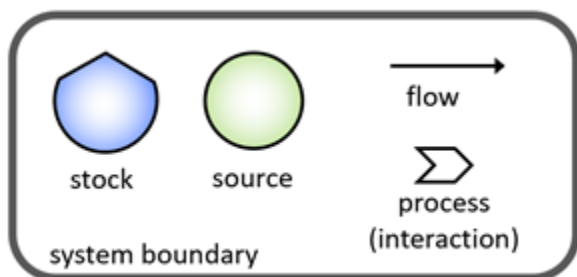
Systems Diagram

Drawing, in its construction, on the theory of 'System Thinking', it is able to highlight not only the complexity of the system described, but also the processes of construction and the information transfer and feedback flows within an embedded implementation research project in international health cooperation. (47). Having understood this feedback mechanism thanks to the system diagram and after compliting PICTA Table, we were able to recognise the absence of information transfer and feedback flows inside the project. Indeed, even if a research was made inside the project, it seemed to not have produced any changes inside the project activities nor did it produce literature openly accessible. In this sense, an ST-based description not only establishes the stock-flow structure, but also outlines the feedbacks network responsible for the system characteristics at the different response time-scales. Thus, the diagram is not a "photograph" of the system, obtained by drawing a set of elements that exist in this configuration in real space, but rather an abstract description of how the system works. In fact, stock-flows diagramming allows also to group and simplify complex systemic units, privileging the description of the overall configuration of the relationships between a selected number of stocks.

CONCLUSION

Closing the know-do gap is a public health imperative. E-IR, by virtue of the principles of integration between research and project on which it is based, emerges as a methodology and future perspective to achieve this. The implementation framework developed in this study reprensents a guide to absorb the E-IR on an operational level, and a tool to measure the degree of integration, through the analysis of its fundamental elements and their interdependence.

The fundamental elements that emerged from the application of this multidimensional tool are the following: The Context Analysis, the Statement, the Research Protocol, an Integrated Information System for E-IR, and the IKT methodology for advocacy and dissemination. This instrument might resutl useful to develop new tools that support international health cooperation to reduce the know-do gap, such as the system diagram and Evaluation Tool such as the PICTA Table, but also approaches that take inspiration from other disciplines such as critical epidemiology, systems thinking, and cultural competence.

Figure 1. Symbols use in the systemic diagrams. Circle represents a stock acting as a source of resources, virtually unlimited in the time-span chosen for study.

Table 1. PICTA Table

SECTION 1: PROJECT PROPOSAL					
	IS IT PRESENT			QUALITATIVE ANALYSIS	CATEGORY DESCRIPTION
	YES	NO	PARTIALLY		
RATIONALE					Justification for the need for an implementation project related to the context analysis.
STATEMENT OF THE PROBLEM					Identification of what prevents the effective implementation of an intervention/strategy for which more understanding/research is required to address the problem, declaration of implementation bottlenecks
CONTEXT ANALYSIS					To describe the demographic, istitutional, socio-economic, cultural, political, infrastructural context within projects will be implemented
HEALTH SYSTEM ANALYSIS					To describe the health system in terms of service, workforce, financing, leadership,information, products and to understand if a longterm integration between project and health system will be feasible
STAKEHOLDR ANALYSIS					To describe different stakeholders that will be engaged within the projects
RESEARCH PROTOCOL WITH DEMAND-DRIVEN RESEARCH QUESTIONS					Research design based on the projects needs that containing demand-driven research question, research methods, the steps that will be taken to collect and analyse the data, the sample size and the participants.
SYSTEM DIAGRAM					to highlight potential embeddness gap
LOGIC MODEL					To describe the inputs, activities, outputs and outcomes produced by the project in a linear form
SUSTAINABILITY					To describe the economic, environmental and social ability of the project to maintain the outcomes achieved over time
Other proposal blocks that may be required by agency financing the project					
SECTION 2: PROJECT IMPLEMENTATION					

	IS IT PRESENT			QUALITATIVE ANALYSIS	CATEGORY DESCRIPTION
	YES	NO	PARTIALLY		
STRATEGY PLAN					Helps to prepare proactively and address issues with a more long-term view
TEAM'S ROLE AND RESPONSABILITIES					To understand the accountability level of all the teams (research and project team)
CAPACITY BUILDING PLAN					Identify the process of developing and strengthening the skills, abilities, processes and resources that project, research and communities need to grow, adapt, and thrive
MEETING PLAN					Identify a project meeting schedule across project teams, stakeholders, beneficiaries
ADVOCACY STRATEGY					Awareness-raising process through which opinion leaders and decision-makers adopt research findings. It aims to change public policy and general awareness.
DISSEMINATION PLAN					Identify the process that promote spreading of findings, lessons learned and outcomes achieved by project and research to stakeholders and beneficiaries
RISK MANAGEMENT PLAN					Identify the process for managing potential risk within projects and implementation activities

SECTION 3: PROJECT TRACKING					
	IS IT PRESENT			QUALITATIVE ANALYSIS	CATEGORY DESCRIPTION
	YES	NO	PARTIALLY		
MERLA SYSTEM					Monitoring, Evaluation, Reporting, Learning and Adaptation System for the projects achievements
EFFICACY/ EFFECTIVENESS ANALYSIS					To describe the gap between efficacy and effectiveness within the projects
IKT APPROACH					IKT stands for 'integrated approach to knowledge transfer': it involves research team members and other stakeholders sharing results and new knowledge with key 'end-users', promoting and facilitating an inclusive process of discussion/interpretation
COMMUNICATION SYSTEM AND TOOLS					To identify process, tools, planning of internal and external communication
OBSTACLE TO COMMUNICATION ANALYSIS					To identify barriers to effective and inclusive comunication

Table 2: PICTA Tabel tested on Case Study "Mother and Child Health for All" led by NGO Doctors with Africa CUAMM

SECTION 1: PROJECT PROPOSAL					
	IS IT PRESENT			QUALITATIVE ANALYSIS	CATEGORY DESCRIPTION
	YES	NO	PARTIALLY		
RATIONALE	▨				Justification for the need for an implementation project related to the context analysis.

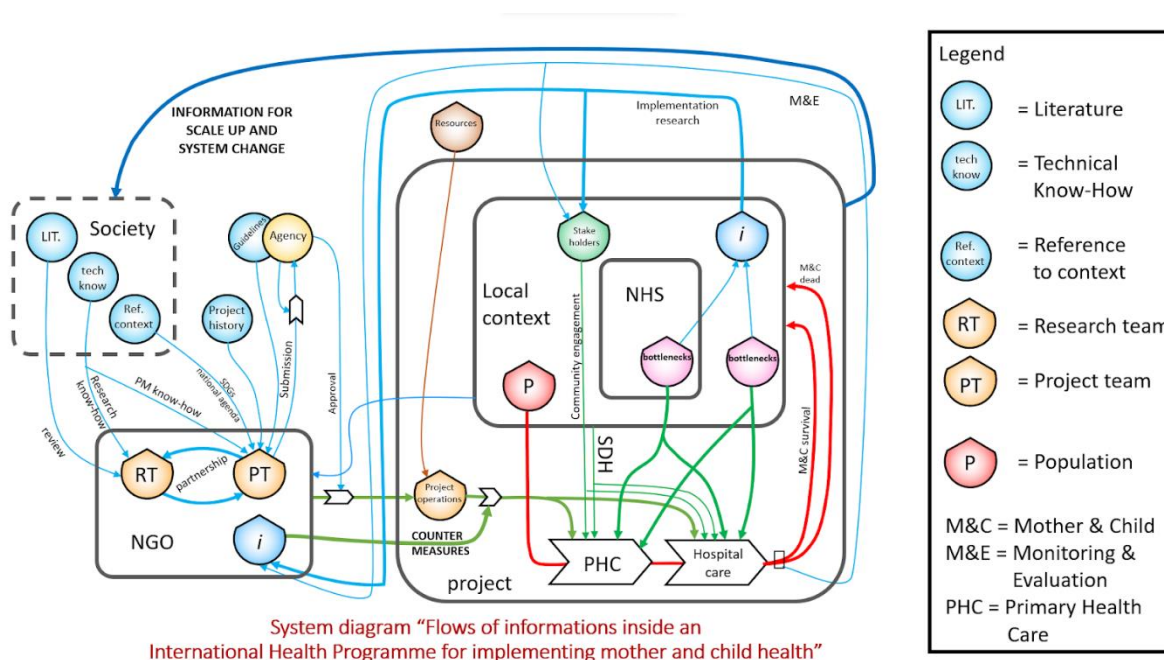|					
STATEMENT OF THE PROBLEM		🟥			Identification of what prevents the effective implementation of an intervention/strategy for which more understanding/research is required to address the problem, declaration of implementation bottlenecks
CONTEXT ANALYSIS			🟧	Absence of political, institutional and cultural contex. Poor description of infrastructural context.	To describe the demographic, istitutional, socio-economic, cultural, political, infrastructural context within projects will be implemented
HEALTH SYSTEM ANALYSIS		🟥			To describe the health system in terms of service, workforce, financing, leadership,information, products and to understand if a longterm integration between project and health system will be feasible
STAKEHOLDR ANALYSIS	🟩				To describe different stakeholders that will be engaged within the projects
RESEARCH PROTOCOL WITH DEMAND-DRIVEN RESEARCH QUESTIONS			🟧	Research study only mentioned in secondary section of project proposal. No protocol attached, no research questions and their link to statement/needs assesment available.	Research design based on the projects needs that containing demand-driven research question, research methods, the steps that will be taken to collect and analyse the data, the sample size and the participants.
SYSTEM DIAGRAM		🟥			
LOGIC MODEL	🟩				To describe the inputs, activities, outputs and outcomes produced by the project in a linear form
SUSTAINABILITY			🟧	Absence of environmental sustainability analysis.	To describe the economic, environmental and social ability of the project to maintain the outcomes achieved over time
Other proposal blocks that may be required by agency financing the project					

SECTION 2: PROJECT IMPLEMENTATION

	IS IT PRESENT			QUALITATIVE ANALYSIS	CATEGORY DESCRIPTION
	YES	NO	PARTIALLY		
STRATEGY PLAN	🟩				
TEAM'S ROLE AND RESPONSABILITIES			🟧	Absence of research team mention	To understand the accountability level of all the teams (research and project team)
CAPACITY BUILDING PLAN			🟧	Absence of research and community capacity building plan mention	Identify the process of developing and strengthening the skills, abilities, processes and resources that project, research and communities need to grow, adapt, and thrive
MEETING PLAN		🟥			Identify a project meeting schedule across project teams, stakeholders, beneficiaries
ADVOCACY STRATEGY	🟩				Awareness-raising process through which opinion leaders and decision-makers adopt research findings. It aims to change public policy and general awareness.
DISSEMINATION PLAN			🟧	Absence of research-specific dissemination plan	Identify the process that promote spreading of findings, lessons learned and outcomes achieved by project and research to stakeholders and beneficiaries
RISK MANAGEMENT PLAN		🟥			Identify the process for managing potential risk within projects and implementation activities

SECTION 3: PROJECT TRACKING

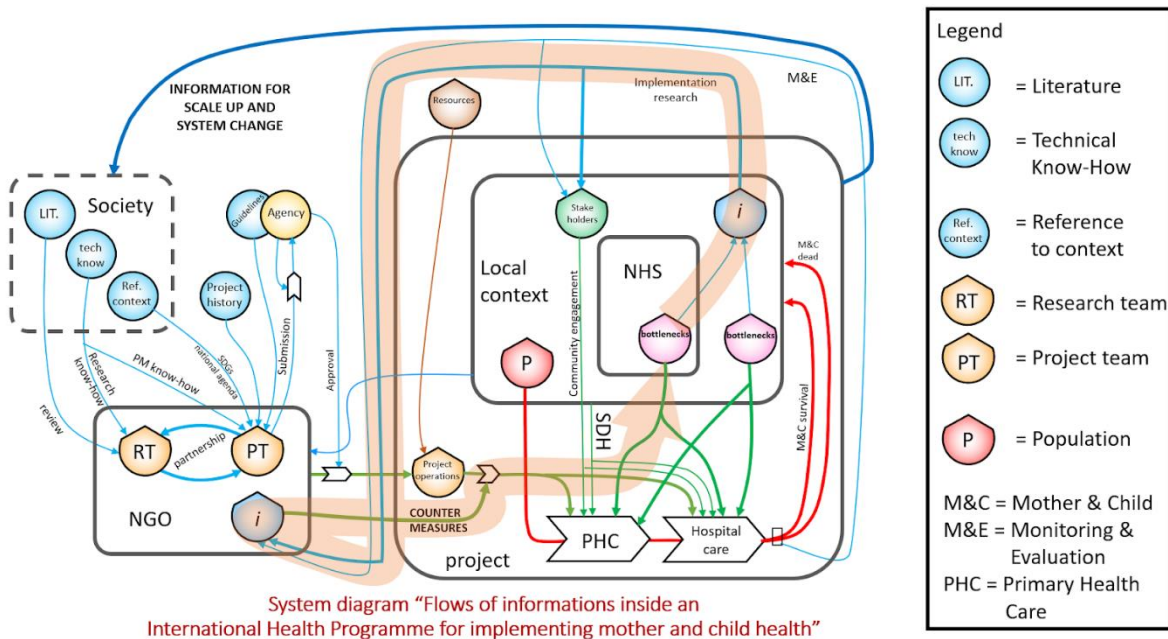|	IS IT PRESENT				CATEGORY DESCRIPTION

	YES	NO	PARTIALLY	QUALITATIVE ANALYSIS	
MERLA SYSTEM					Monitoring, Evaluation, Reporting, Learning and Adaptation System for the projects achievements
EFFICACY/EFFECTIVE NESS					To describe the gap between efficacy and effectiveness within the projects
IKT APPROACH					IKT stands for 'integrated approach to knowledge transfer': it involves research team members and other stakeholders sharing results and new knowledge with key 'end-users', promoting and facilitating an inclusive process of discussion/interpretation
COMMUNICATION SYSTEM AND TOOLS					To identify process, tools, planning of internal and external communication
OBSTACLE TO COMMUNICATION ANALYSIS					To identify barriers to effective and inclusive comunication

Figure 2. Flows of informations inside an International Health Programme for implementing mother and child health
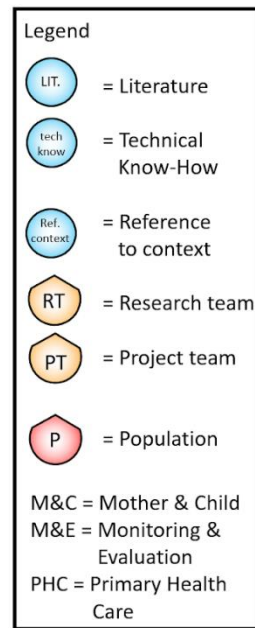
Figure 3. First example of the feedback mechanism in the flows of informations inside an International Health Programme for implementing mother and child health
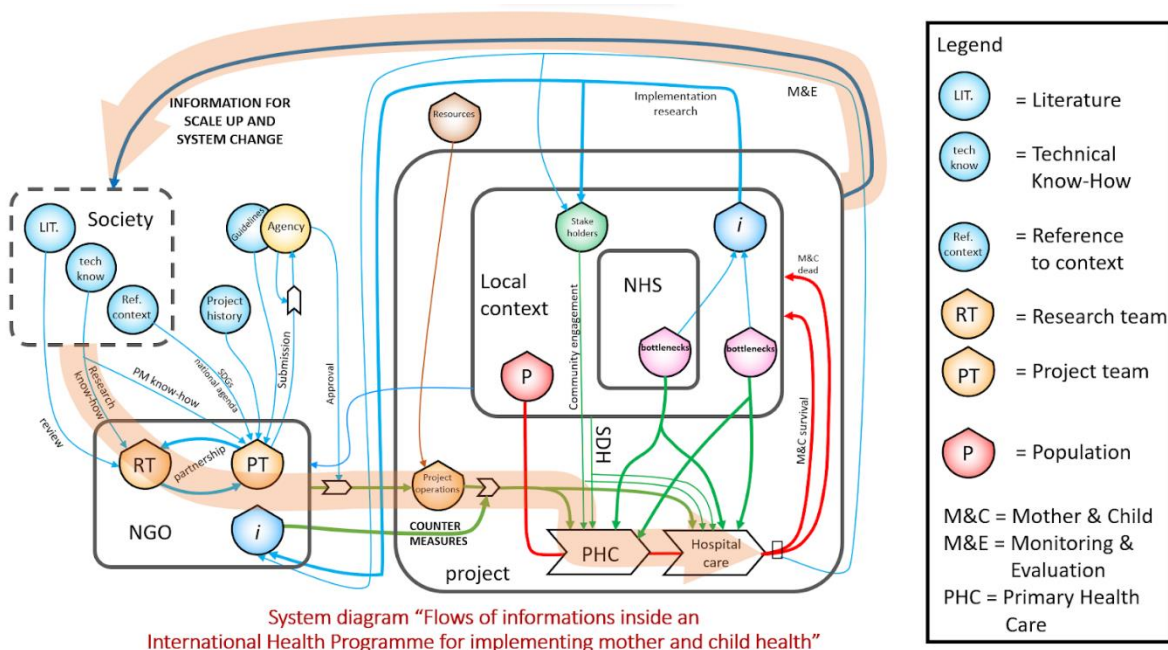
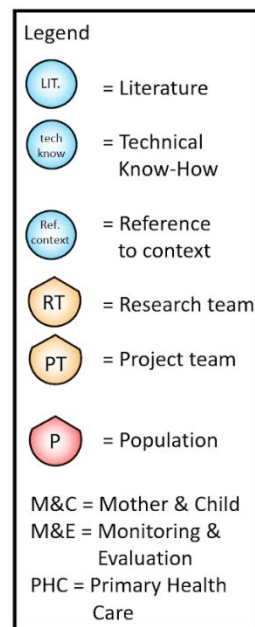**Figure 4.** Second example of the feedback mechanism in the flows of informations inside an International Health Programme for implementing mother and child health

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ITALIAN UNIVERSITY DEVELOPMENT COOPERATION[1]

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Abstract

The last few decades witness a growing role of universities in economic and social innovation processes. This article analyzes the role of Italian universities in promoting international development, within the Italian development cooperation system and it traces its evolution by describing its normative process in the meshes of cooperation laws in Italy from the 1960s to the last Italian Cooperation Law in 2014.

Introduction

Italian universities have historically played an important role in building and supporting nascent universities in former colonies. In the 1960s and 1970s, funded by the Italian Ministry of Foreign Affairs, many university professors used to be involved in development programs in Somalia, Ethiopia, Mozambique to set up, together with local counterparts, local national university systems taking the Italian one as a reference.

Initially, these programs did not entail a real partnership between Italian universities and local ones, rather the involvement of staff from universities acting by virtue of their institutional role and pursuing the aim of creationing or strengthening a tertiary education system in developing countries.

Over time, university cooperation has evolved and became more institutionalized, and research focused.

The "substitution cooperation model" - 1960s to 1980s

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[1] An expanded version of this article has been published in Italian language on the Journal Rassegna Italiana di Valutazione, a. XXVI, n. 83-84, 2022, ISSN 1826-0713.

In Italy, the contribution of universities to development cooperation dates to the end of the Italian colonial season when university cooperation played an important role to assist the nascent local tertiary education institutions.

In the 1960s there was no specific legislation governing development cooperation, rather sporadic laws aimed at providing a regulatory framework for the actions that Italy proposed in Somalia and since 1962 in other countries as well (Missoni, 2015). This initial phase of the Italian cooperation system has been called by some scholars the phase of "legislative recklessness," emphasizing that cooperation actions did not take place within a real national strategic framework but responded to the need to maintain good relations with certain developing countries and protect Italian economic and commercial interests (Guelfi, 1982).

The first law that aims to regulate Italian international development cooperation is the 1222/1971, which initiates the so-called "technical cooperation" defined as a set of initiatives for developing countries based on an investment in their intellectual capital to increase the level of knowledge and productive capacity of the population. In terms of organizational structure, Law 1222/71 envisions cooperation activities within the Ministry of Foreign Affairs, Directorate General for Cultural, Technical and Scientific Cooperation" (Art. 7). As the 1971 law refers explicitly to "technical cooperation" and to "human capital" to be developed in third countries, universities immediately appeared to be the most suitable actors to promote training and support this development objective. In fact, between the 1960s and the 1980s, universities contributed, under the coordination and funding of the Italian Ministry of Foreign Affairs, to train government cadres in partner countries and to set up the educational programs of young African universities.

In that historical period, university cooperation does not enjoy its own autonomy from development cooperation, but rather it represents a tool of the Ministry of Foreign Affairs to support Italy's economic and political interests in former colonies.

The earliest example of the Italian university cooperation in Africa is certainly the establishment of the Somali National University in Mogadishu in 1970. In 1973, the Italian university cooperation contributed to establish six university Faculties: Medicine, Agriculture, Veterinary Science, Engineering, Chemistry and Geology. The faculties were then supported by a network of Italian universities that gathered in a Technical Committee tasked to supervising the teaching, research and organization areas of the new Faculties in Somalia. The cooperation protocol between Italy and

Somalia signed in 1979 envisioned field missions to Somalia by Italian academics, funded by the Italian cooperation budget. This model was then replicated in in 1977 with Mozambique, where the faculties of Economics, Agriculture and Architecture were established. The University of Rome was selected to coach the Faculty of Architecture, which became operational in 1985, while for the Faculty of Economics and later the Faculty of Agriculture, were later assigned to the universities of Viterbo, Perugia, Pisa and Catania. The agreement signed with Algeria in 1977, instead, concerned assistance for post-graduate seminars aimed at managers in the field of urban planning, scholarships for Algerian experts and the provision of equipment. In 1979 Italy established a university cooperation program with Ethiopia aimed at organizing and managing the Faculties of Engineering and Geology at Addis Ababa University, with the collaboration of Cagliari University. The agreement was expanded between 1979-1992 and 22 other Italian universities, including Florence, Modena, Naples, Pisa, Rome, Turin and Urbino joined the program (Tommasoli, 2013 pp. 149-170).

Other university cooperation programs in Africa followed in the 1980s, such as the one in Senegal for the veterinary school managed by the University of Pisa, the one in Congo Brazaville in 1982 by the Polytechnic of Turin and the University of Venice, and in Nigeria for the Universities of Lagos and Ife where the Faculties of Civil Electrical Engineering and that of Architecture and Design were set up in collaboration with the Universities of Rome and Trieste. In the 1980s, Italy contributed to establish the Makerere University in Uganda, and the faculties of Mining Engineering and Geology at the University of Luanda, in Angola.

In all these cases, the cooperation model implied "substituting" local actors in setting up the university, its courses of study, the curriculum of teachings, and the faculty itself, based on the Italian University case. This cooperation model has shifted over the years from "doing for" to "doing with" local partners (Vaggi, 2012), leading to an increasingly active participation of local counterparts in university cooperation projects.

Towards a more participatory cooperation model – The 1990s

Since the 1990s and especially since the new millennium, a new approach of "doing cooperation with" has taken place and replaced the old partner substitution model.

This shift in cooperation methodology was coherent with a normative evolution of the Italian law on development cooperation. From Law 1222/71 to Law 38/79, the scope of Italian cooperation was significantly broadened. The objectives concerning the investment on human capital were

complemented by objectives about solidarity among peoples for their "economic, social, technical and cultural progress." In addition, there was a clear reference on the necessity to link cooperation projects with local development plans. The administrative structure of the Italian Cooperation system changed as well. The Directorate General for Technical and Scientific Cultural Cooperation was replaced by the Department for Development Cooperation (Dip.Co), which administers a fund dedicated to cooperation activities with an annual budget established by the Government through the so-called Financial Law. The budget could be availed to a range of actors deemed eligible by the Ministry, including Non-Governmental Organizations.

Ten years later, the Law 49/87 placed the Italian development cooperation within the framework of its foreign policy and its administrative structure within the Ministry of Foreign Affairs, where a new Directorate General for Development Cooperation (DGCS), replacing the previous Dip.Co, was established.

During the 1990s, in addition to the change at the regulatory and organizational level of the Italian cooperation system, the academic and cultural debate on the meaning of the concept of development dramatically influenced international cooperation activities around the world.

In the previous decade, Amartya Sen, observing the causes and consequences of the famine that struck Bengal in 1943, had advanced the theory of capabilities and functioning that make humans free to determine their own development (Sen, 1981). The ability to choose and determine one's own fate becomes essential in the development of the individual and consequently of society (Sen, 1999). As early as the 1990s, Sen theory of "development as freedom" influenced the policy domain thanks to Sen's collaboration with Mahbub Ul Haq to the writing of the first Human Development Report. This text marked a fundamental paradigm shift in development cooperation from the focus on the economic systems, to the human being as a unit of analysis. The text opened with the statement, "People are the true wealth of nations," which proved revolutionary in the world of cooperation, which has since then been more focused on removing obstacles to people's well-being, freedoms and happiness, to defeat poverty.

The focus on people also brought about a methodological change in doing cooperation: while prior to the 1990s the prevailing approaches adopted top-down trajectories in which the decision-maker was the donor and the beneficiary merely had to execute the intervention, by the end of the last century and especially since the new millennium, cooperation projects began to experiment participatory

techniques. Local needs were duly identified by committees composed of the various parties involved in the project and local counterparts gradually assumed a central role, with their empowerment as a pivotal dimension to ensure aid effectiveness and efficiency. These concepts were later enshrined in the Paris Declaration (2005) on Aid Effectiveness, and in subsequent OECD-sponsored conferences (Accra 2008, Busan 2011).

For university cooperation, this paradigm shifts, and the involvement of local partners in defining the project framework and in the implementation, occurred well before the recent formalization of participatory development cooperation instruments. The debate on university cooperation and its changes in approach was launched in Italy in the mid-1990s within the Italian Latin American Institute (IILA), an international organization founded with the aim of strengthening Italian foreign policy in Latin America through the promotion of events and cultural exchanges[2].

The IILA, in fact, used to involve universities to achieve its institutional goals through the promotion of university cooperation agreements. In its pioneering role, IILA prompted a reflection on university cooperation that led to the development of a University Cooperation Guidelines document in 1996, which was later revised and expanded in 2003 (Gori, 2014).

This document, which examined the practices of university cooperation up to the 1990s, identified three methodological changes that university cooperation would adopt. Firstly, University cooperation should have been institutionalized by shifting from the involvement of individual academics to the formal agreement signed by the institution to which academics belonged, such as the University, or even the Faculty or Department. This would have allowed cooperation agreements between peer actors, willing to establish a durable relationship based on a strategic collaboration. The second change concerned the beneficiaries of the cooperation program, who were no longer university students trained by the foreign Professors, but local early career professors, who would in turn be responsible for carrying on the teaching in their universities and in their country. Finally, the document suggested advancing a methodological shift from the mere training, understood as the

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[2] For more details see https://iila.org/it/servizio-cooperazione/ (last accessed Nov. 15, 2022). cooperation, along the opportunities offered by decentralized cooperation.

transfer of knowledge and skills, to joint research programs, as a prerequisite for the development of a quality university system.

These measures were considered essential to turn university cooperation in a tool to foster quality, inclusive and sustainable local education institutions and advance the research agenda in Italy, thanks to a true collaboration with partner countries.

This transition was relatively smooth because the actors/interlocutors involved were peers, talking the same academic language, and discussing issues of mutual interest (Vaggi 2012, 9). Thus, between the end of the last century and the beginning of the new one, Italian Universities began pioneering a new cooperation approach aimed to move from being a "substitutive" of local universities in Africa and Latin America, towards a more horizontal model, even in autonomy from government (decentralized cooperation).

The opportunities of the decentralized cooperation

 The Bosnian conflict (1992-1995) solicited a growing activism in support of the war victims by the Italian Local Authorities, particularly the ones on the Adriatic shore and the bordering Northeastern Regions. The form of aid that they delivered was called "decentralized" because it was not coordinated nor funded by the Italian Ministry of Foreign Affairs, rather by the new development actors, such as Regions, Provinces, and Universities, who had established a more direct and horizontal relationship with their local counterparts in the Balcans (Stocchiero, 2007).

Decentralized cooperation offered universities the opportunity to independently promote programs with counterpart entities that were independent from the governmental cooperation framework. This entailed a gradual disengagement of universities from the Ministry of Foreign Affairs, with repercussions on the types of projects promoted and the methods of collaboration. Although decentralized cooperation in OECD Member States remains marginal compared to governmental cooperation, especially in terms of aid volume, it should perhaps be acknowledged that its value lies in having involved a very wide range of new development actors, offering them a space for activism to support global justice and sustainable development.

Being decentralized cooperation characterized by more equitable and participatory modes of operation, it had the effect of overcoming the "opportunistic" approach of the single project and participate in longer-term strategic dynamics of local development, based on empowerment mutual

benefit. After the initial solidarity phase during the conflict, decentralized cooperation projects promoted equal partnership relationship and allowed an "insider" perspective on local development processes in all the contexts involved.

The transition of university cooperation from the Ministry of Foreign Affairs to a more decentralized cooperation modality in the 1990s was facilitated by the availability of European funds for financing scientific and technological cooperation activities with third countries. During the 1990s, the European Commission launched a specific Framework Program for Research and Development (FP), which in addition to being a programmatic instrument with the aim of promoting joint research in Europe, was also a financial instrument, endowed with the necessary funds to develop programmatic lines.[3]

Formulated on a five-year basis, the first Research Framework Programs were geared toward stimulating the competitiveness of the European industrial system. The scope of the program was substantially expanded with the 1993 Maastricht Treaty to include basic research, and studies promoted in the fields of public health, the environment, social sciences and all disciplines "at the service of society" (FP5th). The Lisbon Strategy adopted in March 2000 was aimed at making Europe the most dynamic and competitive knowledge-based economy in the world, and gave a new impetus to framework programs for research and development, including the creation of the European Research Area (ERA), a space conceived to promote scientific cooperation and overcome the fragmentation and isolation of the research systems of individual Member States.

The new "post-Lisbon" framework programs developed tools to foster the creation of networks of excellence, networks and partnerships, initially confined to EU Members and later expanded to non-member Mediterranean and developing countries, because of the Barcelona process[4] .

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[3] On the history of European Research Funds, see European Parliament, Directorate-General for Parliamentary Research Services, Reillon, V., *EU framework programs for research and innovation : evolution and key data from FP1 to Horizon 2020 in view of FP9 : in-depth analysis*, Publications Office, 2018, **https://data.europa.eu/doi/10.2861/60724**

[4] The Barcelona Conference was held on November 27-28, 1995, with the aim of promoting peace and stability in the Euro-Mediterranean area through cooperation in the political, economic-financial and socio-cultural spheres. The conference was attended by the foreign ministers of the then 15 EU countries and non-EU Mediterranean countries.

In particular, the *International Cooperation with Developing Countries* (INCO-DC) program availed European funds to develop joint research programs between institutions in the member countries and those in the Mediterranean and developing countries (Martuscelli, Rossano, Saggiomo, 2004). This gradually paved the way for intense university cooperation activities centered on building transnational partnerships that included a plurality of actors, including, in addition to universities, local institutions, research centers, businesses and civil society entities. As Stefania Pinci (2020) explains well, today bilateral university cooperation is implemented through program-agreements that are based on already existing partnerships with governments in the EU and governments in the partner countries. These agreements have a specific sectoral interest, such as promoting projects in health, agribusiness, and in the areas pertaining to local development plans. Universities in partner Countries are often assigned the leadership of projects and their economic-financial management, to foster ownership and sustainability of cooperation interventions. Universities in advanced countries are instead tasked with ensuring high quality standards regarding project content and the transfer of know-how to partner universities.

International Development as part of universities' third mission – the 2000s

In the early 2000s, the shifts from the "substitute model" to the "decentralized cooperation model" was in line with the evolutions of the Italian university system, which winked at the American model in which universities acted as key players in industrial and technological development through research (Kerr, 1963).

Alongside the traditional mandates of universities, teaching and research, a third mandate evolved in line with universities role as a driver of development processes. The so-called Third Mission sealed a new commitment to society, in Europe and in Italy (Perulli, Ramella, Rostan and Semnza, 2018). To generate development, the knowledge produced by universities had to be released into the society and let free to impact on economic growth. Knowledge became a new form of capital produced by humans and their ability to work together (Gibbons et. al, 1994). This capital necessarily had to be shared and made productive, through new ways of doing business and production. Within this framework of universities' commitment to sustainable development, international cooperation activities assumed a central significance also because of the greater autonomy that decentralized cooperation availed to universities (Bignante, Dansero, Loda, 2015).

Universities are not new to knowledge transfer or third mission activities dating back to the development of the chemical industry in the nineteenth century (Geuna, Muscio, 2009). What is new, instead, is the institutionalization of the link between industry and universities and the commitment knowledge transfer from research centers to the productive world. This link can foster innovation processes in production, local economy, and social development, and its articulation in heterogeneous and thematically specific partnerships is a determining factor to local and international development processes (Varga, 1998).

Reviving connections with the MAECI – current trends.

To avoid the loss of the institutional link between universities and the Ministry (MAECI), the Conference of Rectors of Italian Universities (CRUI) step in to promote universities' engagement in international development cooperation and reestablish ties with governmental actors. As centralized and decentralized cooperation are not mutually excluding but can coexist, since 2004 the CRUI has been collaborating with the MAECI - Directorate General for Development Cooperation (DGCS), and since 2015 with the Italian Development Cooperation Agency (AICS), to promote universities' leading role in building international development and peace. In 2007, Universities who were active in international development gathered in a coalition called **CUCS (Coordination of Universities for International Development Cooperation).**[5] The CUCS is sponsored by the Conference of Rectors (CRUI) and promotes a biannual meeting to share the cooperation experiences of the universities belonging to CUCS and to promote the debate on the role of Italian universities in international cooperation. Initially composed of 28 universities, all from northern Italy. To date about 40 universities have joined CUCS, also from southern Italy and the Islands.

From 2004 to nowadays, CRUI and CUCS are working to reestablish institutional cooperation with the Italian MAECI and its operative Agency (AICS), as follows**:**

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[5] On the history of the University Coordination for Development Cooperation CUCS see the testimony of Prof. Emanuela Colombo of Politecnico di Milano, Rector's Delegate for Development Cooperation, in E. Colombo, "University and Development Cooperation: a strategic partnership" Milan, March 9, 2014.

1. By creating institutional interlocutors in the Universities, like the Rector's **Delegate for Development Cooperation**. These delegates gather in a **Commission** whith has the task of strengthening collaboration with the Ministry. The Commission internally has so far divided into three **thematic working groups** (CRUI, 2015):

   - WG "Planning," focuses on the need for academia to develop "system planning" in the field of cooperation;
   - WG "Policy Making" focuses on the establishment of the internal coordination tools of the academic system on specific issues and programmed by the DGCS, which promote access to studies and research on cooperation issues;
   - WG "Evaluation" focuses on the central role of universities in formulating a system for evaluating cooperation practices with the objective to establishing a collaborative relationship with MAECI on evaluation of the Italian cooperation projects, programs, strategies and procedures.

2. By appointing thematic experts from the academic world to support the DGCS. After the reform of the Italian cooperation system in 2014, these experts were involved in an institutional body of Italian cooperation that is the National Council for Development Cooperation (CNCS). The CNCS is a consultative body that brings together public and private representatives of the Italian cooperation system, profit and nonprofit.

Conclusions

The role of universities in the Italian development cooperation system has changed over the past fifty years. In the 1970s, universities were called upon by the Ministry of Foreign Affairs to participate in the growth and development of nascent university institutions in partner countries in the global south. With the advent of decentralized cooperation, the reform of Italian cooperation in 2014, and with the gradual intensification in the academic world of the importance of universities' openness to society (the so-called third mission), universities have diversified their role in development cooperation to the point of establishing scientific partnership relationships with universities in the global south, autonomous from government cooperation and functional to pathways of scientific cooperation as well as actual development cooperation.

The disengagement from the programmatic lines of cooperation by universities had a twofold effect: on the one hand, it has freed up energies toward cooperation between universities in the global north and south, financed through European cooperation funds and to a lesser extent through private funds. On the other hand, however, the disengagement from government cooperation probably resulted in a diminished strategic capacity by universities to manage international relations with partner countries, beyond the Ministry of Foreign Affairs and International Cooperation (MAECI) programs.

More research on the role of universities in Italian cooperation is needed to understand how far this process of dialogue and collaboration between universities, public institutions, third sector entities, and businesses is producing the widespread learning that it promised, and if a more centralized cooperation model would add a strategic frame to the efforts that Universities are lavishing to international development scientific cooperation.

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"UM ESTUDANTE NA COMUNIDADE - UN MODELLO DI INCONTRO TRA IL SISTEMA DI SALUTE, L'UNIVERSITÀ E LA SUA COMUNITÀ"

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Abstract

L'eliminazione della povertà e della fame, così come l'accesso ai servizi sanitari di base, rappresentano sfide considerevoli per il Mozambico, ostacolando il percorso verso il raggiungimento degli Obiettivi di Sviluppo Sostenibile delineati nell'Agenda 2030. Tra i fattori critici per garantire l'accesso universale alla salute, spicca la presenza di risorse umane sanitarie adeguate. Nella provincia di Inhambane, caratterizzata da una forte connotazione rurale, esiste un'unica istituzione universitaria deputata alla formazione dei futuri professionisti nelle discipline infermieristiche, delle scienze motorie e della nutrizione.

Dall'accordo di collaborazione tra l'Università di Brescia e l'Universidade Save è nato il progetto "Um estudante na comunidade". Questa iniziativa è concepita per intrecciare intricate connessioni tra l'università e le comunità rurali circostanti, con l'obiettivo di instillare un senso di fedeltà tra i futuri operatori sanitari e i loro territori di origine. L'impresa mira a affrontare la pressante carenza di risorse umane nel settore sanitario e a rafforzare il legame tra la formazione accademica e le mutevoli esigenze della comunità.

Abstract

Eradication of poverty and hunger, as well as access to basic health services, are major challenges for Mozambique, currently hindering the achievement of the Sustainable Development Goals of the 2030 Agenda. One of the key factors for universal health access is the adequate coverage of human health resources. Inhambane province, a rural area, has only one academic institution for training future professionals in nursing, sport science and nutrition. The cooperation agreement between the University of Brescia and Universidade Save gave rise to the "*Um estudante na comunidade*" project, aimed at creating mutual ties between the university and the surrounding rural communities, ideally retaining future health professionals to their own local area.

Keywords

Mozambico, Salute di comunità, formazione sanitaria, cooperazione universitaria

Introduzione

Contesto nazionale

In Mozambico vivono oltre 32 milioni di persone, con una densità abitativa nazionale media di 40.9 abitanti/km2 (*Ministério da Saúde* 2021). Si tratta prevalentemente di una popolazione giovane, in

cui il 45% ha un'età inferiore ai 15 anni (GBD 2019 Demographics Collaborators 2020). Rispetto ad altri Stati dell'Africa subsahariana, il Paese presenta uno dei livelli più bassi di urbanizzazione, con oltre il 60% delle persone residenti in aree rurali.

Nonostante i significativi risultati conseguiti negli ultimi decenni, il profilo di salute del Mozambico rimane lontano dal raggiungimento degli Obiettivi di Sviluppo Sostenibile (*Sustainable Development Goals* – Sdg) dell'Agenda 2030 (Sachs 2022). L'eliminazione della povertà e della fame, così come l'accesso ai servizi sanitari basici, costituiscono per il Mozambico sfide impegnative che tutt'oggi ostacolano la strada verso il raggiungimento degli Sdg.

Benché nelle ultime decadi si siano registrati progressi in importanti indicatori di salute (Tabella 1), HIV e infezioni sessualmente trasmesse, tubercolosi, e disordini della sfera riproduttiva e materno-infantile persistono tra le prime quattro cause di morte.

Sebbene la salute sia un diritto fondamentale tutelato dalla Costituzione mozambicana, l'accesso ai servizi sanitari risulta profondamente disomogeneo all'interno del Paese e tra la popolazione, tendenzialmente a discapito delle persone che vivono in aree rurali e delle fasce di popolazione più vulnerabili, quali donne, bambini e anziani, con conseguenti potenziali esiti di salute peggiori. Le ragioni di questa diseguaglianza sono da ricercare in diversi determinanti socio-culturali, economici e geografici, tra cui maggiori livelli di povertà, bassa scolarizzazione, e limitata disponibilità e accesso ai servizi sanitari di qualità.

Il Paese presenta infatti una delle più basse proporzioni di operatori sanitari (medici, infermieri, altri tecnici della salute) per popolazione, pari infatti a 6 ogni 10.000 abitanti (*Ministério da Saúde,* INS e WHO 2018), drasticamente inferiore in confronto a Paesi a elevate risorse come l'Italia (394.8 medici e 627.1 infermieri ogni 100,000 abitanti). Queste proporzioni rimangono inferiori anche rispetto ad altri Paesi dell'Africa subsahariana, quali Kenya, che presenta 15.7 medici e 116.6 infermieri ogni 100,000 abitanti, o Sud Africa che conta 79.2 medici e 497.4 infermieri ogni 100,000 abitanti (WHO 2021).

La disponibilità di risorse umane sanitarie nel Paese subisce ampie variazioni su base geografica, con un forte divario tra grandi centri urbani e aree rurali. Ad esempio, il rapporto medici/abitanti (8.4/100,000 a livello nazionale) nella Città di Maputo si attesta a 53.2 medici/100,000 abitanti mentre in Province a forte connotazione rurale come la Provincia di Zambesia si ferma a 3.9 medici/100,000 abitanti. Analogamente, la proporzione tra infermieri di salute materno-infantile rispetto alle donne in età fertile (88/100,000 a livello nazionale) varia da 103.4/100,000 nella capitale a 41.7/100,000 nella Provincia di Zambesia (*Ministério da Saúde* 2021).

Tabella 1. Indicatori socioeconomici del Mozambico

Indicatori socioeconomici e di salute	Valore	Fonte	Anno
Popolazione totale	32,163,045	World Bank	2021
Speranza di vita alla nascita (in anni)	61	World Bank	2020
Tasso di fertilità per donna	4.9	IHME	2019
Tasso di mortalità infantile < 5 anni (ogni 1000 nati vivi)	69.4	Global Burden of Disease Study 2019	2019
Scolarità media (in anni)	4	IHME	2019
Numero medici (ogni 100.000 abitanti)	8.4	MISAU	2021
Numero di infermieri (ogni 100.000 abitanti)	33.4	MISAU	2021

Contesto locale

La provincia di Inhambane si trova nella regione meridionale del Paese e conta una popolazione di 1,547,906 persone (5% della popolazione mozambicana), con una densità abitativa di 22.6 abitanti/km2 (INE 2021). Il 44% della popolazione ha meno di 15 anni e il 70.4% vive in area rurale (*Ministério da Saúde* 2020).

I problemi di disoccupazione, scolarizzazione e accesso ai servizi di salute sono ancora centrali nella vita della Provincia. Come per altri contesti a prevalente connotazione rurale, è necessario tenere in considerazione le criticità legate alla difficoltà di accesso alle infrastrutture sanitarie. Inhambane costituisce infatti un esempio di quelle Province con il maggior numero di comunità localizzate a più di un'ora di distanza dalle Unità sanitarie (Us) più vicine, situandosi talora a > 90 km. Le strutture sanitarie pubbliche come Centri di Salute[1] (Cs) e ospedali rimangono il primo servizio sanitario (>90%) a cui la popolazione si rivolge in caso di bisogno. Tuttavia, la proporzione di numero di abitanti per Us (10,319/Us) e la proporzione di letti ospedalieri per abitante (1.11/1000 abitanti) rimangono critiche. In linea con il resto del Paese, la proporzione di personale sanitario rispetto alla popolazione è estremamente esigua. Nel 2021 si contavano 12.5 medici, 42 infermieri e 196.8 tecnici superiori di salute ogni 100,000 abitanti (*Ministério da Saúde* 2021).

Dati questi presupposti, si è reso necessario a livello nazionale, così come provinciale, implementare modalità alternative per fornire anche alle comunità rurali più remote i servizi basici di salute e di prevenzione delle malattie. In questa prospettiva, fondamentali sono i servizi svolti dai lavoratori di

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[1] Inteso come struttura sanitaria di primo livello di riferimento per la popolazione che necessita di cure primarie

salute comunitaria (conosciuti come *Agentes Polivalentes Elementares*), nell'ambito della strategia denominata "Gestione Integrata sanitaria di comunità" (*Integrated community case management*) introdotta formalmente nel 2010, e dalle *Brigadas Móveis* (Bm), istituite dal Ministero della Salute nel 1978, con le quali equipe sanitarie portano servizi essenziali di salute alle comunità più remote.

Immagini 1 e 2- Momenti di Bm in comunità rurali (Provincia di Inhambane)

Tra questi figurano educazione sanitaria e nutrizionale, mediante vere e proprie sessioni formative (*palestras*), assistenza alla salute materno-infantile e riproduttiva, attività vaccinale, diagnosi e trattamento della malnutrizione infantile e di alcune delle malattie infettive a più alto impatto endemico (es. HIV, tubercolosi, malaria). Questo è ancora più importante considerato che nella Provincia di Inhambane si registra una prevalenza di infezione di HIV del 14.1%, con uno dei più alti tassi di trasmissione verticale[2] del paese (14.5%), e malaria e tubercolosi persistono come problemi sanitari endemici, con 440 casi notificati ogni 1000 abitanti e 406 casi notificati ogni 100,000 abitanti, rispettivamente (*Ministério da Saúde* 2021).

In termini di stato nutrizionale infantile, i dati della Provincia di Inhambane relativi al 2021 indicavano 3.4% di bambini con basso peso alla nascita (< 2.5 kg), 18.3% dei bambini < 5 anni di età affetti da malnutrizione cronica globale, e 3.3% dei bambini < 5 anni di età affetti da malnutrizione acuta (INE 2021).

Anche la pratica sportiva riveste un ruolo importante per garantire uno stile di vita sano nei bambini e negli adolescenti. Tuttavia, a livello locale la diffusione dell'attività fisica subisce inevitabilmente gli effetti negativi della scarsa, se non inesistente, attenzione che viene dedicata alla costruzione e manutenzione di impianti sportivi adeguati nella Provincia di Inhambane.

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[2] Trasmissione da madre a figlio

Analogamente ai fattori che incidono sull'esiguità delle risorse umane impiegate nel settore sanitario e sportivo, sono lampanti le carenze di cui soffre il sistema scolastico e universitario dedicato alla loro formazione, in particolare nella Provincia di Inhambane. Su tutto il territorio nazionale, infatti, fino al 2019 le uniche facoltà di Scienze della Salute e dello Sport si trovavano nelle grandi città (Maputo, Tete, Beira, Nampula), e alcune di queste, essendo parte di Università private, non sono di facile accesso per la maggior parte della popolazione.

Per la formazione di infermieri, tecnici di nutrizione e dello sport la Provincia di Inhambane attualmente può contare su un'unica istituzione universitaria, Universidade Save, che include tra le proprie facoltà la *Faculdade de Ciências de Saúde e Desporto*, ubicata nel distretto di Maxixe, Provincia di Inhambane.

Accordo di cooperazione tra Universidade Save (Mozambico) e Università degli Studi di Brescia (Italia)

Universidade Save e la Faculdade de Ciências de Saúde e Desporto

L'Università statale mozambicana Universidade Save (Unisave) è un'istituzione nata nel 2019 dalla divisione della Università Pedagogica del Mozambico, che copre le Province di Gaza e di Inhambane, a sud del Paese. Attualmente conta più di 10.000 studenti iscritti, divisi in diverse facoltà, fra cui la Facoltà di Scienze della Salute e dello Sport (*Faculdade de Ciências de Saúde e Desporto* – Facsad), che comprende gli indirizzi di Scienze Infermieristiche, Scienze della Nutrizione e Scienze Motorie; ha sede nel Distretto di Maxixe, Provincia di Inhambane.

La *mission* di Unisave è quella di formare professionisti di alta qualità che contribuiscano in modo proficuo allo sviluppo economico, socioculturale e sostenibile del Paese. In considerazione della carenza cronica di figure professionali disponibili nella Provincia di Inhambane l'obiettivo congiunto di Unisave e Facsad è creare una generazione di professionisti competenti nell'ambito della salute, della nutrizione e dello sport in grado di rispondere alle esigenze attuali della Provincia e del Paese.

Immagine 3- Sede di Facsad, bairro de Nhaguiviga (distretto di Maxixe, Provincia di Inhambane)

Per realizzare tale *mission* strumenti essenziali sono le attività di ricerca, insegnamento e "supporto comunitario" (*Extensão*), inteso come un processo educativo, culturale e scientifico, che articola in modo multidisciplinare e inscindibile i pilastri di insegnamento-apprendimento-ricerca, in cui gli

studenti diventano protagonisti di legame proficuo tra la Facoltà, il territorio e la società circostanti. Ciò permette uno scambio reciproco di conoscenze, competenze ed esperienze, producendo da una parte benefici per le comunità e dall'altra vantaggi in termini di ricerca, insegnamento/apprendimento presso l'Università.

Università degli Studi di Brescia (Unibs)

In sintonia con la forte spinta umanitaria del tessuto sociale del proprio territorio, Unibs ha deciso di rivestire un ruolo di rilievo nel settore della cooperazione allo sviluppo con i Paesi a basso reddito. A testimonianza di ciò, occorre sottolineare l'adesione di Unibs a reti nazionali e internazionali in tema di cooperazione allo sviluppo, tra cui il *Sustainable Development Solution Network* (Sdsn), e l'istituzione della Cattedra Unesco "Formazione e rinforzo delle risorse umane per lo sviluppo sanitario nei Paesi a risorse limitate" presso il Dipartimento di Scienze Cliniche e Sperimentali nel 2014. Tra gli obiettivi perseguiti e sottoscritti da Unibs nell'accordo con Unesco sono inclusi lo sviluppo e l'espansione di collaborazioni nel campo della Salute globale con istituzioni di istruzione superiore dei Paesi a risorse limitate, e la promozione della creazione di network istituzionali, dello sviluppo di capacità e della condivisione di conoscenze e buone pratiche. In linea con essi, Unibs e la Clinica di Malattie Infettive e Tropicali hanno attivato negli anni partenariati con istituti di istruzione superiore e organizzazioni non governative in contesti a risorse limitate. Tra queste, è in essere un accordo di collaborazione rinnovato nel 2015 con Medicus Mundi Italia (Mmi) in Mozambico, per la realizzazione di interventi mirati alla promozione della salute nelle aree rurali più remote e nell'elaborazione di progetti di ricerca finalizzati al miglioramento delle condizioni di salute delle comunità rurali della Provincia di Inhambane.

Unibs- Unisave Memorandum of Understanding (MoU)
Fedele agli obiettivi sopracitati, nel giugno 2021 Unibs ha stipulato l'accordo di cooperazione con Unisave.
L'accordo in oggetto è basato sulla compartecipazione di conoscenze e di esperienze, allo scopo di accelerare e garantire l'espansione quantitativa e qualitativa delle funzioni di insegnamento, ricerca, cooperazione, amministrazione universitaria e formazione del personale.

Immagine 4- Firma di Accordo di Cooperazione Unibs- Unisave (17/06/2021 Maxixe, Mozambico)

Progetto *Um Estudante na Comunidade*

Razionale del progetto

È percezione dell'Ateneo Unisave che lo stato di salute delle comunità non dipenda solo dal profilo epidemiologico ma anche dalla sua interazione con i determinanti economico-sociali e dalle opportunità che le famiglie e le comunità hanno di creare il proprio benessere.

È da questi presupposti che nasce la volontà di Unibs, in mutua collaborazione con Unisave, di realizzare e promuovere nella Provincia di Inhambane un progetto di formazione integrata e multidisciplinare, rivolto agli studenti dei tre corsi di studio di Facsad (Scienze Infermieristiche, Scienze della Nutrizione e Scienze Motorie) ed alle comunità residenti nelle aree circostanti la sede della facoltà.

Il progetto denominato *Um estudante na comunidade*, grazie alla comprensione e alla conoscenza dei determinanti di salute e malattia delle comunità rurali della provincia di Inhambane, ha un'ambiziosa duplice finalità. Da un lato creare nelle future generazioni di operatori sanitari una maggior consapevolezza circa le necessità e le criticità della comunità in cui lavorano così da stabilire un legame tra lo studente e il territorio. Dall'altro, sensibilizzare le comunità rurali sulla percezione del proprio stato di salute e sull'importanza di conoscerne i principali determinanti, attraverso un dialogo continuo con il personale universitario che ascolti le problematiche di salute ritenute più urgenti e fornisca, di conseguenza, una formazione mirata al miglioramento dello status quo. Per questo si ritiene particolarmente importante formulare un programma sistematico di attività inerenti alle aree di Infermieristica, Nutrizione e Sport, grazie a un approccio di "educazione basata sulla comunità"[3], che si concretizzerà nelle attività pratiche, nella ricerca scientifica e nel supporto comunitario (*Extensão*). A questo fine, da marzo 2022 è stato anche formalizzato l'avvio di una rotazione formativa di medici specializzandi della Scuola di Malattie Infettive e Tropicali di Unibs nella Provincia di Inhambane.

Un esempio di partnership Nord-Sud

Tra gli Sdg da raggiungere entro il 2030, come definito dalle Nazioni Unite nell'Agenda globale per lo sviluppo sostenibile, il 17° Sdg si prefigge di "rafforzare i mezzi di attuazione degli obiettivi e di rivitalizzare il partenariato globale per lo sviluppo sostenibile" (ONU 2015). Per migliorare il livello di competitività nella ricerca di istituti africani diventa prioritario migliorare la cooperazione Nord-

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[3] approccio in cui gli studenti apprendono e acquisiscono competenze professionali in un contesto comunitario, comprese le abilità cliniche (assistenza sanitaria primaria, continuità delle cure, esame dei determinanti sociali della salute, promozione della salute e prevenzione delle malattie), di ricerca e di comunicazione di base, oltreché i valori necessari per fornire assistenza nelle comunità locali (Mariam 2014)

Sud, instaurando partenariati multilaterali che promuovano meccanismi virtuosi di condivisione e scambio bilaterale di risorse finanziarie, conoscenze e capacità scientifiche, tecnologiche e di innovazione a favore dei paesi a risorse limitate.

Traendo esempio da precedenti esperienze in contesto rurale mozambicano, il progetto *Um estudante na comunidade* si ripromette di creare una partnership virtuosa Nord (Unibs) - Sud (Unisave), per creare opportunità pratiche ed efficaci di apprendimento integrato, sia a favore degli studenti di Facsad sia a beneficio delle comunità residenti nelle aree circostanti.

Per garantire la sostenibilità dell'iniziativa, sarà stabilito un partenariato multilaterale in cui Unibs e Unisave si avvarranno della collaborazione di altre istituzioni locali, quali la diocesi di Inhambane e la Direzione provinciale della Salute (Dpsi), e italiane quali Mmi e la Fondazione Museke (Brescia). In particolare, risulta fondamentale per la realizzazione del progetto il supporto economico, amministrativo e logistico, oltre a quello esperienziale, fornito dai partner italiani di Unibs, quali Fondazione Museke (Brescia) e Mmi, organizzazione non governativa bresciana con decennale esperienza di cooperazione in contesti a risorse limitate.

Descrizione del progetto *Um estudante na comunidade*

Obiettivi

Il presente progetto intende perseguire i seguenti obiettivi:

•   Obiettivo generale: contribuire alla formazione integrata degli studenti di Facsad delle aree di infermieristica, nutrizione e sport nell'ambito di *Community Health*, aumentando la consapevolezza e conoscenza dei determinanti di salute nel proprio territorio;

•   Obiettivi specifici:

i-   Rafforzare le competenze teoriche e pratiche degli studenti di Facsad e il loro legame con le comunità rurali mediante attività pratiche, di ricerca e di *Extensão* nei distretti di Maxixe, Jangamo, Inhambane, Morrumbene, Panda e Homoine (Provincia di Inhambane);

ii-   Sensibilizzare la popolazione su tematiche di salute, nutrizione e attività sportiva, con particolare riferimento ai determinanti di salute, per migliorarne l'accesso ai servizi sanitari;

iii-   Raccogliere e analizzare dati socio-sanitari utili ai fini della pianificazione sanitaria da parte delle amministrazioni locali responsabili della sanità pubblica;

iv-   Formare, in ambito di Community Health, i medici specializzandi di Unibs che usufruiscono della rotazione formativa estera in Mozambico.

Beneficiari

I beneficiari diretti dell'iniziativa sono:

- 670 studenti dei corsi Facsad coinvolti (Infermieristica, Nutrizione e Scienze Motorie), che parteciperanno alle attività di supporto comunitario (*Extensão*), formazione pratica in *Brigadas Móveis* e raccolta dati sul campo con finalità di ricerca scientifica;

- circa 40 comunità rurali e i nuclei familiari che ne fanno parte (circa 10.000 persone) che beneficeranno delle attività di FACSAD;

- circa 2500 studenti con età tra i 6 e i 15 anni che beneficeranno della pratica sportiva nelle scuole primarie e secondarie;

- i docenti di FACSAD (circa 20) e i docenti della Clinica di Malattie Infettive e Tropicali UNIBS coinvolti nell'iniziativa che beneficeranno della reciproca collaborazione in termini di ricerca epidemiologica-sanitaria e produzione scientifica;

- i medici in formazione specialistica della Scuola di Specializzazione in Malattie Infettive e Tropicali di Unibs che riceveranno benefici dall'approccio a temi di cooperazione socio-sanitaria e Community Health in Paesi a risorse limitate.

Il Progetto favorirà le relazioni tra la popolazione locale, le Istituzioni locali (accademiche e non) e gli Stakeholder di diverso livello, consentendo un dialogo e una collaborazione reciproca. Ciò porterà anche a una maggiore vicinanza e fiducia dell'Università e delle strutture sanitarie nei confronti della comunità.

Immagini 5 e 6- Studenti e docenti di Facsad

Pertanto, i beneficiari indiretti sono:

- la Provincia di Inhambane e l'intero organigramma sanitario a livello provinciale e distrettuale, che beneficeranno nel medio-lungo periodo di una popolazione rurale maggiormente istruita riguardo i determinanti di salute e di una classe di tecnici sanitari e dello sport maggiormente fidelizzata alle aree rurali e sensibilizzata alle sue problematiche sanitarie.

- la popolazione totale della Provincia di Inhambane, che beneficerà di una futura classe sanitaria più consapevole e competente nelle tematiche di *Community health*.

Discussione

L'iniziativa, che è al suo esordio, intende essere un progetto trasversale e integrato di educazione alla salute in un contesto rurale di un Paese a risorse limitate come il Mozambico, mirato alla sensibilizzazione sia dei futuri professionisti sanitari sia della popolazione generale a temi di salute comunitaria, rafforzando le dinamiche di fidelizzazione reciproca professionista- comunità.

In questo specifico caso, è volontà comune stabilire una partnership in cui entrambe le controparti universitarie contribuiscono con lo stesso impegno, pur nei limiti delle proprie conoscenze e dei propri mezzi, fondando lo sviluppo delle attività su un modello "*train-the-trainers*". È atteso che il corpo docenti e i medici specializzandi di UNIBS forniscano conoscenze teoriche e pratiche in materia di metodologia di ricerca scientifica e gestione di database elettronici, assistendo i docenti Facsad nell'acquisizione di un bagaglio di competenze utili ai fini del progetto e, più in generale, alla propria professione. A loro volta, i docenti Facsad saranno responsabili della formazione degli studenti dei tre corsi, in questo contesto concentrata soprattutto sullo studio e sull'approfondimento di determinanti di salute propri dei territori rurali e sull'elaborazione di studi di ricerca ed analisi dei risultati. Nello svolgimento delle formazioni, nella corretta raccolta dei dati e nell'elaborazione dei dati il medico specializzando Unibs fornirà un costante affiancamento sia al corpo docente Facsad sia agli studenti universitari. In questo modo il medico specializzando, nell'arco del suo periodo in

rotazione estera, avrà l'opportunità di arricchire il suo percorso formativo grazie all'approccio diretto a problematiche di Salute Globale e di cooperazione allo sviluppo, partecipando indirettamente anche alla pianificazione sanitaria locale in un Paese a risorse limitate. Gli studenti formati saranno infine i promotori principali della sensibilizzazione e dello sviluppo di conoscenze a livello comunitario in materia di determinanti di salute e benessere.

Sebbene il personale sanitario del settore pubblico sia cresciuto costantemente in Mozambico, passando da 15.339 operatori nel 2000 a 59.176 operatori nel 2020 (*Ministério da Saúde* 2021), il numero di operatori sanitari pro capite rimane uno dei più bassi dell'Africa subsahariana, in particolare a causa della carenza di operatori sanitari di livello medio, compresi i professionisti sanitari non medici come infermieri e ostetriche. La carenza è ulteriormente aggravata da una iniqua distribuzione di risorse umane tra aree urbane e rurali, che ostacola l'accesso a servizi sanitari di qualità per la popolazione rurale. In Mozambico, nonostante la mancanza di infrastrutture di base nelle aree rurali e poco servite (ad esempio acqua potabile, servizi igienici, elettricità) e un accesso stradale limitato, non sono ancora state sviluppate strategie efficaci per incoraggiare gli operatori sanitari del settore pubblico ad accettare incarichi in aree rurali e remote, dove vive oltre il 70% della popolazione (Honda 2015). Questi presupposti indicano quanto sia fondamentale agire sulla consapevolezza e sulla sensibilizzazione dei futuri professionisti a tematiche di salute comunitaria fin dall'epoca universitaria. L'iniziativa *Um estudante na comunidade* intende promuovere questa dinamica e valutarne un impatto, sia dal punto di visita degli studenti sia dal punto di vista comunitario. Il nostro progetto intende infatti essere nella Provincia di Inhambane una prima esperienza per studenti e comunità in cui instaurare una connessione duratura e reciprocamente vantaggiosa tra il futuro professionista e il territorio locale. Inoltre, lo svolgimento di attività *out-reach* da parte degli studenti consentirà di ricavare direttamente dal contatto con la comunità dati utili a conoscere i fattori che influenzano lo stato di salute delle comunità residenti in determinati distretti e, quindi, utili a progettare strategie per migliorare le condizioni di benessere dei residenti della Provincia di Inhambane. I pochi interventi descritti di valutazione, formazione e follow up sanitario di famiglie che vivono in contesto rurale mozambicano sono stati svolti nella regione settentrionale del Paese, grazie a lavori di ricerca promossi dalla Facoltà di Scienze della Salute di UniLúrio (Nampula) in collaborazione con partner accademici esteri. Un esempio concreto di progetto universitario con obiettivo di integrazione università-comunità è stato il programma *"Um estudante uma familia"* ("Uno studente una famiglia", Um-EF), realizzato a partire dal 2008 dalla Facoltà di Scienze della Salute di UniLúrio nella Provincia di Nampula. Il Programma prevedeva attività accomunate dal focus sulla Disciplina di Salute Comunitaria. Nel 2010, dopo una prima fase pilota,

avevano aderito all'iniziativa 434 studenti appartenenti ai corsi di Medicina, Nutrizione, Optometria, Odontoiatria e Farmacia, e 2364 individui della comunità del bairro di Mutauanha (situata a < 3 km dalla Facoltà). Una volta definiti i protocolli di intervento e di coinvolgimento di attori locali (*lider*, capi-famiglia), sono stati istituiti gruppi di lavoro multidisciplinari, formati da studenti e docenti, con il compito di osservare, investigare e intervenire su temi di salute di interesse (prevenzione di malattie, promozione della salute, tossicodipendenza e alcolismo, medicina tradizionale, HIV/TB/MST, malattie croniche degenerative, ecc. ecc) attraverso visite nelle famiglie, attribuite ciascuna a un singolo studente, e raccolta/analisi di dati socio-sanitari. L'esperienza si è dimostrata un valido metodo educativo di approccio alla salute di comunità rafforzando l'apprendimento teorico e pratico degli studenti. Non solo, il programma Um-EF ha permesso di ricavare direttamente dal contatto con la comunità dati socio-sanitari utili a scopo di ricerca scientifica, a beneficio del singolo e della collettività (Pires 2015).

Nel mese di Marzo 2023, con una cerimonia tenutasi presso la sede di FACSAD e che vedeva tra gli altri la presenza del Rettore di UNIBS e del Rettore di UNISAVE, è stato inaugurato un "progetto pilota", che potesse essere avviato con fondi limitati sostenuti dalla facoltà, in attesa del finanziamento del progetto principale, al fine di raggiungere una maggiore consapevolezza delle reali necessità per l'attuazione del progetto su larga scala. Esso consiste nell'avvio delle attività di supporto comunitario (*Extensão*) sopra descritte limitatamente ad un'area geografica ristretta, rappresentata unicamente dalla popolazione residente nel quartiere Nhaguiviga (che include la sede di FACSAD ed i suoi immediati dintorni). La finalità di tale progetto pilota è quella di testare sul campo la modalità organizzativa e l'utilizzo degli strumenti di lavoro con un impegno ridotto di risorse economiche e umane, al fine di raggiungere una maggiore consapevolezza delle reali necessità per l'attuazione del progetto su larga scala.

Nel periodo da marzo a giugno 2023. E' stato organizzato un incontro con i lideres di comunità per la presentazione del progetto, che è stato accolto con interesse e grande entuasiasmo da parte della comunità. La fase sperimentale ha coinvolto circa 200 studenti, divisi in 40 gruppi, ciascuno dei quali costituito da 5 studenti e un docente di riferimento per ogni gruppo. Sono state raggiunte 480 famiglie (12 famiglie per ciascun gruppo di studenti) per un totale di 800 individui. Ad entrambi sono state somministrate delle interviste che hanno permesso di raccogliere diversi indicatori riferiti alle attitudini in ambito sanitario ed alle specifiche problematiche e conoscenze individuali. Nello specifico sono stati elaborati e somministrati, previa firma di un consenso informato: un questionario di tipo socio-demografico, contenente indicatori sugli indici di povertà riguardanti i membri di ciascuna famiglia intervistata; un questionario di tipo infermieristico, contenente dati, per ciascun

membro delle famiglie, su anamnesi remota e prossima, sullo stato vaccinale, sulla conoscenza delle modalità di trasmissione dell'HIV; infine, un questionario di tipo nutrizionale/sportivo, contenente dati sulle abitudini alimentari e sulla pratica sportiva svolta. Questi dati verranno poi analizzati per definire un quadro omogeneo del contesto locale in termini di determinanti di salute, offrendo lo spunto anche per potenziali interventi di sviluppo.

Incontro con i lideres di comunità e la Segretaria del Bairro di Nhaiguiviga per la presentazione del progetto pilota FACSAD

Primo giorno di attività del progetto FACSAD in comunità

Conclusioni

Il progetto "*Um estudante na comunidade*" si colloca nell'ambito di un'articolata strategia di potenziamento di un'università dedicata agli operatori sanitari operanti in contesti rurali, una prospettiva inusuale in Mozambico, un paese in cui l'istruzione superiore è prevalentemente concentrata nelle grandi aree urbane. Spesso, solamente gli studenti provenienti da tali centri urbani hanno l'opportunità di partecipare a programmi formativi, poiché coloro che risiedono in aree remote trovano difficile spostarsi per frequentare corsi al di fuori delle loro comunità, oppure si verifica la migrazione di operatori sanitari che, dopo aver ricevuto formazione, si stabiliscono in contesti più

agevoli per cercare impiego. La Facoltà Facsad, situata in un contesto rurale, offre invece una maggiore accessibilità all'istruzione superiore per gli studenti locali, permettendo lo sviluppo di competenze che altrimenti avrebbero avuto meno opportunità di acquisire.

La collaborazione con Unibs nell'ambito di questo progetto si propone di contribuire alla conoscenza e alla crescita del tessuto sociale nelle famiglie dei distretti circostanti, con l'obiettivo ideale di instaurare un legame duraturo tra gli operatori sanitari futuri e il proprio territorio. La partnership con Unibs e Mmi consentirà, inoltre, agli studenti di accedere a una formazione avanzata in ambito di salute pubblica e cooperazione internazionale, nonché alla metodologia della ricerca scientifica. Questa formazione, notevolmente assente nei curricula delle facoltà e delle scuole professionalizzanti in Mozambico, rappresenta un arricchimento significativo per gli studenti coinvolti nel progetto.

La partecipazione diretta degli studenti alle attività di formazione, sensibilizzazione e raccolta dati contribuirà a ridurre il divario sociale all'interno di questo contesto, colmando le disparità tra le classi sociali più e meno avvantaggiate. Questo incontro assume un ruolo cruciale nel futuro rapporto tra operatori sanitari e pazienti, consentendo al primo di approfondire le competenze sui determinanti effettivi della salute delle comunità e al secondo di ricevere informazioni adeguate in materia di salute, instaurando nel contempo fiducia nel sistema sanitario nazionale. Nel complesso, questa base offre un'opportunità di sviluppo per l'intera comunità dei distretti circostanti.

Abbreviazioni

Bm	Brigadas Móveis
Cs	Centro di salute
Dpsi	Direcção Provincial de Saúde de Inhambane
Facsad	Faculdade de Ciências da Saúde e Desporto
Mmi	Medicus Mundi Italia
Ncd	Non communicable diseases
Sdg	Sustainable Development Goals
Sdsn	Sustainable Development Solution Network
Unibs	Università degli Studi di Brescia
Unisave	Universidade SAVE
Us	Unità Sanitaria

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L'IMPATTO DEI PROGRAMMI DI COOPERAZIONE INTERNAZIONALE SUI PERCORSI DI STUDENTI CON BACKGROUND MIGRATORIO

Kamila

Mi chiamo Kamila, sono siriana ho 27 anni, nel 2014 ho cominciato a studiare l'archeologia all'università di Damasco e nonostante la sofferenza e la stanchezza sono riuscita a superare tutti gli ostacoli dovuti alla Guerra e a completare tre anni, durante i quali ho fatto tante ricerche, leggendo le fonti ho notato lo sviluppo della ricerca nei paesi europei e l'esistenza di rapporti di collaborazione internazionali per intraprendere la ricerca a livelli più elevati.

La guerra ha avuto effetti negativi a tutti i livelli. È stato molto doloroso lasciare la Siria. Il destino ha voluto che il Paese in cui siamo arrivati sia stato l'Italia. Nel 2018, mi sono iscritta all'Università di Federico II a Napoli. A novembre del 2018 ho vinto una borsa di studio presso la Fondazione Aurora presso la quale sono riuscita a pubblicare due ricerche archeologiche: la prima sulle chiese monolitiche di Lalibela in Etiopia, la seconda sulla città romana di Volubilis nel Nord Africa (Marocco).

Nel 2018, ho partecipato ad un progetto finanziato dal Consiglio dell'Europa e dall'Unione Europea, presso l'università Lumsa. Ho concluso la laurea triennale con una tesi dedicata all'arco di Tito nel Foro Romano. Per perfezionare la mia formazione mi sono iscritta al corso di Laurea magistrale in Archeologia presso l'università Roma Tre. Ad oggi sto continuando gli studi al secondo anno della magistrale e sono impegnata in qualità di volontaria presso la Comunità di Sant'Egidio.

Vorrei in primo luogo approfondire l'importanza e l'impatto dei programmi di cooperazione universitaria sui percorsi di crescita accademica e professionale degli studenti con background migratorio. In secondo luogo, intendo sottolineare il ruolo essenziale degli studi archeologici per il cambiamento della attuale narrativa sul continente africano.

Lasciare il proprio paese:

Nel 2017 ero al quarto anno dell'università quando il conflitto scoppiato in Siria tra i diversi gruppi armati ha causato la morte di molte persone e la distruzione di tante case costringendoci a scappare e lasciare tutto con un dolore indescrivibile. A causa dei continui bombardamenti è stato impossibile scavare e difficilissimo l'accesso ai siti archeologici che hanno subito tanti danni.

L'arrivo in Italia

Sono riuscita a raggiungere il Libano e da lì grazie all'aiuto della comunità di Sant'Egidio siamo arrivati in Italia che è diventata la fonte di ispirazione per continuare i miei studi. Dopo aver seguito un breve corso di italiano presso la scuola di lingua e cultura italiana della comunità di Sant'Egidio, mi sono iscritta all'università di Federico II a Napoli – dove abitavo in quel periodo. Ho richiesto il riconoscimento del titolo, alcuni esami sono stati riconosciuti ed ho dovuto dare gli altri.

La borsa di studio, le ricerche archeologiche

Dopo aver dato l'esame di letteratura italiana e di storia contemporanea, Etruscologia e le antichità italiche, a novembre del 2018 ho vinto una borsa di studio presso la fondazione Aurora che mi ha supportato molto dandomi l'opportunità di approfondire le mie conoscenze archeologiche, specialmente quelle relative all'Africa.

Studiare i libri universitari mi ha aiutato molto a migliorare la lingua italiana ed a fare delle ricerche, la prima è stata sulle chiese monolitiche di Lalibela in Etiopia, che rappresentano i più grandi templi monolitici del mondo. Non furono costruite in modo tradizionale, ma furono scavate nella roccia vulcanica del tufo. (Vedi figura1). Oggi esse costituiscono un sito importantissimo dal punto di vista storico, architettonico e religioso. I risultati della ricerca sono stati pubblicati per la sezione ‹‹prospettive›› di fondazione Aurora nel 2019.
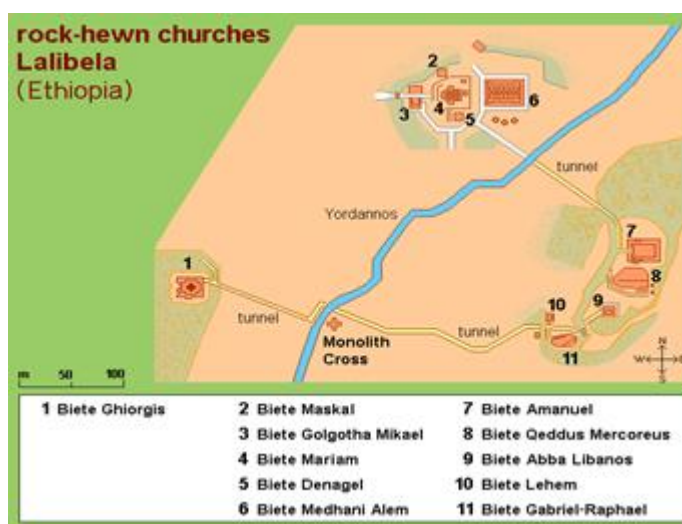

Figura 1. *La mappa delle chiese monolitiche di Lalibella.*

La partecipazione al progetto di COLAB, Lumsa

Nel 2018, oltre allo studio, ho partecipato ad un progetto finanziato dal Consiglio dell'Europa e dall'Unione Europea, presso l'università Lumsa, che prevedeva il coinvolgimento di sette persone con status di rifugiato e con competenze e conoscenze professionali di alto livello nello svolgimento di lezioni, seminari e workshop. È stata una esperienza molto utile, uno scambio culturale e educativo.

La laurea triennale

 Dopo aver sostenuto tutti gli esami universitari, ho svolto un tirocinio in intramoenia a causa del Covid-19. Il tirocinio mi ha dato l'opportunità di catalogare la documentazione relativa ai reperti archeologici trovati durante gli scavi al foro di Cuma e in altri siti di Napoli. Ho concluso la laurea triennale con una tesi dedicata all'arco di Tito nel foro romano, facendo una comparazione tra questo monumento e tutti gli altri monumenti simili. Questo metodo mi ha permesso di poter distinguere gli archi trionfali che furono eretti per commemorare le vittorie riportate dagli imperatori nelle guerre, dai cosiddetti archi onorari che onoravano gli imperatori che hanno costruito le opere pubbliche di cui l'arco perpetua il ricordo. (Vedi figura2).

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Figura2. *L'arco di Tito, la faccia orientale.*

Perfezionare la formazione

Per perfezionare la mia formazione mi sono iscritta al corso di Laurea magistrale in Archeologia presso l'università Roma Tre e, dopo avere approfondito alcune materie specifiche, sono riuscita a realizzare una ricerca sulla città romana di Volubilis nel Nord Africa (Marocco), che grazie alla conservazione dei suoi mosaici pavimentali oggi costituisce il sito romano più importante del Marocco. (Vedi figura 3). La ricerca è stata pubblicata nel 2021 da Fondazione Aurora.

Ad oggi sto continuando gli studi al secondo anno della magistrale e sono impegnata come volontaria presso la Comunità di Sant'Egidio.

Figura3. *Le rovine della città antica di Volubilis.*

La cooperazione internazionale universitaria

La mia esperienza in Siria, con la difficoltà dovuta alla guerra, e nel processo migratorio, e tutte le difficoltà burocratiche dell'inserimento e dell'integrazione che ho dovuto affrontare mi hanno consentito di internazionalizzare il mio curriculum grazie alla cooperazione universitaria alla quale ho avuto accesso attraverso la comunità di sant'Egidio e la borsa di studio della fondazione Aurora. Oggi testimonio come tutti questi elementi messi insieme, la mia forza di volontà e l' impegno mi abbiano portato a rafforzare la mia esperienza come studentessa studiosa e potenziale ricercatrice in questo campo.

Le mie ricerche nel continente africano e lo studio dei particolari luoghi, la ricostruzione delle loro storie, restituiscono una molteplicità di voci narrative che non hanno avuto molta possibilità di essere ascoltate e che contribuiscono a riconoscere e a rinarrare la storia del continente africano.

Già in Siria avevo avuto modo di avere a che fare con la cooperazione internazionale universitaria, quindi il collegamento con l'Italia è stato anche in un certo senso naturale e molto forte perché c'erano rapporti preesistenti. La cooperazione internazionale universitaria per me è un aspetto assolutamente naturale e credo che il flusso delle conoscenze ed il movimento degli studiosi dovrebbe essere alla base, come è stato nel passato, degli scambi culturali.

In ultimo, vorrei che una volta finita la guerra, la Siria torni la seconda patria per gli archeologi europei e non solo perché, come sosteneva l'archeologo francese Andrè Parrot: "ogni uomo di cultura ha due patrie la propria e la Siria" (Nadali, Pinnock p.16,2021), ma anche perché l'Italia è importantissima a livello internazionale per il suo patrimonio archeologico, ha esperti bravissimi e strumenti di ricerca tecnologici molto sviluppati e spero che la cooperazione tra le università siriane ed italiane specialmente quella che riguarda il settore archeologico torni con l'organizzazione di scambi culturali, di campagne di scavo e di restauro che potessero in qualche modo aiutare a recuperare i resti rimasti che risalgono ad epoche antichissime e con cui ricostruire le civiltà che rappresentano un patrimonio per tutta l'umanità.

Desidero, in fini, ringraziare tutte le persone che mi sono state vicine in questo percorso.

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Lista degli acronimi:

Colab   Laboratory for New Forms of Collaboration.

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"If you want to go fast, go alone. If you want to go far, go together." - African Proverb.
Building International Cooperation: Lessons from AfroCuration Event Series

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Abstract: Il presente documento illustra il formato AfroCuration della Fondazione Moleskine nel contesto più ampio del programma WikiAfrica Education. L'articolo analizza, collegandole, le varie iniziative che si sono svolte per perseguire questo mandato collettivo, per dimostrare come questo programma sia un importante contributo alla cooperazione internazionale e lo strumento di potenziamento delle nuove generazioni di pensatori creativi.

Keywords: [1] International Cooperation, [2] Knowledge Production, [3] Digitization, [4] Activism, [6] Creativity, and [7] Social Change [8] AfroCuration

Across societies, our intellectual conversations are increasingly centered around a sense of "cooperation". In a world where data and information are at our fingertips, individuals possess more and more resources to form and widen their perspectives on the culture(s) of the world. Thus, it has become a necessity to find ways to ensure that these diverging mindsets do not cause any further disruption as they continue to form, but rather a continuous exchange that in a way generates more cohesion through the innovation of mentalities on both local and global scales. The analysis of this report expands on the CUCS Napoli Conference. The wider context of this event was young university students and international cooperation, setting up student networks for the mutual exchange of knowledge and experience in Italian and African contexts. It took place from the 21st to the 23rd of April 2022 in Naples (Italy). The objective of this conference was to promote discussions on the theme of international cooperation at the university level to involve students who were engaged in multilateral study paths and activities in both the Italian and African territorial frameworks. Within this paper, we will discuss lessons learned on international cooperation by the Moleskine Foundation (MSFK) through the implementation of their AfroCuration event format, which is a part of their larger WikiAfrica Education (WAE) initiative.

What is the Moleskine Foundation?

The Moleskine Foundation is a non-profit organization that aims to inspire a new generation of creative thinkers and doers to change themselves and their communities. We believe that creativity and quality education is key to tangible social change, and our mission is to inspire youth worldwide to make a difference in their communities. MSKF offers unique and unconventional educational experiences to allow youth from underserved communities to have access to spaces and tools to unlock their creative potential and transform themselves. By doing so, we support spaces where criticality and imagination can occur, so that novel solutions can be discovered for today's challenge. Today's most pressing social issues are impacting lives around the globe in a multitude of ways, and creativity and creative skills are driving forces to sustainable plural, and equitable progress for the world and are necessary to find local solutions to global problems. We see creativity beyond artistic expression, but rather as a set of skills innate to all that needs to be constantly cultivated: critical thinking, creative doing, lifelong learning, and a change-making attitude. Through unconventional educational programs, grants, and storytelling initiatives, we foster durable partnerships with creative organizations and individuals who are rooted in their communities and whose values and missions align with ours to develop these skills in youth around the world. We seek partners from every part of the world who are actively making a change in their communities and impacting the lives of youth around them. By supporting their mission and initiatives and connecting them with a network of like-minded creatives, we amplify the voices of today's Creativity Pioneers, and thus the voices of the youth creative thinkers and doers who will build the world of tomorrow. The cultural organization and creative individuals we work with are groundbreaking activists, artists, and entrepreneurs who use creativity daily as a tool to change the lives of youth communities, inspiring them to share their future, and thus fostering long-term social transformation. As we extend our network to Creativity Pioneers around the world in need of exposure and support, all of us become a part of the change.

What is the WikiAfrica Education Program?

The Moleskine Foundation has integrated WikiAfrica Education, a platform of empowerment that amplifies voices from Africa to reflect the rich and valuable history, languages, people, and communities on the continent. The vision of WikiAfrica Education is to inspire a new generation of African creative thinkers and doers by increasing production, access, and awareness of contextually and linguistically relevant knowledge from resources from Africa. Since 2006, WikiAfrica has supported access to knowledge and promoted Wikimedia as an international arena to give voice and visibility to Africa and to add more facts to the symbolic image of this complex continent. WikiAfrca Education, launched in 2018, partners with organizations, educators, and youth who are enthusiastic about Wikimedia through AfroCuration events and supports them using participative methods and communities of practice. Thus, this platform aims to be an empowering

way to address the surprising lack of information online regarding the African continent on the Wikipedia landscape, specifically through partnering with cultural institutions on the continent and applying the cultural lens to knowledge production.

This program is designed to address the knowledge gap in information available in African languages to directly resolve this issue in an empowering and meaningful way through the amplification of African perspectives, which reflects the rich and valuable history, languages, peoples, and communities that define the Continent. Moreover, it has been conceptualized to promote this access to information and encourage the preservation and sharing of such knowledge. The WikiAfrica Education program is essentially meant to give wider visibility to African narratives across the Wikipedia landscape, expanding on the quantity and quality of information that can be found about the Continent while navigating the digital realm. Moleskine Foundation believes that such matters widely facilitate the building of international cooperation since the overarching objective of this initiative is to strengthen the content, networks, and systems that allow young African individuals to further develop themselves, and enable them to transform themselves from passive knowledge consumers to active knowledge producers. In turn, this allows them to build a higher sense of identity and inspiration that will inspire them to become a new generation of creative thinkers and doers. This is done by increasing production, access, and awareness of contextual and linguistically relevant knowledge resources from Africa. We believe that the program is particularly important for the following reasons:

- **Identity;** presenting a reflection of African knowledge and experiences matters not just to Africans but facilitates social cohesion by serving all those who wish to inform themselves about the vast array of African cultures and experiences.
- **Knowledge;** creating a repository of information on African history and culture can empower Africans worldwide to be aware of their cultural heritage, and history and better understand themselves and advocate for their environments in an international realm.
- **Language;** for the preservation and use of African languages.

The AfroCuration Event Format

To deliver the program, the Moleskine Foundation and partners run a series of innovative educational formats, the most popular of which is **AfroCuration**. This program is also supported by the **Wikimedia Foundation** (WMF). It is an event that integrates a cultural aspect into a wider Wikipedia editing session in which articles are written, improved, and/or translated. These AfroCuration event series allow a context to facilitate creativity, knowledge, and activism to

merge, in which participants are building the capacity to further deliver on the aim of knowledge production. Such an initiative centralizes youth agents around the movement simply by allowing them to participate in this Pan-African event series, which in turn gives them power and agency. It is important to note that it is not built to resemble a regular edit-a-ton, but rather it is a cultural and inspirational experience where participants can create knowledge about their culture and identity, redressing the historical bias, and taking ownership of their digital narratives. AfroCuration events are either online, offline, or hybrid, and usually take place over two days. Nevertheless, the format can be adapted to take any constraints and/or challenges of a partner into consideration. More specifically, this event includes the following elements:

- Introductions by partners and Moleskine Foundation. The introductory talks unpack what we are doing and why. Specifically:
  - The WikiAfrica Education and AfroCuration format aims to knowledge production, use, and preservation of African languages, creating a movement to mobilize Creativity for social change
  - The theme of the AfroCuration: why the theme is important, exploration of what it means, and why it's worth taking action on.

- Connected to AfroCuration's content theme, we like to provide a 'moment of inspiration for participants. This is usually a keynote address from a subject expert or, where possible, a high-profile speaker/s that will appeal to the target participants and promotes the ideals of creativity, plurality, and open knowledge and the significance of creating knowledge in local African languages as a way to preserve identity and culture.
- Introduction to Wikipedia, its importance as a tool, and a practical session on how to edit Wikipedia.
- Multiple breakout sessions for participants to work on articles in groups, assisted by Wikipedians.
- Cultural reflections and feedback sessions.

Who We Are Event Series
Through a partnership with the Wikimedia Foundation and **Fondazione Aurora (FA)**, united by the theme *"Who We Are"*, the AfroCuration event series are cultural and inspirational experiences where participants are empowered to create knowledge about their culture and identity in their various African languages, redressing the historical bias and taking ownership of the digital narrative. They were held with cultural and institutional partners in different countries namely: Ethale Publishing in Mozambique, Constitution Hill in South Africa, National Gallery of Arts in Zimbabwe, African Leadership Academy in South Africa, and Politecnico di Milano in collaboration with Wikimedia Communities in Ghana and Tanzania to create **300 articles** across

10 African languages Wikipedias of which one is a new language, inspire and build the capacity of **300 young Africans**. At the end of the event series (2021-2022), there were a total of **1,048 articles** created in **13 African languages** as well as the capacity development of **317 young Africans** and the addition of the new African language on Wikipedia. There is an assumption that cultures must be empowered to be cooperative. Thus, we must be aware enough to build this sense of inclusivity that will ensure that such a result manifests. It is more effective to engage in cooperation once their culture, language, and history are better contextualized. Through WikiAfrica Education, Moleskine Foundation recognizes the values and contribution of Africa by tackling the existing gap between the Continent and the rest of the world through the production of digital knowledge. Even within its process, the WikiAfrica Education program is implemented in a way that ensures engagement and interaction between various stakeholders and mobilizes them around a single cause, *"Creativity for Social Change"* thus fostering cooperation amongst the various participants across countries that are united for and under a single cause. Within this wider theme, the Moleskine Foundation and its partners have built a platform for cultural institutions to consolidate sub-themes that widen our perspectives about African cultures and experiences to then be able to facilitate exchange that will encourage international cooperation. To be more specific, a few of these sub-themes are below:

- Africa Designs Future by Politecnico di Milano
- Women protagonists in the struggle for freedom by Constitution Hill South Africa
- Reclamation of Cultural Heritage by the National Gallery of Zimbabwe

Building collaborations: Experiences from the AfroCuration Series (2021-2022)
To continue, it is also important to understand how the building of collaboration has been a key component for the growing success of the AfroCuration Series. The Moleskine Foundation values that each stakeholder plays an integral role in the growth, expansion, and success of the AfroCuration Series. They individually play a crucial role in the rolling out of the program's framework, which then facilitates the fostering of international cooperation. Within this section, we will discuss key takeaways from the collaborative nature of the WikiAfrica Education format about the wider topic of this report:

- **Students Collaborations:** In the various AfroCuration events held between September 2021 to September 2022, we observed a significant level of collaboration by students between the age ranges of 16-27. These collaboration instances were notable in the following events:
  - ➢ **Politecnico di Milano**: Held in April 2022, the Politecnico di Milano School of

Design held a hybrid AfroCuration event in Milan under the sub-theme; Africa Designs Futures. This event brought together the students from Politecnico di Milano, Twi Wikipedia, and Tanzania Wikimedia Communities who joined virtually to participate in an AfroCuration event series. Despite it being a cross-continental event, peer learning amongst the students led to a high-level article production since students collaborated to add one article on two different platforms, which were Wikipedia & Wikidata. In addition to this, there was also cross-language collaboration; the students also collaborated to make one article available in different languages. Encouragement and teamwork across participant communities were present and highly beneficial for the success of the event - This built a sense of a joint effort although they were participating from different continents. This singular attitude of co-working brought about the creation of over 500 articles on Wikipedia in over 5 languages.

➢ **African Leadership Academy:** Held in April 2022 in Johannesburg, South Africa simultaneously with the Politecnico di Milano event with the students from the African Leadership Academy focused on women leadership and entrepreneurial figures in their respective African countries while the Politecnico di Milano working on the subtheme of *Africa Designs Futures*. We witnessed the uprising of a student leader rallying around to assist others in need. He was teaching others how to successfully create Wikipedia entries. This led to the outcome of 73 articles in various languages.

➢ **Ethale Publishing**: Held in September 2021 with Ethale Publishing in Mozambique. This event took place online where we saw a lot of joint effort and collaboration between the participants, who were helping each other to answer technical queries and offering language support by finding the translation of specific words in the African language in question. Most importantly, this AfroCuration event saw the creation of articles in a new language previously not represented on Wikipedia, which is Emakhuwa. According to the Mozambican daily newspaper *Jornal Notícas*, the event was "The biggest movement of content production in local languages in Mozambique"

● **Partners Collaborations:** Moreover, the AfroCuration format has allowed us to be a part of a community, which enables a greater sense of belonging and meaning. It has created opportunities for connection through this sense and the objective of cohesive international cooperation. Through these relationships, we can achieve our goals, which would usually be outside of our reach as an organization, but that we are now able to achieve collectively by aligning with our partners under a single cause and leveraging their networks to foster an international movement. It is important to note that this has been facilitated by having a

clear mission that our collaborators would be able to easily relate to, and the production/distribution of materials such as our 'Who We Are' statement video communicated by Lwando Xaso, Author, Lawyer, and long-term collaborator. Such instances have been further established in the following countries:

➢ **Mozambique:** A binding highlight of this event was the *Cultural Reflections Session*, which was led by Marta Sachy, Fondazione Aurora's CEO. She directed the students through a session of introspective questions about their participation in the AfroCuration event series to help them reflect on the experience and importance of this education format.

➢ **Italy:** In this case, the pre-event that was meant for the students to meet each other and break down the theme became a crucial and integral element of the series. For instance, we implemented this tool in our *'Africa Designs Futures'* which was led by Professor Anna Barbara, who unpacked the concept to allow the students to move forward into the event with clarity and ease. Concerning the theme of this paper, this event included non-African students from China, Jordan, Italy, and much more.

Achievements from our various collaborations/cooperation

Through AfroCuration, we've been able to witness visible achievements through this idea of working together, which cannot be overviewed. This has emphasized collaboration and cooperation as key ingredients for the success of the AfroCuration format. Our joint efforts have allowed us to go beyond our goals more than our initial prospecting. With that being, here are a few of these specific achievements:

● **Digitization of languages and cultures:** Emakhuwa – spoken by seven million people – is the largest indigenous language in Mozambique, yet its digital footprint is faint when compared with European languages. At least 74 non-African languages have more than 100,000 articles on Wikipedia, including Latin, a dead language. The international cooperation between Moleskine and partners, students, and peers in AfroCurations has brought about the digitization of the endangered language. The creation of the Makhuwa language Wikipedia now has over 400 articles.

● **Knowledge production:** With one of its significant aims being knowledge production about Africa in African languages by young Africans, this cooperation brought about the realization of that goal. We experienced knowledge production by 314 young people in 14 languages which includes: Emakhuwa, Swahili, Shona, Ndebele, Tshivenda, isiXhosa, isiZulu, Igbo, Arabic, Kirwanda, Sesotho, Sepedi, etc.

● **Peer support and continuity:** Participants from Mozambique have collaborated to host

further events while teaching new students from Rovuma University how to create knowledge in Makhuwa on Wikipedia. This time, the core focus is on continuity and sustainability as they hope that more Mozambicans will publish.

In summary, international cooperation is quite necessary to facilitate international cooperation within the framework of the Moleskine Foundation, as it enables our ability to pursue our mission of 'Creativity for Social Change'. These collaborations are integral to each part of the organization's function: training, culture promotion, knowledge production, etc. Among other programs, the AfroCuration format has been instrumental in creating the desired impact in the communities, which led to strengthening knowledge production in various African languages along with further dissemination of African culture through the Wikipedia landscape.

Throughout this paper, we've discussed how building international cooperation has been a central mandate to Moleskine Foundation's mission to build a foundation of the 'Creativity for Social Change' sector. Our observations have confirmed how the cultural and knowledge exchange between institutions across the globe has stimulated an environment that invited individuals and collectives from different backgrounds to uplift each other and determine greater areas of collaboration for the creation of a sector that is cohesive and progressive. Within this context, it is understood that quality education is our primary tool to pursue this mandate, and the WikiAfrica program and the AfroCuration format have both proved this approach to be effective. It is built to empower youth agents to take ownership of their digital narrative continuously by joining a community that pushes toward the African continent by communally telling our history. We believe that this sense of inclusion and diversity of thought will allow us to create more collaborative routes and notions of understanding between diverging entities, and we continue to make this our vocation to the wider section of international cooperation. Our contribution is to continue mobilizing young people to join this movement and become leaders as they continue to add value to this shared perspective.

List of acronyms
MSKF - Moleskine Foundation
WMF - Wikimedia Foundation
WAE - WikiAfrica Education
FA - Fondazione Aurora
CEO - Chief Executive Officer

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NEW SETTLEMENT UNITS FOR MIGRANTS IN PORT AREAS

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Abstract

The paper intends to propose a reflection on the spaces of integration between people of different ethnicities and religions starting from the fact that our western cities have always been multi-ethnic cities, as represented in the painting of St. Mark Preaching in Alexandria by Gentile and Giovanni Bellini where a city, Alexandria, seems to be a "marriage" between Venice and Istanbul in which western people meet Ottoman Muslims.

The boundary between East and West in the Mediterranean world should be overcome by now: there is much West in the East and much East in the West, thinking of people, architecture, food, religions. The cities we live in, therefore, are called upon to address the issue of migration, welcoming people who come from another land, for climatic, political or economic reasons, and move to European cities in search of a better life. Architecture has a duty to respond adequately to this need in order to make cities more inclusive for people of all cultures and ethnicities.

Il documento intende proporre una riflessione sugli spazi di integrazione tra persone di diverse etnie e religioni a partire dal fatto che le nostre città occidentali sono sempre state multicittà etniche, come rappresentato nel dipinto di S. Marco Predicazione ad Alessandria di Gentile e Giovanni Bellini dove una città, Alessandria, sembra essere un "matrimonio" tra Venezia e Istanbul in cui gli occidentali incontrano musulmani ottomani. Il confine tra Oriente e Occidente nel mondo mediterraneo dovrebbe ormai essere superato: c'è tanto Occidente in Oriente e tanto Oriente in Occidente, pensando alle persone, all'architettura, al cibo, alle religioni.Le città in cui viviamo sono quindi chiamate ad affrontare la questione della migrazione, accogliendo persone che provengono da un altro paese, per ragioni climatiche, politiche o economiche, e si trasferiscono nelle città europee alla ricerca di una vita migliore. L'architettura ha il dovere di rispondere adeguatamente a questo bisogno per rendere le città più inclusive.

Keywords

inclusion, integration, architecture, multi-ethnic city, inhabiting

The phenomenon of migration, from classical world to contemporary times

Migration is a phenomenon that has accompanied the entire development of human civilisation but, in recent decades, it has become one of the priority issues on the political agenda of many countries. Its new, predominantly international dimension, accompanied by a mediatisation of the phenomenon, perfectly embodies the liquidity and opacity of our age: difficult to pin down, constantly changing. The globalised character of migrations and their increasing articulation have led to a vast analytical interest on the part of many disciplines, mainly in the human sciences, to the point that the last few decades have been defined by sociologists S. Castles and M.J. Miller as 'the age of migrations', despite the fact that, in reality, other epochs have seen flows that were at least numerically more important (Capozzi, Picone, Visconti).

In the *Supplici*, Eschilo tells the story of migrants fleeing the violence and barbarism of the Egyptians that, arriving on the coasts of Europe, seek asylum to the city of Argos. It is the request for hospitality by those who arrive in despair in a land that they recognize is not their own; it is the prayer of clemency and welcome towards an 'other' people. The Danàidi request is not very far from that which today induce those who migrate from Africa and the East to the European coasts, in search of a better life. But, in Aeschylus, the answer by the assembly of the Greek city is very far – if not opposite – from that of the contemporary West. Today, we are faced with a historical paradox: the world that strongly wanted globalization – a phenomenon founded on the growth of economic, social and cultural integration between the different areas of the world – sets boundaries across the waters of the seas that separate a coast to the other. The great lesson of Aeschylus, through the instructive story of the concept of *xenìa* among the ancient Greeks – very topical facing the difficult situation of landings on the Mediterranean European coasts – lies not so much in the result of the petition, rather in the great civic sense of the *polis* before the invocation for asylum and help. Pelàsgo, despite possessing absolute power as king of Argos, decides to bring the request to the city assembly, returning with a collective decision based on a strongly democratic thought: unanimously, the people called to vote, choose to welcome and put sure who begs for help. Equally masterful, the teaching that comes to us from the speech – reported in the historical work of Tacitus – with which the Emperor Claudius welcomed in the Senate some exponents of the Three Gauls facing the opposition of the senatorial oligarchies who opposed the enlargement the rights and privileges associated with the recognition of

Roman citizenship: Claudius's *ars oratoria et persuadendi* appeals to the value that foreign bloodlines have added to the respectability that imperial Rome boasts, recognizes in the forces of the provincials who have been granted Roman citizenship, the peace and prosperity that his Empire has reached.

Thus, men, lands and people, growing together, have expanded the borders of Italy. In the same way, the ruin of Sparta and Athens is to be traced in the xenophobia of their own people while the wisdom of Romulus, considering many people – before enemies – citizens, based the fundamentals for which Rome, cradle of European civilization, determined the development of Western civilization.

Through these examples of the past, legitimizing the decision to grant access to the Senate to the Gauls, the Emperor hopes that, in a future day, this choice can be taken as a model for dealing with similar events with less opposition.

Today, apparently far from this kind of political horizon based on expansionist aims and military conquests, we can observe, looking at history, anything but reassuring growth; the progress that contemporaneousness boasts, seems to have neglected cultural and intellectual advancement as a value of our civilization, which can evolve considering, learning and renewing the lessons of the past.

The history of the West and Europe teaches us that the phenomenon of migration has always existed in the history of humanity and that the wealth of some civilizations and, therefore, of some territories lies precisely in the cultural stratification of the people who have inhabited them.

Human species have been migrating for about two million years; from Africa, the Homo genus has moved to inhabit Europe and the whole world up to Homo Sapiens, thus giving rise to different cultures. We have always been migrants, albeit in different ways: first slowly and unconsciously, then faster and with the intention of doing it; first only on the ground, then also with ideas, then again through roads, seas, skies. Population grew as never before, the societies stratified, new migratory flows set out in search of other lands to cultivate, constantly shuffling the maps of human history and geography on the planet (Calzolaio, Pievani 2016).

On the basis of these reflections, research has recently been undertaken by the authors of this paper on the theme of inclusive cities, through drawing and design as in the occasion of the exhibition "Naples inclusive city" held in Naples in 2020 in the wake of the one held at the MACRO in Rome "The city of inclusion". On that occasion, architects from different generations imagined possible cities of inclusion through drawings and representations.

A city that includes is, above all, a city in front of the Sea, a Mediterranean city, that opens to distant horizons, a city that defines itself in its relationship with the forms of the Earth: a promontory as a view of the vast nature of the sea, an isthmus city. A city that includes is predisposed to welcoming,

to the landing of the foreigner, of the migrant, but it is also capable of structuring the plain, of connecting in a linear manner – by means of large *à-redent* systems – to the hinterland, to the urbanized countryside. An inclusive city is a city made up of large courtyards open to the sea, repeated or garrisoning the depths of the sea like monasteries, with a few theories of towers signalling the coastline or the acropolis from afar. But it is also a city made up of *dromos*, of underground parts, of passing tunnels, of cavities that emerge unexpectedly on the summit to recapture the horizon. A city for those who pass through and those who remain, where to the west of the isthmus an open courtyard facing a two-sided pier hosts a church, a mosque and a synagogue, and a building for all, also a courtyard immersed in the water (Capozzi 2022).

Architecture and hospitality: new forms of settlement for migrants in the city

European cities, although they have always been inhabited by a plurality of different cultures, have often proved inadequate with respect to issues of reception and integration in relation to the current 'dimensions' of the migration phenomenon. The causes of these critical issues are probably to be found not only in still weak policies, but also in insufficient attention to the quality of spaces for migrants, both in terms of housing and of public and collective spaces.

The Action Plan for Integration and Inclusion 2021-2027, promoted by the European Commission, which, in defining measures to build more cohesive and inclusive societies for all, places the issue of housing and settlements for migrants within a broader set of actions to implement the Plan. Recently, many housing projects for migrants have been developed: in Denmark a building was recently constructed to house elderly migrants, in the Netherlands and Belgium multicultural houses were built to proactively promote interaction between immigrants and non-immigrants.

A research unit of the "Federico II" University of Naples, Department of Architecture, to which the authors of this article belong, is developing a design hypothesis of a settlement unit for migrants in the port areas of Mediterranean cities as residential unit of 'second landing', i.e. for those who have already been granted refugee status. Specifically, the research concerns the development of a settlement model composed of autonomous residential spaces (rather than collective housing) in Mediterranean cities affected by the migration phenomenon. The city of Naples is taken as a laboratory for experimenting a 'horizontal' housing unit in which residences are in close relation, both to production and work spaces and to collective spaces capable of holding together the scale of architecture and that of the city, in order to build a close relationship between migrants and local inhabitants. The idea behind the settlement is to have autonomous housing for families (e.g. patio houses) assembled in rows, where residences are alternated with collective open spaces.

The reference settlement model is the Moroccan medina, or rather the horizontal unit of the Tuscolano III neighbourhood in Rome designed by Adalberto Libera in which a fabric of patio houses builds a settlement, referred to the medinas visited by the architect in Morocco during the development of the project for the INA-CASA neighbourhood, which he, for this reason, nicknamed "INA-CASBA". The only variation of the continuous fabric of low-rise houses is a three-storey-high gallery building with single bachelor accommodation.

Also in the migrant unit, this typological alternation could be repeated, where each patio house is intended to host a family and a tall building, a tower or a gallery building, two to four independent flats at each floor for single migrants.

For the purpose of social inclusion (Visconti 2020), it is considered necessary to build other places in addition to the houses, such as collective buildings, for example a market (and therefore closely connected to work and production), and religious buildings (dedicated to a cult other than the one professed by the local community) as a mosque in the case of immigrants who are predominantly Muslim. The project of a mosque in the West, however, has to aim to rethink a building related to Islamic worship that should not only be able to manifest in form and character the sense of the sacred, but also 'signify' its forms through the relationship it establishes with the forms of the city within an idea of spatial definition that promotes integration and the meeting between the Islamic world and the West (Sansò 2020).
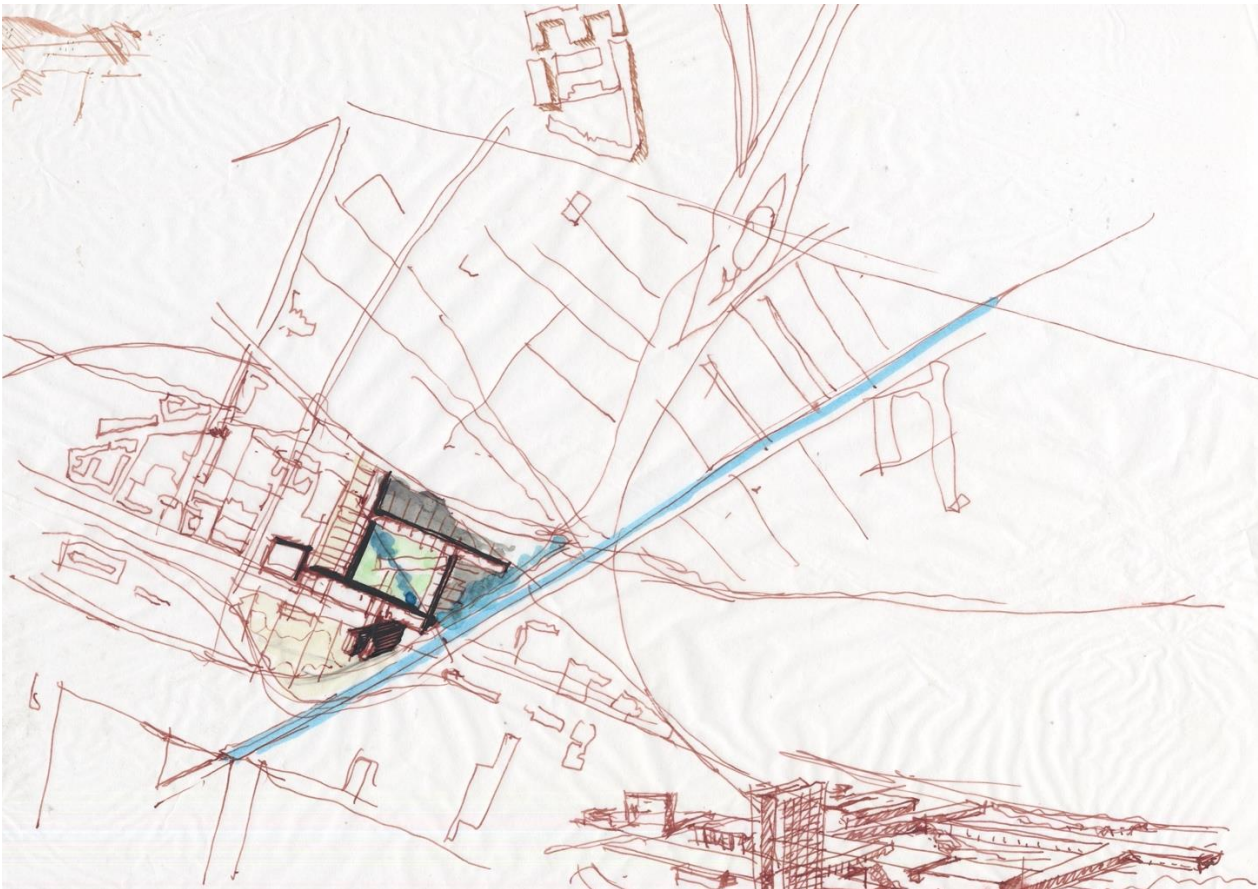
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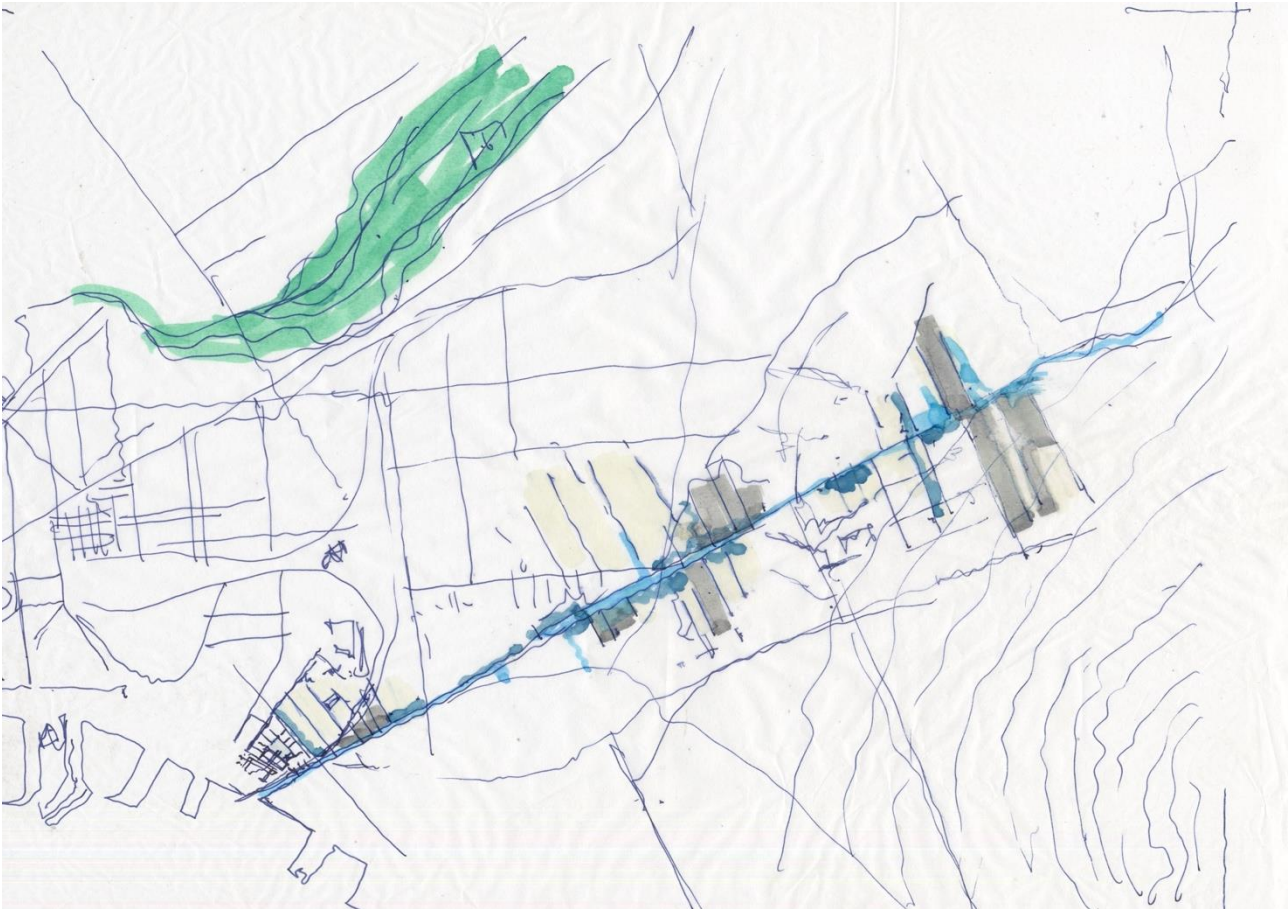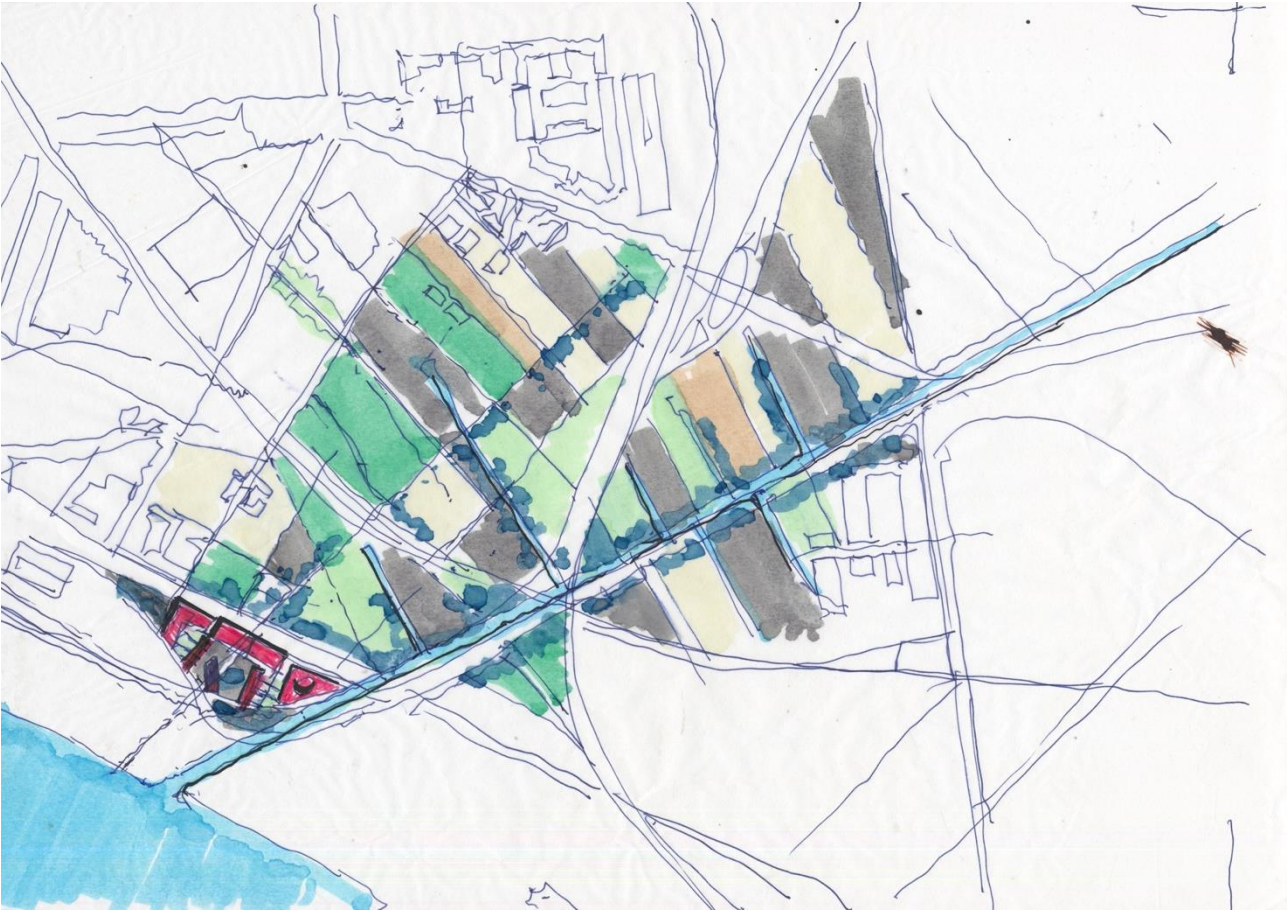
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FEELING FOREIGNER AS A CONDITION FOR COOPERATION: EXPERIENCES FROM THE UNIVERSITY FOR FOREIGNERS OF SIENA

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Abstract

Multifaceted and enriched by a great variety of languages and cultures, the University presents the same features that characterize cross-border areas, like playing a fundamental role in shaping individuals' identities. For this reason, it was selected as the core of a project that was presented during the 2022 edition of the Masterclass "Trans/frontières et dialogue des disciplines". Besides briefly describing the programme and its goals, the paper focuses on the concept of "University" in relation to the notions of "identity" and "territory" and to the idea of "being foreigner", which lays the foundation of the University for Foreigners of Siena.

Dalle molte sfaccettature e arricchita da una grande varietà di lingue e culture, l'Università manifesta le stesse caratteristiche incarnate dalle aree transfrontaliere, come il ruolo fondamentale nello sviluppo dell'identità dell'individuo. Per questo motivo, è stata scelta come nucleo di un progetto presentato in occasione dell'edizione del 2022 della Masterclass "Trans/frontières et dialogue des disciplines". Oltre a descrivere brevemente il programma e i suoi obiettivi, il presente elaborato si concentra sul concetto di "Università" in relazione alle nozioni di "identità" e "territorio", e all'idea di "essere straniero", che fonda le basi dell'Università per Stranieri di Siena.

Keywords

Identities, opportunities, cooperation, cross-border areas, cultures.

The Masterclass "Trans/frontières et dialogue des disciplines"

The Masterclass "Trans/frontières et dialogue des disciplines" is a project that involves a network of universities from many European countries, such as Italy, France, Spain and Germany, with the aim of raising a professional awareness among Master's degree students. The core of the programme is the attention on topics related to cooperation among countries, focusing on cross-border areas. The approach to the topic was interdisciplinary and leveraged the international composition of the group of participants: students from 10 European universities contributed to this project by providing their

own points of view, taking into consideration their field of study (economics, law, history, languages and cultures, international relations and geography). The topic for 2022 is *Identities, territories, actors: challenges and opportunities for cooperation?*

The project "Feeling foreigner as a condition for cooperation: experiences from the University for Foreigners of Siena"

The University

Our project focuses on the University for Foreigners of Siena, for it is an influential *actor* that, on a national level, reunites a large number of diverse and unique identities, coming from all over the world. Such an environment represents fascinating case study, as it reflects, on a smaller scale, all the cultural, linguistic, and social boundaries that can be found in every situation in which cultures, populations and languages come into contact. Therefore, our University is a microcosm that embodies the challenges and the opportunities that characterise cross-border areas. The purpose of the institution is to unify and include different identities and cultures, to create an inclusive and peaceful international community. Nowadays, students from 108 countries worldwide choose the University for Foreigners of Siena to complete their education. Started as an Italian language School during WW1, the University for Foreigners of Siena later became the university where all workers and students learn that they are all "foreigners" can learn that he/she is "foreigners". Thus, the much debated and controversial topic of "being foreigners" is a trademark and a source of pride for our University, which welcomes more and more international students every year.

"Being foreigner" and "hybrid identities"

The word "foreigner" often assumes a negative connotation, as it could play a role in creating social discrepancy, leading to discrimination. Yet, the University for Foreigners of Siena chooses a different approach, considering the "foreigner" as someone who builds bridges between cultures and languages instead of creating barriers and appreciating individual diversity as a point of strength. For this reason, every single human being can see himself/herself as a "foreigner". That can be the perfect occasion to empathise with the other, and, at the same time, relativises one's perspective.

Coming to the specifics of our proposal, we illustrate a few cooperation projects promoted by the University for Foreigners of Siena on a national and international level, by sharing the experiences of those students who participated in these programmes. In order to do so, we asked three students to share how they felt during their international experience, what roles and objectives they had, and what

impact their participation in these projects has had on their idea of "identity". Their reports were discussed and analysed by all participants. The goal was to highlight how these projects contributed to the development of a global awareness in a student's life, based on the contact between different cultures. Participation in these kinds of programmes can facilitate the creation of "hybrid identities" that help students face the challenges the multicultural world poses. Our project aims to highlight that, even though living in a cross-border territory may be highly challenging, as students, we should never stop working to achieve our goals.

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RELAZIONI SOSTENIBILI AL SERVIZIO DI UNA RICERCA RILEVANTE PER TUTTI

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La conclusione del Congresso CUCS 2022 ha offerto prospettive di riflessione sul tema dei nuovi partenariati della cooperazione allo sviluppo che vanno definendosi nel corso di questo nuovo millennio. Essi descrivono nuove forme di cooperazione più centrate sulle realtà locali che guidano i processi di sviluppo locale e meno sulle indicazioni esterne degli attori internazionali, con un coinvolgimento delle Università italiane per lo più orientato alla componente scientifica.

Il secondo Volume degli atti del congresso accoglie una sezione di articoli scientifici denominata Saggi, una sezione di testimonianze offerte dai protagonisti della cooperazione universitaria, denominata Testimonianze, ed una sezione denominata Comunicazioni, che contiene riferimenti a progetti di cooperazione universitaria che si sono svolti o che si intende svolgere nell'ambito della cooperazione universitaria.

Il volume è introdotto dall'intervento di Ginevra Letizia, ex funzionario dell'Agenzia Italiana per la Cooperazione allo Sviluppo con esperienza trentennale alla guida dei programmi di cooperazione italiana in Kenya, Somalia, Egitto e Mozambico. L'intervento di Letizia, che ha ispirato il titolo di queste conclusioni, ha discusso dell'esperienza della Cooperazione Italiana nello sviluppo del sistema universitario mozambicano, mostrando l'importanza di valutare il contesto locale nella promozione dei sistemi di istruzione terziaria. In particolare, la recente esperienza italiana in Mozambico dimostra che le riforme che vengono replicate in contesti "altri" sono destinate a confrontarsi con le necessità e le dinamiche locali e pertanto non necessariamente si adattano al contesto locale.

L'esperienza italiana nel sistema universitario mozambicano invita ad adottare una strategia di programmazione degli interventi come se si volesse confezionare un abito sartoriale, cucito sulle forme di un contesto che ha le sue peculiarità, i suoi punti di forza e le sue necessità. Solo tagliando su misura la stoffa e curando nei dettagli ogni particolare piega si riuscirà ad ottenere un abito che sia al tempo stesso elegante e adatto al corpo che lo indossa. In maniera simile, la riforma del sistema universitario in Mozambico, pur volendosi adeguare ai sistemi dei paesi europei, non poteva che assumere una connotazione locale, dettata dalle esigenze di un contesto che deve formare in tempi rapidi, ma senza compromettere la qualità, i quadri dirigenti di un paese in via di sviluppo.

La centralità del contesto locale e la necessità che la cooperazione allo sviluppo divenga sempre più uno strumento di supporto a ciò che localmente esiste, piuttosto che un'ingerenza esterna sulle dinamiche locali, talvolta distorsiva, divengono quindi il *leitmotiv* del dibattito che ha fatto seguito alla parte finale del congresso che si è tenuto a Napoli ad aprile 2022.

Il dibattito si è articolato secondo le domande conclusive che il discorso di Letizia aveva posto sul tavolo e che questo volume ricalca nella sua organizzazione: Relazioni orizzontali paritarie, reti universitarie solidali e non competitive, e, in fine, la promozione di una ricerca rilevante per tutti.

Reti di partenariato orizzontali, paritarie

Questa indicazione muove dalla necessità di riflettere sui presupposti epistemologici necessari affinché l'incontro tra culture scientifiche e istituzionali diverse, possano produrre relazioni orizzontali paritarie, nelle quali i caratteri di ciascun partner siano rispettati e integrati.

Ciò è il presupposto per creare partenariati più avanzati, ibridazioni culturali originali e foriere di innovazione, come sembra essere il caso del progetto descritto nell'articolo di Gregori, Formenti, Pennati, Reale, Cerini, Madeira, Lombardi, Comini, Tomasoni, Castelli, "Um estudante na comunidade - Un modello di incontro tra il sistema di salute, l'università e la sua comunità". L'articolo riporta l'esperienza di un partenariato, sempre in Mozambico, tra l'Università di Brescia e l'Universidade Save nella provincia di Inhambane per garantire l'accesso universale alla salute. Si tratta di una sfida considerevole per il Mozambico, che ostacola il percorso verso il raggiungimento degli Obiettivi di Sviluppo Sostenibile delineati nell'Agenda 2030 e che è reso ancora più difficile dalla assenza di risorse umane sanitarie adeguate.

La provincia di Inhambane ha infatti una forte connotazione rurale, ed è dotata di un'unica istituzione universitaria per la formazione dei futuri professionisti nelle discipline infermieristiche, delle scienze motorie e della nutrizione. Il progetto con l'Università di Brescia ha consentito non solo di garantire la formazione di qualità in questi settori, garantendo al tempo stesso un forte radicamento con il territorio e la costruzione di relazioni di fiducia tra l'ospedale e l'utenza locale.

Il contributo di Fabio Alberti "Cooperazione e colonialità, ambiguità e sfide", affronta il tema delle reti di partenariato orizzontali e paritarie dal punto di vista di una organizzazione non governativa, riflettendo sulla necessità di rivedere modelli di cooperazione che perpetuano schemi di "colonialità", dove i programmi di capacity building nascondono spesso un atteggiamento

paternalista e dominante. Occorrerebbe invece rovesciare questo punto di vista, ripensare alle categorie in uso nell'aiuto umanitario e riconoscere le forme di subordinazione che questo implica, in forma di controllo politico, quando necessario con l'intervento militare, e nelle relazioni commerciali disuguali, così come nella cooperazione allo sviluppo. Si tratta di una riflessione che le organizzazioni non governative sono chiamate a fare, così come, evidentemente, le Università.

Reti di partenariato solidali …

La solidarietà è un valore fondante, che deve costituire la base dei nuovi partenariati che legano attori ed istituzioni del sud del mondo a quelli del nord. Questa solidarietà non rappresenta un rovesciamento di paradigma della cooperazione universitaria, basata su reti accademiche spesso stabili e aperte alla partecipazione attiva di diversi attori, ma è un elemento che va valorizzato. Lo si evince dal contributo degli archeologi afferenti all'Università L'Orientale di Napoli (Filigenzi, Sernicola, Beldados, Loreto, Minardi, Castelluccia) che descrive le campagne di scavo in alcuni dei luoghi più inaccessibili del continente africano, della penisola arabica e in Caucaso. Questi scavi hanno costituito fonte di importanti ritrovamenti in Yemen, Arabia Saudita, Etiopia e nelle regioni caucasiche, ma anche sottoposto i ricercatori alle difficoltà di lavorare in contesti esposti spesso ad insicurezza e conflitti, povertà diffusa e sofferenze umane delle popolazioni che risiedono nei luoghi degli scavi. Il coinvolgimento dei ricercatori locali e la loro formazione, come nel caso del Master in *Archaeology and Heritage Management* all' Università di Addis Ababa tenuto dai ricercatori italiani a beneficio del rafforzamento delle capacità locali è un esempio di principio solidale che sta alla base di un partenariato orientato alla sostenibilità.

… Al servizio di una ricerca rilevante per tutti

La questione della rilevanza della ricerca è fondante di un partenariato sostenibile perché attiene alla motivazione che spinge l'azione di ricerca e al contempo la sua portata innovativa e trasformativa. Se la motivazione è fragile e poco significativa per uno dei partner, difficilmente la ricerca genererà conclusioni utili per contribuire allo sviluppo, e quindi trasformative. Ecco perché è importante promuovere una ricerca con i paesi partner che sia rilevante per tutti e che costituisca un contributo alla crescita sostenibile sia nei contesti fragili che in quelli più avanzati.

Il contributo di Decio Rigatti ed Elio Trusiani, ad esempio, discute di una ricerca congiunta con alcune Università brasiliane sulle abitazioni rurali in una ex colonia italiana in Brasile della seconda metà del diciannovesimo secolo e in Italia, precisamente nel Bellunese, territorio di partenza di molti emigrati italiani in Brasile. Qui, la terra di origine e quella di destinazione, con le loro similarità e differenze, raccontano come le migrazioni modificano le conformazioni spaziali e socio-culturali dei luoghi che le vedono protagoniste e come la futura azione di pianificazione territoriale può valorizzare o meno questa eredità culturale.

Similarmente, ma da una prospettiva diversa, l'Università di Padova, in collaborazione con la ONG CUAMM (Bertoncello, Achouri, Sgorbissa, Manenti, Putoto) propone un nuovo strumento di monitoraggio e valutazione dei progetti sanitari che consenta di assicurare la connessione tra i risultati della ricerca e l'implementazione dei progetti di sviluppo.

In fine, il saggio di Valeria Saggiomo ripercorre l'evoluzione della cooperazione universitaria italiana dagli albori nell'epoca post-coloniale in cui le Università italiane hanno contribuito alla nascita della università in Africa con un approccio inizialmente "sostitutivo", fino ai giorni nostri in cui la cooperazione universitaria si inserisce in un approccio decentrato e orientato alla ricerca.

Il VII convegno del Coordinamento Universitario per la Cooperazione allo Sviluppo (CUCS) "La cooperazione universitaria nelle nuove sfide per lo sviluppo sostenibile" tenutosi a Napoli dal 21 al 23 aprile 2022 ha messo dunque al centro il tema dei partenariati come modalità operativa chiave per la creazione di processi di sviluppo integrato e sistemico ovunque nel mondo.

Nonostante il delicato periodo post-pandemico, il congresso ha visto la partecipazione di più di 300 persone, e si è articolato in un ricco programma di 26 sessioni parallele e le 2 plenarie, che hanno toccato vari campi disciplinari, dall'archeologia all'inquinamento dei mari, dalla gestione delle foreste a quella dei sistemi sanitari nel mondo.

Il Congresso si è chiuso con una tavola rotonda tra le diverse reti universitarie impegnate nella promozione dell'Agenda di sviluppo sostenibile 2030, in particolare, oltre al Coordinamento CUCS, le Rete RUS e RUNIpace sul ruolo che le Università, in partenariato tra loro e con le istituzioni locali, possono giocare nel costruire sistemi inclusivi per far fronte alle emergenze causate da instabilità politica e mitigare gli effetti nocivi che queste hanno sui processi di sviluppo sostenibile.

In conclusione, il VII Congresso a Napoli ha evidenziato i seguenti punti essenziali:

- Le esperienze di cooperazione universitaria condivise a Napoli hanno messo in evidenza che lo sviluppo sostenibile che le Università promuovono attraverso le loro attività di internazionalizzazione e di terza missione hanno un impatto positivo e un valore aggiunto per tutti gli attori della cooperazione, incluse le Università che attraverso la cooperazione e il confronto con realtà diverse generano innovazione al loro interno.

- La cooperazione allo sviluppo sostenibile, per essere efficace e creare cambiamento positivo, deve dare maggiore valore non solo a "cosa" fare per promuovere lo sviluppo, ma anche e soprattutto a "come" farlo, dando vita a relazioni di partenariato basate sulla fiducia e sulla reciprocità tra i territori e tra le loro istituzioni. Il partenariato è qui inteso come sodalizio tra gli attori della cooperazione, teso al raggiungimento di obiettivi comuni di sviluppo sostenibile.

- Per massimizzare i benefici della condivisione di conoscenza, le Università devono potenziare la collaborazione con le associazioni della società civile impegnate nelle emergenze e nello sviluppo sostenibile, come emerge dai progetti presentati a Napoli e dalle esperienze condivise dalle istituzioni della cooperazione italiana, in particolare l'AICS e la Direzione Generale per la Cooperazione allo sviluppo.

Il sistema Universitario, a partire dal nuovo millennio, si sta impegnando per mettere a disposizione la produzione di conoscenza a favore dello sviluppo locale e internazionale nei settori che rappresentano le eccellenze italiane nel mondo. Pertanto, occorre continuare a confrontarsi con le realtà della cooperazione italiana per poter partecipare con prontezza alle nuove sfide per lo sviluppo sostenibile, incluse le emergenze causate dai conflitti, non solo attraverso gli organi del Consiglio Nazionale della Cooperazione allo Sviluppo (CNCS), ma anche promuovendo tavoli di lavoro di lavoro ad hoc, e ampliando la propria membership.

L'auspicio è che l'azione di cooperazione che le Università svolgono sia sostenuta maggiormente attraverso il potenziamento di un apparato amministrativo che faciliti la gestione dei progetti di cooperazione e attraverso la valorizzazione da parte dell'ANVUR di queste attività che concorrono nella definizione della qualità del sistema universitario italiano.