



L-Università ta' Malta
**Institute for Tourism,
Travel & Culture**



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EUROPEAN WALLED TOWNS

presents the
International Symposium
on the

Authenticity and valorization of walled towns
13, 14 and 15 September 2018, Malta



Dr Marie Avellino
Director, ITTaC

Thursday, 14th September 2018

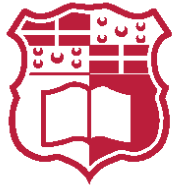
Inside and outside the Old Walls

Dr Marie Avellino Stewart
Director, ITTaC

Thursday, 14th September 2018

The tourism industry although aware that tourists are in search of an authentic experience, also tends to 'manufacture representation' of Maltese identity. The commonplace 'reproduction' or 'recreation' of a fabricated landscape incites feelings of familiarity, or exoticism, friendliness or contempt, authenticity or synthetic, with the main aim of attracting visitors. This could also lead to the host community believing and moulding their way of life, to fit an image that has been created purely as a marketing narrative.

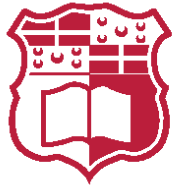
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Rabat is the suburb of the more sober Mdina - capital of Malta from pre-Roman times. The citadel of Mdina presents a magical silhouette perched up above the rest of this small island, and seduces you to come and see what lies within its walls.

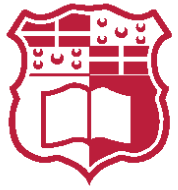


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Domains of Ownership

Domains of ownership are domains of discourse of 'possession' through 'experience', 'knowledge' and recollection.

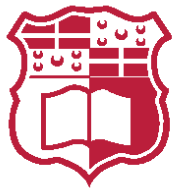
Sant Cassia, P 1999:255



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Stories give objects their pasts, presents and futures; they give them 'merit', as a fetishized transference of and by the 'subject', the owner. Stories about the reconstitution of objects can be seen as parables about the merit of possession (of objects) and the possession of merit by subjects (owners). 'Salvaging', therefore, is the manufacture and claiming of merit.

By restoring properties each generation presents itself as a conservator of the past, whilst simultaneously being criticized by the next generation for neglecting it.

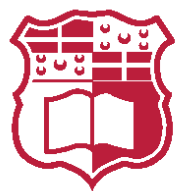


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Casino Notabile – located in Rabat but is under the jurisdiction of Mdina





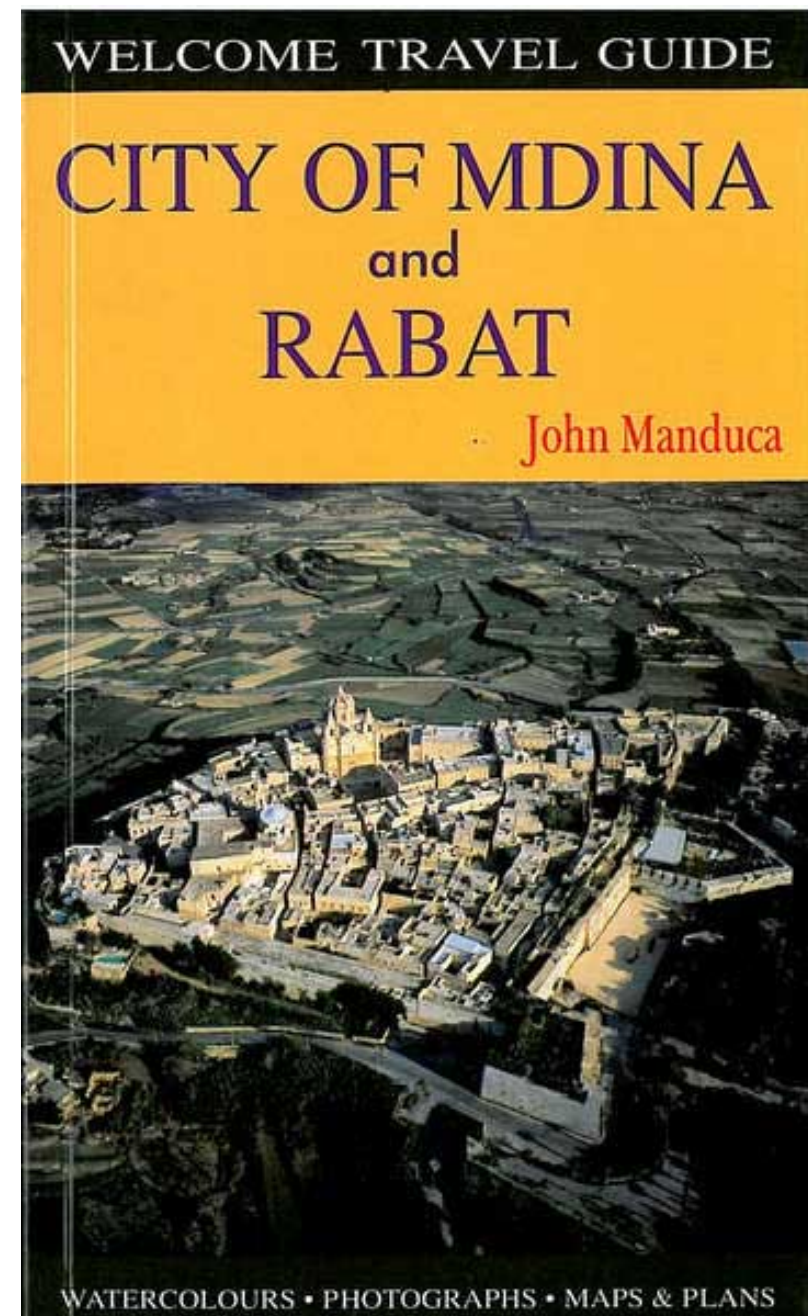
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Sources for claiming custodial
authority of the past as national-
patrimony in Malta

❖ Geneology

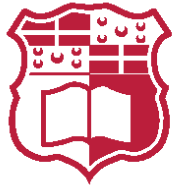
❖ Expertise

❖ Merit



Is- Saqqaja and Mdina Entrance with Moat





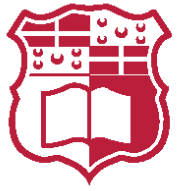
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Aspects of Identity associated with the Walled citadel and its suburbs

- ❖ Symbolic Site
- ❖ Architectural-photographic representation
- ❖ Cultural landscape, an interpretive template of what it means to be Maltese

Howard Garden and view from the Mdina Bastions





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Thirty years ago, when Sant Cassia wrote his Tradition, Tourism and Memory in Malta (1999) he was more focused on the trend for restoration of residential buildings. Today we are experiencing an avalanche of restoration and re-purposing of commercial as well as domestic spaces for catering, hospitality and other leisure related enterprises.

This activity should draw concern at how this is affecting or will affect the lived experience of the local residents.

It will most certainly affect the tourist or visitor in their quest for an authentic and rich tourist experience



Just outside the walled city of Mdina is the bus stop and the horse-n-buggy hitching post.

Instead of turning left to walk into Mdina, this day we turned right to walk into [Rabat](#).

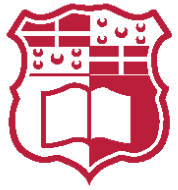
The bus stop...and the wall...separate the two cities. That's how close they are.

In fact, Rabat is derived from the Arabic word for suburb.

One difference between the two cities is population size: 300 vs. 12,000.

So as we walked past the landmarks to find the main street in, we were prepared to see a lot.

<http://ginniehart.blogspot.com/2016/07/malta-rabat-suburb-of-mdina.html>



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Although there is the wall which surrounds the old capital city, and a dry moat on the southern part, with the beautiful Howard Gardens, avenues, Saqqaja, is-suq and other striking features, the residents as well as the commercial outlets which live within a few kilometres of Mdina do not feel a sense of us and them. Although the physical address is different there is a sense that they are one community.

The wall which was constructed during the Arab period did not culturally divide the people but in a sense draws them even closer together.

In fact the locals use the term RABAT TA' L-IMDINA to show that one belongs to the other, just like a child belongs to its parents, forever.

Ir- Rabat ta' l-Imdina



Grazzi!