digital resources into 'ecosystems' of culture (this is a recurring expression in the National Digitization Plan launched last year by the Ministry of Culture); tools such as collective catalogs and digital libraries, still essential to offer access to cultural heritage, evolve and re-think their architectures in the direction of engaging users, who are encouraged to create customized outputs.

What kind of opportunities does this raise, and what precautions are necessary? May the creation of 'stories' have an impact on the communication of history? May storytelling affect the acknowledgment of facts and ideas? How can institutions act in this context, meeting the widespread need for history (and for 'stories') without forgetting the quality of tools, contents, and method, indeed providing keys to access complexity – and meeting the objectives of public history?

The debate on such questions could start from three experiences exemplifying some possible answers from the world of libraries. The main national cataloguing resource is being renewed by integrating different databases and digital exhibitions, and allowing transversal paths between sources; the digital library of a historic institute is bringing a collection to life through the collaboration of its users, orienting them to forms of co-authorship and reuse of sources; an institutional library enhances the presence of traces of possession in its book collections (something usually confined to bibliological studies), so to return to the public – in a dynamic way – the network of relationships of administrators and politicians in a local authority, tracing paths in the history of institutions.

Panel 11 – aula 210
Public History, altre cronologie
Coordinatrice: Sabina Pavone (Università di Napoli "L'Orientale")
- Livio Ciappetta (Università Niccolò Cusano), *Presunta santità, crocifissi sanguinanti e fake news. Le fonti inquisitoriali per la scuola*
- Silvia Notarfonso (Institute for Advanced Jesuit Studies, Boston College), *Luoghi di culto, conflitti, comunità: il caso del Kosovo*
- Giampaolo Salice (Università di Cagliari), *Comunità d'età moderna. Dal digitale alla public history*

È convinzione diffusa che la public history sia un insieme di pratiche utili soprattutto allo studio e alla disseminazione di argomenti

relativi all'età contemporanea. In effetti gli studiosi dell'età contemporanea possono avvalersi di fonti multimediali che non sono disponibili per altre cronologie e che favoriscono la partecipazione di diversi pubblici che generano, custodiscono, condividono, interpretano quelle stesse fonti. Tuttavia, spesso inconsapevolmente, il pubblico o i diversi pubblici mobilitabili dalla public history sono custodi di informazioni estremamente preziose per lo studio di tempi più remoti, come quelli che interessano gli storici dell'età medievale e moderna. Questo Panel propone alcune esperienze pensate e realizzate da storici nell'intento di mobilitare diverse tipologie di pubblico al fine di attivare processi partecipati e rigorosi di generazione, raccolta, interpretazione di temi e problemi storici relativi all'età moderna: dal culto dei santi, alla storia ecclesiastica e dell'inquisizione, passando per la storia insediativa di lungo periodo.

Public history, other chronologies

Chair: Sabina Pavone (University of Naples "L'Orientale")

- Livio Ciappetta (Niccolò Cusano University), *Alleged holiness, bloody crucifixes and fake news. Inquisitorial sources for the school.*
- Silvia Notarfonso (Institute for Advanced Jesuit Studies, Boston College), *Places of worship, conflicts, communities: the case of Kosovo*
- Giampaolo Salice (University of Cagliari), *Communities in the Modern Age. From digital to public history*

There is a widespread belief that public history is a set of practices that are especially useful for studying and disseminating topics related to the contemporary age. Indeed, scholars of the contemporary age can use multimedia sources that are not available for other chronologies and that foster the participation of different publics that generate, preserve, share, and interpret those same sources.

However, audiences mobilised by public historians often unknowingly are the custodians of prized knowledge for studying more distant times, such as those of interest to medieval and modern historians. This Panel presents experiences designed and realised to muster different types of publics to trigger participatory and rigorous approaches of generating, collecting, and interpreting historical early modern topics from the cult of saints to the interaction with school audiences on ecclesiastical history and the inquisition to experiences of community involvement elaborated with communities in digital and public history workshops.