



## DIASPORE ITALIANE – ITALY IN MOVEMENT

A Symposium on Three Continents: Australia • United States • Italy

LIVING TRANSCULTURAL SPACES – Melbourne: 4-7 April 2018

TRANSNATIONALISM AND QUESTIONS OF IDENTITY – New York: 1-3 Nov 2018

BETWEEN IMMIGRATION AND HISTORICAL AMNESIA – Genova: 27-29 June 2019

Presented by: CO.AS.IT. (Melbourne); John D. Calandra Italian American Institute, Queens College/CUNY (New York); Galata Museo del Mare e delle Migrazioni (Genova)  
**With the patronage of the Italian Ministry for Cultural Heritage and Activities and Tourism**

# LIVING TRANSCULTURAL SPACES

CO.AS.IT, Melbourne, 4-7 April 2018



189-199 Faraday Street, Carlton, VIC 3053

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[www.diasporeitaline.com](http://www.diasporeitaline.com)

*Cover image: mural by Alice Pasquini on the CO.AS.IT. building in Melbourne (2016)*

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With the patronage of the Italian Ministry for Cultural Heritage and Activities and Tourism

This symposium is a collaboration between three diverse Italian migration organisations – a welfare and cultural agency, a tertiary institute and a museum – each deeply connected with the community, institutions and culture of a cosmopolitan city which is also iconic of the Italian migrant and diasporic experience.

This symposium – the first international conference of its kind – brings together researchers and practitioners from Australia, the United States, Italy and other locations to explore the vicissitudes of Italians and Italian identity in the transcultural spaces defined by mobility.

Five contexts emerge as the main *foci* of study: (1) Italian historic migration, with some 27 million emigrants between 1870 and 1970; (2) Italian diasporic communities, with some 80 million people worldwide today; (3) Italian colonial history, with some 500,000 settlers at its peak in 1940; (4) Italy as a destination for migrants and refugees, from the 1980s onwards; (5) the so-called new Italian emigration, from the turn of the century onwards.

A transnational approach to Italian Studies, as attempted in this multidisciplinary conference, will develop a multi-perspectival view of Italian cultural identity in movement within the relevant historical frameworks, and thus produce new thinking and a sharper understanding of the ways in which perceived differences are formed, acted on, and reacted to. In this way, this symposium aims to function as a model whose methodology and insights apply beyond the Italian case.

- What lessons can we draw from the study of Italian communities and culture(s) as they adapt, react and change across different migratory and diasporic experiences?
- What defines *italianità*, or even *italicità*, within the diverse, hybrid contexts of global mobility?
- How do these studies help us question established notions and practices of multiculturalism, as we enter a new interethnic, inter-racial age, globally characterised by increasingly complex patterns of *métissage* and integration?
- What is the contribution of Italian migration and diaspora studies to the development of new theoretical and political frameworks that may foster interethnic cohesion and class solidarity, and counter the rising tide of racism triggered by the current economic crisis and geopolitical instability?

The convenors intend to publish the proceedings of the entire conference as a peer-reviewed book, and a selection of the best papers from each local chapter as special editions of prestigious peer-reviewed journals.

ORGANISING COMMITTEE

Mr Ferdinando Colarossi, Manager, Co.As.It. Italian Language, Culture and Heritage Department, Melbourne; Dr Paolo Baracchi, Manager, Co.As.It. Cultural Programs, Melbourne; Professor Fred Gardaphè, Distinguished Professor of English and Italian American Studies, Queens College/CUNY and the John D. Calandra Italian American Institute; Professor Anthony Tamburri, Dean, the John D. Calandra Italian American Institute, Queens College/CUNY and Distinguished Professor of European Languages and Literatures; Dottor Pierangelo Campodonico, Direttore, Istituzione Mu.MA – Musei del Mare e delle Migrazioni di Genova; Dottoressa Giovanna Rocchi, Conservatore Aggiunto, MEM – Padiglione Memoria e Migrazioni, Galata Museo del Mare, Genova.

DIASPORE ITALIANE – ITALY IN MOVEMENT (1)  
LIVING TRANSCULTURAL SPACES  
CO.AS.IT., Melbourne, 4-7 April 2018

“Living Transcultural Spaces”, the inaugural chapter of the international conference *Diaspore Italiane – Italy in Movement*, was held in Melbourne, nominated the most liveable city in the world for six consecutive years, and arguably Australia’s cultural capital. The unique multicultural society of Australia, with a significant Italian community now entering the third generation, is the backdrop of this discussion, which explores the notion of transcultural living as both a consolidated practice (in specific contexts) and a qualified ideal.

Transcultural contexts show cultural identities in motion as they react, adapt and develop in reciprocal contact. The transcultural subjects who, within varying degrees of structural constraint, navigate, evaluate and negotiate different cultural options, emerge as the potentially rational agents of these changes. In parallel, cultural identities emerge as historical constructs, this-worldly products of the human imagination.

- How do these ideas of identities in motion compare with traditional ways of understanding cultural identities as fixed essences, typically anchored to metaphysical notions such as blood, the land, or the divinity?
- Can the ‘third space’ of transcultural negotiation inhabited by migration, diaspora and colonial studies be construed as a privileged space of reason, in the Enlightenment sense of the word?
- Are migration, diaspora and colonial studies paradigmatic of new emancipatory discourses and practices for the 21<sup>st</sup> century?

STREAMS IN THE CALL FOR PAPERS INCLUDED:

1. Migration, Mobility, Transnationalism and Diaspora Studies;
2. Identity and the Second and Third Generations;
3. Literary studies;
4. Arts (film, visual arts, music, performing, design etc);
5. Media;
6. Pedagogy: Teaching of Italian Language and Culture;
7. Linguistics;
8. Politics;
9. Religion;
10. Business, Entrepreneurship and Professions;
11. Colonialism and Settler-Colonial Relations of Power;
12. Race, Gender, Sexualities and Disabilities;
13. New Materialisms;
14. Multicultural and Migration Museums;
15. Italian Migrants and Migration Heritage.

KEYNOTE SPEAKERS

- **Professor Loretta BALDASSAR**, Anthropology and Sociology, University of Western Australia.
- **Professor Enzo COLOMBO**, Professore Ordinario in Sociologia dei processi culturali e comunicativi, Dipartimento di Scienze sociali e politiche, Università degli studi di Milano.
- **Professor Joseph LO BIANCO**, Chair, Language and Literacy Education, Melbourne Graduate School of Education, University of Melbourne.
- **Professor Joseph PUGLIESE**, Research Director, Department of Media, Music, Communication and Cultural Studies, Macquarie University.
- **Professor Anthony Julian TAMBURRI**, Dean of the John D. Calandra Italian American Institute, Queens College/CUNY and Distinguished Professor of European Languages and Literatures.
- **Professor Rita WILSON**, School of Languages, Literatures, Cultures and Linguistics, Monash University; Academic Co-Director, Monash-Warwick Migration, Identity and Translation Network.

## SCIENTIFIC COMMITTEE

- **Professor Loretta BALDASSAR**, Anthropology and Sociology, University of Western Australia.
- **Dr Simone BATTISTON**, Cassamarca Senior Lecturer of Italian Studies and History, Swinburne University of Technology.
- **Dr Alexandra DELLIOS**, Lecturer, Centre for Heritage and Museum Studies, Australian National University.
- **Professor Fred GARDAPHÈ**, Distinguished Professor of English and Italian American Studies, Queens College/CUNY and John D. Calandra Italian American Institute.
- **Dr Javier GROSSUTTI**, Adjunct Research Fellow, Swinburne University of Technology.
- **Associate Professor John KINDER**, Italian Studies, University of Western Australia.
- **Professor Joseph LO BIANCO**, Chair, Language and Literacy Education, Melbourne Graduate School of Education, University of Melbourne.
- **Dr Maria PALLOTTA-CHIAROLLI**, Senior Lecturer in Social Diversity in Health and Education, School of Health and Social Development, Deakin University.
- **Associate Professor Antonia RUBINO**, Department of Italian Studies, Faculty of Arts and Social Sciences, University of Sydney.
- **Professor Matteo SANFILIPPO**, Full Professor of Modern History at the Dipartimento di Scienze Umane e della Comunicazione of the Università degli studi della Tuscia, Director of Fondazione Centro Studi Emigrazione, Rome.
- **Associate Professor Susanna SCARPARO**, Associate Professor, School of Languages, Literatures, Cultures and Linguistics, Monash University.
- **Professor Anthony Julian TAMBURRI**, Dean, and Distinguished Professor of European Languages and Literatures, Queens College/CUNY and John D. Calandra Italian American Institute.
- **Professor Maddalena TIRABASSI**, Director, Centro Altretalie sulle Migrazioni Italiane, Torino, Globus et Locus, Milano.
- **Professor Rita WILSON**, School of Languages, Literatures, Cultures and Linguistics, Monash University; Academic Co-Director, Monash-Warwick Migration, Identity and Translation Network.
- **Professor Andrea WITCOMB**, Cultural Heritage and Museum Studies, Faculty of Arts and Education, Department of School of Humanities and Social Sciences, Arts and Education; Deputy Director (Governance) Alfred Deakin Institute for Citizenship and Globalisation Deakin University

## WEDNESDAY 4 APRIL

### CONFERENCE ROOM

4-5PM

#### OPENING

**Ms Bruna PASQUA** (MC): Welcome.

**Dott. Pierluigi TROMBETTA**, Italian Consul General for Victoria and Tasmania: Official opening.

#### WELCOME FROM PARTNERS

**Ms. Rhonda BARRO**, President, CO.AS.IT., Melbourne.

**Professor Anthony J. TAMBURRI**, Dean, John D. Calandra Italian American Institute, CUNY, New York.

**Dott. Pierangelo CAMPODONICO**, Director, Galata Museo del Mare e delle Migrazioni, Genova.

#### SPEECHES

**Marco FEDI**, former MP, Italian Parliament, “The Promotion of the Italian Language and Culture. The Australian Experience”.

**Sir James GOBBO, AC**, “The Australian Multicultural Model and the Role of CO.AS.IT.”

Opening of *New Horizons. An Exhibition of Italian Australian Artists*. Speaker: **Filomena COPPOLA**.

5-7PM

#### ITALIAN-INDIGENOUS RELATIONSHIPS: TOWARDS A DECOLONIAL APPROACH ROUND TABLE

Discussant: **Joseph PUGLIESE**

- **Paola BALLA**, *Disrupting Artistic Terra Nullius: Situating the Ways in which First Nations Women Artists and Activists Speak Blak & Back to Colonial Australia*.
- **Francesco RICATTI**, *Decolonising the history of Italian migration to Australia*.
- **Federica VERDINA & John KINDER**, *Selvaggi or nativi? European and colonial perspectives on the encounter with the other in the experience of two missionaries*.
- **Matteo DUTTO**, *Alessandro Cavadini and the Indigenous Land Rights Movement: Filming across Two Laws*.
- **Maria PALLOTTA-CHIAROLLI**, *Personal Lives and Intimacies Between and Beyond “Mobs” and “Wogs”: Some Realities and the Questions They Raise*.

## THURSDAY 5 APRIL

8.30-9AM, FOYER – Registration

9-9.55AM, CONFERENCE ROOM

**Rita WILSON, SITES OF TRANSLATION: STORIES OF MOBILITY, PLACE AND CULTURAL IDENTITY.**  
Chair: **Fred GARDAPHÈ**

9.55-10.15AM, RESOURCE CENTRE – Coffee Break

10.15AM-12.15PM, CONFERENCE ROOM

**TRANSCULTURAL PLACES**  
Chair: **Francesco RICATTI**

- **Sabrina VELLUCCI**, The Spatial Imaginary of Italian American Women's Aesthetics.
- **Iaria VANNI ACCARIGI**, Migrant Gardens: a transcultural reading of Italian gardens in Australia.
- **Allan WILLINGHAM**, The Architecture of the Immigrants. A Brief History of the Mediterranean Idiom in Australia.
- **Felicity BRUNNER**, "Il libro italiano" a Zurigo (1940-1945): un esempio di spazio transculturale in Svizzera.

10.15AM-12.15PM, CLASSROOM 1

**COMMUNITIES IN MOVEMENT: THE ITALIAN AUSTRALIAN CONTEXT**

Chair: **Magica FOSSATI**

- **Agnese BRESIN, John HAJEK, Jo-anne HUGHSON, Anna PARKER, David STORY, & Robyn WOODWARD-KRON**, It's not all about tom-bola. Italian senior clubs in Australia and members' attitudes to "the other".
- **Jan McGUINNESS**, The Ballarat Italian Association Heritage Project.
- **Margherita ANGELUCCI & Sara BAVATO**, A community newspaper for an evolving community: future role and challenges.
- **Angela SCARINO & Antonio MERCURIO**, Living, melding, disappearing spaces: Narratives of the Sangiorgesi in South Australia.

10.15AM-12.15PM, CLASSROOM 7

**TRANSCULTURAL STUDIES**

Chair: **Rita WILSON**

- **Clorinda DONATO**, Living Transcultural Spaces in John Fante's *Ask the Dust*: Italians and Latinos in the West.
- **Alice LODA**, Transitional dynamics: Exophonic voice, subject and space.
- **Brigid MAHER**, Literary translation and the transcultural circulation of Italian stories.
- **Alessandro CARRIERI & Laura LORI**, Attraversare le parole. Redefining the space of identity.

12.15-12.25PM, RESOURCE CENTRE – Break

12.25-1.25PM, CONFERENCE ROOM

**REPRESENTATIONS IN MEDIA, FILM AND LITERATURE (1)**

Chair: **Luisa PÈRCOPO**

- **Adrienne TUART**, Reframing Italians: The Screens and Streets of Post-War Sydney.
- **Mattia LENTO**, The Construction and Deconstruction of the Italian Identity in Swiss Cinema from Ettore Cella to Paolo Poloni.

12.25-1.25PM, CLASSROOM 7

**LANGUAGE AND IDENTITY IN THE SECOND AND THIRD GENERATION (1)**

Chair: **Joseph LO BIANCO**

- **Antonia RUBINO**, Language choices and identity claims of second and third generation Italo-Australians.
- **Steven SACCO**, The Struggle to Recapture Italian Language Skills: An Anatomy of an Italian American Family.

1.25-2.10PM, RESOURCE CENTRE – Lunch

2.10-3.10PM, CONFERENCE ROOM

**NUOVE SINERGIE CULTURALI (INVITED PANEL)**

Chair: **Giancarlo MARTINI PIOVANO, CO.AS.IT., Melbourne**

- **Laura NAPOLITANO**, Istituto Italiano di Cultura, Melbourne.
- **Dominic BARBARO**, Società Dante Alighieri, Melbourne.
- **Dario NELLI**, Italian Media Corporation.
- **Piero GENOVESI**, L'Italian Australian Institute at La Trobe University.

2.10-3.40PM, CLASSROOM 1

**CREATIVE PRACTICES: THE ITALIAN AUSTRALIAN CONTEXT (PANEL)**

Chair: **Clorinda DONATO**

- **Eliana MAESTRI**, Translating the past and future of Italian culture: trans-ethnic encounters in Cavalieri's artwork.
- ARTIST PRESENTATIONS:
- **Luci CALLIPARI-MARCUZZO**, Tracing threads of the past.
  - **Angela CAVALIERI**, Parole viaggianti – Travelling words.
  - **Domenico DE CLARIO**, breathing / walking slowly downhill.

2.10-3.40PM, CLASSROOM 7

**LANGUAGE AND IDENTITY IN THE SECOND AND THIRD GENERATION (2)**

Chair: **Antonia RUBINO**

- **Raffaella RAPONE**, CIAO il mio nome è...
- **Ruben BENATTI & Angela TARANTINI**, Dialect among Young Italian-Australians: Italian dialects in Australian Transcultural Spaces.
- **Madeleine REGAN**, Finding place: a transnational role for second-generation family members recording migration history in an Italian Australian community.

3.40-4PM, RESOURCE CENTRE – Coffee Break

4-4.55PM, CONFERENCE ROOM

**Loretta BALDASSAR, EMOTIONAL GEOGRAPHIES OF KINNING AND CARING ACROSS THE WAVES: ITALIAN AUSTRALIAN TRANSNATIONAL SOCIAL FIELDS OVER 150 YEARS.**

Chair: **Maddalena TIRABASSI**

4.55-5.05PM – Break

5.05-6.35PM, CONFERENCE ROOM

**ITALIAN AUSTRALIAN: WRITING AND CREATIVITY (INVITED PANEL)**

Chair: **Arnold ZABLE**

- **Gaetano RANDO**, Italian Australian Creative writing: a brief survey.
- **Marisa FAZIO**, Detouring from the Traditional: A Leopard's Kiss.
- **Archimede FUSILLO**, Lost to History: The stories behind the stereotypes of our lives. Stepping beyond "Wog".
- **Moreno GIOVANNONI**, Tales of San Ginesè.
- **Marco ZANGARI**, The new Italian migration wave in literature: *Latinoaustraliana* and the Working Holiday generation.

## FRIDAY 6 APRIL

9-9.55AM, CONFERENCE ROOM  
**Joseph LO BIANCO, THE DIASPORA IS ON THE MOVE.**  
 Chair: **Anthony TAMBURRI**

9.55-10.15AM, RESOURCE CENTRE – Coffee Break

10.15AM-12.15PM, CONFERENCE ROOM  
**REPRESENTATIONS IN MEDIA, FILM AND LITERATURE (2)**

Chair: **Luisa PÉRICOPO**

- **Kyle HARVEY**, Italian variety television shows, language, and community in Australia, 1967-1986.
- **Jason DI ROSSO**, Familiar yet different: viewing *italianità* in The Real Housewives of Melbourne.
- **Tania CAMMARANO & Rachel A. ANKENY**, The power of ideas: Glamorous Italy and its impact on Italian food in Australia.
- **Francesca PIERINI**, Anglophone Popular Narratives of Italian Otherness and the Politics of Orientalizing Southern Europe.

10.15AM-12.15PM, CLASSROOM 1  
**NEW MOBILITIES**

Chair: **Simone MARINO**

- **Bruno MASCITELLI & Riccardo ARMILLEI**, The visa merry-go-round: A new Italian diaspora to Australia?
- **Emanuela CANINI**, Long-term temporary migration: evolution of a new reality in modern Australian society.
- **Maria Azzurra TRANFAGLIA & Iain CAMPBELL**, Trading off workplace rights? Italian temporary migrant workers in Australia.
- **Chiara DE LAZZARI**, Political engagement of new Italian diaspora. A comparative analysis between the previous and current emigration waves.

10.15AM-12.15PM, CLASSROOM 7  
**NEW FRONTIERS OF TEACHING**

Chair: **John HAJEK**

- **Cristiana PALMIERI**, Italian language and culture in Australia: The impact of Italian migration.
- **Riccardo AMORATI**, Creating affiliations in trans-cultural spaces: the visibility of Italianness in Melbourne and its influence on L2 motivation.
- **Annamaria PAGLIARO, Giovanna CARLONI & Brian ZUCCALA**, Creating Transnational, Digital Learning Spaces for Italian Studies. Blending Italian through Skype at Monash.
- **Matthew ABSALOM & Elisabetta FERRARI**, Study abroad: maximising the transcultural journey.

12.15-12.25PM, RESOURCE CENTRE – Break

12.25-1.25PM, CONFERENCE ROOM  
**(NEW) MEDIA FOR (NEW) MIGRATIONS (1)**

Chair: **Agata DE SANTIS**

- **Alessia SCARSO**, La Spartenza (Desparture).
- **Luisa PÉRICOPO**, Transnational social networking and contemporary Italian mobility in the time of Brexit in Wales.

12.25-1.25PM, CLASSROOM 1

**MUSICAL SPACES (1)**

Chair: **Joseph SCIORRA**

- **Susanna SCARPARO & Mathias STEVENSON**, The transnational politics and transcultural practices of reggae in Italy: the music of Momar Gaye.
- **Margherita ANGELUCCI**, A New Way of Being Italian through the Lens of Hip Hop.

12.25-1.25PM, CLASSROOM 7

**NEW PARADIGMS OF ITALICITY**

Chair: **Enzo COLOMBO**

- **Maddalena TIRABASSI**, From Italian emigration to diaspora studies, the last 40 years.
- **Robert PASCOE & Caterina CAFARELLA**, I “Globalisti”: The Fourth Wave of Italian Migration to Australia.

1.25-2.10PM, RESOURCE CENTRE – Lunch

2.10-3.40PM, CONFERENCE ROOM  
**MUSEUMS AND HERITAGE: THE TRANSCULTURAL CHALLENGE (1)**

Chair: **Maddalena TIRABASSI**

- **Loredana POLEZZI**, Memory and the Museum: Tracing Italy in New York
- **Alexandra DELLIOS**, Grassroots Projects and Making Migration Heritage Places: Italians and the Gippsland Immigration Park
- **Rebecca FORGASZ & Ferdinando COLAROSSO**, Negotiating the transcultural in multicultural museums.

2.10-3.40PM, CLASSROOM 1

**MUSICAL SPACES (2)**

Chair: **Joseph SCIORRA**

- **Alison RABINOVICI**, Street Music and Theatre Orchestras: The Changing Face of Viggianese Participation in Melbourne’s Musical Life
- **Aline SCOTT-MAXWELL & John WHITEOAK**, Duo Moreno and Banda Bellini: the living legacies of two popular Melbourne music “institutions” and their constructions of a pan-Italian community identity
- **Luisa DEL GIUDICE**, Beating the Drum: Italian Traditional Music Advocacy in the Diaspora.

2.10-4.10PM, CLASSROOM 7

**EMOTIONAL SPACES OF BELONGING**

Chair: **Jason DI ROSSO**

- **John GATT-RUTTER**, Doing without Dad in the Italian Australian diaspora: achieving individual agency with a missing or miscreant *paterfamilias*
- **Simone MARINO**, “Practical emotions”. Reflectivity on the Relevance of the *Nonni* (grandparents) in the Construction and Transmission of Ethnic Identity. A study of “Calabrian-Australian” families living in Adelaide.
- **Donna CHIRICO**, The Influence of Dualistic Hegemonic Perceptions on Psychological Development in the Italian Diaspora
- **Michele GRIGOLETTI**, 88 days on Australian farms: a journey through dreams, hopes and thoughts of young Italians in Australia.

4.10-4.30PM, RESOURCE CENTRE – Coffee Break

4.30-5.25PM, CONFERENCE ROOM

**Enzo COLOMBO,**

NEW ITALIANS. HOW LIVING IN TRANSCULTURAL SPACES IS CHANGING THE IDEAS OF BELONGING AND CITIZENSHIP.

Chair: **Loredana POLEZZI**

7-10PM, UNIVERSITY CAFÈ – Conference Dinner

## SATURDAY 7 APRIL

9-9.55AM, CONFERENCE ROOM  
**Joseph PUGLIESE, VEGETAL NODES OF EMPIRE, DIASPORA AND SETTLER COLONIALISM:  
 TRANSCULTURAL HISTORIES OF THE AGAVE AND PRICKLY PEAR.**  
 Chair: **Donna CHIRICO**

9.55-10.15AM, RESOURCE CENTRE – Coffee Break

10.15AM-11.45AM, CONFERENCE ROOM  
**HISTORICAL CASE STUDIES**  
 Chair: **Gianfranco CRESCIANI**

- **Arnold CASSOLA**, Sicilians and Maltese in contact: some examples from Trapani, Vittoria and Sousse (Tunisia).
- **Olivia SIMION**, Contribution of Italian immigrants to the development of Romanian culture.
- **Francesco PONGILUPPI**, Fighting the “Levantinization” of Ottoman Turkey’s Italian community: Italian government’s strategies and plans (1880-1911).

10.15AM-11.45AM, CLASSROOM 1  
**HYBRID AND CONFLICTED IDENTITIES**  
 Chair: **Loretta BALDASSAR**

- **Fred GARDAPHÉ**, Identical Difference: Notes on Italian and Italian American Identities.
- **Nicole TOWNSEND**, Identity at war: Italian Australian experiences of otherness during the Second World War.
- **Mia SPIZZICA**, Uncommon Transcultural Italian Diasporas. The Levantine and Malacca Straits Italians interned in Australia during WW2.

10.15AM-12.15PM, CLASSROOM 7  
**THE SPACES OF WORK**  
 Chair: **Caroline MERITHEW**

- **Rosy HASTIR**, Italy: An emerging destination of Punjabi community.
- **Javier GROSSUTTI**, Italian Workers and Entrepreneurs in the Construction Industry: The Melbourne Experience.
- **Simone BATTISTON**, The fragile past of a concrete business: Tracing the history of the Milan Paving Company of Melbourne, circa 1936–1966.
- **Angela DI PASQUALE**, Italian migration to the Wittenoom Blue Asbestos mine, Western Australia: facing the unthinkable.

12.15-12.25PM, RESOURCE CENTRE – Break

12.25-1.25PM, CONFERENCE ROOM  
**MUSEUMS AND HERITAGE: THE TRANSCULTURAL CHALLENGE (2)**  
 Chair: **Maddalena TIRABASSI**

- **Elizabeth TRIARICO**, The role of objects and stories in the Italian diaspora in Australia: The Co.As.It. Italian Historical Society experience.
- **Katrina LOLICATO**, Meanings and Their Words: The uses of multicultural language in the ethno-specific museum.

12.25-1.25PM, CLASSROOM 1  
**THE AMBIVALENCE OF REFUGEE IDENTITIES IN MOTION: A FILM AND LITERATURE PERSPECTIVE – PANEL**  
 Chair: **Brigid MAHER**

- **Gregoria MANZIN & Mark NICHOLLS**

12.25-1.25PM, CLASSROOM 7  
**THE ITALIAN LANGUAGE IN AUSTRALIA: PAST, PRESENT AND FUTURE**  
 Chair: **Loretta BALDASSAR**

- **Francesco DE TONI & Federica VERDINA**, Epistolary networks in Italian among Catholic missionaries in 19th century Australia: distribution, social function and linguistic traits.
- **John KINDER**, Italian in multilingual Australia before 1947.
- **John HAJEK, Doris SCHÜPBACH & Yvette SLAUGHTER**, “Being Italian” in Australia: What does it mean today? Let the census speak.

1.25-2.10PM, RESOURCE CENTRE – Lunch

2.10-4.10PM, CONFERENCE ROOM  
**(NEW) MEDIA FOR (NEW) MIGRATIONS (2)**  
 Chair: **Francesca PIERINI**

- **Joseph SCIORRA**, “Don’t Forget You Have Relatives Here”: Transnational Intimacy and Acoustic Communities of WOV-AM’s *La Grande Famiglia*.
- **Agata DE SANTIS**, Defining “Italo-Canadese” in the new digital age.
- **Vivian GERRAND**, Transcultural Image-making as a Source of Resilience and Hope.
- **Roberta TRAPÈ & Matthew ABSALOM**, The Great Australian Dream. Media representations of Italians migrating to Australia in the 21<sup>st</sup> century.

2.10-3.40PM, CLASSROOM 1  
**ITALIAN LGBTQI LIVES ON THE BORDERS**  
 Chair: **Daniel MARSHALL**

- **Vic PERRI**, Non puoi essere Gay, sei Italiano!
- **Maria PALLOTTA-CHIAROLLI**, Shifting Borders, Diverse Terrains: Italian LGBTQI “Glocal” Landscapes.

2.10-3.40PM, CLASSROOM 7  
**POLITICS AND CITIZENSHIP**  
 Chair: **Bruno MASCITELLI**

- **Caroline MERITHEW**, Antifascism and the Spaces of Transcultural Activism in the Italian Diaspora, 1924-1943.
- **Gianfranco CRESCIANI**, No country for revolutionaries.
- **Elisa ARCIONI & Anna FORMOSA**, More or less Italian: the legal and human dimensions of dual citizenship amongst the Italian diaspora in Australia.

4.10-4.30PM: RESOURCE CENTRE – Coffee Break

4.30-5.25PM, CONFERENCE ROOM  
**Anthony TAMBURRI,**  
 IDENTITY AND GENERATIONAL DIFFERENCE AMONG ITALIANS IN AMERICA: FOOD AS DELINEATOR IN *DINNER RUSH*.  
 Chair: **John KINDER**

5.25PM CONFERENCE ROOM – Closing drinks

WEDNESDAY 4 APRIL

OPENING

**Ms Bruna PASQUA** (MC): Welcome.

**Dott. Pierluigi TROMBETTA**, Italian Consul General for Victoria and Tasmania: Official opening.

WELCOME FROM PARTNERS

**Ms. Rhonda BARRO**, President, CO.AS.IT., Melbourne.

**Professor Anthony J. TAMBURRI**, Dean, John D. Calandra Italian American Institute, CUNY, New York.

**Dott. Pierangelo CAMPODONICO**, Director, Galata Museo del Mare e delle Migrazioni, Genova.

SPEECHES

**Marco FEDI**, former MP, Italian Parliament, “The Promotion of the Italian Language and Culture. The Australian Experience.”

**Sir James GOBBO, AC**, “The Australian Multicultural Model and the Role of CO.AS.IT.”

Opening of *New Horizons. An Exhibition of Italian Australian Artists*. Speaker: **Filomena COPPOLA**.

**Sir James GOBBO, The Australian Multicultural Model and the Role of CO.AS.IT.**

Australia’s multicultural model for the settlement of its continuing large migration program enjoys very high approval in Australia. This level of support has grown steadily since the main features of this model were settled in the 1980s when the National Agenda for a Multicultural Australia was endorsed by the Australian Government. This Melbourne Conference is wide ranging in its content and in its terminology. Thus the terms “diaspora” and “transcultural spaces” were not used in the 1980s and 1990s in the formulation of Australia’s multicultural model. It is highly desirable to describe the essentials and success of the Australian multicultural model so as to recognize the firm and settled foundations upon which our discussion and relatively new terms in this conference proceed. A brief summary of the Australian multicultural model is therefore valuable, indeed essential. The second part of my presentation is to describe some features of the CO.AS.IT. story in Victoria – often mirrored in like bodies in other States. These features illustrate how through CO.AS.IT. the largest Italian community in Australia contributed to the success of the Australian model.

**Sir James GOBBO, AC** was born in Australia during the Great Depression, which led to his parents and their two boys returning to Italy. This gave Sir James four years of a very happy childhood in Cittadella, a walled town near Padova. In 1938 the Gobbo family returned to Australia giving Sir James the experience he shared with so many others of coming to a strange land with no knowledge of English. He succeeded both in study and sport and was awarded a Rhodes Scholarship to Oxford. On his return he practised as a barrister and was appointed to the Supreme Court of Victoria in 1978. In 1997 he was appointed Governor of Victoria. In all of the awards and appointments set out, he was the first of Italian descent to be so chosen. Throughout his life he served both the Italian community and the wider Australian community. Thus he was a Board member of CO.AS.IT. for 35 years, over 12 years as President. He was President of the Order of Malta in Australia for ten years and was closely involved in assisting Catholic Hospitals as Chairman. He served as Chair in the following major national bodies namely, the Order of Australia Council, the Australian Multicultural Foundation, the Australian Council of Multicultural Affairs and the National Library of Australia. In addition Sir James was the Founding Chairman of the Palladio Foundation and its successor the International Special Skills Institute. He has been personally engaged as a volunteer in areas such as homelessness relief and biographies of terminally ill patients of Eastern Palliative Care.

**ITALIAN-INDIGENOUS RELATIONSHIPS: TOWARDS A DECOLONIAL APPROACH**  
ROUND TABLE

Discussant: **Joseph PUGLIESE**

- **Paola BALLA**, *Disrupting Artistic Terra Nullius: Situating the Ways in which First Nations Women Artists and Activists Speak Blak & Back to Colonial Australia*
- **Francesco RICATTI**, *Decolonising the history of Italian migration to Australia*
- **Federica VERDINA & John KINDER**, *Selvaggi or nativi? European and colonial perspectives on the encounter with the other in the experience of two missionaries*
- **Matteo DUTTO**, *Alessandro Cavadini and the Indigenous Land Rights Movement: Filming across Two Laws*
- **Maria PALLOTTA-CHIAROLLI**, *Personal Lives and Intimacies Between and Beyond “Mobs” and “Wogs”: Some Realities and the Questions They Raise*

**Paola BALLA, Disrupting Artistic Terra Nullius: Situating the Ways in which First Nations Women Artists and Activists Speak Blak & Back to Colonial Australia**

As a First Nations woman who identifies as Wembawemba and Gunditjmarra raised by Aboriginal women in country Victoria, “on Country,” and predominantly away from my father’s Italian, city based family my sense of identity and knowing has been informed by what Moreton-Robinson calls “relationality.”<sup>1</sup> It also means that I simultaneously experienced “double” racism for my Indigenous identity and my Italian “otherness,” which included bullying and sexual violence. Aboriginal women have and continue to be the most marginalised, and subjected to various forms of violence, both historical and ongoing in Australia. Though always at the forefront of political, psychosocial and cultural resistance and survival, our knowledge and practices are often omitted and rendered invisible in academic and public forums. My arts practice, writing and community activism are all informed by my deep sense of Indigenous identity and experience of migrant “outsider” status also. My PhD creative project aims to create a body of work and exegesis that documents and disrupts the invisibility and asserts and situates Aboriginal Sovereign women’s contributions to practices of survival in academia and public spaces. Informed by Indigenous ways of knowing, doing and being and through practice led inquiry I will produce

a new body of work with a public exhibition as an outcome. The exegesis will weave together the knowledge produced from these processes of how Aboriginal women speak *blak*<sup>2</sup> and back through art in Sovereign and non-colonial<sup>3</sup> acts of disruption.

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1. Moreton-Robinson, Aileen. “Towards An Australian Indigenous Women’s Standpoint Theory A Methodological Tool”. *Australian Feminist Studies* 28.78 (2012): 13-16. Web. 20 Dec. 2016.
2. *Blak*, first appeared in use in Australia by the Aboriginal artist Destiny Deacon in the 1990’s to describe Aboriginality and in particular urban identity as distinct and deliberately misspelt as an act of subversion and disruption.
3. David Garneau, “From Colonial Trophy Case to Non-Colonial Keeping House,” Museums Australasia Conference, 16 May 2016.

**Francesco RICATTI, Decolonising the history of Italian migration to Australia**

The history of Italian migration to Australia needs to be reframed by acknowledging the nature of Australia as a settler colonial nation. What are the implications, challenges and opportunities of researching Italian migrants’ complex roles in the process of settler colonialism? Why such roles have been largely rendered invisible in the historiography of Italian migration? How can we redress such gross amnesia? The paper suggests the importance of focusing on the racialized position of Italian migrants as a permeable buffer in-

between the colonisers and the colonised, in Australia and in many other settler colonial societies. This approach can be categorised around four main areas of critical research:

1. The perception and study of Aboriginal and Torres Straits Islander Peoples by Italian adventurers, journalists, geographers, anthropologists and missionaries.
2. The colonist roles of Italian migrants in Australia, and their complicity with settler colonial ideologies and practices.
3. The oppositions to such practices by a number of Italian, Italian-Australian and Italian-Indigenous intellectuals, artists and political activists.
4. The personal and intimate relationships between Italian migrants and Aboriginal and Torres Straits Islander people, as they emerge through complex decolonial, transcultural and Indigenous practices that are situated beyond the traditional boundaries of academic research.

**Federica VERDINA & John KINDER, *Selvaggi or nativi? European and colonial perspectives on the encounter with the other in the experience of two missionaries***

The earliest encounters with the Indigenous peoples of Australia and New Zealand was a complex and dynamic experience for Catholic missionaries from Italy and other European countries. The initial impetus was simple enough, one that had driven missionaries since the early Middle Ages, to “convert and civilise” the inhabitants of lands that had not been touched by the Christian message. The encounter with such difference, however, required many missionaries to realign their understandings of the peoples they met and of the forms of interaction they could meaningfully sustain with them. Everything was made more complex by the political context in which these relationships developed: the British colonial project. Catholic missionaries worked to position themselves both within the colonial framework, in order to gain maximum benefit for their missionary work, but also to maintain a critical distance, as ethnic and religious outsiders. We will examine these intricate cultural exchanges through an analysis of the writings of two Benedictine monks – the Spaniard Rosendo Salvado, who led the mission of New Norcia in Western Australia from 1846 to 1900, and the Italian Felice Vaggioli, who worked in New Zealand

from 1879 to 1887. We will focus on a lexical analysis of the words these two missionaries used to refer to the Indigenous peoples with whom they lived. The presence of a variety of terms including *selvaggio*, the term mostly used in Romance languages, *native*, which was a key term in British colonial vocabulary, and a range of other terms including in the New Zealand case *Maori*, is indexical of the multi-layered nature of these earliest encounters between Italians and Indigenous peoples in Australia and New Zealand.

**Matteo DUTTO, Alessandro Cavadini and the Indigenous Land Rights Movement: Filming across *Two Laws***

Stories of encounters between Italian migrants and Indigenous Australians have rarely been portrayed in film and documentary form by either Italian or Australian filmmakers, reflecting a lack of interest that is not incidental but can be better understood as constitutive to how migrants’ sense of belonging and identity is negotiated in contemporary Australia. Yet, while on-screen representations of these stories are mostly notable for their absence, things change drastically if we focus instead on “behind the camera” collaborations, like those established by Italian filmmaker Alessandro Cavadini with the Indigenous land rights movement and with the Indigenous communities of Redfern, Palm Island and Borroloola (Northern Territory) through his landmark documentaries *Ningla A-Na* (1972), *Protected* (1975) and *Two Laws* (1981). Part of a larger project dedicated to the analysis of Cavadini’s works and of their transnational impact, this presentation focuses on *Two Laws*, the ground-breaking documentary shot by the Borroloola Indigenous community, in collaboration with Cavadini and Australian filmmaker Carolyn Strachan, to support their land claim and keep Borroloola history and law alive. I investigate how by refusing to replicate the colonial gaze of previous non-Indigenous ethnographic productions, Cavadini and Strachan decided instead to “surrender control” of the camera and of the production to the community itself. I argue that the result is a collectively authored reflexive documentary that mixes oral testimony and dramatic re-enactment from within Borroloola law and aesthetics, a unique documentary that foregrounds the creative and decolonising power of encounters between Indigenous and Italian activists and artists.

**Maria PALLOTTA-CHIAROLLI, Personal Lives and Intimacies Between and Beyond “Mobs” and “Wogs”: Some Realities and the Questions They Raise**

This presentation presents some life stories and family histories of Aboriginal and Torres Strait Island (ATSI) peoples with Italian heritage or associated with Italian communities, culture and Catholicism. Via these autoethnographies of personal lives and intimacies, which are a preliminary part of a larger research project, the following questions are raised and explored:

1. the intersections, conflicts and connections between ATSI and Italians: the roles Italian migrants played in influencing and condoning, as well as questioning and confronting, racist and colonialist ideologies on familial and interpersonal levels;
2. how personal lives, intimacies and interpersonal relationships were framed/constrained by colonial, racist and multicultural national and state

policies, and colonial, racist and multicultural socio-cultural perspectives and practices eg whether Italian migrants “imported” colonial and racial attitudes from their homelands and colonies (such as Italian colonies in North Africa), and/or did they learn these from Australian employers, neighbours, churches, schools and media?

3. everyday strategies of resistance, re-definition and re-clamation that remain buried in colonial, racist and multicultural versions of Australian history: how ATSI perceive, understand, resist or connect with Italian migrants on familial and interpersonal levels.

Throughout this presentation, I will also explain the application of decolonizing research practices in the telling and documenting of both excruciating and exhilarating interpersonal memories and realities of everyday living between and beyond “mobs” and “wogs”.

**Paola BALLA.** A Wembawemba, Gunditjmara and Italian woman, Paola Balla is an artist, curator and writer who founded the Indigenous Arts and Cultural Program and Wominjeka Festival at FCAC. A lecturer based at Moondani Baluk Indigenous Academic Centre VU, she is a PhD candidate focussed on Aboriginal women's art and resistance, and is the inaugural Lisa Belleair Indigenous Research Scholar. Her writing appears in *Etchings Indigenous*, *The Lifted Brow*, *Peril Magazine*, *Weather Stations* for Tony Birch and the *Victorian Writer* and is a regular guest speaker and cultural commentator, including key note addresses for the WOW Festival 2017 and Emerging Writers Festival. Recent group exhibitions include ReCentre Sisters at City Gallery, State of the Nation at Counihan Gallery and In Good Company with proppaNOW at Roslyn Smorgan Gallery. In 2015, Paola curated *Executed in Franklin Street* at City Gallery, and in 2016 co-curated *Sovereignty* at ACCA with Director Max Delany.

**Dr Francesco RICATTI** is Cassamarca Senior Lecturer in Italian Studies, School of Languages, Literatures, Cultures and Linguistics, Monash University (Melbourne). His main area of research is the history of Italian migration to Australia. Francesco's approach to history is creative, multidisciplinary, and particularly interested in the study of emotions, memory, transculturality and decoloniality. His most recent book is *Italians in Australia: history, memory, identity* (Palgrave, forthcoming 2018). His first YA novel, *Him and me*, co-authored with Gary Crew, will also be published in 2018 by Harbour Publishing House.

**Dr Federica VERDINA** has recently completed a PhD at the University of Western Australia. She has published on the history of the Italian language in the 19th century, with particular reference to the early presence of Italians in Australia and the Catholic missionary Church.

**Associate Professor John KINDER** was born in New Zealand and teaches Italian at the University of Western Australia. After studying various aspects of the Italian language in recent migration to Australia, he is now studying evidence of the use of Italian in Australia before mass migration. This is part of a wider project to uncover and document the multilingual history of colonial Australia.

**Dr Matteo DUTTO** is a Teaching Associate and Research Assistant in Film and Screen Studies at Monash University's School of Media, Film and Journalism, where he recently completed his PhD. His thesis focuses on Indigenous multimodal and transmedia history-making practices and demonstrates how Indigenous screen production can be understood as a

contemporary act of cultural resistance that reveals the ongoing Indigenous struggle for recognition of sovereignty. His current research revolves around Australian Indigenous filmmaking and transnational Indigenous documentary. His work has been published in *Studies in Documentary Film* and on *Fulgor* and he recently collaborated to the production of the *Australian Indigenous Film and Television Digital Bibliography*.

**Dr Maria PALLOTTA-CHIAROLLI** teaches, writes, researches and is a community activist on social justice, diversity and equity issues in education and health. Her primary areas of interest are the interweavings of cultural diversity, gender diversity, sexual diversity and family diversity. She is a Founding Member of AGMC (Australian GLBTIQ Multicultural Council), an umbrella organisation supporting culturally and religiously diverse GLBTIQ communities, services and organisations in Australia. Maria also sits on two Victoria Police Priorities Communities Reference Groups: the LGBTIQ Reference Group and the Multicultural Reference Group. Maria's most recent publication was: "Supporting Multicultural, Multifaith SSAGD Young People" for the Victorian Minister for Equality and the Minister for Multicultural Affairs; and her current research is "Wogarigines": Family Histories of Indigenous People with Southern European Heritage". Author and editor of 14 academic and non-academic books, Maria has won two Lambda (GLBTIQ) Literary Awards in the USA and been shortlisted for a third. She has also gained international recognition for writing Australia's first AIDS auto/biography, *Someone You Know*, and publishing Australia's first autoethnography addressing gender, sexual diversity and migration in 5 generations of her Italian family: *Tapestry*.

**Professor Joseph PUGLIESE** is Research Director of the Department of Media, Music, Communication and Cultural Studies, Macquarie University, Sydney, Australia. He has published widely on: colonialism and decolonisation, migration, refugees and asylum seekers, race, ethnicity and whiteness, cultural studies of law, state violence, and bodies and technologies. Selected publications include the edited collection *TransMediterranean: Diasporas, Histories, Geopolitical Spaces* (Peter Lang, 2010) and the monograph *Biometrics: Bodies, Technologies, Biopolitics* (Routledge, 2010) which was short-listed for the international Surveillance Studies Book Prize. His monograph *State Violence and the Execution of Law: Biopolitical Caesurae of Torture, Black Sites, Drones* (Routledge, 2013) was nominated for the UK's Hart Socio-Legal Book Prize 2013, the US's Law and Society Association Herbert Jacob Book Prize 2013, was awarded the MQ Faculty of Arts Research Excellence Award 2013 and it received High Commendation in the MQ Research Excellence Awards 2014 and 2015. In recognition of his research on social justice, race, ethnicity and racism, he was nominated for the Joseph B. and Toby Gittler Prize, Brandeis University, USA. He is co-founder, with Professor Suvendrini Perera, of Researchers Against Pacific Black Sites.

THURSDAY 5 APRIL

**Rita WILSON**

**SITES OF TRANSLATION: STORIES OF MOBILITY, PLACE AND CULTURAL IDENTITY**

KEYNOTE

Chair: **Fred GARDAPHÈ**

This paper examines the interplay between language, identity, place and mobility in contemporary transcultural narratives. In recent decades the realities of urban multilingualism have become increasingly evident in cities around the world, whether it be through multilingual usage on commercial and place-name signs in urban areas or polyglot conversations on public transport. To date, the ways in which knowledge in and of the city is shaped by linguistic and aural aspects has been largely neglected in favour of the visual. Lately, however, there has been an upsurge of translingual and transcultural literary narratives that have brought to the fore how polyphonic urban

spaces shape an individual's experience of the city. Combining insights from cultural geography and translation studies, the paper explores the "translational zones" produced by increased transnational mobility and new settlements. Recognizing the reciprocal relationship between place and mobility, I will explore some of the discursive practices behind the multiple constructions of place and its meanings. In particular, through a reading of works that comprise a visual and textual remapping of the authors' private relationship to the worlds they inhabit, I will focus on the diverse ways in which transcultural spaces are read and incorporated into personal narratives of

place. The paper concludes by offering some suggestions on what literary representations might contribute to a politics of local civility by constructing new

dialogic spaces in which it is possible to mediate the situated social dynamics of multivocality and the contesting lives of multiple publics.

**Rita WILSON** is Professor in Translation Studies in the School of Languages, Literatures, Cultures & Linguistics, and Deputy Dean, Faculty of Arts at Monash University. Her research combines an interest in linguistic and cultural translation and multilingualism with studies of contemporary translingual and transcultural writing. Most recently, her publications have focused on the relationship between (self-)translation, migration and the construction of cultural identities. She is Academic Co-Director of the Monash-Warwick Migration, Identity and Translation Research Network. With Loredana Polezzi, she is co-editor of the journal *The Translator*.

## **TRANSCULTURAL PLACES**

Chair: **Francesco RICATTI**

- **Sabrina VELLUCCI**, *The Spatial Imaginary of Italian American Women's Aesthetics*
- **Iliaria VANNI ACCARIGI**, *Migrant Gardens: a transcultural reading of Italian gardens in Australia*
- **Allan WILLINGHAM**, *The Architecture of the Immigrants. A Brief History of the Mediterranean Idiom in Australia*
- **Felicity BRUNNER**, "Il libro italiano" a Zurigo (1940-1945): un esempio di spazio transculturale in Svizzera

### **Sabrina VELLUCCI, The Spatial Imaginary of Italian American Women's Aesthetics**

This paper will examine representations of place in written and visual narratives by contemporary Italian American women authors. Following in the steps recently traced by a number of critics and theorists (Buell, Clifford, Greenblatt, Dassow Walls, Hsu, among others) whose interdisciplinary approach connects traditionally separate subjects, this paper will attempt to contribute to the growing field of study that connects human history and geography allowing "landforms and languages to interact in a reciprocal and unfolding dynamic" (Dassow Walls 2011, 860). I will therefore try to answer such questions as: how is space conceptualized by Italian American women writers and directors? How do they represent women's relationship with space? How do urban and suburban spaces specifically shape Italian American identity in such narratives? Exploring the effects that the texts' spatial imaginary produce on our understanding of Italian American women's culture, I will attempt to show that this knowledge can contribute to constructing a new narrative of Italian American life, as well as providing a more complex understanding of American history and culture as a whole.

### **Iliaria VANNI ACCARIGI, Migrant Gardens: a transcultural reading of Italian gardens in Australia**

Gardens have been identified as significant locations of place-making and environmental negotiation for migrant communities in Australia. Gardens are seen as sites where people can recreate cultural and aesthetic practices, and at the same time add to the cultural diversity of the urban landscape. Yet more nuanced understandings of Italian gardens still need to be developed. In this paper I explore ways we can think about gardening practices from a transcultural point of view, as contact zones between different orders of things. I ask the questions: what happens when plants travel from one country to another? What cultural and social practices they carry, and what cultural and social practices they engender in their travels? What happens, for instance, in the encounter of migration, vernacular knowledge, and local ecologies? I explore these questions presenting examples of Italian gardening practices from historical records, contemporary documentaries and ethnographies. I argue that far from being a recreation of "Italian" cultural landscapes, diaspora gardens need to be considered as a practice of constant negotiation and rein-

vention where plants, as well as humans, play a key role.

**Allan WILLINGHAM, The Architecture of the Immigrants. A Brief History of the Mediterranean Idiom in Australia**

In 2002, I first wrote that emasculated and transformed residential villas, the often exotic and florid architectural symbols of the material and cultural presence of Greek and Italian immigrants in the inner suburban areas of most capital cities in Australia, characterise the Mediterranean idiom in Australia. Despite the proliferation of published accounts of the immigrant experience in Australia in recent years, and much discussion of the impact of the post war immigration program upon the cultural, social and political history of the nation, there has been until recently little interest in, or documentation of, a now apparent Mediterranean idiom in the architectural heritage of Australia. Despite this interest, the idiom remains largely uncharted and unexplained, and with the recent demographic changes in the inner suburbs of several capital cities in this great multicultural country, many houses which typify the mode are being lost in the rush to gentrify and recreate the past. [See: Allan Willingham, "Immigrant Transformations: The Mediterranean Idiom" in Peter Yule (ed), *Carlton: A History*, MUP, 2004, pp. 473-483 [ISBN 0 522 85061 8]. My extensive field surveys in areas such as the remote North Queensland canefield towns, the distinctive Molfetta fishermen's community of South Fremantle, the Italian settlements in Carlton, Fitzroy, Brunswick, Cabramatta, Annandale, Leichardt, Mile End, Payneham and Thebarton, and the Greek communities in Prahran, Richmond, Unley and South Brisbane, have effectively established that there is an Australia-wide post WW II immigrant architectural tradition, which, while being regionally diverse and sometimes the subject of unjustified derision, is an identifiable idiom in the history of Australian architecture. This paper will trace the evolution of the Mediterranean idiom or sub-style in housing in Australia from the 1920s to the present day. My

manifesto will be heavily illustrated and thoroughly documented. It is effectively the summation of more than forty years of random study of the Mediterranean Idiom in Australia and I believe is research worthy of exposure in the forthcoming symposium on the "Diaspore Italiane".

**Felicity BRUNNER, "Il libro italiano" a Zurigo (1940-1945): un esempio di spazio transculturale in Svizzera**

This paper analyses how a shared cultural space between German speaking Switzerland and Italy developed during the Second World War, through the examination of a specific case study. The case study concerns the section "il libro italiano" of the Zürich bookshop "Zum Elsässer". Established by Giovanni Rodio in 1940, "il libro italiano" remedied the lack of Italian editions from the Swiss market during the conflict. Initially Rodio addressed the needs of the Italian scholars that worked at the Zürich universities and required specialist literature; but soon he had to expand the bookshop's offer to fiction, since "il libro italiano" became a cultural reference point for the variegated Italian community of the city. In 1945 the Allies, made suspicious by the connections between Rodio and the Italian Ministry of Popular Culture threatened to close "Zum Elsässer". In response, the Italian speaking public of Zürich took a stance in defence of the activity. The research of "il libro italiano" raises the following questions: what is the relevance of the transnational librarian activity for the history of an Italian community outside the linguistic borders? What discourses of transcultural identities emerge from the encounter between Italian literature, Italian migrants and Swiss-German natives? In the paper, I will focus on unpublished archive documents that retrace the history of "il libro italiano". Attention is given to the social and cultural meaning of the activity: similar in its function to a literary saloon, the section "il libro italiano" represents a transcultural context, an *in-between*, in which new forms of "italianità" could come to life in the multicultural and plurilingual environment of the city of Zürich.

**Dr Sabrina VELLUCCI** is assistant professor of Anglo-American Literature at Roma Tre University (Italy). Her research interests revolve around Italian/American literature and culture, women's writing, cinema, and intermediality. She is the author of *New Girls. Adolescenti nella cultura statunitense, 1865-1890*, and co-editor of the forthcoming volume *Re-Mapping Italian America: Places, Cultures, Identities* (Bordighera Press, 2017). She has published essays on, among others, Carole Maso, Louise DeSalvo, Sandra Gilbert, Nancy Savoca, Kym Ragusa, Don DeLillo. She is assistant editor

of the quarterly *Letterature d'America* and treasurer of the Italian Association for North-American Studies (AISNA). She is currently working on a manuscript titled *Affective Topographies in Italian/American Literature and Film*.

**Dr Ilaria VANNI ACCARIGI** is an Associate Professor in International Studies at the University of Technology Sydney. Her broad field of research is in cultural histories, in particular in histories of material and visual cultures. She is the co-founder of the research studio [www.mappingedges.org](http://www.mappingedges.org). Her current project focuses on urban plantworlds

**Allan WILLINGHAM** FRHSV, M.ICOMOS, is an architect and architectural historian who has practiced in Melbourne on his own account since 1974, as well as working as a lecturer in architecture (Gordon Institute of Technology, Geelong) and as a research fellow in the University of Melbourne. Allan has served on many community and statutory organisations in Victoria since the mid-1970s, he has published widely on architectural and cultural history matters, and has appeared as an expert witness in the Victorian Courts since 1990. He has a demonstrated interest in Italian culture in Australia and as a PhD candidate (University of Melbourne) has visited Italy on a number of occasions to research the history of the *pallacorda* in that country.

**Felicity BRUNNER** earned a Master in Italian Literature and Gender Studies at the University of Zürich with a thesis on the Swiss-Italian opera libretto *La "Dania" di Elena Bonzanigo*. Since 2017, she works as an Italian Literature PhD student at the University of Zürich for the research project "Una gita a Chiasso: transito intellettuale e mutamenti della geografia cultural sul confine italo-svizzero (1935-1965)", with a special interest for the Italian literary canon in Switzerland during the Second World War.

#### REPRESENTATIONS IN MEDIA, FILM AND LITERATURE (1)

Chair: **Luisa PÈRCOPO**

- **Adrienne TUART**, *Reframing Italians: The Screens and Streets of Post-War Sydney*.
- **Mattia LENTO**, *The Construction and Deconstruction of the Italian Identity in Swiss Cinema from Ettore Cella to Paolo Poloni*.

#### **Adrienne TUART, Reframing Italians: The Screens and Streets of Post-War Sydney.**

The 1948 screening of Roberto Rossellini's *Roma città aperta* (1945) was Sydney's first cinematic glimpse of war-torn Italy. This screening coincided with the early stages of Arthur Calwell's mass migration program. Sydney's press lauded the film, and praised the Italians' struggle against their brutal oppressors. On the streets of post-war Sydney, the Italian community was regarded with intense hostility. Thousands of Italians had been wrongfully interned during the war, and local press provided constant reminders of Italy's fascist past, and the supposed threats presented by the increase in Italian migrants. Sydney had long been influenced by the Italian presence. At the turn of the century, Italian small businesses, social clubs, touring opera companies, epic silent films, providores and restaurants were part of the fabric of the city. However, it was the post-war arrival of Italian immigrants that transformed the nature of urban life in Sydney. Despite entrenched government policies designed to suppress so-called alien cultures, the Italian diaspora dramatically reshaped the urban cultural landscape. This paper will investigate the various responses from audiences and

critics to the first screenings of neorealist films after the war, in a city where Italians were subjected to blatant discrimination and xenophobia. The reception and recollections of neorealist film will be analysed, along with the impact of the Italian diaspora on the changing nature of the city. The presentation will include oral histories, several short film clips, and archival documents.

#### **Mattia LENTO, The Construction and Deconstruction of the Italian Identity in Swiss Cinema from Ettore Cella to Paolo Poloni.**

From the end of the Nineteenth Century onwards, millions of *Tschinggen* have moved to the small country in the heart of Europe. Italian language and culture are of central importance in Switzerland, both because of the substantial immigration from Italy and because of the presence of an autochthonous Italian speaking minority. Cinema has played an important role in the definition, negotiation or reformulation of the Italian identity in the country, and the Italian migration has become a topic of many Swiss films. Italian migrants themselves have made use of cinema to assert their own identity or even counteract the exclusion, alienations and injustice caused by strict laws or

by the xenophobic attitude of the receiving society. Furthermore cinema has been important also for the second and third generations of Italians, who have negotiated their in-between identity in different manners through the filmic medium. My paper analyses the cinema of the Italian migration in Switzerland in three moments of its history. In particular, it focuses

on some filmic roles played by Ettore Cella in the 1940s and 1950s, both as Swiss Italian (or *ticinese*) and Italian migrant. This paper outlines also the filmic activity of Italian directors during the 1960s and 1970s and, to conclude, it examines attentively the cinema of Paolo Poloni, a Swiss-born Italian director.

**Adrienne TUART** is completing her History Masters at Sydney University. Her research focuses on Italians and cinema, and the cultural impact of Italian migrants in post war Sydney. She has presented papers at Sydney University's Post-graduate History Conference in 2014, and at the ACIS 8<sup>TH</sup> Biennial Conference in 2015.

**Dr. Mattia LENTO** is Postdoc Fellow at the Swiss National Science Foundation (SNSF) and Visiting Research Fellow at the Film Studies Institute (Université de Lausanne). Mattia holds a joint PhD in Film Studies from the University of Zurich and the University of Milan. He has taught courses on film experience, film acting, media studies and transnational cinema at the Universities of Zurich, Westminster and Innsbruck. His main research interests now include the relationship between Italian diaspora and international cinema. He has attended different international conferences and has published academic articles and book chapters in English, German and Italian. His PhD thesis was published in 2017 by ETS. He works also as free lance journalist for the Italian Swiss Radio (RSI/SRG-SSR).

#### NUOVE SINERGIE CULTURALI – INVITED PANEL

Chair: **Giancarlo MARTINI-PIOVANO**, CO.AS.IT., Melbourne

- **Laura NAPOLITANO**, Istituto Italiano di Cultura, Melbourne
- **Dominic BARBARO**, Società Dante Alighieri, Melbourne
- **Dario NELLI**, Italian Media Corporation
- **Piero GENOVESI**, Italian Australian Institute at La Trobe University

#### **Dominic BARBARO, La Società Dante Alighieri**

La Società Dante Alighieri ha una storia e un'esperienza che poche altre istituzioni impegnate nella promozione e nell'insegnamento della lingua italiana all'estero possono vantare; basti pensare che la prima sezione australiana nacque proprio a Melbourne nel 1896, appena sette anni dopo la fondazione della sede nazionale di Roma. Gli sforzi della Società si concentrano su attività destinate soprattutto a stimolare l'interesse dei ragazzi e dei giovani per la lingua italiana, tramite concorsi poetici, artistici e multimediali, lezioni di conversazione per studenti di scuole superiori e universitari, corsi in italiano e in inglese sulla *Divina Commedia*, laboratori di scrittura creativa. Si elargiscono borse di

studio per studenti universitari e insegnanti di italiano per frequentare corsi di approfondimento della lingua in Italia. Uguale impegno viene posto nell'elaborare attività culturali e sociali per i soci e la comunità. Molti sono gli appuntamenti annuali, fra cui la "Lectura Dantis", incontri culturali con esperti in campo letterario e teatrale, concerti di musica lirica, rassegne cinematografiche, pomeriggi di poesia e di prosa italiana. Nonostante le molte sfide che la Dante a Melbourne si trova ad affrontare nel portare avanti e rendere sempre più efficace la sua opera di tutela e diffusione della lingua e della cultura italiana, è con tenacia e determinazione che i dirigenti, con a capo il dott. Dominic Barbaro, continuano il loro lavoro.

**Laura NAPOLITANO** si laurea in Lingue e Civiltà Orientali all'Università L'Orientale di Napoli. Dal 2001 al 2007 è a Kyoto, in Giappone, dove ottiene un master in Letteratura giapponese all'Università Doshisha. Nel 2007 vince il concorso da Addetto/coordinatore linguistico presso il Ministero degli Affari Esteri e della Cooperazione Internazionale, dove comincia a lavorare nel 2008. Nel 2011 ottiene l'incarico di Addetto culturale presso l'Istituto Italiano di Cultura di Parigi, dove si occupa principalmente dell'organizzazione degli eventi culturali. Dal novembre 2017 è a Melbourne come direttrice del locale Istituto Italiano di Cultura.

**Dominic BARBARO.** Il dott. Dominic Barbaro è Presidente della Società Dante Alighieri di Melbourne dal 2008 ed è il portavoce di tutte le sedi della Società in Australia. Emigrato in Australia nel 1961, ha conseguito la laurea in medicina e chirurgia all'Università di Melbourne e da allora presta servizio presso la Northern Division of General Practice a Lalor di cui è direttore esecutivo; è membro del Consiglio Direttivo dell'Australian Medical Association (Victoria) e Fellow dell'Australian Medical Association. Il dott. Barbaro ricopre anche i ruoli di medico di fiducia presso il Consolato Generale d'Italia a Melbourne, Presidente della Medical Benevolent Association (Victoria) e Vice Direttore del Professional Services Review di Medicare. È stato insignito di varie onorificenze fra cui l'Australian Doctor GP Award, Cavaliere al Merito della Repubblica Italiana; è membro nella Divisione Generale dell'Order of Australia (AM).

**Dr. Cav. Uff. Pietro GENOVESI** is Managing Director of the Italian Australian Institute (I.A.I.) at La Trobe University. Dr Genovesi is Dottore in Lettere (Università di Milano) and holds an MA and PhD from the University of Melbourne. He was Lecturer at Melbourne University and La Trobe University (1978-2001). He was awarded the Centenary of Federation Medal for outstanding service to education and service to the community. Dr Genovesi's committee memberships include: *ComItEs* Melbourne (Secretary and President); the *Victorian Association of Teachers of Italian* (V.A.T.I.) (Vice President and President); the *Umbria-Marche Earthquake Appeal* (Vice President and President). Dr Genovesi was co-founder and President of the Italo-Australian Writers Association; co-founder and editor of the monthly literary page of the Italian newspaper *La Fiamma*; co-founder and member of the Editorial Board of *Spunti e Ricerche*, Rivista d'italianistica. His publications include: P.G., *Compagni di Viaggio*, anthology of Italian-Australian poetry, 1991; P.G., *La Cronologia del silenzio: studi su Piero Jahier*, 1995; L. Concas, *Poesie* (ed. P.G.), 1998, 2 vols; D. Ruzzene Grollo, *Noi gente d'emigrazione* (transl. P.G.), 1999; P.G. (ed.) *In search of the Italian Australian into the New Millennium*, Proceedings of the first I.A.I. Conference (24-26 May 2000) 2000; L. Concas, *Selected Poems* (P. Genovesi ed.), 2001; P.G., *Sebastiano Pitruzzello: the man, his family, his company*, 2003; P.G., *Ferdinando Gagliardi*, Melbourne, 2017, 2 vols.; F. Gagliardi (P.G. ed.), *AUSTRALIA, Lettere alla Gazzetta d'Italia*, 2016.

#### COMMUNITIES IN MOVEMENT: THE ITALIAN AUSTRALIAN CONTEXT

Chair: **Magica FOSSATI**

- **Agnese BRESIN, John HAJEK, Jo-anne HUGHSON, Anna PARKER, David STORY, & Robyn WOODWARD-KRON**, It's not all about tombola. Italian senior clubs in Australia and members' attitudes to "the other"
- **Jan McGUINNESS**, The Ballarat Italian Association Heritage Project
- **Margherita ANGELUCCI & Sara BAVATO**, A community newspaper for an evolving community: future role and challenges
- **Angela SCARINO & Antonio MERCURIO**, Living, melding, disappearing spaces: Narratives of the Sangiorgesi in South Australia

**Agnese BRESIN, John HAJEK, Jo-anne HUGHSON, Anna PARKER, David STORY & Robyn WOODWARD-KRON**, **It's not all about tombola. Italian senior clubs in Australia and members' attitudes to "the other"**

Italian senior clubs constitute "the community life-blood" (Baldassar and Pyke 2014, p. 12) of post-war Italian migrants to Australia. As part of the interdisciplinary research project CALDER, aimed at involving older Italians and other Australians of non-English-speaking background in medical research in Australia, we conducted visits to five Italian senior clubs in Melbourne and interviews with 27 club members. A primary goal of the interviews was to present an iPad

with a digital bilingual resource on medical research and to observe the reactions of club members. After presenting Italian senior clubs as transcultural spaces in terms of their practices and dynamics, including the languages used, some regular activities (e.g. tombola and cards) and some social relations (e.g. friendship, but also leadership and advocacy), this paper describes the reactions of club members to a researcher entering these spaces to show them the digital resource. As a "new" migrant (Baldassar et al. 2012, p. 24) arriving in Australia from Italy after 2000, the researcher and first author is contemporarily perceived as "the same" as club members, due to their shared linguistic and cultural background, but

also as “other”, due the generation gap and the unusual activity she was proposing. During these visits, which can be conceptualised as “intra-diaspora” (Baldassar and Pyke, 2014) encounters, a wide range of reactions was observed, which in turn triggered interesting group dynamics. Looking at these reactions and dynamics, we discuss club members’ willingness to engage with “the other” – both human and technological.

#### **Jan McGUINNESS, The Ballarat Italian Association Heritage Project**

In 2016 the Ballarat Italian Association (BIA) embarked on a unique case study to celebrate and record the experience of Italian migration in Ballarat, Australia’s third largest inland city. The centre piece of this significant Heritage Project is a hard cover, illustrated book that delves into the Italian migratory process, its impact on a single, large, predominantly Anglo-Celtic community and of that community on the lives of the new arrivals, providing a microcosm for what took place in late twentieth century, multicultural Australia. The book traces the settlement of Italians since the 1850s gold rush, which gave birth to Ballarat, through to the late twentieth century with special emphasis on the large, post World War II wave of migration that resulted in the formation of the BIA in 1975. The BIA is typical of the social clubs and regional associations that are the backbone of Italian ethnic life in Australia. From family stories and extensive interviews with its members and their offspring are drawn the personal anecdotes of hard work, struggle, loneliness, discrimination, success and integration that bring the migratory experience and its themes to life. Providing a context for these stories are those of the earliest Italian arrivals in Ballarat, most notably Raffaello Carboni who was central to the Eureka Stockade uprising there in 1854, a key event in the birth of Australian democracy. Celebrated also are those Aeolian islanders who arrived in the early twentieth century and laid the foundations for the businesses and family dynasties that became the backbone of Ballarat’s Italian community.

#### **Margherita ANGELUCCI & Sara BAVATO, A community newspaper for an evolving community: future role and challenges**

*Il Globo* has been the main printed media in the Italian language in Australia for the past six decades.

Multiple changes and challenges were witnessed and overcome since its foundation in 1959 by Ubaldo Larobina and Tarcisio Valmorbida. This paper explores the evolving role and significance of a community newspaper from its beginnings until present times through a selection of findings from archival material and interviews with the founder and senior editors. When *Il Globo* was founded, the Italian community in Australia was relatively young and rapidly growing. In an era before the mass diffusion of the television and the Internet, when contacts were scarce and slow, having a news source was paramount. It soon became, and still is today, a living space for the community to interact and to explore its identity, divided among two worlds. *Il Globo* has been a window on Italy, a cultural and language filter that Italians could use to understand Australia, its society and politics better and an expression of their achievements and struggles, being a powerful tool to make their voice heard. Despite a steady decline of arrivals up until the early 2000s, today, a recent wave of young Italian migrants and a will of the second and third generations of Italian-Australians to reconnect with their roots have brought back a keen interest in Italy, but is this enough? In this paper, we reflect upon the questions that, as a community newspaper in Australia, we need to answer in order to adapt to an evolving community. Recognising the crisis that all print media face, we discuss the future role of *Il Globo* as an important point of reference and support as well as a window on present Italy and a physical space of interculturality.

#### **Angela SCARINO & Antonio MERCURIO, Living, melding, disappearing spaces: Narratives of the Sangiorgesi in South Australia**

The research and community-based project which we present in this paper captures a 75 year history of the migration experiences of people from San Giorgio La Molara (Benevento) who settled in Adelaide. Based on oral and visual testimonies of ordinary people, we discuss their narrative accounts of the cycle of leaving, living, returning, reflecting and melding, focusing on how they react, adapt and develop mutual understanding and influence. The *longue durée* affords an opportunity to reflect on the sangiorgese community that now resides in South Australia, to understand how it was shaped and how it continues to unfold. We also discuss the project of making of this

history of multiple narratives and its weaving together of written and visual images in Italian, English and the sangiorgese dialect, leaving readers to also construct their own histories. We consider, in particular its focus on subjectivity of experience rather than the

presentation of sources and the awareness of how mechanisms of memory, imagination and desire influence representations of the past. We conclude with critical reflections on cultural identities across generations.

**Dr Agnese BRESIN, Prof John HAJEK, Dr Jo-anne HUGHSON, Ms Anna PARKER, Assoc Prof Robyn WOODWARD-KRON and Prof David STORY** are researchers on the Culturally and Linguistically Diverse Ethics Resources (CALDER) project conducted at the University of Melbourne. **Agnese BRESIN** is a researcher in the Research Unit for Multilingualism and Cross-cultural Communication (RUMACCC) at the University of Melbourne. **John HAJEK** is Professor of Italian Studies and director of the Research Unit for Multilingualism and Cross-cultural Communication (RUMACCC) at the University of Melbourne. **Jo-anne HUGHSON** is a researcher in the Research Unit for Multilingualism and Cross-cultural Communication RUMACCC at the University of Melbourne. **Anna PARKER** is Research Manager, Anaesthesia, Perioperative and Pain Medicine Unit, The University of Melbourne. **Assoc Prof Robyn WOODWARD-KRON** is the Research Lead and Associate Professor of Healthcare Communication in the Department of Medical Education at the University of Melbourne **Professor David STORY** is Chair of Anaesthesia, Anaesthesia, Perioperative and Pain Medicine Unit, The University of Melbourne.

**Jan MCGUINNESS** is a former senior journalist with *The Age*, *The Bulletin* and ABC TV. She is the immediate past chair of the Melbourne Writers Festival (2004-2010) and taught journalism at Monash University from 2011 to 2016. Jan has published several Italian themed social histories including *Grossi Florentino*, *Secrets and Recipes* and *Massoni*, *The Legacy* and is currently working on a book about Ballarat's Italian community for the Ballarat Italian Association while researching a biography of the Australian novelist, Shirely Hazzard. Jan lived in Italy for several years and speaks fluent Italian.

**Margherita ANGELUCCI** is a Master by research student in Literary and Cultural Studies at Monash University. She is an award-winning journalist who has been working for the Italian newspaper in Australia, *Il Globo*, for the past five years, covering international and local news, as well as issues relating to the new wave of Italian migration to Australia. Fluent in Italian, English and French (with a touch of Arabic), she has a Bachelor's Degree with First Class Honours in Translation Studies from the University of Bologna (Forlì) and also works as a professional translator and community interpreter. Her areas of interest are multilingualism, slang, transcultural identities and Hip Hop music.

**Sara BAVATO** is the current Community News Editor of *Il Globo* newspaper. This role has given her the possibility to examine the history and changes of the Italian diaspora in Melbourne, collecting individual stories from the new and old migration waves. Highly involved within the local community through different voluntary roles, she has an interest in oral history and promotion of the Italian language and culture. She holds a Master Degree in Editorial Translation and Interpreting Studies (major Mandarin/English) from Cà Foscari University, in Venice, Italy and she works freelance as a translator.

**Angela SCARINO** is Associate Professor in Applied Linguistics and Director of the Research Centre for Languages and Cultures, in the School of Communication, International Studies & Languages, University of South Australia. Her areas of research are in languages education in linguistically and culturally diverse societies, intercultural language learning and second language teacher education. She has been a chief investigator on a number of research grants. She is the author of the *Shape Paper for Languages* in the recently developed Australian Curriculum. She is currently the Chair of the Multicultural Education and Languages Committee, an advisory committee on languages and multicultural education to the Minister for Education in South Australia.

**Dr Antonio MERCURIO** is an educational consultant. His areas of research interest are in the representation of history, transnational education, and the design of curriculum and assessment for upper secondary education. He has managed national projects in the teaching of languages in Australia, including a project on the teaching, learning, and assessment of Australia's Indigenous Languages. He has extensive international experience in design and management of curriculum development and assessment at the upper secondary education level having worked on joint projects and in consultancy roles with government education and training authorities in Australia, Malaysia, Singapore, China, Vietnam, and New Zealand.

**Magica FOSSATI** is the executive producer of SBS Italian Radio, Melbourne.

## CREATIVE PRACTICES: THE ITALIAN AUSTRALIAN CONTEXT – PANEL

Chair: **Clorinda DONATO**

- **Eliana MAESTRI**, Translating the past and future of Italian culture: trans-ethnic encounters in Cavalieri's artwork

Artist presentations:

- **Luci CALLIPARI-MARCUZZO**, Tracing threads of the past
- **Angela CAVALIERI**, Parole viaggianti – Travelling words
- **Domenico DE CLARIO**, breathing / walking slowly downhill

### **Eliana MAESTRI, Translating the past and future of Italian culture: trans-ethnic encounters in Cavalieri's artwork**

Translation, in its many forms, represents an invaluable lens through which the complexity of reality can be performed and understood. Translation paves the way for multiple encounters across times and places and allows communication between individuals and communities. It encourages reflection on modes of intermediation, negotiation and cooperation and fosters the circulation of objects and ideas across borders. Thanks to its transcultural essence, translation inspires practitioners and scholars, artists and travelers and articulates their work on migration and mobile lives. Taking my cue from Baldassar and Iuliano (2008), I aim to “deprovincialize” the study of Italian diaspora to Australia and use translation to cast light on the transcultural complexity of Italian Australian artistic practices, with specific attention to Melbourne-based artist Angela Cavalieri. Inspired by her migrant background and practices of translation (and, in particular, mixed-media forms of translation), Cavalieri's work helps us imagine the past and future of Italian culture from outside its geopolitical borders. It helps us map our understanding of how the Italian Australian migrant experience has been elaborated across generations and translated into art. Over the past thirty years, Cavalieri's work has revealed a unique attempt to display acts of translation, to problematize cross-cultural encounters and to visualize mobility across linguistic borders. Last but not least, her artwork enriches our imagined understanding of *Italianità* through hybrid and mixed-media practices of artistic production and translation. Cavalieri offers an invaluable contribution to the study of the Italian diaspora within a global context, of art as a powerful means of communication and of translation as a fresh, practical framework that can elucidate current and future forms of trans-ethnic contacts and cohesion.

### **Luci CALLIPARI-MARCUZZO, Tracing threads of the past**

It may be said that families dispersed for social or political reasons to different parts of the globe were like satellites or capsules of culture, who then became the main custodians of a cultural preservation, where time more or less stood still. Like other recently arrived migrants following WWII, settlers from regional Calabria immersed themselves in the familiar and clung to the traditions and customs of their homeland. The importance of maintaining cultural attributes was due to the belief that the same thing was happening back in their place of origin. Through the modes of narrative enquiry and autoethnography, my multidisciplinary arts practice-based research investigates, interprets and translates the experiences of Calabrian settlers to Victoria's North West, in a contemporary visual art and sociological context. Notions of belief and religious practices, gender roles and stereotypes, family relationships, nostalgia, and cultural loss and preservation are also explored in my work. *Tracciando fili del passato [Tracing threads of the past]*, is an ongoing series of live art performances, installations and video explorations, which incorporate the transformation of self into an imagined version of my Calabrian grandmothers. During these enactments, I make artefacts utilising traditional women's modes of making – sewing, embroidery and crochet. These activities are chosen in order to highlight the significance of women's handmade craft work, which were once an important aspect of family relationships, passed from mother to daughter. The work is a manifestation of their hopes and dreams and strives to honour the women migrants whose voices were not always heard on account of dominant gender roles within the Calabrian diaspora of 1950s, 60s and 70s Australia.

**Angela CAVALIERI, Parole viaggianti – Travelling words**

Melbourne-based artist Angela Cavalieri explores the art of writing in visual form. In her large-scale hand printed linocuts, literary, religious and historical narratives manifest as image. Sources include poetry, music, religious epitaphs and inscriptions on public buildings. Cavalieri's work, derived from her migrant family background – Italian being her first language – interweaves intimate and personal connections that she uses to play with the ideas and architectures of language, storytelling and music. Cavalieri's artwork is multi-layered, multi-vocal and inter-spatial. Her visual stories travel across generations, borders and time and introduce the viewer to intimate, personal and shared spaces and journeys. Her work and artistic practice are constantly informed by her travels through time and space: imaginary explorations of her Italian background, residencies at prestigious art institutions around the world, cultural discoveries of other people's heritages, and artistic encounters with the other. Cavalieri will illustrate the use of language and approach to cultures and influences through a selection of her artwork. She will take the audience through her artistic development and travels between her source and receiving cultures. This presentation will be accompanied by projected images of the artist's work and videos. The audience will also be given the opportunity to comment, ask questions and reflect on the power of art as a way to display interpretations of migration and multiculturalism in and out of the Australian environment.

**Domenico DE CLARIO, breathing / walking slowly downhill**

My paper will consist of an illustrated description/discussion of two of my performance projects. The first is titled *walking slowly downhill* and commenced on the new moon morning of Sunday September 13 2015, when I began to walk steadily downhill from Mount Kosciusko, acknowledged as the principal watershed of the Murray River. Over the next fourteen weeks I walked along various roads and tracks bordering the Victorian side of the river, until I reached its mouth at Goolwa in South Australia, on the new moon of 10 January 2016. This slow walk was undertaken with the permission of the Elders of each of the indigenous nations that have inhabited Murray River country from source to mouth since time immemorial. Why did I want to undertake this journey? Because I wanted, for the first time, to approach Australia's most ancient cultural waterway as the *stranger* and *beginner* I have been since I arrived in Australia on the 6<sup>th</sup> of August 1956 as a nine-year old. The *stranger* lives both an *un-belonging* and an *un-belonged* life; the *beginner* does not regard knowledge accrued through previous experiences as being useful at all when facing whatever unfolds in the *now*. The second project is titled *breathing for biagio walking*, which took place in various locations between 2003-5. It describes my commemorative 2003 walk from Fremantle to Kelleberrin in Western Australia, in order to commemorate the tragic attempt by my fellow migrant Biagio Nonsisa', upon his disembarkation in Fremantle, to walk to Melbourne, his declared destination.

**Eliana MAESTRI** is Lecturer in Translation Studies at the University of Exeter. Her research focuses on the interplay between gender, migration, mobility, translation and the performing arts. She has published peer-reviewed journal articles and book chapters on Italian and French translations of autobiographical narratives by J. Winterson and A.S. Byatt. Her recent publications include the study of translations/interpretations of Europe by second-generation Italian Australians and multiple translations of mobile traditions and Italian Australia folk music (with Rita Wilson). Maestri is currently writing a book chapter on Melbourne-based artists Wilma Tabacco, Jon Cattapan and Angela Cavalieri. Maestri's book *Translating the Female Self across Cultures* (John Benjamins) is due to come out in December 2017.

**Luci CALLIPARI-MARCUZZO** (BAFA, BVA - Hons, MVA - Research) is a multi-disciplinary artist, mother, researcher, arts worker, curator and writer. Born to Calabrian migrants at Mildura in North-West Victoria, her arts practise explores notions of belief, religion, spirituality, Italian cultural practices and customs, the Italian immigrant experience, a woman's "place" in traditional Italian-Australian society, memory and family relationships.

**Angela CAVALIERI** was born in Australia after her parents migrated from Italy in the 1950s. She studied visual arts at the Victorian College of the Arts between 1981 and 1983 and since then has exhibited widely in Australia and overseas. Cavalieri has undertaken various artist residencies including Hong Kong, Rome, Venice and Barcelona. She was awarded a Creative Fellowship at the State Library Victoria, 2012 and, most recently, participated in the Translation Festival at the

University of Exeter, United Kingdom in 2017. Cavalieri has also been awarded several art prizes and her works are held in various major public institutions. [www.angelacavalieri.com](http://www.angelacavalieri.com)

**Domenico DE CLARIO** is an interdisciplinary artist, writer and musician. He was born in Trieste, Italy, in 1947 and migrated to Australia in 1956. He was awarded an MA (1998) and a PhD (2001) in Performance Studies from Melbourne's Victoria University. He taught art at PIT/RMIT (1973-1996) and was Head of Contemporary Arts at Perth's ECU (2001-6) and at Monash University (2006-9). From 2009 until 2012 he was Director of Adelaide's Australian Experimental Art Foundation. Since 1966 de Clario has presented more than 300 solo exhibitions, installations and performances and received numerous grants and residencies, including the Australia Council Fellowship. He is currently serving as Deputy Chair of the Arts Mildura Board and is the Director of the museum of innocence mildura.

#### TRANSCULTURAL STUDIES

Chair: **Rita WILSON**

- **Clorinda DONATO**, Living Transcultural Spaces in John Fante's *Ask the Dust: Italians and Latinos in the West*
- **Alice LODA**, Transitional dynamics: Exophonic voice, subject and space
- **Brigid MAHER**, Literary translation and the transcultural circulation of Italian stories
- **Alessandro CARRIERI & Laura LORI**, Attraversare le parole. Redefining the space of identity

#### **Clorinda DONATO, Living Transcultural Spaces in John Fante's *Ask the Dust: Italians and Latinos in the West***

A significant feature of Italian American literature is the relationship that evolves between Italian immigrant communities and the communities of other immigrants who shared tight spaces in tenements, competition for jobs and moments of realization about their common diaspora status in the United States, which often began through the baptism by fire that was entry through Ellis Island. In novel after novel, Italians are depicted interacting with Irish, German, Jews, Poles, and Ukrainians, to name but a few of the groups whose day to day struggle has been immortalized in the pages of these works. In John Fante's 1939 novel, *Ask the Dust*, however, new synergies and frictions are explored in the immigrant spaces of downtown Los Angeles as the Italian American Arturo Bandini and Mexican American Camilla Lopez live a schizophrenic love affair in which they are as united as they are divided. My paper will address the fraught transcultural spaces evoked by Fante in his novel, where Camilla and Arturo, love, hate, and ultimately divide, with the hope, in each other's histories in migration can make a difference in the future.

#### **Alice LODA, Transitional Dynamics: Exophonic Voice, Subject and Space**

Exophonic writing has been defined as writing in a language other than one's mother tongue, and is

thus the creative and literary product of a "language without childhood" (Vorpsi 2007). This definition stresses the complex dynamics of approaching the second language for authors who tackle this as an adult, and therefore speak "from the outside". Building on existing scholarship in the field (Gebauer 2013, Perloff 2010), this paper will argue that exophonic expression in poetry may introduce a new configuration of the relation between the subject and the world, and may point to a dismantling of the notion of borders, specifically by capsizing the power relationship and then erasing the differences between human and non-human. After theoretically framing the concept of exophony and providing an overview of the Italian situation, this paper will examine Barbara Pumphösel's Italian poetic works, *prugni* (2006) and *in transit* (2016), as a case study. Pumphösel is an author of Austrian origin and a German mother tongue speaker who has lived and worked in Italy since the late 1980s and has published extensively in Italian in the fields of narrative and poetry. The examination of Pumphösel's poetry will focus on transitional figures, and in particular on the personification of spaces, places and the elements, as well as on metamorphosis and other hybrid imagery. This paper will also reflect on formal and semantic aspects, particularly on the "material" sensing and animation of words as a core characteristic of exophonic expression. I will argue that exophonic writing may be felt to be a liberat-

ing experience for the author, and may open novel epistemological and ontological spaces, chiefly in the experience and representation of the world.

**Brigid MAHER, Literary translation and the transcultural circulation of Italian stories**

In this paper, I focus on the way Italian culture and identities circulate through translation. I explore the cultural flows initiated when works of contemporary fiction or memoir are translated and published for Anglophone (especially Australian) audiences. But rather than focusing primarily on what might (perhaps *must*, inevitably) be lost in translation, I emphasize what can be gained. A significant Italian diaspora as well as a large community of “Italthusiasts” means that no Anglophone audience comes to the reading of translated Italian literature without certain expectations, preconceptions and background knowledge. I look at the ways translators can harness their audience’s familiarity with Italy and Italian culture – even if it is a partial, idealized, or stereotyped vision of the country – and use it to stimulate cultural exchange and foster greater awareness of complexity and nuance. The translator’s role is one of transcultural mediator, not only between the Italian author and the new audience, but also between the author and Anglophone editors and publishers, who are the primary gatekeepers allowing Italian stories to reach new readers. Interweaving research and practice, I use tools of critically reflective practice to examine my own work as a literary translator and academic engaged in bringing Italian literature to an Anglophone audience.

**Clorinda DONATO** directs the George L. Graziadio Center of Italian Studies and the Clorinda Donato Center for Global Romance Languages and Translation Studies. She is professor of French and Italian. Her primary field of scholarship is the global eighteenth century, where she has published close to one hundred articles and four volumes. She has also begun to work in the field of Italian Diaspora Studies, with a particular focus on the work of John Fante and Adriana Trigiani.

**Alice LODA** holds a PhD in Italian Studies from The University of Sydney (Australia) and a MA and BA from the University of Pavia (Italy). Her doctoral dissertation *Exophonic Poetics in Contemporary Italy* (2017) engages with migration and translingual poetic writing in contemporary Italy. In 2016 she was appointed as a FASS Teaching Fellow and the University of Sydney. She is currently Lecturer in Italian Studies at the University of Technology Sydney. Her studies seat at the intersection between cultural studies, migration studies, literary theory and aesthetics. Her research interests include rhetoric and stylistic, contemporary poetry, comparative literature, translation studies and migration literature. Amongst her publications are “‘Dolce era la notte’. Iraqi and Iranian poets in Italy: metrical-stylistic implications of translingual versification”, *Italian Culture*, 33:2, 105-125. (2015); [with S. Calabrese and A. Coiro] “Ipotesi per una letteratura mondo: contatti, circolazioni, intersezioni.” *Ticontre*, 2, 2014, 3-7. [Hypotheses for a World Literature: Contacts, Circulations, Intersections] (2014); “Il labile fiato del giorno. Tensioni metriche nel primo Caproni”, *Italian Poetry Review*, VIII, 231-249. [The Ephemeral Breath of the Day. Metrical Tensions in Giorgio Caproni’s Early Works] 2013;

**Alessandro CARRIERI & Laura LORI , Attraversare le parole. Redefining the space of identity**

The fall of Fascism carried with it Italy’s colonial dreams and in post-war Italy colonial heritage virtually disappeared from social memory and public representation in favour of the myth of Italians as “brava gente”, i.e. good people. The latter has characterised the development of Italian republican society and its conflictual memories. Nowadays recent migrations and the academic attention to multiculturalism have forced Italian culture to confront its former colonial *Others* and its present postcolonial self. Within the current process of rethinking Italian cultural identity a pivotal role is played by the Italian language and its use by non-native writers. As explained by Jhumpa Lahiri “The arrival of Italian, the third point on my linguistic journey, creates a triangle. [...] I think that this triangle is a kind of a frame. And that the frame contains my self-portrait.” On this basis, Italian language is a space in which the author can be herself regardless of her national and cultural belonging. Moving from this premise, our contribution intends to analyse the choice of writing in Italian as a way to live a transcultural space created by the adopted language. Focussing on the comparative analysis of the autobiographical work *In Other Words* by Jhumpa Lahiri and postcolonial novels by Kaha Mohamed Aden and Ubah Christina Ali Farah, this study will explore the ways in which questions of belonging and identity are inscribed in the narrative and the storytelling process

2015 “The invisible guest: Fabio Pusterla e Philip Jaccottet. A rhythmical reading of *Rossignol*”, in Benocci F. and Sonzogni M. (eds), *Translation, Transnationalism, World literature*, Joker, Novi Ligure, 205-230

**Brigid MAHER** is Senior Lecturer in Italian Studies at La Trobe University. Current areas of research include the theory and practice of literary translation, the role of translation in language teaching, and the circulation and reception of Italian crime fiction from the 1930s to the present. She is the author of *Recreation and Style: Translating Humorous Literature in Italian and English*. Her translations of works by Milena Agus, Nicola Lagioia and Salvatore Striano have been published in Australia, the UK, and Italy.

**Alessandro CARRIERI** has been Visiting Research Fellow in Holocaust Studies at the Australian Centre for Jewish Civilisation at Monash University since May 2014, and Honorary Research Associate at the Australasian Centre for Italian Studies since March 2015. After completing his Postdoctoral Research Fellowship at the University of Trieste, he completed his book about music and resistance in the ghetto-lager of Theresienstadt. In Australia he has been Teaching Associate in Italian Studies at La Trobe University and Monash University. His current research focuses on the persecution, expulsion and exile of Italian Jewish musicians and composers from conservatories and theatres during the Fascist period.

**Laura LORI** is an Honorary Research Associate of the Australasian Centre of Italian Studies and a Lecturer of Italian at Australian Catholic University. Her research extends from Gender and Cultural Studies to Postcolonial and Media Studies. After completing her PhD at La Trobe University, she published her thesis as the book, *Inchiostro d’Africa* (2013). She has presented and published her research output locally and internationally and she has been Assistant Editor of a special issue of the e-journal FULGOR on Italian cinema. Her current research project “There Ain’t no Black in the Tricolore” investigates the connections between postcolonial studies and the ongoing social changes in contemporary Italy

#### **LANGUAGE AND IDENTITY IN THE SECOND AND THIRD GENERATION (1)**

Chair: **Joseph LO BIANCO**

- **Antonia RUBINO**, Language choices and identity claims of second and third generation Italo-Australians
- **Steven SACCO**, The Struggle to Recapture Italian Language Skills: An Anatomy of an Italian American Family

#### **Antonia RUBINO, Language choices and identity claims of second and third generation Italo-Australians**

This paper presents the findings of a project exploring linguistic choices, language preferences and identity claims among bi- (English, Italian) and trilingual (English, Italian and Dialect) Italo-Australian youth. The participants are females and males aged between 18 and 30 whose parents or grandparents migrated from Italy, who self-identify as Italian and/or Italo-Australian. Since much research has focused on post-war Italian migrants or their children (Cavallaro 2010, Rubino 2014), this project fills a notable gap by investigating a crucial cohort in terms of language maintenance. Data were gathered through an online survey and in-depth interviews. The survey (259 respondents) includes socio-demographic information; self-assessed language competence; Italian and Dialect use in particular sites; direct and indirect contacts with Italians; self-identification labels; and contexts of Italian self-identification and identity enactment. Interviews (12 to-date) explore perceptions of lan-

guage use and identity claims; personal experiences where identity issues were at play; and relations with other Italians. Preliminary findings point to participants’ stronger preference for Italian compared to Dialect, and linguistic insecurity regarding competence of Italian or Dialect. Both languages, but more so Dialect, appear to hold little instrumental value but emotional connotations linked to family and “roots”. In spite of virtual connectedness and high social and geographical mobility, participants display a fairly strong orientation towards the Italo-Australian context. The paper will also consider the kind of linguistic and social identities that participants construct for themselves, particularly as heritage speakers.

#### **Steven SACCO, The Struggle to Recapture Italian Language Skills: An Anatomy of an Italian American Family**

The proposed paper will address the struggle to recapture Italian language skills by second and third generation members of an Italian American family. As with many Italian American families, language

skills gradually eroded via assimilation. The speaker's grandparents gradually spoke less and less Calabrese dialect to their children, although code-switching was common in daily interfamily interactions. First generation family members (estimated CEFR B1 speakers) used Calabrese dialect to keep secrets from their children, thus preventing their children's ability to advance beyond A1 speaking ability. The grandparents, born in Calabria and the Veneto, only spoke broken English to second generation family members. This paper will highlight the efforts of a

second and third generation Italian American (the proposed speaker and his son) to gain fluency by studying Italian in Italy and at a university respectively. The speaker, a professor of French, reached B2 speaking skills which has enabled him to teach elementary and intermediate Italian at an American university. The acts of teaching Italian, watching RAI TV programming, reading Italian newspapers, and engaging in daily communication with family in Calabria via social media have been the major tools to preserving current Italian language levels.

**Antonia RUBINO** lectures in Italian linguistics and language in the Department of Italian Studies at the University of Sydney. Her main research interests are in multilingualism, specifically on the linguistic practices of Italo-Australians in various sites, and on processes of maintenance/shift from the first to subsequent generations of Italians. Among her more recent publications, *Trilingual Talk in Sicilian-Australian Migrant Families*, Palgrave Macmillan, 2014; "Constructing pseudo-intimacy in an Italo-Australian phone-in radio program", *Journal of Pragmatics*, 103, 33-48, 2016; and "Language dynamics among Italians in Australia", in Di Salvo and Moreno (eds) *Italian Communities Abroad: Multilingualism and Migration*, Cambridge Scholars, 2017

**Dr. Steven J. SACCO** is Professor Emeritus (French and Italian) at San Diego State University. Born and raised in an Italian neighborhood on the west side of Chicago, Sacco grew up speaking only a smattering of Calabrese dialect due to eroding language skills by first generation family members. An applied linguist, Sacco is a leader in the teaching of languages for specific purposes (LSP) and global business education. Having retired from academic in 2013, Sacco's consulting firm specializes in workplace foreign language instruction and testing with clients in North America, Asia, Africa and the Middle East.

## LANGUAGE AND IDENTITY IN THE SECOND AND THIRD GENERATION (2)

Chair: **Antonia RUBINO**

- **Raffaella RAPONE**, CIAO il mio nome è...
- **Ruben BENATTI & Angela TARANTINI**, Dialect among Young Italian-Australians: Italian dialects in Australian Transcultural Spaces
- **Madeleine REGAN**, Finding place: a transnational role for second-generation family members recording migration history in an Italian Australian community

### **Raffaella RAPONE, CIAO il mio nome è...**

Naming practices are an important cultural decision, shaped by social and cultural influence. Within the broader context of connectedness to cultural heritage, naming practices is one of the factors that works to inform identity and intergenerational transmission of culture. Early assimilation theorists predicted that immigrants and their descendants were less likely to choose home culture names for their children as they became more embedded into their host community, arguing that the retention of culturally specific names obstructed successful integration, thus viewing as-

similation as unidirectional and inevitable. Others argue that ethnic identity can be maintained or re-emerge in a host community and predict that immigrant parents and their descendants may choose names that maintain a connection to their cultural heritage. This paper will present my findings in naming choices among generations of descendants of Italian migrants. The respondents that inform this paper are drawn from a regional centre of NSW and two urban centres, one in Australia and the other in United States of America, all with large Italian communities.

**Ruben BENATTI & Angela TARANTINI, Dialect among Young Italian-Australians: Italian dialects in Australian Transcultural Spaces**

The aim of this paper is to analyse the relationship that second and third generation Italian migrants in Australia have with the Italian dialect of their family. We aim to compare the study on the use of Italian dialects among Italian migrants in Australia (Bettoni, 1985; Bettoni & Rubino, 1996, among others) with recent surveys carried out by Benatti (2015, unpublished) and Benatti & Tarantini (2017, in press). A questionnaire modelled on Csizer and Dörnyei's (2005) was circulated among the learners of La Trobe University and Monash University (Melbourne), *Università del Piemonte Orientale* and *Politecnico di Milano* (Italy), and interesting elements concerning Italian dialects emerged. The survey revealed that, contrary to what people may think, Italian dialects are still understood by most second and third generation Italians in Australia, and are perceived as an important part of the person's identity. Up until the 1960s, Italian migrants in Australia were mainly dialectophones, and could not speak Italian (De Mauro, 1963). De Mauro et al. (2002) point out that, as the level of education of later migrants grew, the importance of Italian dialects within the host society decreased. Most of our informants, instead, stated that dialect to them is at least as important as Italian, if not more. Our research reveals that dialect is perceived by young Italian-Australians as an essential tool to reconnect with their roots in the transcultural space inhabited by Italian migrants in Australia.

**Madeleine REGAN, Finding place: a transnational role for second-generation family members recording migration history in an Italian Australian community**

This paper explores the concept of place – both origin and destination – for second-generation Italian family members who have recorded oral history interviews about their parents, emigrants from the Veneto in 1920s and 1930s. The 11 pioneer families established commercial market gardens on the perimeter of urban Adelaide and the margins of a largely Anglo-Australian society. The interviews, archived on a website, provide a microhistory of migration and settlement of individual families. The second-generation *veneti* have maintained identity through dialect and visits to the Veneto, and undertaken roles as history-tellers and interpreters of the community migration narrative. The digital age provides new opportunities for cultivating transnational connections and “‘co-presence’ in families and communities separated by distance and over time” (Baldassar, Nedelcu et al, 2016: 137). In 40 interviews on the website, the second-generation narrators articulate strong affinity with the Veneto. Simultaneously, attachment to family market gardens and community in Adelaide is tangible, documented in correspondence, legal and family records, maps, land ownership and family photographs. The oral histories describe migration and settlement experience: family life, market gardens, experience of the war years, welcoming new Veneto migrants, preserving transnational connections with relatives and maintaining identity. Beyond the families, the local government promotes the website as a resource for understanding the history of communities in the area, a potential contribution to interethnic cohesion. The pioneer market gardeners who emigrated 90 years ago have become visible in the Veneto communities in Adelaide and Italy and the historical record through voices of the second generation.

**Raffaella RAPONE** is a PhD candidate at the University of Sydney. Her research interest is generational transmission of culture. Her earlier research focused on cultural transmission for descendants of migrants who grew up in a regional centre in NSW with large Italian community. Her current research is a comparative study looking at three urban areas with large Italian populations in Australia, Canada and the USA

**Dr Ruben BENATTI** (MA Linguistics, PhD Linguistics and Language Teaching) is Teaching Fellow of Italian at the University of Padua, and Adjunct Research Fellow at the *Università degli Studi del Piemonte Orientale Amedeo Avogadro* in Vercelli (Italy). He has taught Italian as a second language to students of over 80 nationalities. He worked as Professor of Italian as a second language at the Jilin Huaqiao University of Foreign Languages in Changchun (China), at the Magtymguly Adyndaky Türkmen Döwlet Universiteti of Ashgabat (Turkmenistan), and held courses of neurolinguis-

tics, general linguistics, and language teaching at the *Università degli Studi del Piemonte Orientale Amedeo Avogadro*. He also taught Italian at cultural institutes such as CO.AS.IT in Melbourne (Australia), and the Italian Cultural Institute of Belgrade (Serbia).

**Dr Angela Tiziana TARANTINI** (MA Foreign Literatures, MA Languages, PhD Translation Studies) is Teaching Associate at Monash University (Australia), where she tutors undergraduate and postgraduate units in translation and interpreting studies. For her doctoral project, she translated into Italian two plays by Melbourne-based playwright David Mence. Before moving to Australia for her doctoral research, she taught English as a second language in several Italian universities. She currently teaches both English and Italian.

Together, Benatti and Tarantini have co-authored a number of publications, including an article on the diffusion and maintenance of Italian dialects among second- and third-generation Italian-Australians; an article on contemporary Australian theatre; and a handbook to teach English pronunciation to Italian native-speaking children.

**Madeleine REGAN** is a second year PhD student in Italian migration studies at Flinders University, South Australia. Her research interests include the role of oral history in communicating knowledge of groups not visible in official records, and the potential of digital media to document individual narratives for understanding a community's migration and settlement experience. Since 2006, she has developed a community oral history project with descendants of Italian market gardeners who settled in Adelaide's urban periphery in the 1920s. Madeleine is secretary of Oral History Australia SA/NT and has coordinated oral history projects with communities, local government and educational organisations.

**Loretta BALDASSAR**

**EMOTIONAL GEOGRAPHIES OF KINNING AND CARING ACROSS THE WAVES:  
A CENTURY OF ITALIAN AUSTRALIAN TRANSNATIONAL SOCIAL FIELDS**

KEYNOTE

Chair: **Maddalena TIRABASSI**

Our relationships to place and distance, family and community, are socially constructed and change over time in response to social transformations, including political, technological, cultural, environmental, as well as our individual and collective processes of ageing. In this paper, I compare and contrast the forms of caregiving, kin work, and co-presence experienced by different cohorts and generations over a century of Italian-Australian migration history. Drawing on ethnographic research among older Italians

and their support networks across Australia and Italy, I examine how transnational practices, including the social uses of new technologies and visits home, are pertinent to processes of settlement, identity and belonging in both the sending and receiving communities. An aim of the paper is to contribute, like this extraordinary series of conferences, to a consideration of both the Italian emigration and immigration literatures, which to date have been largely mutually exclusive.

**Loretta BALDASSAR** is Professor in the Discipline Group of Anthropology and Sociology and Deputy Head of School, Community and Engagement at The University of Western Australia. She has published extensively on transnational mobility, with a particular focus on families and caregiving across the life course, including the award winning book, *Visits Home* (MUP 2001). Her most recent books include, *Transnational Families, Migration and the Circulation of Care* (Routledge, 2014) and *Chinese Migration to Europe* (Palgrave, 2015). Baldassar is Board Member of the International Sociological Association Migration Research Committee and a regional editor for the journal *Global Networks*. She is co-Chief Investigator on two Australian Research Council funded Discover Projects: *Ageing and New Media* (with Raelene Wilding, La Trobe) and *Mobile Transitions: Understanding the Effects of Transnational Mobility on Youth Transitions* (with Anita Harris, Deakin and Shanthy Robertson, Western Sydney). <http://blogs.uwa.edu.au/lorettabaldassar/>

## ITALIAN AUSTRALIAN: WRITING AND CREATIVITY – INVITED PANEL

Chair: **Arnold ZABLE**

- **Gaetano RANDO**, Italian Australian Creative writing: a brief survey
- **Marisa FAZIO**, Detouring from the Traditional: A Leopard's Kiss
- **Archimede FUSILLO**, Lost to History; The stories behind the stereotypes of our lives. Stepping beyond "Wog"
- **Moreno GIOVANNONI**, Tales of San Ginese
- **Marco ZANGARI**, The new Italian migration wave in literature: *Latinoaustraliana* and the Working Holiday generation

**Arnold ZABLE.** One of the pleasures of chairing this panel is that I will learn about the creativity, struggles, and journeys of Italian communities and individuals in Australia. To put it in context, there are many hidden narratives in this new world country, set against the vast history of an ancient indigenous culture, which has been here for many thousands of years. As a novelist and storyteller who has explored the journeys of Australian Jewish and Greek diaspora communities – and who has depicted the journeys of asylum seekers and refugees from many backgrounds – I am acutely aware that there are many unknown first generation authors, who have written in the languages of their communities. My immigrant parents were avid readers of first generation Melbourne-based Yiddish writers such as Pinhas Goldhar and Herz Bergner, who depicted their immigrant experiences in stories, essays and novels. I know also of fellow second and subsequent generation writers, and their struggles to make their voices heard in the mainstream. So, I will listen with great interest, attuned to both the parallels and the specific differences, and I will ensure that there is time for discussion among the panellists and the audience.

### **Gaetano RANDO, Italian Australian Creative writing: a brief survey.**

This paper proposes to provide a brief survey of Italian Australian creative writing, one of the cultural practices of first and successive generations of Italian Australians for well over a century. Writings by first generation Italian Australians can be traced from the end of the 19<sup>th</sup> century to the present, a period that has seen an increase in the production of texts, and, from the end of the 1970s, a tendency towards the more

widespread use of English with respect to Italian and a diversification of thematic content. Most first generation Italian Australian writers constitute a largely "invisible" presence in Australia's literary culture, their works being largely overlooked by the mainstream literary establishment. With very rare exceptions, second and third generation writers have been producing texts written in English since the 1970s and many of these constitute a visible, in some cases highly recognizable presence, within the Australian literary canon. Taken in its entirety, Italian Australian creative writing presents a discrete corpus that focuses on making sense of the liminal space between the old country and culture and the new and the physical and metaphysical transitions involved in the processes and long-term effects of migration. These texts deal not only with the social realities of the diaspora but also provide a constant and ever-shifting appraisal of two different worlds and two different cultures in the attempt to demythologise and remythologise past and present in the light of new experiences.

### **Marisa FAZIO, Detouring from the Traditional: A Leopard's Kiss.**

Journey, place and identity are core themes in my novella, *A Leopard's Kiss*. With Giuseppe Tomasi di Lampedusa and his seminal novel, *Il Gattopardo* as an anchor, *A Leopard's Kiss* intermingles Lampedusa's literary life with the post-war relocation of a Sicilian family to the northern suburbs of Melbourne. *A Leopard's Kiss* detours from traditional realism and naturalism in its telling of a migration story. In this paper, I reflect on why I veered towards eclectic

forms such as the couplet and the picaresque to create my text.

**Archimede FUSILLO, Lost to History; The stories behind the stereotypes of our lives. Stepping beyond “Wog.”**

Growing up as the son of Italian migrants I heard all the stories regarding the struggles, hardships and sacrifices of people like my parents who left everything they knew – and even cherished, behind in their native country to chase a whim of a dream, a faint whisper of hope, in “the new country.” The problem was however that once I left the cocoon of home for the broader community of school and beyond, the veracity of these stories faded – replaced in large part by the stereotypes and sanitised versions of “the new Australian’s” life in Australia. So the questions began: Who am I? Where do I belong? Who is this family I am part of? What is my true heritage? Am I the only one who feels like this? Time erodes memories, colours them and distorts them. History as it was becomes history as it is recalled – and soon we begin to lose that which shaped who we are. And so it was that I came to see the importance, the need, to record in some fashion, those very memories of childhood and beyond which spoke not just to me, but to so many like me who needed to anchor the past before it became impossible to do so with any authenticity. This then addressed my writing – and continues to do so many decades after I started on this journey. So much of the Italian diaspora’s journey of Living Transculturally is embedded in the rubric of stories – those told and those yet to be rediscovered.

**Moreno GIOVANNONI, Tales of San Ginese**

I am a child of the Italian diaspora. I was born in San Ginese and was brought to Australia in the late 1950s by my mother and father. My experience of Italy, of the Italian language, of an Italian way of life, is spe-

cial though not unusual. In my early years I lived in an Italian community in North East Victoria and in the Italy of my mother’s and father’s stories. By living in Italy during our two attempts at resettling in the 1960s I came to know our extended family. We came back to Australia and when I returned to Italy with my own family twenty years later my grandparents were dead. Then my parents and our Italian family friends here in Australia grew old and died. These were the magnificent young women and men who came here on the ships, the Italians who used to drop in on Sunday afternoons at Buffalo River in North East Victoria to talk and drink coffee and liqueurs and eat hard little biscuits. Then I realised that my connection with the village of my parents and the contact with the old Italians here in Australia was disappearing. In my novel in stories, *The Fireflies of Autumn and Other Tales of San Ginese*, to be published in July this year by Black Inc, I have tried to do two things: (1) capture the life of San Ginese throughout the course of the twentieth century; (2) describe the yearning that our people feel for their Italian *paese*.

**Marco ZANGARI, The new Italian migration wave in literature: *Latinoaustraliana* and the Working Holiday generation**

*Latinoaustraliana* was the first novel focused on the so-called “Working Holiday generation”. Written between 2008 and 2010, in the aftermath of the Global Financial Crisis, and published by Nativi Digitali Edizioni (based in Bologna) in 2015, *Latinoaustraliana* follows the adventures of Mattia Pascà, a young Italian guy, in Australia. The book tried to describe the new Italian migration wave, very different from the old one in many aspects. It is a travel book, a coming-of-age story, sometimes funny and sometimes sad, but it also deals with an important social and cultural phenomenon.

**Arnold ZABLE** is a writer, novelist and human rights advocate. His books include *Jewels and Ashes*, *Wanderers & Dreamers*, *Cafe Scheherazade*, *The Fig Tree*, *Scraps of Heaven*, *Sea of Many Returns*, *Violin Lessons* and most recently, *The Fighter*. He is the author of numerous essays, columns, features, stories and the co-author of *Kan Yama Kan*, a play in which asylum seekers tell their stories. He has a doctorate from the School of Creative Arts, University of Melbourne, where in 2012, he was appointed a Vice-Chancellor's Fellow. He has been a guest lecturer in universities in Australia and internationally, and has run workshops with refugees, immigrants, the homeless, the deaf, Black Saturday bushfire survivors and other groups using writing as a means of self-understanding. His awards include the Voltaire Prize for human rights advocacy, and the 2017 Australia Council Fellowship for Literature. He currently has a column in the Fairfax press entitled *philoxenia*, ‘friend of the stranger’.

**Gaetano RANDO** has degrees in literature, linguistics and TESOL and is currently Honorary Senior Fellow, Faculty of Law, Humanities and The Arts, University of Wollongong. Recent book-length publications are: *Filicudi Facts Fiction and Fantasy* (2015), co-edited with Diana Santamaria; *Celluloid Immigrant. Italian Australian Filmmaker Giorgio Mangiamiele* (2011), co-written with Gino Moliterno; *Literary and Social Diasporas* (2007), co-edited with Gerry Turcotte; *La Diaspora italiana dopo la Seconda Guerra Mondiale* (2007), co-edited with Jim Hagan. A NAATI certified Advanced Translator, he has translated and introduced Rosa Cappiello's *Paese fortunato – Oh Lucky Country* (Sydney University Press, 2009). In 2005 he received the award *Commendatore dell'Ordine della Stella della Solidarietà Italiana* from the Republic of Italy.

**Marisa FAZIO** is a Melbourne writer of Sicilian background. She works with a range of genres and styles to form her prose, poetry, installations and performances. Her writing has been published in numerous journals and anthologies. Marisa's books are *A Leopard's Kiss*, *In Slow Motion*, *Just like an Italian* and *The Hubba Bubba Incident*. Her poetry installations include: *The Haiku Millionaires*, *The Nature Amore* and *The Kingston Lovers*.

**Archimede FUSILLO** is an internationally published and award winning author and presenter. His novels dealing with the experiences of Italian migrants and their children have won both critical and audience acclaim and are mandatory study in many schools and universities in Australian and abroad. Archimede has worked as a Secondary school teacher and currently writes for several key publications including the Italian-focus magazine *Segmento*. In 2014 Archimede travelled to Italy on an international Fellowship from the Italian Services Institute and the Specialised Skills Institute. The result was the award winning Report: *The Other Migrant Stories – Their Future in Their Past*. In 2017 Archimede was invited back to Italy where his Report and subsequent study formed the basis of presentations at Monash University, Prato and the Centro Studi Emigrazione in Rome amongst other venues. Currently Archimede teaches creative writing both in Australia and abroad and is a regular speaker at conferences and teacher PD's. His first novel dealing with the Italian migrant experience in *Australia – Sparring with Shadows*, has just had its 20<sup>th</sup> anniversary edition published and a new novel has recently been published in the USA. Archimede is in demand also as a motivational speaker to both students and teachers

**Moreno GIOVANNONI** was born in San Ginese di Compito (Lucca, Italy) and grew up in North-East Victoria. His writing has been published in *The Saturday Age*, *Island*, *Southerly* and *The Best Australian Essays* 2014 and 2017. He was the inaugural winner of the Deborah Cass Prize for Writing. Judges Alice Pung, Christos Tsiolkas and Tony Ares praised the "quality of writing, [...] whimsical without being sentimental, inventive without being precious [...] the writing also captures in a humorous, ironical voice something delicate but intangible about loss, nostalgia and home." He is a freelance translator of long standing. Black Inc. will publish *The Fireflies of Autumn and Other Tales of San Ginese* in July 2018. <https://www.blackincbooks.com.au/books/fireflies-autumn>

**Marco ZANGARI**. I was born in Messina in 1979. I studied Clinical Psychology at "La Sapienza" University in Rome, and worked at the Criminal Asylum of Barcellona Pozzo di Gotto, in Sicily, for 2 years. I moved to Australia in 2007 with a Working Holiday Visa, and took several different jobs. I published a few short stories in Italy between 2007 and 2010. In 2015 I published *Latinoaustraliana*, my first novel, with Nativi Digitali Edizioni. In 2016 my short story "La volta che vissi con l'anarchico" [The time that I lived with the anarchist] won a social media contest and was published in the collection *Trame tra le mura* [Plots within the walls], also by Nativi Digitali Edizioni. The same year I self-published a collection of poems, *Chi ha bisogno di Rivoluzione quando invece può andarsene al mare?* [Who needs Revolution when one can go to the beach instead?]. A collection of short stories, *Battaglie & Bottiglie* [Battles & Bottles], is due to be published by Italic Pequod at the end of 2018.

FRIDAY 6 APRIL

**Joseph LO BIANCO**  
**THE DIASPORA IS ON THE MOVE**  
KEYNOTE  
Chair: **Anthony TAMBURRI**

Diaspora studies are attracting the interest of mainstream scholars and policy research institutes alike. In one sense the legal basis of citizenship premised on

blood (*ius sanguinis*) which Italy shares with many other countries and political entities is a formalisation of the notion of diaspora, partly as service to the

“homeland” and partly as a projection of cultural influence beyond national borders. However, today diaspora studies and the mobilisation of the skills, cultural attributes, contacts and material resources of diaspora minority communities is attracting the interest of host societies as well. Recently Australia has moved to exploit such knowledge, skills and contacts of its large and growing Chinese and Indian minority communities to support its leverage in its new approach to “smart” engagement with Asia. What of the Italian diaspora, one of the world’s largest and oldest, and yet again growing and multiplying. This presentation will focus on conceptions, boundaries and poli-

tics of the Italian diaspora communities, or the multiple diasporas connected with and to Italy, projected into diverse societies all over the globe. The presentation will use language as a proxy of identity shifts and hybridisation and construct a contrast with Italy’s domestic diasporas in their integration into Italian “homeland” life, the struggle for a modified *ius soli* and *ius soli culturae* basis for citizenship, and the role of supra-national political identity in general. Language affiliations will be used as a base for a wider consideration of belonging and competence in local settings, linked to extra-local realities.

**Joseph LO BIANCO** is Professor of Language and Literacy Education in the Melbourne Graduate School of Education, at the University of Melbourne, Australia. He specialises in language policy studies, bilingualism and intercultural education and research and action on peace and conflict in multi-ethnic settings. Since 2012 he has directed a multi-country project on language policy and social cohesion in conflict affected settings in SE Asia for UNICEF and conducted large scale policy workshops for high level policy officials across Asia, under the auspices of UNESCO. Over the past 6 years he has been a research consultant on a European Commission project on new multilingualism in 12 European cities. He has an extensive list of publications with a strong recent focus on social cohesion, peace and conflict mitigation in multi-ethnic settings.

#### REPRESENTATIONS IN MEDIA, FILM AND LITERATURE (2)

Chair: **Luisa PÈRCOPO**

- **Kyle HARVEY**, Italian variety television shows, language, and community in Australia, 1967-1986
- **Jason DI ROSSO**, Familiar yet different: viewing *italianità* in The Real Housewives of Melbourne
- **Tania CAMMARANO & Rachel A. ANKENY**, The power of ideas: Glamorous Italy and its impact on Italian food in Australia
- **Francesca PIERINI**, Anglophone Popular Narratives of Italian Otherness and the Politics of Orientalizing Southern Europe

#### **Kyle HARVEY, Italian variety television shows, language, and community in Australia, 1967-1986**

This paper examines the phenomenon of Italian variety shows that were broadcast on Australian commercial television from the late 1960s to the mid-1980s. From the music variety program *Carosello* (1967-69), sponsored by Melbourne furniture retailer Franco Cozzo, to the long-running *Variety, Italian Style* (1972-86), Italian variety shows represent the earliest broadcasts of foreign languages on Australian television. More significantly, they were central to the cultural maintenance of the Italian expatriate community in Australia, through music, news, sport, and cuisine, as they offered Italians a means to connect with their cultural heritage in ways that had not yet been available in Australian media. Before SBS television of-

fered Italian-Australians government-sponsored access to Italian-language television broadcasting, variety programs on commercial stations responded to the community-driven impetus to produce Italian language media in Australia, and demonstrated to advertisers and network executives that value lay in broadcasting programs made by and for migrant communities. The significance of variety television also demonstrates the key value of language to diasporic communities, particularly first generation migrants, as research has suggested that English-language television, whilst popular with migrants, was often less accessible. Through oral histories, survey data, and other research, this paper suggests that variety programs played a central role in the media landscape of Italian-Australians.

**Jason DI ROSSO, Familiar yet different: viewing *italianità* in The Real Housewives of Melbourne.**

The cultural influence of post war Italian mass migration on Australia has been widely studied by scholars. However, this area of research has not adequately addressed the impact of the second generation within the context of contemporary media representations of identity, culture and race. Within this field my paper is a case study analysis of the Italian Australian participants in the reality TV series *The Real Housewives of Melbourne* (RHOM), in particular Gina Liano and Lydia Schiavello. Employing a close textual analysis of the four seasons so far and drawing on a range of disciplines including whiteness studies, gender studies and celebrity studies, I will argue that RHOM's Italian Australian characters perform a hybrid identity that is neither fully assimilated nor marginalized. I will analyse how the show's representation of Italian-ness, or *italianità*, serves to articulate racial, cultural and geographic specificity, while also showing how Gina and Lydia's interactions with women of colour redefine it as a performative dimension of Australian whiteness. Finally I will argue that RHOM follows the convention of the other *Real Housewives* series by reinforcing certain racialized notions of its host city, and specifically uses notions of *italianità* to underscore the myth of Melbourne as Australia's European metropolis. In conclusion, the paper will shed new light on second generation identity in the mediated public sphere as resistant to and complicit with the mythologies of Australian and Italian identities.

**Tania CAMMARANO & Rachel ANKENY, The power of ideas: Glamorous Italy and its impact on Italian food in Australia**

In 1955, four Italian models came to Australia to walk in a series of Italian fashion parades hosted by the country's highest circulating women's magazine and held in its most prestigious department stores. The women were universally applauded for their style, and were held up by the press as ideals of feminine beauty which Australian women should imitate. Just a year before, an article published in a Sydney newspaper questioning the character of Italian migrants and their suitability for assimilation into Australian society portrayed Italian female migrants on route to the Antipodes as hysterical, inappropriately

passionate or dirty. The contrast between the two is illustrative of the dichotomy in 1950s and 1960s Australia between positive ideas of Italy as glamorous, communicated through film, media and Italian material goods, and ambivalent or negative attitudes held towards Italian migrants, visible in press coverage and historical accounts. This paper goes beyond the frequently invoked explanations of immigration, industrialisation and economic prosperity to explain why Italian foodways have become popular in Australia and looks to the power of ideas. By examining advertising by food manufacturers and the presentation of Italian recipes in cookbooks, this paper demonstrates that the meanings and connotations Italy embodied for the Anglo-Australian majority were extremely influential in popularising and selling Italian food to Australians. This paper also shows that in transcultural spaces, where cultural influences cross and hybridise, the adoption of foreign food and drink does not follow a simple, linear narrative, but is a nuanced and complicated process.

**Francesca PIERINI, Anglophone Popular Narratives of Italian Otherness and the Politics of Orientalizing Southern Europe**

My research proceeds from the much discussed (celebrated and problematized) application of Michel Foucault's theories to the field of Oriental studies, but diverts the focus of inquiry from the East/West divide to the divide, within European borders, between the north and the south. It sets itself the goal to analyse the ways in which the discourses that have been employed in rationalizing such divide find an outlet in the context of modern and contemporary (popular) Anglophone literature. The object of my inquiry is a discourse on the south of Europe, perhaps a "fantasizing" about the counties and cultures of the European south which has, as one of its functions, that of reiterating a cultural hierarchy based on a perceived divide between more and less rational places (places that better conform to a perceived notion of modernity), and places that exist to remind the moderns of a different existential experience. To Italy, in particular, this discourse has assigned a specific kind of "otherness" on which I will try to shed some light through my discussion of literary texts.

**Dr Kyle HARVEY** is a research fellow at the University of Melbourne on the ARC-funded Linkage Project *Migration, Cultural Diversity & Television: Reflecting Modern Australia*. He has also published on Cold War and social movement history in Australia and the United States.

**Jason DI ROSSO** is ABC Radio National's film and television critic and host of the weekly one hour program *The Hub on Screen*. He is completing a Doctorate in Creative Arts with a focus on microbudget cinema and representations of hybrid identity in the Faculty of Arts and Social Sciences at the University of Technology Sydney. He worked for ten years in various roles in the film industry on a wide range of projects including television drama series, feature films and advertising. He holds a Bachelor of Arts with a double major in Italian (UWA) and Film and Television (Curtin).

**Tania CAMMARANO** is a PhD student at the University of Adelaide who is researching the history of Italian food and foodways in Australia. She has a Masters degree in Gastronomy and has presented papers on different historical aspects of Italian food at conferences in both Italy and Australia. Prior to embarking on an academic career, she wrote about food for News Limited and AAP. She was also the founding editor of food and recipe website, *taste.com.au*. She has taught food writing at the University of Adelaide, and is currently teaching in the Higher Education program at William Angliss Institute.

**Professor Rachel A. ANKENY** is an interdisciplinary teacher and scholar whose areas of expertise cross several fields: history/philosophy of science, bioethics, migration studies, and food studies including migrant food habits. She currently has several grant projects examining food ethics, animal welfare, and other topics in food studies. She is currently Professor in the School of Humanities and the Associate Dean Research and Deputy Dean in the Faculty of Arts at the University of Adelaide, Australia.

**Francesca PIERINI** is a postdoctoral fellow at the Institute of European and American Studies, Academia Sinica, Taiwan. Adjunct Assistant Professor of Italian at the Department of Foreign Languages and Literatures, National Taiwan University (2011-2015), she was an International Scholar at KU Leuven in 2015-16. She has written the essays "Trading Rationality for Tomatoes: The Consolidation of Anglo-American Identities in Popular Literary Representations of Italian Culture," 2016 and "The Genetic Essence of Houses and People: History as Idealization and Appropriation of an Imagined Timelessness," 2016. Forthcoming publications include the articles "Michel Foucault and Edward Said: The Knowledge of Power and the Foundation of Colonial Discourse Analysis" (J. Vrin) and "Such is the Working of the Southern Mind: A Postcolonial Reading of E.M. Forster's Italian Narratives" (Cambridge Scholars Publishing).

#### **(NEW) MEDIA FOR (NEW) MIGRATIONS (1)**

Chair: **Agata DE SANTIS**

- **Alessia SCARSO**, *La Spartenza* (Desparture)
- **Luisa PÈRCOPO**, Transnational social networking and contemporary Italian mobility in the time of Brexit in Wales

#### **Alessia SCARSO, *La Spartenza* (Desparture)**

"*La Spartenza*" (Desparture) is a documentary about a true epic story of emigration. It is actually in advanced development stage. In Minciucci, Sicily, there is a house with eight Sicilian siblings. Half of them emigrated from Sicily to Australia since 1957, a land full of promises. To keep in touch with each other, they didn't just write letters, they didn't just make telephone calls, but they especially felt the need to shoot videos, and send them from one side of the world to the other one. An epic saga through the continuous exchange of original family videos: baptisms, weddings, funerals, anniversaries narrating 60 years

of moving relationships of two distant worlds, from super8 to skype calls. The documentary has a great potential in terms of storytelling: the dreams of a better future that has always been the base for any change in life, the desire to find new growing opportunities, the curiosity to know the unknown, the profound link to our origin, our land, our families, the habits that we lose and the ones we acquire. This project has an important historic-social value, and the realisation of it is going to unearth a piece of the Italian emigration history through precious, unpublished and private archive materials. The historic nature and the topic of international interest, empowered from

the global movements of human resources, are allowing us to converse with almost all the world looking for debates and development opportunities. “La Spartenza” will attract the Italian communities abroad, not only the former migrants but expat Italians of any age that left the country to fulfill their own dreams.

**Luisa PÈRCOPO, Transnational social networking and contemporary Italian mobility in the time of Brexit in Wales**

Social changes derived by both a rapid globalisation and the gradual economic slowdown at local and national levels have resulted in an unprecedented flight of young professionals from Italy to the United Kingdom in the past decade. The global and transnational character of their experience has marked an historical

change from any other experience of Italian mobility so far. Not only parameters such as age, level of education and timeframe within the experience of mobility have all been challenged contributing to a very different scenario for socio-anthropologist and socio-linguistic scholars to examine, but the roles of social media and social communication have contributed even further to widen this divide between the Italian migrations of the past from those in the present. This article looks at the use and the impact of socials such as Facebook, Twitter and Instagram, VoiP tools such as Skype and multiplatform mobile phone messaging services such as Whatsapp, Viber, Messenger and Google Hangouts have on the experience of Italian mobility in pre- and post- Brexit times in Wales. Does the use of these socials normalise contemporary Italian mobility?

**Alessia SCARSO** is a film director, graduated in editing at the Centro Sperimentale di Cinematografia in Rome. She has worked as montage editor and post-production coordinator. Her first foray into directing fiction was with “Uninstalling love”, a short film selected at more than one hundred festivals around the world. In 2015 her first full-length film “Italo”, was released in theatres: the true and touching story of an extraordinary stray dog. The film has been shown in dozens of countries around the world. In 2017 she produced and directed the short documentary “Vasa Vasa”, the story of the Passion and Resurrection of Christ told from the emotional point of view of the Madonna.

**Luisa PÈRCOPO’S** research interests are on photography and travel writing, world and Italian cinema, the literatures and cultures of islands, the Mediterranean as a post-colonial space, autobiographies by ethnic minority Australians and the Italian “diasporas”. She is one of the founders of the Italian Cultural Centre Wales and is currently conducting research within the Transnationalizing Modern Languages project on the most recent waves of Italian migration to Wales and the influence that social media exert on such an experience of mobility.

**MUSEUMS AND HERITAGE: THE TRANSCULTURAL CHALLENGE (1)**

Chair: **Maddalena TIRABASSI**

- **Loredana POLEZZI**, Memory and the Museum: Tracing Italy in New York
- **Alexandra DELLIOS**, Grassroots Projects and Making Migration Heritage Places: Italians and the Gippsland Immigration Park
- **Rebecca FORGASZ & Ferdinando COLAROSSO**, Negotiating the transcultural in multicultural museums

**Loredana POLEZZI, Memory and the Museum: Tracing Italy in New York**

The essay will examine the way in which the memory of Italian migration is presented in a variety of institutional settings in New York, from Ellis Island to the Brooklyn Museum. Through the study of exhibitions, library collections and other forms of memorialization, the contribution will highlight the processes of production, selection and circulation – mostly through translation – of cultural products between the United

States and Italy. It will look at the way in which material objects and artistic production overlap or diverge in creating a complex trace of the history of Italian migration, offering it up for the consumption of multiple target audiences.

**Alexandra DELLIOS, Grassroots Projects and Making Migration Heritage Places: Italians and the Gippsland Immigration Park**

This paper seeks to uncover the processes behind the formation of the Gippsland Immigration Park, ini-

tially conceived as a memorial to Italian Gippsland immigrants. On a wider conceptual level, the paper is interested in moving beyond critiques of the form and content of the extant memorial, and instead posing questions about the committee's motives and broader narratives of immigration with which the memorial sought to engage. As a community-initiated project that successfully acquired State and Federal funding, the project offers a model for future community-initiated immigration heritage, which is sorely lacking in the Australian heritage landscape. How does this memorial and the committee's professed aims fit into the wider memorial culture around (Italian) immigration, and, beyond that, national and transnational histories of immigration? How can we offer narratives that celebrate immigration as socially transformative without silencing narratives of discrimination, state neglect or coercion, and settlement difficulties? How did the memorial and the committee interpret "heritage significance" and "social value", and did these interpretations in any way challenge or align with more official (and nationally-orientated) definitions? This case study is part of a wider project on the making of immigration heritage in Australia, and the conceptual underpinnings and current practices of official and unofficial heritage. I am in the earliest stages of this project, and therefore I will pose many questions and explore a number of possible frameworks for analysis.

**Rebecca FORGASZ & Ferdinando COLAROSI,  
Negotiating the transcultural in multicultural museums**

The Museo Italiano, in the heart of Melbourne's "Little Italy" precinct in Carlton, is part of a new network of community museums that also includes the Chinese Museum, Hellenic Museum, Islamic Museum of Australia, and Jewish Museum of Australia. The Multicultural Museums Victoria (MMV) group was formed out of a shared commitment to increasing awareness and appreciation of Victoria's diverse cultural heritage, and a desire to promote understanding of the cultures represented by each of the individual museums – particularly against the backdrop of Melbourne, where locals are, virtually by definition, transcultural, and the city's unique multicultural character is a drawcard for tourists. The Museo Italiano displays and interprets the experience of Italian migration, and the unique culture created by Italians in Australia through the reciprocal interaction of Italian tradition and customs with local content and values. In doing so, the Museo regularly negotiates questions of definition and boundaries, which may be located in a discourse of transculturalism. These are challenges shared by all the MMV museums, as they navigate and represent the complex interactions and transformations of their own cultural and religious traditions in the Australian context. This paper will present case studies in transculturalism from both the Museo Italiano and the Jewish Museum of Australia, as well as share the vision and activities of MMV – an unprecedented cross-cultural collaboration.

**Loredana POLEZZI** is Professor of Translation Studies in the School of Modern Languages at Cardiff University. Her main research interests are in the connection between translation, migration and other forms of travel. Her recent work focuses on how geographical and social mobilities are connected to the theories and practices of translation and self-translation. With Rita Wilson, she is co-editor of *The Translator*. She is currently a co-investigator in the research project "Transnationalizing Modern Languages", funded by the UK's Arts and Humanities Research Council under its "Translating Cultures" scheme, and she is also a founding member of the "Cultural Literacy in Europe" network.

**Dr Alexandra DELLIOS** is a historian and lecturer in the Centre for Heritage and Museum Studies at the Australian National University. Her book *Histories of Controversy: Bonegilla Migrant Centre* was released in 2017.

**Rebecca FORGASZ** is Director & CEO of the Jewish Museum of Australia, a position she has held since 2010. She has been associated with the Museum for almost 20 years, including as curator of five major temporary exhibitions. She has also held exhibition-related roles at Public Record Office Victoria and the State Library of Victoria. Rebecca's first professional passion was education, and she has taught Jewish studies in various community education settings, as well as at secondary and tertiary levels. Rebecca holds Masters degrees in Jewish Studies (Oxford) and Women's Studies (Monash), as well as a Diploma of Education (Monash).

**Ferdinando COLAROSSO** is Manager of the CO.AS.IT. Italian Language, Culture and Heritage Department. Ferdinando was born in Abruzzo (Italy) and migrated with his parents to Australia. He attended Lilydale High School and completed a Bachelor of Arts and Diploma of Education at Monash University and a Graduate Diploma in Italian at La Trobe University. He taught history, politics and Italian in Victorian high schools for many years. In 2004 he began working as the CO.AS.IT. Italian network leader in the Eastern region of the Education Department. Since 2012 he has been Manager of the CO.AS.IT. Italian Language, Culture and Heritage Department. Ferdinando is President of VATI (the Victorian Association of Teachers of Italian).

## NEW MOBILITIES

Chair: **Simone MARINO**

- **Bruno MASCITELLI & Riccardo ARMILLEI**, The visa merry-go-round: A new Italian diaspora to Australia?
- **Emanuela CANINI**, Long-term temporary migration: evolution of a new reality in modern Australian society
- **Maria Azzurra TRANFAGLIA & Iain CAMPBELL**, Trading off workplace rights? Italian temporary migrant workers in Australia
- **Chiara DE LAZZARI**, Political engagement of new Italian diaspora. A comparative analysis between the previous and current emigration waves

### **Bruno MASCITELLI & Riccardo ARMILLEI, The visa merry-go-round: A new Italian diaspora to Australia?**

While the number of Italians coming to Australia through the Working Holiday Maker arrangement (2004-2016) grew to levels almost as high as the period of the 1950s, those that managed to remain in Australia were only a small fraction of the total entering Australia. Italians, like others, were caught in the visa trap imposed by Australian visa authorities. They were forced to jump from one visa to another sometimes ending up being in Australia for years without any security of residence. This has meant the creation of sub-groups of Italians applying for visa after visa peppered by bridging visas and then added to the questionable IELTS process. The Visa reform proposed on 31 July by the Turnbull government has the intention of reducing and recalibrating Australia's complex and inhospitable visa system. However, the predominant perception is that the government is seeking to continue its pursuance of creating what some have called "The rise and rise of temporary migration" (Mares 2016). At the same time the Department of Immigration and Border Protection makes itself scarce to visa applicants and they have defined migration agents as "un-Australian" by their actions of defending their clients. While there is no specific attention devoted to Italians, and the government was not seeking to reduce the total amount of immigration to Australia, the ways, means and choice

of migrant has emerged as one of the key aspects this paper wishes to investigate and demonstrate through the field research undertaken between 2016 and 2017. Within this context, what we have termed a "new" Italian migration to Australia, a highly skilled and educated wave of migrants, mainly deploying a temporary character, moves beyond the idea of a "diaspora" as experienced by the Italians of the 1950s and 1960s.

### **Emanuela CANINI, Long-term temporary migration: evolution of a new reality in modern Australian society**

Australia has been built on a policy of citizenship-based settlers over the years. Although citizenship may have not guaranteed acceptance of the migrant, it contributed to create an identity and an influence on the surrounding population. However, it is contended that in the last decades, Australian Government policies have shifted to create a generation of long-term temporary migrants, who are unable to finalise their permanent residence and citizenship status. This study analyses the changes from a legislative point of view, from the past planned permanent migration to the current responsive system and the factors that have contributed to this phenomenon, by collating statistics, legislation and political approach changes. In particular, specific categories of temporary residents have been considered, such as overseas students, working holiday and 457 visa holders and other

temporary residents. The results show that there is a considerable number of temporary residents, who work or study, pay taxes, abide by the law and daily interact with the local population, though living a precarious life for years, without the certainty to ever being allowed to settle and be fully recognised by the society in which they live in every day. The study shows how this trend has also impacted the new Italian migration in the last decade. The results are presented in order to suggest further research on this new concept of migration and the consequent impact on society, the lack of a legal definition of multiculturalism, as well as related ethical issues towards migrants.

**Maria Azzurra TRANFAGLIA & Iain CAMPBELL, Trading off workplace rights? Italian temporary migrant workers in Australia**

Recent years have witnessed intense debate in Australia on the increasing numbers of temporary migrant workers and the policies driving the “permanent temporary migrant paradox” (Mares 2016). The literature offers several common themes, including the prevalence of precarious work, the risks of “co-ethnic exploitation”, the vulnerability of workers, and the role of labour market conditions in the source country in “framing” the attitudes and responses of migrant workers (Piore 1979; Fudge 2012; Berg 2015; Underhill 2015; Li 2015; Tham et al. 2016). One crucial policy issue concerns the enforcement of workplace rights for temporary migrant workers. How can employer non-compliance in hazardous sectors such as hospitality and horticulture be remedied? The paper takes up the important example of Italian temporary migrant workers (Armillei and Mascitelli 2016; Grigoletti and Pianelli 2016). It draws on a small qualitative study, based on in-depth interviews with 15 Italian temporary migrants about their work and non-work experiences, in order to answer the following questions. What are the motivations and the plans of TMWs from Italy who come to Australia? How do Italians respond to their work experience in Australia and what factors influence their response? What can the analysis of workers’ agency contribute towards

better protection of migrant workers’ rights? It highlights the pattern of precarious work and the importance of bad labour market conditions in Italy in spurring (temporary) emigration. However, it is primarily concerned with the issue of poor enforcement of workplace rights. It particularly focuses on the agency of workers in deciding not to pursue complaints about poor wages and working conditions and disentangles some of the contextual and individual factors that underpin this reluctance. By tackling the “collusive breach” (Collins 2000) side of the enforcement equation, it offers an opportunity to think about new ways to address the “compliance calculus” (Weil 2010).

**Chiara DE LAZZARI, Political engagement of new Italian diaspora. A comparative analysis between the previous and current emigration waves.**

The implementation of the Italian expatriate voting policy in 2001 has contributed to foster the political connections between Italian citizens living abroad and the country of origin. The creation of the Foreign Constituency (*Circoscrizione Estero*) has significantly changed the political role of the Italian transnational community. In some cases, the vote of Italians living permanently abroad became crucial to determine the political future of Italy. However, the expatriate voting policy has provided extensive political rights to permanent emigrants, excluding for a long time Italian temporary emigrants. The implementation of a new policy in 2016 has finally allowed Italians living temporarily abroad to participate in the Italian elections while living outside the country of origin. The inclusion of this new group of Italian emigrants has created new challenges from a theoretical and empirical perspective. The paper analyses the evolution of the political identity among emigrants as a result of the policies implemented by the Italian government. The aim of this paper is to discuss the recent interest Italy has developed towards the new Italian emigration wave from a political perspective. The purpose of the paper is to examine the implications of the inclusion of the new temporary emigration in the expatriate voting system.

**Bruno MASCITELLI** is Associate Professor and holder of a Jean Monnet Chair in European Studies at Swinburne University of Technology. Prior to joining academia, he worked for the Australian government in Milan (Italy) for almost 18 years. Since joining Swinburne University, he has worked in teaching European Studies as well as researching in areas such as migration, European Studies as well as Italian expatriate voting. He is President of the European Studies Association of Australia (CESAA).

**Dr Riccardo ARMILLEI** undertook his Ph.D. at the Swinburne Institute for Social Research where he examined the social exclusion of Romanies in Italy. His research interests include Romani/“Gypsy” studies, citizenship and national identity, forced migrations, social justice, cross-cultural theories and practices. Until December 2015 Dr Armillei worked for the UNESCO Chair team and the Alfred Deakin Institute for Citizenship and Globalisation (ADI) as an Associate Research Fellow. He is currently writing a book titled *The “Camps System” in Italy: Corruption, Inefficiencies and Practices of Resistance* with Palgrave Macmillan

**Emanuela CANINI** is a registered migration agent, who qualified at Murdoch University. She advocated for a better migration system, lobbying the Government and the Department of Immigration in 2006. During that period, she appeared on several media, reporting the contradictions and the unfairness of the system and participated to the Federal Joint Standing Committee on Migration inquiry on the recognition of overseas qualifications; she also contributed to the inquiry about the 457 visa system in 2007. Emanuela has been assisting many new Italian migrants and continues to contribute with articles, seminars and interviews. She also teaches Migration Law at the Australian Catholic University

**Maria Azzurra TRANFAGLIA** is a labour lawyer with experience both in academia and in private practice. She is undertaking a PhD in Comparative Labour Law at Melbourne Law School, focussing on the protection of workers involved in non-standard work arrangements such as agency work and labour hire. She teaches Employment Law and Employment Relations both at the University of Melbourne and at the Australian Catholic University. As a Research Fellow at the Centre for Employment and Labour Relations Law, she has been involved on several different research projects, through which she has developed a particular expertise in relation to the vulnerabilities of temporary migrant workers in Australia and the legal avenues to tackle non-compliance with their workplace rights. Maria Azzurra is a member of several migrant workers research networks and volunteers to provide employment law related information to newly arrived migrants.

**Dr Iain CAMPBELL** is a sociologist who is currently working as a Research Fellow at the Centre for Employment and Labour Relations Law (CELRL) at the University of Melbourne. He has published widely on labour markets, working time patterns, migration and precarious work

**Dr Chiara DE LAZZARI** has completed a PhD in Humanities at Swinburne University of Technology. She worked as a Teaching Associate in the Schools of Social and Political Sciences at the University of Melbourne and at Monash University. She has extensively published in the area of migration policies, identity and citizenship rights. Her most recent publication “Italian Emigration Globally: Who they are and where they go” analyses trajectories of the new Italian emigration waves. Her areas of interest include migration studies, citizenship rights and political participation of Diasporas. She is currently as Lecturer and Course Coordinator at Navitas College in Melbourne.

#### **MUSICAL SPACES (1)**

Chair: **Joseph SCIORRA**

- **Susanna SCARPARO & Mathias STEVENSON**, The transnational politics and transcultural practices of reggae in Italy: the music of Momar Gaye
- **Margherita ANGELUCCI**, A New Way of Being Italian through the Lens of Hip Hop

**Susanna SCARPARO & Mathias STEVENSON**, **The transnational politics and transcultural practices of reggae in Italy: the music of Momar Gaye**

Within the current global context, which is marked by the increasing movement of migrants and refugees and a concomitant increase in xenophobic ethnic-nationalisms across the European continent and beyond, music, particularly reggae provides concrete instances of intercultural dialogue, exchange, and collaboration. Taking Momar Gaye, an Afro-reggae musician from Senegal who migrated to Sardinia via France 17 years ago, as a case study, in this paper we

provide an example of reggae’s potential to establish transnational and transcultural connections and expressions at this critical juncture. Gaye blends African musical traditions with those of the Afro-Caribbean diaspora, and uses the Wolof, French, Italian and English languages, to establish a counter-hegemonic, post-colonial, and pan-African musical discourse that engages with current migratory and cultural flows. Importantly, however, while Momar Gaye’s musical discourse deliberately transcends nations and borders to move beyond the local, it also consciously engages with Sardinian and Italian musi-

cal and cultural contexts. Furthermore, as we demonstrate through the use of specific examples, Gaye's music establishes tangible and symbolic alliances, connections and narratives which resonate at local, national and transnational levels.

### **Margherita ANGELUCCI, A New Way of Being Italian through the Lens of Hip Hop**

From its inception in New York City, Hip Hop culture has spread all over the world. Today, a new generation of artists is emerging in the Italian Hip Hop scene. They are young, multilingual, first or second-generation migrants, and self-described as "citizens without citizenship". In this paper, I present preliminary findings from a broader study that investigates their musical production through an in-depth linguistic analysis of a selection of song lyrics as well as semi-structured interviews with the artists. The analysed works contain a wide variety of themes, voicing

a sense of displacement but also strongly asserting the right to have a multifaceted identity. Here I argue that what these artists are creating is a new way of being Italian that is different and often much more complex than the notion of "Italianness" put into effect since unification in the name of an ideal uniform nation-state. I argue that linguistic practices, including translanguaging processes, play a major role in constructing this new idea of identity. Language does not simply reflect the struggle to articulate this social (and psychological) transformation, but it is the instrument through which this transformation occurs. From a linguistic point of view, I also maintain that, in Italy, the shift from a country of mass emigration to a country of mass immigration and the establishment of standard Italian as the main language used in everyday communication have created the perfect soil for the birth of a nation-wide slang.

**Susanna SCARPARO** is Associate Professor in the School of Literature, Languages and Linguistics at The Australian National University (Canberra). She is co-author of *Reggae and Hip Hop in Southern Italy: Politics, Language and Multiple Marginalities* (Forthcoming), *Reframing Italy: New trends in Italian Women's Film-making* (2013), author of *Elusive Subjects: Biography as Gendered Metafiction* (2005) and has co-edited *Violent Depictions: Representing Violence Across Cultures* (2006), *Across Genres, Generations and Borders: Italian Women Writing Lives* (2005) and *Gender and Sexuality in Contemporary Italian Culture: Representations and Critical debates* (2010). She has also published numerous articles on Italian cinema, women's life writing, migration, and historical fiction.

**Dr Mathias STEVENSON** is Scholarly Teaching Fellow in the Bachelor of Global Studies, Faculty of Arts, at Monash University. He is co-author of *Reggae and Hip Hop in Southern Italy: Politics, Language and Multiple Marginalities* (forthcoming) and has also written about Italian cinema, in particular the cinema of Nanni Moretti.

**Margherita ANGELUCCI** is a Master by research student in Literary and Cultural Studies at Monash University. She is an award-winning journalist who has been working for the Italian newspaper in Australia, *Il Globo*, for the past five years, covering international and local news, as well as issues relating to the new wave of Italian migration to Australia. Fluent in Italian, English and French (with a touch of Arabic), she has a Bachelor's Degree with First Class Honours in Translation Studies from the University of Bologna (Forlì) and also works as a professional translator and community interpreter. Her areas of interest are multilingualism, slang, transcultural identities and Hip Hop music.

#### **MUSICAL SPACES (2)**

Chair: **Joseph SCIORRA**

- **Alison RABINOVICI**, Street Music and Theatre Orchestras: The Changing Face of Viggianese Participation in Melbourne's Musical Life
- **Aline SCOTT-MAXWELL & John WHITEOAK**, Duo Moreno and Banda Bellini: the living legacies of two popular Melbourne music "institutions" and their constructions of a pan-Italian community identity
- **Luisa DEL GIUDICE**, Beating the Drum: Italian Traditional Music Advocacy in the Diaspora.

**RABINOVICI, Alison, Street Music and Theatre Orchestras: The Changing Face of Viggianese Participation in Melbourne’s Musical Life**

Itinerant musicians from a small cluster of towns in Basilicata, southern Italy, made their presence felt on the streets of major European cities from the mid-nineteenth century on. The global reach of these street players, principally from the towns of Viggiano, Marsicovetere and surrounds, expanded steadily, eventually extending as far as Australia and New Zealand by the end of the nineteenth-century. From Australia, return to the town or village of origin, followed by re-migration was not uncommon. The Italian tradition of chain migration saw numbers of Viggianese settling in inner suburban Melbourne as many were able to avail themselves of increasingly attractive employment opportunities in theatre orchestras, while others were in demand as “Italian String Bands” in the days before recorded music rendered their services obsolete. Street performance and theatre engagements often existed side by side, and the transition from street to stage was a fluid process. Melbourne is the largest diasporic Viggianese community after New York and is perhaps unique in that Australian descendants of these Viggianese musical migrants are well aware of the significant contribution made by earlier generations to music in Melbourne. Indeed, pride and knowledge of that heritage has long been fostered by the Melbourne’s Italian Historical Society. This paper draws on research conducted in Australian and Viggianese archives, and on the unique collections of the Italian Historical Society to expand and elaborate an understanding of the Viggianese contribution to Melbourne’s musical culture around the turn of the twentieth-century.

**Aline SCOTT-MAXWELL & John WHITEOAK , Duo Moreno and Banda Bellini: the living legacies of two popular Melbourne music “institutions” and their constructions of a pan-Italian community identity**

The Duo Moreno and Banda Bellini (Banda Musicale Italiana “Vincenzo Bellini”) are two Italian community musical institutions widely and nostalgically known to the older generation of Italian migrants in Melbourne. Duo Moreno’s music was an important soundtrack to these migrants’ early “social entertainment” lives and the Banda Bellini and its music remain significant to their present lives as a persistent

and anticipated feature of traditional patron saints’ *feste*. Duo Moreno, comprising the exceptionally talented Scartozzi brothers, Cesare and Sandro (Alessandro), was a professional duo that epitomized Melbourne-Italian popular music for several decades through their successful transcultural negotiation and re-negotiation of “tradition” and change – as multi-instrumentalists, singers, contest-winning songwriters, arrangers, combo co-leaders and charismatic entertainment venue co-proprietors and hosts. The Banda Bellini has been in continuous existence in Melbourne since the 1960s and is still active today as an amateur brass and reed concert band of up to sixty musicians that has direct continuity with the 19<sup>th</sup>-century vernacular Italian social and performance tradition of the *banda*. Both “institutions” have been important to the construction of a pan-Italian community identity in Melbourne by catering to all regional Italian groupings, playing substantially pan-Italian music and being marked by other recognisable pan-Italian characteristics. We contend that while Duo Moreno and other reputed post-war era Italian entertainers and their recorded legacy still occupy a very relevant nostalgic space in Italian social and cultural life, Banda Bellini occupies a living transcultural space through its ongoing endeavours to adapt its membership and musical direction to its changing multicultural and Italian community contexts in Melbourne.

**Luisa DEL GIUDICE, Beating the Drum: Italian Traditional Music Advocacy in the Diaspora.**

In the 1990s, I wrote about the “missing” folk revival among post-WWII Italian immigrants to Toronto, and committed myself to the cultural-political goal of diffusion, publication, and public programs around Italian folk culture among the descendants of Italian immigrants in North America (“Italian Traditional Song in Toronto: From Autobiography to Advocacy,” in *Journal of Canadian Studies*, ed. Pauline Greenhill, Gary Butler (special issue on folklore), 29 (Spring 1994), 74–89). This paper reviews this 3-decade long journey in university teaching, organization of public programs, along with personal reflections on this activity as an Independent Scholar. Engaged in field research, writing and presentation of the oral culture and history of Italians – bridging Italy, Canada, and the USA – this multiplicity of roles, audiences, and goals, has allowed for a wide-ranging

approach to the folk revival, the culture of Italians as immigrants and in Italy, and the interplay between center and periphery – two of the poles experienced by all migrants. What did traditional music, a private heritage largely negated and publically ignored, represent to diaspora Italians? Why the missing link between the politics of the folk revival in Italy and in

the diaspora? When and how did it finally arrive, and what forms did it take in such milieux? What means were employed to link with the discourse and activity occurring in Italy? And with what results? This paper will also offer personal reflections on a professional life of advocacy devoted to this goal.

**Alison RABINOVICI** holds a Masters Degree in Music (Musicology) from the University of Melbourne. Her interests include musical instruments used in early sound recording and nineteenth- to turn of the century popular music. Her current research is focused on a tradition of itinerant street music that developed in Basilicata, southern Italy in the late eighteenth century. In particular, she is researching the progression from seasonal migration to settlement in Australia, and the eventual transition from the street to dance and theatre orchestras in the early years of silent cinema. Her work has been published in a number of scholarly journals.

**Dr Aline SCOTT-MAXWELL** is an ethnomusicologist and Adjunct Senior Research Fellow in the Sir Zelman Cowen School of Music, Monash University. A current research focus is the music of Australian migration, including Italian migration. She has published eleven articles and book chapters on Italian-Australian music.

**Professor John WHITEOAK** is a music and dance historian and Adjunct Professor in the Sir Zelman Cowen School of Music, Monash University. He was a service bandsman and an accordionist in various Melbourne migrant-led bands of 1960s Melbourne and has published extensively on Italian-Australian community and mainstream commercial music-making, including several articles for the *Italian Historical Society Journal*.

**Dr Luisa DEL GIUDICE** (Independent Scholar, Los Angeles). Luisa Del Giudice, Ph.D. was born in Italy, emigrated to Canada in 1956, and has lived in Los Angeles since 1981. She is an Independent Scholar and has been a university academic (University of California, Los Angeles, Addis Ababa Univ., Ethiopia), public sector educator (Founder-Director of the Italian Oral History Institute), community activist, and through these multiple activities has sought to bridge various roles and audiences. She has published and lectured widely and is internationally known for her work on Italian and Italian American and Canadian folklife, ethnology, and oral history: from foodways (e.g., gastronomic utopias, wine culture and the cantina, history of pasta, food altars), material culture and belief (Toronto's archvillas, Watts Towers, St. Joseph's Day Tables), to oral expressions, especially song (ballads, neo-tarantismo, folk revival movements), to children's literature (Tomie de Paola), and oral history (Archaeology and Horace's Villa in Licenza, Italian Los Angeles); and has produced many innovative public programs on Italian, Mediterranean regional and folk culture, and local history, in Los Angeles (e.g., *Performing Ecstasies: Music, Dance and Ritual in the Mediterranean*; *Italian Jews: Memory, Music, Celebration*; *Italian Los Angeles: Celebrating Italian Arts, Local History and Life in Southern California*; *Essential Salento: A Festival of Salentine Culture, The Watts Towers Common Ground Initiative*). In 2008 she was named a Fellow of the American Folklore Society and a *Cavaliere* (Knight) of the Italian Republic. Among her monographs and recordings are: *Cecilia: Testi e contesti di un canto narrativo tradizionale*; *Studies in Italian American Folklore* (ed.); *Italian Traditional Song*; *Il canto narrativo al Brallo*, (and sound recording); *Imagined States: Nationalism, Utopia, and Longing in Oral Cultures* (ed. with Gerald Porter); *Performing Ecstasies: Music, Dance, and Ritual in the Mediterranean* (ed. with Nancy Van Deusen); *Oral History, Oral Culture and Italian Americans* (ed.); *Sabato Rodia's Towers in Watts: Art, Migrations, Development*; *On Second Thought: Scholarly Women Reflect on Profession, Community, Purpose*; *In Search of Abundance: Paesi di Cuccagna and Other Gastronomic Utopias* (forthcoming).

#### NEW FRONTIERS OF TEACHING

Chair: **John HAJEK**

- **Cristiana PALMIERI**, Italian language and culture in Australia: The impact of Italian migration
- **Riccardo AMORATI**, Creating affiliations in transcultural spaces: the visibility of Italianness in Melbourne and its influence on L2 motivation.
- **Annamaria PAGLIARO, Giovanna CARLONI & Brian ZUCCALA**, Creating Transnational, Digital Learning Spaces for Italian Studies. Blending Italian through Skype at Monash
- **Matthew ABSALOM & Elisabetta FERRARI**, Study abroad: maximising the transcultural journey

**Cristiana PALMIERI, Italian language and culture in Australia: The impact of Italian migration**

This paper explores the role played by the Italian language in Australian society and its relationship with the history of the Italian migration. The transformation of Italian into a world language widely studied outside the nation's borders and past and present motivations driving learners of Italian outside Italy are explored. The focus then shifts on the status of Italian language in Australia, to consider how the presence of a large and well-established Italian migrant community has contributed to attracting learners to various aspects of the culture of Italy. It is argued that, while the main motivations to learn Italian are largely connected to the idea of Italy as a cultural icon because of its historical heritage and artistic and creative production, also the presence of a vibrant community of Italian migrants contributes to igniting and sustaining the passion of learners of Italian. The paper presents the findings of a recent research conducted on adult learners of Italian as a second language in Sydney. The findings indicate that the appeal of Italian is intrinsically intertwined with the cultural and social values that are the expression of the social context in which the language originated historically. As a consequence, the singular phenomenon of the widespread interest of Australians for the study of Italian can be explained as a manifestation of the profound influence that Italian culture, also through Italian migration, has exerted on contemporary Australian society.

**Riccardo AMORATI, Creating affiliations in transcultural spaces: the visibility of Italianness in Melbourne and its influence on L2 motivation**

This paper examines how the Italianness emerging from the urban context in Melbourne exerts a significant influence on individuals and can be drawn upon to make sense of processes of L2 motivational arousal and maintenance. It draws upon a preliminary analysis of data collected on the motivations of university students of Italian in Melbourne and illustrates that learners' motivations are not only influenced by encounters with local Italo-Australian communities and with new Italian migrants and tourists, but also by the exposure to material and symbolic markers of Italianness disseminated in Melbourne's multicultural landscape. Among these, it discusses how the ambiguous Italianness projected by Lygon Street through food-

stuffs, food-imagery and food-related practices contributes to the creation of positive affiliations towards Italy and Italians, thereby influencing L2 motivational processes.

**Annamaria PAGLIARO; Giovanna CARLONI & Brian ZUCCALA, Creating Transnational, Digital Learning Spaces for Italian Studies. Blending Italian through Skype at Monash**

Recent critical trends have clearly indicated that 21<sup>st</sup> century Cultural studies in general and Italian Studies in particular can hardly be carried out effectively without adopting, to some extent, a transnational and transcultural approach. Such approach allows for a richer and broader understanding of the mobile and nuanced contemporary meaning of Italian identity and Italian culture. The same approach appears to be proficuously applicable not only to the scholarship but also to the teaching and learning of Italian Language and Culture in that the idea of immersion in and exposure to a transcultural and interlinguistic space has always been at the core of foreign language and culture acquisition. In recent years, in particular, the increased implementation of Digital Learning methodologies and tools in teaching language and culture has shown an incredible potential for improving the quantity and quality of such transcultural spaces available for learners of Italian to inhabit during their educational journey. This paper illustrates the way in which Italian Studies at Monash, in collaboration with the University of Urbino, has successfully managed to turn the notion of "Living an Italian Transcultural Space" into the creation of a blended, skype mediated, advanced course in which the Australian student enters a digitally-enabled Italian space where translational processes take place in a highly interactive and personalized online learning environment. Australian students interact in Italian with instructors, based in Italy, through desktop videoconferencing. Online transcultural encounters enable students to analyse Italian culture-specific practices while also developing their interactional skills in the target language. The analysis of various concepts, such as shifting cultural identities, take center stage in the project to investigate paradigm shifts in identities in relation to entering new geographical, social, linguistic, mental territories and communities both as immigrants and foreign language learners. Australian

students are thus provided with an innovative, transnational, and transcultural digital learning experience.

**Matthew ABSALOM & Elisabetta FERRARI, Study abroad: maximising the transcultural journey**

With the increase in access to international travel combined with the international agenda of many higher education institutions, study abroad has become a key focus in many university language programs. Since the 1980s research on the effects of study abroad on students has found a series of benefits which are regularly used to motivate the study of languages and cultures. These include:

- Improved proficiency (both written and oral) and grammatical knowledge;
- Greater intercultural sensitivity and understanding;

- Heightened motivation;
- Reconfigured or expanded identity.

Many studies highlight the impact of length of time in-country on the development of these aspects. In the institutional context, in-country study abroad subjects are typically of short duration (2-4 weeks long) which must be considered in any discussion of the learning deriving from study abroad. In this paper, we will discuss our attempts to stimulate a transcultural and critical approach to Italian language and culture in the context of a four-week study abroad subject entitled “Contemporary Italy: Study Abroad”. We will detail how creative reciprocal projects between Italian senior secondary students and Australian university students of Italian can propel students forward on their transcultural journey.

**Dr Cristiana PALMIERI** is research affiliate at the School of Languages and Cultures, University of Sydney, where she completed her doctorate in Italian Studies, conducting a research on the motivations to learn Italian as a second language in Australia. She has been working in education since 1992, and has conducted workshops and seminars on a variety of subjects, including communication skills, leadership, public speaking, and team work. Her main research interests are motivation for language learning in multicultural and multilingual contexts, language learning and identity, and adult learning. She has presented at several national and international conferences on second language learning motivation and has recently published her research. She is currently the Head of the Member Learning and Development division at the Royal Australasian College of Physicians.

**Riccardo AMORATI** is a PhD Candidate and a Teaching Associate at the *School of Languages and Linguistics* of the University of Melbourne, where he is conducting a study on the motivations of differently situated language learners. He holds a BA, a MA and a Diploma in Secondary Teaching, all obtained from the University of Bologna (Italy). His research interests lie in three main areas: (1) the emergence and development of L2 motivations in relation to contextual and identity factors; (2) the marketing of language education; (3) language anxiety and the strategies for reducing its impact.

**Annamaria PAGLIARO** is Head of Italian Studies and Senior Lecturer in the School of Languages, Literatures Cultures and Linguistics at Monash University (Melbourne) where she has taught since 1991. Her research interest and area of supervision for postgraduate degrees are in nineteenth and early twentieth century Italian literature, literary theory and Italian theatre. She has published a number of chapters in books and articles in the area of the development of the nineteenth century novel and Italian *Verismo* and a monograph, *The Novels of Federico De Roberto: From Naturalism to Modernism* (2011). A monograph of collected essays on new approaches to Luigi Capuana studies co-edited with Brian Zuccala is forthcoming. She is a member of the editorial board for the Melbourne-based scholarly journal *Spunti e Ricerche* and edited several special issues, such as *Naturalism and Beyond. Fragmentation and Transformation of the Real* (2007) and *Studies in Modern Italian theatre* (2011), *A Celebration of the Theatre of Dario Fo and Franca Rame* (2017). She is currently working on a monograph on the literary and journalistic writings of Luigi Capuana.

**Giovanna CARLONI** is a lecturer at the University of Urbino, Italy. Her fields of expertise are applied linguistics, teaching Italian as a second and foreign language, educational technology, teacher training, applied corpus linguistics, and CLIL (Content and Language Integrated Learning). She has published two monographs (*CLIL in Higher Education and the Role of Corpora. A Blended Model of Consultation Services and Learning Environments*; *Corpus Linguistics and English Teaching Materials*) and edited a volume on teaching Italian to foreigners (*Insegnare italiano a stranieri. Percorsi operativi*). She has also published articles on foreign language methodology, teaching Italian as a second and foreign language, applied corpus linguistics, and CLIL.

**Brian ZUCCALA** completed his MA in Filologia Moderna at the University of Urbino under the supervision of Salvatore Ritrovato and Antonio Corsaro. He is currently working towards the completion of his Ph.D in Italian Studies (a study of female characterization and literary theory in Capuana's fiction) at Monash University, under the supervision of Annamaria Pagliaro. He has co-edited with Salvatore Ritrovato a collection of essays on Pascoli, *Il seme di Urbino* (Rimini: Raffaelli, 2013). His Masters thesis focused on "Il Foscolo politico," and portions of his recent work appeared or are in press as essays and reviews in *Italian Studies in Southern Africa*, *Spunti e Ricerche, Italica* and *Literature d'Oriente e d'Occidente* (LEA). He co-translated Capuana's short story "Dr Cymbalus" for the *Journal of Italian Translation* (2016), where his co-translation of untranslated sections of Marinetti's "Zang Tumb Tuuum" and George Gissing's short story "Gretchen" are in press (2017 and 2018 respectively). With Annamaria Pagliaro he is editing a forthcoming, bilingual volume of collected essays on new approaches to Capuana studies, to which he contributed the chapter "Gendered self-reflexivity and *teorica della forma* in Capuana's *La Sfinge*." He presented portions of his doctoral work in International Conferences in Italy, Australia, South Africa and U.S. With Australian linguist Simon Musgrave, he has also been working on Digital Humanities techniques, which he applied to Italian literary materials. Their work is available through Monash Figshare Repository ([www.figshare.com](http://www.figshare.com)). He teaches Italian language and literature at Monash as a Teaching Associate.

**Matthew ABSALOM** has been teaching Italian at tertiary level since the early 1990s and is currently in the Italian Studies Program at The University of Melbourne. He has a diverse educational background in music, education, languages and linguistics, is a published author, seasoned public speaker as well as a being recognised for excellence as an educator. Matthew's research interests in Italian studies range cover different aspects of Italian language and culture, linguistics and education. Matthew has a strong history of working with the teaching and learning of Italian in schools and has held significant roles in the Australian Federation of Modern Language Teachers Associations (AFMLTA), including a stint as President.

**Elisabetta FERRARI** has worked in tertiary education in Australia for the past two decades in various capacities. Following university studies in languages and literature at the Università degli Studi di Parma she completed a BA with Honours at Monash University and a Master of Arts in Cinema Management at the University of Melbourne. She is currently in Italian Studies at the University of Melbourne. Her research interests are in Italian cinema, 20th century Italian visual art and contemporary Italian detective novel.

#### NEW PARADIGMS OF ITALICITY

Chair: **Enzo COLOMBO**

- **Maddalena TIRABASSI**, From Italian emigration to diaspora studies, the last 40 years
- **Robert PASCOE & Caterina CAFARELLA**, I "Globalisti": The Fourth Wave of Italian Migration to Australia

#### **Maddalena TIRABASSI, From Italian emigration to diaspora studies, the last 40 years**

The presentation will illustrate the development of Italian scholarship on Italian migrations in the 40 years span 1977-2017. It will explore the expansion of the field through time, from the ancient régime to the new Italian migrations; space, according to different periodization the scholarship has dealt with transatlantic, European, African, internal etc. migrations; methodology (including gender), lexicon (diaspora and transnationalism, glocalism and "italicity")... It will also analyze the public history of migrations developed in Italy through conferences, exhibitions and museums.

#### **Robert PASCOE & Caterina CAFARELLA, I globalisti: The fourth wave of Italian emigration to Australia**

This is a study of a very new community within Australia. It is a community looking to establish a new meaning for being Italo-Australian, with new strategies of cultural identity, solidarity and belonging. We term this community *i globalisti* ("the Italian globe-trotters"). The common medium of the World Wide Web connects the *globalisti*, just as previous generations of Italian travellers used ships and railways. They are skilled in its use, proficient in social media and quick to adopt its by-products (Facebook, Skype, Instagram, WhatsApp) as their needs and interests demand. The *globalisti* grew up under Berlusconi

with the kind of populism in politics that is now evident in the post-Brexit Anglo world. They understand its limitations and dangers in an Australia facing the challenges of climate change, refugee and migrant rights, and the evolution of post-industrial economies. We have identified more than 30 *globalisti*, mostly in the Melbourne area. Some are well-known through their use of social media, and we use their real names in this research; for others without as much prominence we use pseudonymous names in italics.

Deleuzo-Guattarian theory challenges some of the staples of migration history. For example, we can describe the undercurrent of “smooth” Italians in Australia as rhizomatic. Unlike the theories of hybridity, and the notion that there is something we can classify as an “identity”, we would rather understand emigrant Italians as embodying a set of skills, competencies and values formed in their hometowns, and surviving the migration process by going underground.

**Professor Maddalena TIRABASSI** is the Director of the Altreitalie Center on Italian Migration, Globus et Locus. She is the Editor of the Journal *Altreitalie*, past Vice-president of AEMI (Association of European Migration Institutions). She sits on the scientific boards of Museo Ferragamo in Florence, ASEI Journal and Casa America. Between 2000 and 2006, Maddalena was Professor of American and Italian American Studies at the University of Teramo, and in 2010-2015 she was part of the advisory Board of MEI (National Italian Museum on Emigration, Foreign Affairs Ministry), and consultant for the exhibition *Fare gli italiani* which celebrated Italian unification in 2011. Her main publications include: *La meglio Italia. Le mobilità italiane nel XXI secolo*, (with Alvisè del Pra’), 2014; *I motori della memoria. Le donne piemontesi in Argentina*, 2010; *Itinera. Paradigmi delle migrazioni italiane*, ed., 2005; *Il Faro di Beacon Street. Social Workers e immigrate negli Stati Uniti*, 1990. *Ripensare la patria grande. Amy Bernardy e le migrazioni italiane*, 2005; “Making Space for Domesticity. Household Goods in Working-Class Italian American Homes, 1900–1940”, in Simone Cinotto (ed.), *Making Italian America Consumer Culture and the Production of Ethnic Identities*, Fordham University Press, 2014; “Migrazioni e segni italiani nel mondo”, *TAO*, Torino, OAT, 4, 2010, pp. 30-33. Video “Segni italiani”, OAT, Torino, 2010. “Musei e migrazioni”, *La Nuova Museologia*, 2010, pp. 9-13. “Letteratura italiana: dal Grand Tour di Goethe alle ibridazioni di Helen Barolini”, in *La rete italiana. Idee per un Commonwealth*, a cura di Niccolò D’Aquino, Roma, Italic Digital Editions, 2014; “Glocal identities: Argentina/Piedmont. A bottom up approach”, in *L’Italia allo specchio*, a cura di Fabio Finotti e Marina Johnston, Venezia, Marsilio, 2014.

**Professor Robert PASCOE** is Dean Laureate and a Professor of History at Victoria University, Melbourne. Including *Buongiorno Australia: Our Italian Heritage* (1987), he is the author of 30 books and technical reports in the areas of Australian history, social history and the management of higher education. He has published with Caterina Cafarella since 2009.

**Caterina CAFARELLA** has a background in teaching Italian, French and English as a Second Language. Formerly based at Victoria University, Melbourne, she now works at RMIT and Monash.

## EMOTIONAL SPACES OF BELONGING

Chair: **Jason DI ROSSO**

- **John GATT-RUTTER**, *Doing without Dad in the Italian Australian diaspora: achieving individual agency with a missing or miscreant paterfamilias*
- **Simone MARINO**, “Practical emotions”. Reflectivity on the Relevance of the *Nonni* (grandparents) in the Construction and Transmission of Ethnic Identity. A study of “Calabrian-Australian” families living in Adelaide.
- **Donna CHIRICO**, *The Influence of Dualistic Hegemonic Perceptions on Psychological Development in the Italian Diaspora*.
- **Michele GRIGOLETTI**, *88 days on Australian farms: a journey through dreams, hopes and thoughts of young Italians in Australia*.

**John GATT-RUTTER, *Doing without Dad in the Italian Australian diaspora: achieving individual agency with a missing or miscreant paterfamilias***

“The memoir boom is one of the ways that citizenship as a category of belonging between private and public spheres is now articulated.” (Julie Rak, 2013). Does this apply to Italian Australian life writing? And if so, how? And what meanings of citizenship can be brought to bear? The most conspicuous aspiration to citizenship displayed in the corpus of Italian Australian life writing texts is the desire of Italian migrants who have come to Australia in the last 75 years for acceptance by Australians, but while this is nearly always an essential context, it is quite often not the primary issue. The nineteen contributors to the 2000 volume *Rethinking Australian Citizenship* edited by Wayne Hudson and John Kane deploy the notion of “differential citizenship” across thirteen or fourteen categories or dimensions of citizenship as well as six or seven more wide-ranging theoretical essays. My paper will discuss the manifold aspects of citizenship addressed in biographies and autobiographies of Italian Australians and the manifold ways in which they are addressed, noting the effective use of narrative and literary skills to this end and noting also the scope, but also the limitations, of the full-length life-story of an individual in focussing holistically on issues of citizenship. Recurrent patterns, such as absent and/or delinquent fathers, though not based on a statistically significant sample size, will also be noted, as well as certain silences. The life-narrative, which by its very nature visibly projects the private individual into the public sphere and is the interface between the two, is a distinctive form of knowledge and is a strategic vantage point for monitoring the vitality of citizenship in a given society.

**Simone MARINO, “Practical emotions”. *Reflexivity on the Relevance of the Nonni (grandparents) in the Construction and Transmission of Ethnic Identity. A study of “Calabrian-Australian” families living in Adelaide***

The study reflects on fieldnotes undertaken as part of a long-term research on the construction and transmission of ethnic identity among families of Italian ancestry in Australia. It seeks specifically to shed light on the “domestic space” of Italian-Australian grandparents’ homes, where the “sense of place” and belonging appear to be embodied through the sharing

of cultural practices and the development of strong emotional attachments. It is proposed that the *nonni*’s place is a key *locus*, a generator of ethnic identity for younger (mainly third generation) family members, where an idealisation of Italian-ness takes place. Practices and emotions experienced at the grandparents’ homes appear to be marked, embodied, and adapted into a personalised interpretation of ethnic identity by the younger family members. Moreover, the grandparents’ personal belongings (photographs, mementoes, *object d’art*, musical instruments) play a complementary role in nurturing the grandchildren’s identity. Such mementoes can be seen to authenticate the grandparent’s Italian-ness through their symbolic and cultural capital.

**Donna CHIRICO, *The Influence of Dualistic Hegemonic Perceptions on Psychological Development in the Italian Diaspora***

The effects of hegemonic privilege on the development of identity, whether in the Italian diaspora or in Italy today, where there is a growing migrant community, have profound consequences for achieving identificational assimilation. There are two components that must be considered from a psychological perspective, which influence the development of personal identity. First, are the aspects of hegemonic privilege forced upon the individual from outside the self. These aspects include matters related to identity politics particularly as these affect the immigrant experience, and the matter of prevailing cultural norms that govern social discourse. The second component has to do with how the person integrates the views of the privileged culture in both the development of self and the creation of self-identity. This happens in psychological development for all individuals regardless of migration status, but when an individual migrates, this process is unavoidably complicated and often exigent. The disjunction between the adopted culture and its values vis-à-vis those in minoritized communities will be discussed within current models of developmental and social psychology to better understand how the psychological self is affected within a transnational context, and how the difficulties encountered in the changing of cultures can be mitigated in this process of self-identity development.

**Michele GRIGOLETTI, 88 days on Australian farms: a journey through dreams, hopes and thoughts of young Italians in Australia**

*88 days on Australian farms* [Trailer *88 Days, 88 Giorni*, <[vimeo.com/129090121](https://vimeo.com/129090121)>]: *a journey through dreams, hopes and thoughts of young Italians in Australia* is a 35 minutes-long documentary – promoted by Migrant Foundation – which portrays the experience of many thousands young Italians who leave Italy to endure agricultural labour such as fruit and vegetable picking in Australia. The title is inspired by the number of days required to obtain a second Working Holiday visa. The video-reportage, recorded in 2015 during the harvesting season in the regional towns of Griffith (NSW) and Shepparton, Murchison and Tatura (VIC), shows why a new generation of young Italian migrants have made this choice, clarify if it is considered a positive or negative experience and why, and what they expect from their future and

their new life in Australia. The researchers have visited more than 10 farms in regional New South Wales and regional Victoria and interviewed and filmed more than 100 young Italians working on farms to discover the truth about farm labour. The documentary is the result of almost one year of research that led to filming the life experience of young Italians, aged between 18 to 30 years-old, living in Australia on a Working Holiday visa. Interviews have proven, for the first time, the relationship that exists between the farm experience and the choice to migrate to Australia. Using the “means-end chain” methodology and analysing the reasons for leaving Italy, the benefits of working on farms for 88 days and the personal values re-discovered by the young participants, it was possible to identify that the stronger the emotions, and the values, of self-discovery experienced in the farms, the greater the chances for a rational, and sometimes irrational, migration choice.

**John GATT-RUTTER** is Maltese by birth and graduated at Cambridge University in Modern and Medieval Languages. He has held a number of academic posts in Italian and European studies in the United Kingdom and Australia, including the Vaccari Chair in Italian Studies at La Trobe University in Melbourne (1991-2008). He is now an Honorary Associate of La Trobe University and the Italian Australian Institute. He has published several full-length narrative works from Italian into English and numerous papers, mostly on Italian writers from the nineteenth century to the present, as well as books on *Writers and Politics in Modern Italy* (1978), Italo Svevo (1987 and 1991), Oriana Fallaci (1996) and *The Bilingual Cockatoo: Writing Italian Australian Lives* (2014).

**Simone MARINO** is Lecturer in the School of Creative Industries at the University of South Australia. His research interests include transnational motilities and identities, multicultural policy and the maintenance and loss of minority languages and “cultures” in multicultural societies. He is currently investigating the cultural and social capital among Australians of Italian ancestry including family alliances, spiritual kinship (*comparatico*) and socioeconomic relations. He is a member of the Australian Anthropological Society (AAS), the Australian Sociological Association (TASA), the Research Centre for Languages and Cultures (RCLC) and the CUHK Postgraduate Forum of anthropology (The Chinese University of Hong Kong, Department of Anthropology), the Hong Kong Anthropological Society and the American Anthropological Association.

**Dr. Donna M. CHIRICO** is Professor of Psychology and Dean for the School of Arts and Sciences at York College/CUNY. Field research in India studying spiritual development constitutes the foundation of her research program. The objective of this work is to understand the function of esoteric or transcendent imagination in personal development, attainment of valued goals, and psychological well-being. Related to this, matters of personal identity formation are explored to understand how ethnic identity contributes to the psychological development of the self, specifically within the Italian diaspora. She has published numerous papers on these topics and is a sought-after speaker on these matters vital to the Italian diaspora.

**Michele (Mike) GRIGOLETTI** is the founder of “Australia Solo Andata”, an independent research group that focuses its efforts in documenting the contemporary migratory phenomenon of young Italian citizens in Australia through specific research projects. The group has partnered in 2016 with Migrant Foundation of Italy to film the documentary *88 days on Australian farms* and to publish the research *Giovani Italiani in Australia: un “viaggio” da temporaneo a permanente* (Tau Editrice, April 2016, Italy). The documentary has won many international awards including the 2017 NSW Premier’s Multicultural Media Awards and it has been officially selected at 25 Film Festivals. Michele has worked for several British publishing houses, including Penguin Books. Michele is an elected representative of Italians Abroad (Comites of NSW).

**Enzo COLOMBO**  
**NEW ITALIANS. HOW LIVING IN TRANSCULTURAL SPACES IS CHANGING THE IDEAS OF  
BELONGING AND CITIZENSHIP.**

KEYNOTE

Chair: **Loredana POLEZZI**

The paper analyses the implication of living in transcultural spaces. It focuses on how globalization processes are changing the ideas of locality, how such changes give cultural difference a specific relevance and how they affect the idea of belonging and citizenship. Based on a series of qualitative research on the children of immigrants in Italy, it shows how cultural difference is becoming an important political tool young people can (and must) use to deal with ambivalence, uncertainty, complexity and changes that char-

acterise their everyday experiences. The paper examines how the children of immigrants in Italy are using cultural difference in their everyday relations to claim recognition and respect, as well as inclusion and participation. New forms of belonging and citizenship are emerging that contribute to giving new meanings to “being Italians” and highlight innovative ways of connecting agency and structural constraints, innovation and traditions, and rights and duties.

**Enzo Colombo** is professor of Sociology of culture and Intercultural relations at the Department of Social and Political Sciences, University of Milan, Italy. His research interests lie in everyday multiculturalism, active citizenship, cultural aspects of globalization processes, young adults’ identification and civic participation. He is author of *Children of immigrants in a globalized world. A generational experience* (Palgrave 2012; with P. Rebughini), *Giovani dentro la crisi* (Guerini 2017; with P. Rebughini and L. Leonini), *Le società multiculturali* (Carocci 2011).

SATURDAY 7 APRIL

**Joseph PUGLIESE**  
**VEGETAL NODES OF EMPIRE, DIASPORA AND SETTLER COLONIALISM:  
TRANSCULTURAL HISTORIES OF THE AGAVE AND PRICKLY PEAR**

KEYNOTE

Chair: **Donna CHIRICO**

Across the voluminous travelogues on the Italian South written by northern Europeans from the eighteenth to the twentieth centuries, the prickly pear (*Opuntia ficus indica*) and the agave (*Agave americana*) repeatedly emerge as signature plants that mark for the northern travellers the southern identity of the landscape: to catch sight of either of these plants in the landscape was to announce one’s entry into *the South*. From the eighteenth century onwards, both the agave and the prickly pear became iconic botanical symbols that visually identified the landscapes of the South. This identitarian coextensiveness of both the prickly pear and the agave with the South has, indeed, been assumed by southern Italians themselves in the marketing and promotion of touristic fantasies of the South. Diasporic southern Italians, in turn, transported both the agave and prickly pear to such destination countries as Australia and recreated their own

botanical simulacra of the Italian South in their domestic gardens. In this paper, I proceed to trace a journey that begins with a family photograph of my mother ensconced in a large agave plant in the southern Italian countryside. Deploying this family photo as my point of departure, I track the complex spatio-temporal forces that are at once magnetised and effaced by this image. The conditions of possibility of this photograph, I argue, are enabled by the propellant of empire, the consequent traffic in the expropriated riches of imperial conquest and resultant transpositions of such entities as plants across diverse geopolitical spaces. In materialising a vegetal cartography that encompasses the triangulation of the Americas, southern Italy and Australia, I aim to visibilise a geopolitico-transcultural assemblage that sutures empire, diaspora and settler colonialism to a range of material practices and media – including architecture, cinema,

gardens, travelogues, family biographies and artefacts. This assemblage is inscribed, I suggest, by both desired homologies and unintended contradictions, by

continuities and ruptures. This paper is part of an ongoing project to decolonise diasporic identities and histories.

**Professor Joseph PUGLIESE** is Research Director of the Department of Media, Music, Communication and Cultural Studies, Macquarie University, Sydney, Australia. He has published widely on: colonialism and decolonisation, migration, refugees and asylum seekers, race, ethnicity and whiteness, cultural studies of law, state violence, and bodies and technologies. Selected publications include the edited collection *TransMediterranean: Diasporas, Histories, Geopolitical Spaces* (Peter Lang, 2010) and the monograph *Biometrics: Bodies, Technologies, Biopolitics* (Routledge, 2010) which was short-listed for the international Surveillance Studies Book Prize. His monograph *State Violence and the Execution of Law: Biopolitical Caesurae of Torture, Black Sites, Drones* (Routledge, 2013) was nominated for the UK's Hart Socio-Legal Book Prize 2013, the US's Law and Society Association Herbert Jacob Book Prize 2013, was awarded the MQ Faculty of Arts Research Excellence Award 2013 and it received High Commendation in the MQ Research Excellence Awards 2014 and 2015. In recognition of his research on social justice, race, ethnicity and racism, he was nominated for the Joseph B. and Toby Gittler Prize, Brandeis University, USA. He is co-founder, with Professor Suvendrini Perera, of Researchers Against Pacific Black Sites.

#### **HISTORICAL CASE STUDIES**

Chair: **Gianfranco CRESCIANI**

- **Arnold CASSOLA**, Sicilians and Maltese in contact: some examples from Trapani, Vittoria and Sousse (Tunisia)
- **Olivia SIMION**, Contribution of Italian immigrants to the development of Romanian culture
- **Francesco PONGILUPPI**, Fighting the "Levantinization" of Ottoman Turkey's Italian community: Italian government's strategies and plans (1880-1911)

#### **Arnold CASSOLA, Sicilians and Maltese in contact: some examples from Trapani, Vittoria and Sousse (Tunisia)**

The island of Malta has been characterised by a sustained diaspora of its population over the centuries. Twentieth century migration was directed towards English speaking countries (USA, Canada, Britain, Australia). Before that, however, the preferred destinations for the Maltese were nearby Sicily and then the North African countries of Tunisia, Algeria and Egypt in the 19th century. Scope of this paper is to come up with examples of Maltese integration in Trapani in the 15th century, Vittoria in the 17th century and Tunisia in the 19th century. A community of over fifty Maltese have been identified in Trapanese notarial acts during the first half of the 15th century. Though clearly indicated as "maltisi" or "maltenses", they integrated well and fast with the welcoming Trapanese through marriage, business transactions, acquisition of property and daily work. In Vittoria, over

300 Maltese have been identified as having lived there between the first half of the 17th century and the first half of the 19th century. Whilst intermarriage between Maltese and Vittoresi might not have been a very frequent phenomenon in the course of the 17th century, the fact that a substantial amount of Maltese acted as godparents to the children of the local inhabitants during this period suggests that a certain degree of trust had been established between the two communities. This common bond between Sicilians and Maltese is further highlighted in the Tunisian town of Sousse in the 19th century. Here Maltese and Sicilians, all characterised by a common agricultural background and poor economic conditions, started sharing a common life with common interests in the new Maghrebine context. Sicilians and Maltese became the motor behind commercial activity in the town. The Sousse parish archives record a number of mixed marriages in Sousse and also in other Tunisian coastal towns between 1836 and 1844. Moreover,

Sicilians acted as godparents to Maltese offspring in Sousse and Maltese as godparents to Sicilian offspring in Mahdia in the same period. It seems, however, that Sicilians did not make any headway as religious pastors in Sousse. In fact, of the seven Capuchin friars in charge of the Sousse parish in the said 1836-1844 period, five were Italians, coming from different parts of Italy, but not Sicily, whilst two were Maltese. Whilst these numbers reflect a proportional representation vis à vis the Maltese, they do not do any justice to the Sicilian migrants who were, by far, the majority of migrants of Italian origin in the area at that time. A concluding remark on identity: it is evident-from the materials examined in the above mentioned circumstances- that, at least in formal documentation (notarial deeds, parish baptismal or matrimonial deeds) whilst the concept of “Malteseness” is *vivo e vegeto*, “italianità” is completely missing: persons of Italic descent are denoted by their regional appellation (siciliano, genovese etc.) rather than by their “italianità”.

**Olivia SIMION, Contribution of Italian immigrants to the development of Romanian culture**

The importance of studying Italian emigration in Moldavia, a region of Romania, at the end of the nineteenth century and the beginning of the next one, is much greater today, when Italy faces an enormous amount of immigrants, some of them Romanian, and thus making the situation exactly the opposite image of the reality from a century ago. Between 1876 and 1920, about 15 million Italians emigrated, of whom 6.8 million towards other European countries and the rest towards the American continent. Romania was also among the emigrants’ destinations, as the country was going through a huge process of modernization during that period, in matters of infrastructure and public buildings. As the process required a great amount of qualified labor force, the specialized Italian workers were particularly welcome in the country. Even if it wasn’t a mass phenomenon, this migration flow is still an important episode in the recent history of both countries. As immigrants, Italians undoubtedly assumed the role of cultural mediators, encouraging the exchange of knowledge and practices. From the technical knowledge they brought with them, to the various cultural contributions they had in fields such as circus, theater, music, press, these immigrants

acted as links between two cultures. Another type of mediation and cultural transfer was the activity of Italian missionaries. Qualified workers, artists, missionaries: regardless of their profession, the Italian immigrants in Romania gave their contribution to the development of Romanian infrastructure, technology, and culture. My study aims at providing some examples of this cultural transfer.

**Francesco PONGILUPPI, Fighting the “Levantinization” of Ottoman Turkey’s Italian community: Italian government’s strategies and plans (1880-1911)**

The rise of nationalism in Italy in the 1880s moved toward an enforcement of the Italian presence in Istanbul and Izmir, perhaps the most cosmopolitan centres in Ottoman Turkey. Since the Ottoman society was organized along strict religious lines, inter-ethnic marriages were likely to happen within the same faith. This was a very common practice among Roman Catholics and Jews, so that French, Italians, Austrians, Greeks, Albanians often composed, together, one family. The absence of a monolithic national consciousness and the use of several languages among these families have led writers, travellers and diplomats to identify them as Levantines (*Levantini*). The Italian novelist Edmondo De Amicis illustrated in his book *Constantinople* (1877) the intercultural space wherein his fellow countrymen were living and remarked with huff their “Levantinization” in regard to their language: “It is a *bastard* Italian, corrupted by four or five other languages which were corrupted before as well”. Members of the same Levantine family could easily be found working for diverse embassies representing antagonistic countries, participating at different national parades; one could easily be a fellow of a French association and on the same time be a supporter of a Risorgimental irredentist Italian organization. In this context, it is interesting to see how the Italian government tried to prevent this trend by promoting a new Italianization of the community through schools, newspapers, associations and new trading routes. This paper will analyse the attempts undertaken by the Kingdom of Italy for fighting the “Levantinization” of Turkey’s Italian community through the study of original archival sources stored in Italy and Turkey. A literature in French, Italian, English and Turkish will support this study.

**Professor Arnold CASSOLA**, Secretary General of the European Green Party (Brussels, 1999-2006) and Italian Member of Parliament elected by Italian migrants in Europe as a Green in the Prodi List (2006-2008) has taught at the Universities of Catania (1981-1983) and Roma “La Sapienza” (1983-1988). He has been a professor at the University of Malta from 1988 to date. He is the author of thirty books and numerous other academic articles. His latest books on Italo-Maltese connections are: *Malta: People, Toponymy, Language (4th Century B.C. – 1600)*, Malta, The Farsons Foundation, 2011; *Malta-Pachino: una storia in comune* (with Silvio Aliffi), Siracusa, Morrone Editore, 2014; *I Maltesi di Trapani (1419 -1455)*, Malta, Malta University Press, 2015; *Malta-Sicily – People, Patriots, Commerce (1770-1860)*, Malta-Siracusa, Morrone Editore, 2016; *Süleyman the Magnificent and Malta 1565 – Decisions, Concerns, Consequences*, Malta-Siracusa, Morrone Editore, 2017.

**Olivia SIMION** is a PhD student in the joint Doctoral Course in Historical, Geographical and Anthropological studies at the Universities of Padova, Verona and Ca’ Foscari University of Venice. Her research revolves around Italian migration in the Romanian region called Moldavia between 1976 and 1915. She graduated in 2011 from Babeş-Bolyai University in Cluj-Napoca, Romania, with a bachelor’s degree in Archive studies, and then she followed a master’s program in Modern history at the same University. She had a fellowship of two years at the Romanian Academy in Rome between 2012 and 2014 with a research about Italian immigrants in Romania.

**Dr Francesco PONGILUPPI** holds a Ph.D in History of Europe from “La Sapienza” University of Rome and is affiliated with the Levantine Heritage Foundation. He recently (2017) completed his dissertation on the history of the Italian-Levantine community in Turkey during the Ottoman period. He conducted and presented his researches in Italy, Turkey, Canada, France, UK and United States. He lived in Istanbul where he has been a visiting student and he obtained the certificate of Turkish language proficiency at the Istanbul University. He is currently researching on the establishment of an Italian Fascist network in Turkey during the Atatürk period.

## **MUSEUMS AND HERITAGE: THE TRANSCULTURAL CHALLENGE (2)**

Chair: **Maddalena TIRABASSI**

- **Elizabeth TRIARICO**, *The role of objects and stories in the Italian diaspora in Australia: The CO.AS.IT. Italian Historical Society experience*
- **Katrina LOLICATO**, *Meanings and Their Words: The uses of multicultural language in the ethno-specific museum*

### **Elizabeth TRIARICO, The role of objects and stories in the Italian diaspora in Australia: The CO.AS.IT. Italian Historical Society experience**

Objects and stories play an integral part in the narrative of Italian diaspora due to their unique ability to provide migrants with a personal and meaningful link to their homeland. The work of the CO.AS.IT. Italian Historical Society which is focussed on collecting, documenting, preserving and interpreting objects and stories relating to the migration of Italians to Australia, provides many examples of why objects and stories are so important in the study of Italian diaspora in Australia. The story of migration is shared by a plethora of multicultural groups and the common experiences are many. What makes the Italian experience unique are the objects and stories that have specific associations with Italian culture and, which reflect

what it means to be an Italian migrant or descendant living in Australia. Located in Carlton, Melbourne the Italian Historical Society was established in 1980 by CO.AS.IT. (Italian Assistance Association Melbourne), the official welfare agency of the Italian community in Victoria. Through the ongoing generosity of hundreds of donors the Society’s Collection has grown steadily and today includes an extensive collection of photographs, ephemera, objects, oral histories and letters which all have an association with Italian migration and settlement in Australia. The IHS Collection is significant on a number of different levels. The objects and stories:

- Provide personal links to specific regions/towns in Italy;

- Assist migrants in coping with the trauma of leaving their homeland and family and the uncertainty of arriving in a new land, and
- Act as a catalyst for community engagement by bringing together the community to share common experiences and feelings.

CO.AS.IT. is a non profit welfare and cultural organisation for Italians and Australians of Italian descent celebrates its 50<sup>th</sup> Anniversary this year. The IHS connection with CO.AS.IT. ensures that it is uniquely placed to work closely with and support the community in sharing the many and varied experiences of Italian Australian migration.

**Katrina LOLICATO, Meanings and Their Words: The uses of multicultural language in the ethno-specific museum**

Ideas like “community”, “culture” and “identity” are not as straightforward as we have made them out to be. No single word can have meaning without an understanding of the system from within which it is contextualised. Language forms boundaries around worldview. Words frame perspective and allow for the communication of embodied frameworks of knowledge both between individuals, and between the individual and society through its institutions. In Aus-

tralia, the multicultural vocabulary is used ubiquitously to discuss ourselves and the Other within the context of our Australianess and our position within Australian society. Culture-specific organisations are a vital component of Australia’s multicultural landscape. Precariously placed between the policy that provided for their existence and the communities they seek to both define and support, these places are encoders from where the words of Australian multiculturalism are understood and perpetuated. And every now and then, it becomes necessary for the institution to calibrate its understandings to reflect the shifting perspectives of its people in order to ensure we mean what it is our language is saying. This paper discusses the methodology adopted for the project “Mapping social potential in community spaces: ethno-specific museums as intercultural places”. The study utilises the Australian multicultural vocabulary to document the progression of notions of community and identity and to attempt to disentangle conceptions of Italian-Australianness and Italian-Australian culture. The study aims to identify current and future challenges, risks and opportunities for the organisation and for Victoria’s network of multicultural museums as multiculturalism itself becomes increasingly complex.

**Elizabeth TRIARICO.** As Collections Manager, CO.AS.IT. Italian Historical Society & Museo Italiano, Elizabeth is responsible for identifying, documenting, preserving, improving access to and promoting the IHS Collections via exhibitions and events. Elizabeth is a cultural heritage professional with over 25 years experience in all aspects of museum and cultural and built heritage assessment, management, research, documentation and interpretation. Elizabeth has worked with and managed a wide range of public and private heritage collections of local, state, national and international significance including collections held by: Sovereign Hill Parks Association; Carlton & United Breweries; Melbourne City Council; Glen Eira City Council; the Australian and New Zealand College of Anaesthetists; Werribee Park Historic Mansion, Museum Victoria and the British Museum. Elizabeth’s parents were Italian immigrants and having grown up in Carlton, Melbourne. Elizabeth feels a strong personal connection to the IHS & MI Collections and is passionate about ensuring their long term preservation and making sure that the unique and important stories are shared as broadly as possible.

**Katrina LOLICATO** BArch (Hons) (Latrobe), MCultHeritage (Deakin) is currently undertaking research for the attainment of a Doctor of Philosophy at Deakin University within the Alfred Deakin Institute for Citizenship and Globalisation. In partnership with CO.AS.IT, “Mapping social potential in community spaces: ethno-specific museums as intercultural places” explores the capacity for CO.AS.IT.’s Museo Italiano and Italian Historical Society to maintain relevance as the Italian-Australian community develops through generations of settlement. A keen oral historian and former vice-president of Oral History Victoria (2014-2016), she is a co-founder of The Foundling Archive, Victoria – a small organisation that seeks to document and communicate contemporary Australian perspectives and experiences through community-led oral history and public projects.

## (NEW) MEDIA FOR (NEW) MIGRATIONS (2)

Chair: **Francesca PIERINI**

- **Joseph SCIORRA**, “Don’t Forget You Have Relatives Here”: Transnational Intimacy and Acoustic Communities of WOV-AM’s *La Grande Famiglia*
- **Agata DE SANTIS**, Defining “Italo-Canadese” in the new digital age
- **Vivian GERRAND**, Transcultural Image-making as a Source of Resilience and Hope
- **Roberta TRAPÈ & Matthew ABSALOM**, The Great Australian Dream. Media representations of Italians migrating to Australia in the 21st century

### **Joseph SCIORRA, “Don’t Forget You Have Relatives Here”: Transnational Intimacy and Acoustic Communities of WOV-AM’s *La Grande Famiglia***

From 1948 to 1961 the Italian-language radio station WOV-AM in New York City produced the program *La Grande Famiglia* for syndication in several U.S. cities. Devised as a marketing campaign for an Italian American food company, the program’s Rome-based representative drove to Italian Americans’ hometowns to record and broadcast mundane family news, chastisements and pleas, and heartfelt expressions of love and longing. In the course of a decade, it was reported that half a million families in the United States had participated in this transnational communication enterprise. My talk examines the social context and cultural content of five recorded messages in my family’s collection to reveal how transnational intimacy was maintained sonically across the geographic divide that separated loved ones. Private and public lives heard on the corporate-sponsored program converged in a shared sonority, a multiplicity of reverberating voices that revealed, bolstered, and endorsed a diasporic understanding of migrant families’ lives.

### **Agata DE SANTIS, Defining “Italo-Canadese” in the new digital age**

A presentation on how new Italian-Canadian media is responding to the interests of 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> generation Italian-Canadians who have an affinity for their heritage, but with Canadian influences. Agata De Santis will use two publications as a case study. The first, founded by Agata herself, is the online magazine *italocanadese.com*. The online magazine is an English-language publication that covers people, events, issues and traditions across Canada – all with an Italian-Canadian touch. *Italocanadese* also produces the *Italo Web Series*. The second

publication is *Panoram Italia Magazine*. What started as an annual flashy glossy publication has turned into a bimonthly publication and companion website with thousands of subscribers and hundreds of thousands of followers on social media. The magazine caters exclusively to the “young” Italian-Canadian. Its success is unprecedented. Both media outlets gambled on the idea that the new generation of Italian-Canadians remain attached and loyal to their Italian heritage... but also want to celebrate their Canadian identity, and feed their social media habits.

### **Vivian GERRAND, Transcultural Image-making as a Source of Resilience and Hope**

Young Somalis in Italy are still among the most marginalised of Muslim minorities living in the country due to *jus sanguinis* citizenship laws, despite Somalia’s colonial ties to Italy. The refusal of the Italian state to acknowledge its Italian-born children to migrant parents while the country’s birth-rate is officially in decline reinforces a limited, even white-washed, imagined Italian community which includes the Italian diaspora and its great grand-children, while ignoring colonial genealogies and excluding babies born on Italian soil. At the same time, dominant Italian media continue to depict Muslim migrants as a destabilising influence in relation to national security. Taking as its premise the idea that communities are established via images – for Appadurai, imagination is a “social practice” (1990) and the future is a “cultural fact” (2013) – and images are able to “do” and “undo” projects of conviviality, this paper considers how young Somalis in Italy are negotiating cosmopolitan futures in the face of this closure through image-making practices that draw on diasporic insights to interrogate fixed and exclusive conceptions of who

belongs where. Based upon research undertaken with young people with Somali origins living in Italy in 2017, it explores some of the ways in which these young people deploy complex transcultural images on social networking sites as a source of resilience and hope. In focusing on the visual activities undertaken by Somali youth in Italy as part of the day-to-day work of establishing themselves across pre-existing colonial and new forms of social relations, I hope to shed light on how strong, flexible and potential transcultural identities and forms of belonging are being fostered in ways that may be instructive to the global community.

**Roberta TRAPÈ & Matthew ABSALOM, The Great Australian Dream. Media representations of Italians migrating to Australia in the 21st century.**

In the context of histories of transcultural encounters and studies of communication strategies in contemporary migrant communities, our paper explores the role of the media (in Australia and Italy) in relation to recent Italian migration to Australia. We will specifically explore the image of Italy created in these two contexts and unpack current perception/s of Australia in Italy and Italy in Australia. Italians have immi-

grated to Australia since the earliest days of European arrival. After the boom years of the post-WWII period of migration, however, there was a downturn in Italian immigration, indeed Italians began returning to Italy in the 1970s-1980s. Today we are witness to a renewed wave of Italian migration. More recently there appears to have been a growing number of mainly young Italians living and working in Australia. The dream of Australia as a place where it is easy to migrate has been surely amplified by the Italian media, which have portrayed Australia as a sort of El Dorado that is easily accessible to everyone. There are, however, some case of countervailing view which provide an interesting counterpoint to the stereotype of sun, sand and surf. The Internet has also played its role, with the proliferation of blogs and fora about Australia. We will discuss the implications of language choice in the construction of Italy and Australia and Italians in these diverse contexts, and will refer to recent work in the areas of critical discourse analysis, which is able to provide the analytic context, skills and tools by which we can study how language constructs, constitutes and shapes the social world.

**Joseph SCIORRA** is director of Academic and Cultural Programs at Queens College's John D. Calandra Italian American Institute. He has conducted ethnographic research on vernacular expressivity and published on religious practices, material culture, and popular music. He was editor of the journal *Italian American Review* (2009-2016) and *Italian Folk: Vernacular Culture in Italian-American Lives* (2011), coeditor of *Embroidered Stories: Interpreting Women's Domestic Needlework from the Italian Diaspora* (2014), *Neapolitan Postcards: The Canzone Napoletana as Transnational Subject* (2016), and the two-volume anthology *New Italian Migrations to the United States* (2017), and author of *Built with Faith: Italian American Imagination and Catholic Material Culture in New York City* (2015).

**Agata DE SANTIS** is a Canadian filmmaker and writer. She is the founding president of Redhead Productions and the founding editor of *ItaloCanadian.com*. Her 2010 documentary film, *Mal'occhio*, on the evil eye superstition, has screened around the world. Agata is the host and producer of the *Italo Web Series*, an innovative web series on the Italian Canadian community. She is the editor of *La Nostra Storia – I Castelgrandesi di Montreal* (2013), a collection of personal photographs and narratives on the Italian-Montreal immigrant experience. Over the years, Agata has produced numerous award-winning short films and documentaries. She is presently developing a documentary film that examines the mentor/protégé influence of John Florio on William Shakespeare.

**Dr Vivian GERRAND** is a researcher with interests in the areas of belonging, migration, image-making, representation and resilience to violent extremism. Vivian is an Endeavour / Max Weber Fellow in the Robert Schuman Centre for Advanced Studies at the European University Institute and a Visiting Fellow at the Alfred Deakin Institute for Citizenship and Globalisation, Deakin University. Based on her comparative cultural PhD study of Somali belonging in Australia and Italy, Vivian published her first book *Possible Spaces of Somali Belonging* with Melbourne University Press in 2016.

**Dr Roberta TRAPÈ** is an Honorary Fellow of the School of Languages and Linguistics at The University of Melbourne, where she lectured in Italian Studies for five years and where she was recently awarded a MacGeorge Fellowship to conduct research as a visiting scholar. She holds a PhD in English and American Studies from the University of Florence and works extensively on the theme of Australian travel to Italy in contemporary Australian fiction and non-fiction. Her re-

search interests involve Australian travel writing about Italy, Italian-Australian cultural studies, notions of space and movement in contemporary society including the migration experience.

**Matthew ABSALOM** has been teaching Italian at tertiary level since the early 1990s and is currently in the Italian Studies Program at The University of Melbourne. He has a diverse educational background in music, education, languages and linguistics, is a published author and seasoned public speaker. Matthew's research interests in Italian studies range cover different aspects of Italian language and culture, linguistics and education. Matthew has a strong history of working with the teaching and learning of Italian in schools and has held significant roles in the Australian Federation of Modern Language Teachers Associations (AFMLTA), including a stint as President.

## **HYBRID AND CONFLICTED IDENTITIES**

Chair: **Loretta BALDASSAR**

- **Fred GARDAPHÈ**, *Identical Difference: Notes on Italian and Italian American Identities*
- **Nicole TOWNSEND**, *Identity at war: Italian Australian experiences of otherness during the Second World War*
- **Mia SPIZZICA**, *Uncommon Transcultural Italian Diasporas. The Levantine and Malacca Straits Italians interned in Australia during WW2*

### **Fred GARDAPHÈ, Identical Difference: Notes on Italian and Italian American Identities**

The experience of Italian immigration to the United States can help us explore the effects of globalization on the identity of Italians because the Italian immigrant to the United States was put into the position of constantly negotiating his or her relationship between their local culture of origin and their local culture of the land of their immigration. I suggest that this process enabled the first Italian Americans have grown into more globalized Americans. Such experiences as the adoption of the English Language and the refusal to maintain Italian in subsequent generations can give us a glimpse as to what is the difference between Italianità and what Professor Bassetti has coined as "Italicità." This renunciation of the national experience of Italian immigrants involved the process of emigration, immigration, and the formation of Little Italys. The creation of Italian America, as I see it, was a defensive reaction that helped protect the vulnerable Italian immigrant through the replanting process. As the Italian moved more and more away from the little Italys, the risks and the rewards became greater. Often there is a wish to forget about and even deny the difficult immigrant past that made it difficult for Italians to become accepted as Americans. Today's Italian Americans, the ones who have successfully achieved middle and upper class status, more often than not want to erase the memory of the

times when they were not welcome in this country. This paper explores transnational artifacts as measures of movements from Italian, to American, and finally to Italian American identities, providing us with a schemata that can help us understand transnational migration and its effects over time.

### **Nicole TOWNSEND, Identity at war: Italian Australian experiences of otherness during the Second World War**

When Italy declared war on the Allied powers in June 1940, Italian-Australians were left between the proverbial rock and a hard place: if they supported their homeland they would be seen as traitors to their adoptive home, but if they overtly supported Australia and the British Empire, they could be seen by the as turning their backs on their ethnicity, culture and/or identity. Using archival material from the collections of the Australian War Memorial, the National Archives of Australia and the CO.AS.IT. Italian Historical Society, this paper will examine how members of the Italian Australian community negotiated their identities during a war that saw pre-existing racial and xenophobic fears exacerbated within Australian society. How did Italian Australians identify during this period? Did they identify as Italian, Australian or a combination of both? Did this self-identification differ between generations, geographic location and personal experience? Ultimately, it will investigate traditional views of identity as being fixed to blood

and the land, and argue that the Italian Australian experience of the Second World War is demonstrative of the fluid nature of identity construction in a broader sense.

**Mia SPIZZICA, Uncommon Transcultural Italian Diasporas: The Levantine and Malacca Straits Italians interned in Australia during WW2**

Almost 5000 Italian civilians were interned in Australian prison camps after Italy declared war on Britain on 10 June 1940. Amongst these were approximately 300-350 Italian men, women, and children who had been detained and deported to Australia by the British authorities from Palestine and Singapore. This presentation focuses on the lived experiences of wartime internment and after release, of two unique transcultural Italian Diaspora clusters from the Levant and Malacca Straits. These transcultural, multilingual

Italians who had lived comfortably as small diasporic enclaves in foreign lands were unlike the interwar Italian Australian migrants. They were distinctive in origins, education, language use, intercultural marriages, hybrid identities, and in family traditions. Like other migrants, these unwilling Italians in exile, settled inconspicuously into mainstream Australian society, after release from internment. However, their experiences of wartime dispossession, deportation, internment, and post-war challenges, have remained silent in Italian Australian Diaspora social anthropology and history. These uncommon transcultural Italians contribute an important chapter in the Italian Australian Diaspora's narrative. This presentation offers a glimpse into the wartime experiences of two diverse Italian clusters that arrived in Australia as civilian prisoners of war.

**Fred GARDAPHÈ** is Distinguished Professor of English and Italian/American Studies at Queens College/CUNY and the John D. Calandra Italian American Institute. Past director of Stony Brook University's American and Italian/American Studies programs, he is a Fulbright Fellow (University of Salerno, Italy (2011) and past president of the Italian American Studies Association (formerly AIHA), MELUS, and the Working Class Studies Association. His books include *Italian Signs, American Streets: The Evolution of Italian American Narrative*, *Dagoes Read: Tradition and the Italian/American Writer*, *Moustache Pete is Dead!*, *Leaving Little Italy*, and *From Wiseguys to Wise Men: Masculinities and the Italian American Gangster The Art of Reading Italian Americana*, and *Read 'Em and Reap*. He is co-founding/co-editor of *VIA: Voices in Italian Americana*, editor of the Italian American Culture Series of SUNY Press, and frequent contributor to the *Fra Noi*, *L'italoamericano*, and *i-Italy* magazine and television.

**Nicole TOWNSEND** is a recent Honours graduate of Monash University where she completed a thesis on issues of identity, race and belonging within the Italian Australian community during the Second World War. She has previously worked with CO.AS.IT. as an intern and research assistant, has published in the *Italian Historical Society Journal* and *Wartime*, and has presented her research at both Australian and international conferences. In 2017, Nicole was awarded both a Summer Scholarship at the Australian War Memorial and a place on the prestigious Open Palace Programme in the United Kingdom, a cultural heritage program run in association with the Historic Royal Palaces Trust, Stowe House Trust and Bath Preservation Trust. She has recently commenced her postgraduate studies at UNSW Canberra where she will examine Australia's involvement in the war in the Mediterranean between 1940 and 1945.

**Mia SPIZZICA** has conducted in-depth research on the experiences of Italian Australian civilians who were interned in Australia during World War Two, as part of her PhD dissertation at Monash University. Her investigations have produced peer-reviewed articles, and an anthology of Italian Australian wartime narratives, titled *Hidden Lives* (forthcoming, 2018).

**THE AMBIVALENCE OF REFUGEE IDENTITIES IN MOTION: A FILM AND LITERATURE PERSPECTIVE – PANEL**

Chair: **Brigid MAHER**

- **Gregoria MANZIN & Mark NICHOLLS**

This panel emerges from and expands on our recent work on the experience of migration to Italy as represented from the perspective of refugees. Through a comparative analysis of films such as Bertolucci's *Besieged* (1999), Muscardin's *Billo il grand Dakhaar* (2007) and Calore and Hofer's *Limbo* (2014), and literary texts such as Dell'Oro's *Il mare davanti* (2016) and Mazzucco's *Io sono con te* (2016), we explore the genuine and fundamental experience of ambivalence that marks the refugee's journey. Recent literature in the social sciences, addressing people movement within and between Europe and Africa,

has made much of the notion of ambivalence. In our context, ambivalence covers a range of experiences, largely clustering around personal struggles over freedom and guilt relating to home and family obligations. We consider these ideas of ambivalence in relation to specific strains of Freudian discourse. Similarly, drawing on the work of Adriana Cavarero in the context of the identity journey, we establish a parallel narrative designed to account for the representation of the Janus-like experience of refugees who look both back and forward. This theme sits at the heart of these stimulating works.

**Gregoria MANZIN** is Associate Lecturer in Italian Studies at La Trobe University. Prior to her appointment at La Trobe, she was Lecturer in Italian Studies at The University of Melbourne (2013-2015) and Lecturer and Convener of Italian Studies at Swinburne University of Technology (2008-2012). She is author of *Torn Identities: Life Stories at the Border of Italian literature*, Troubador (2013) and a range of articles and chapters on topics in literary studies, translation, gender, migrant, postcolonial and transnational studies.

**Dr Mark NICHOLLS** is Senior Lecturer in Cinema Studies at The University of Melbourne where he has taught film since 1993. He is the author of *Scorsese's Men: Melancholia and the Mob*, Pluto & Indiana University Press (2004), *Lost Objects of Desire: The Performances of Jeremy Irons*, Berghahn (2012), and recent articles and chapters on film and art in Italy in the 1950s and 1960s.

#### ITALIAN LGBTIQ LIVES ON THE BORDERS – PANEL.

Chair: **Daniel MARSHALL**

- **Vic PERRI**, Non puoi essere Gay, sei Italiano!
- **Maria PALLOTTA-CHIAROLLI**, Shifting Borders, Diverse Terrains: Italian LGBTIQ “Glocal” Landscapes

This panel will explore what are often considered to be sensitive and controversial issues being lived and experienced by many Italian-Australians who identify as lesbian, gay, bisexual, transgender and/or HIV-positive. It will explore how being Italian, being same-sex attracted, being gender diverse, and possibly being HIV-positive require the negotiating and interweaving, border-dwelling and border-crossing, of regulations and expectations in relation to genders, sexualities and cultures. These regulations and expectations are coming from Italian families and communities, the LGBTIQ communities, schools and workplaces, the Catholic Church, the media and the wider Australian society. In 2000, the Italian Australian Institute held its inaugural conference. For the first time in an Italian-Australian research, policy and community wellbeing setting, despite some concerns and prejudices, LGBTIQ Italian-Australian realities were presented via a panel entitled: “You Can't Be Gay, You're Italian”. This was then published in the

conference proceedings: *In Search of the Italian Australian into the New Millennium: Conference Proceedings* co-edited by P. Genovesi, W. Musolino, M. Pallotta-Chiarolli et al., Thornbury: Gro-set Publications, 2000. About 18 years later, we now hold another panel which includes two of the original presenters. Since 2000, an increasing number of LGBTIQ people of Italian backgrounds (migrants, first-generation, and grandchildren of migrants) are coming out, or entering middle-age and old age, some with children and grandchildren of their own. This says much about their strengths and courage in the face of past, present and potential ostracism and pain. Likewise, the Italian community, living in the diaspora of many cultures that is Australia, is slowly but surely moving to the acceptance of sexually diverse family and community members. Social media and other media are also informing them of LGBTIQ Italians and their families of origin living in Italy or in other countries. Hence, this panel will reflect upon the past, evaluate the

present, and speculate about the future of LGBTIQ Italian-Australians, their families and communities in relation to:

1. cultivating sexual, gender, Italian and Australian identities;
2. resolving border tensions and structural constraints that may arise in claiming allegiance to multiple cultural and community groups;
3. negotiating any stigmas and discrimination encountered because of the interconnections of homo/bi/transphobia, racism and sexism; and
4. researching LGBTIQ lives as LGBTIQ Italians and Italian allies, as well as researching mainstream Italian communities as LGBTIQ Italian researchers.

**Vic PERRI, Non puoi essere Gay, sei Italiano!**

Yes I'm Gay and I'm Italian and I have travelled a long but wonderful journey to get here. My story begins with the common struggle of a "typical" second generation Australian being torn between two worlds. A world of a loving family but not without obligations and responsibilities from not only my family but my Italian community, and the world of pressures and expectations from my "Aussie" peers and friends to fit in. If that wasn't enough to deal with, my sexuality was to be yet another thread weaving through and alongside my "straight" and "Italian" identities. Juggling these three pieces of the jigsaw was immensely challenging emotionally. It was difficult to negotiate the responsibilities demanded of my cultural heritage, my school and social networks, with my sexuality at odds with all of them. So where did I fit? As I matured, I gained experience and wisdom. I learned how

**Vic (Vittorio) PERRI** was born in Carlton in 1962 and raised in Richmond, Melbourne. His parents migrated from Calabria in the early 1950s. He was co-founder of Australia's first gay group of men from a non-Anglo cultural background, the "Southern European and Latin Gay Men's Group". He has been a committee member of the Australian GLBTIQ Multicultural Council Inc.(AGMC Inc.), an umbrella organisation supporting culturally and religiously diverse GLBTIQ communities, services and organisations in Australia, and played a key role in developing the program for two conferences held in 2004 and 2006). He has contributed to a variety of books, community magazines and newspapers, and has appeared in the short film, "Incurable Romantics".

**Dr Maria PALLOTTA-CHIAROLLI** teaches, writes, researches and is a community activist on social justice, diversity and equity issues. Her primary areas of interest are the interweavings of cultural diversity, gender diversity, sexual diversity and family diversity. She is a Founding Member of the AGMC Inc. Maria also sits on two Victoria Police Priorities Communities Reference Groups: the LGBTIQ Reference Group and the Multicultural Reference Group. Maria's most recent publication was: "Supporting Multicultural, Multifaith SSAGD Young People" for the Victorian Minister for Equality and the Minister for Multicultural Affairs. Author and editor of 14 academic and non-academic books, Maria has won two Lambda (GLBTIQ) Literary Awards in the USA and been shortlisted for a third. She has also gained international recognition for writing Australia's first AIDS auto/biography, *Someone You Know*, and publishing Australia's first autoethnography addressing gender, sexual diversity and migration in 5 generations of her Italian family: *Tapstry*.

to deal with this socially constructed disconnection and eventually managed to put the pieces together. I found the spaces and the wonderful people who helped me feel comfortable and confident to be true to myself.

**Maria PALLOTTA-CHIAROLLI, Shifting Borders, Diverse Terrains: Italian LGBTIQ "Glocal" Landscapes**

This final paper will explore the ongoing changes in political, social, religious and familial attitudes and engagements with Italian LGBTIQ lives. Three major factors appear to be significant:

1. the growing visibility and diversity of Italian GLBTIQ lives in Australia and other Italian diaspora;
2. the longer the family is in Australia, the more it ceases to be bound by traditional Italian religious and cultural values in relation to gender and sexuality. Generational shifts intersect with local, national and global socio-political frameworks to promote increasingly cosmopolitan perspectives;
3. social media, film, and other media-scapes allow LGBTIQ Italian-Australians to live within, navigate between and emerge beyond multiple worlds, cultures and personal, interpersonal and social possibilities.

The paper will conclude with some recommendations for future Italian-Australian research and community projects such as exploring sexual and gender diversity in 19<sup>th</sup> and early-20<sup>th</sup> century Italian-Australians; and reconfiguring dominant constructions of Italian-Australian family, faith and festivity to include LGBTIQ realities.

### THE SPACES OF WORK

Chair: **Caroline MERITHEW**

- **Rosy HASTIR**, Italy: An emerging destination of Punjabi community
- **Javier GROSSUTTI**, Italian Workers and Entrepreneurs in the Construction Industry: The Melbourne Experience
- **Simone BATTISTON**, The fragile past of a concrete business: Tracing the history of the Milan Paving Company of Melbourne, circa 1936–1966
- **Angela DI PASQUALE**, Italian migration to the Wittenoom Blue Asbestos mine, Western Australia: facing the unthinkable

#### **Rosy HASTIR, Italy: An emerging destination of Punjabi community**

Over the last 20 years thousands of Indian Sikhs have migrated to Italy for work. Most found jobs in Italy's dairy farm industry. Italian cheese such as Parmesan and Mozzarella are known and eaten around the world. But how many people know these cheeses are alive today mostly because of Punjabi Sikhs. There are some 60,000-70,000 Sikhs in Italy and their number is growing. Sikhs have become a success story in Italy. Thousands have stayed and built families in villages and towns across the country. The majority of Sikhs are dairy workers, living far from the cities, and settled mainly in the farms of north and central Italy. With the first major wave of immigration in the 1980s some went to work in factories, some even went to work in the circus, but the majority chose dairy farming. Local dairy farmers were impressed by the respect and skill with which the Indians handled their animals. The immigrant workers were impressed by the handsome wages and free housing their employers offered. The economy was booming back then and many Italians were turning their backs on what was considered menial, unskilled work. In this paper I am focusing on the emerging Italian Punjabi community in the region of Bergamo and Reggio Emilia in Italy. With my own fieldwork which was the part of my doctoral thesis I will try to explore the socio-economic and cultural issues of Punjabi community in Italy.

#### **Javier GROSSUTTI, Italian Workers and Entrepreneurs in the Construction Industry: The Melbourne Experience**

The significant presence of Italian workers and entrepreneurs in the construction industry in the Melbourne of the 1950s and 1960s traces its origins back to the inter-war years. In this period, Italians arguably monopolised the terrazzo and granolithic concrete industry in Australia—terrazzo is a type of flooring made of chips of marble or granite set in concrete and later polished in order to achieve a smooth surface. The bulk of the labour force employed in this industry sector came from the Northeast Italian regions of Friuli and Veneto. It was not unusual for Friuli and Veneto workers and artisans to immigrate to Australia already equipped with skills and knowledge of the sector that was learned by working shoulder to shoulder with fellow countrymen on worksites in Europe or the Americas. This was the case, for instance, of Friulian brothers Severino and Annibale De Marco, who settled in Australia in 1914 after working as terrazzo workers for a few years in London. The De Marco brothers later established a pioneering company in the terrazzo sector, one of the first of its kind in Melbourne. This paper argues that nearly all of the post-war Italian construction contractors in Melbourne began their entrepreneurial career by working for Italian terrazzo and granolithic concrete companies in the 1920s and 1930s. This *in situ* training was pivotal for the working and entrepreneurial trajectories of several Italian-Australians in the construction sector in the ensuing decades. This paper will also illustrate the multifarious contribution established by

such companies as the De Marco Brothers’.

**BATTISTON Simone, The fragile past of a concrete business: Tracing the history of the Milan Paving Company of Melbourne, circa 1936–1966**

Throughout the Twentieth Century Italian migrants who came to Australia equipped with knowledge and skills in terrazzo, mosaic, and concrete paving products from the Friuli region quickly joined the fast-expanding building and construction industry. Tracing the history of the Milan Paving Company, a concrete paving company that operated in the Melbourne area from the middle of the 1930s to the middle of the 1960s, provides the opportunity to study one of the many small-to-medium size businesses owned and ran by *friulani*. In spite of the several lacunae existing amid the few surviving historical records, the history of the Milan Paving Company can still be traced through a multi-level approach, including microhistory, and through the analysis of different sources and perspectives, i.e. oral, migrant and business history. By examining the history of this company, the paper delves into the complexities of historicising migrant businesses and migrant lives. It contends that socio-economic factors, craftsmanship traditions as well as the broad settlement experience of individuals, families and collectives may have critically contributed to the rise and fall of migrant-run businesses like the Milan Paving Company’s.

**Angela DI PASQUALE, Italian migration to the Wittenoom Blue Asbestos mine, Western Australia: facing the unthinkable**

My doctoral thesis “Sistemazione and death: the role of the Wittenoom asbestos mine in the lives and

deaths of Italian transnational workers” traces the diasporic experience of 1100 Italian workers, and their families, of which one third eventually repatriated. During the 1950s and 1960s, many of them endured lengthy stays in the Pilbara region of Western Australia, despite Australian Blue Asbestos Ltd’s inability to maintain a stable workforce. ABA was a subsidiary of CSR, one of Australia’s most successful multi-national companies. More broadly, my research examines the role of Italian migrants in Australia’s post-war growth, the role of CSR (the owner of the mine from the mid 1940s) and state authorities in the management of what proved to be a dangerous working place, and an exploration of the costs and challenges of occupational and environmental exposure to asbestos, a known carcinogen. My research draws on two bodies of literature: the history of the Italian diaspora and the history of asbestos mining and asbestos-related diseases. In terms of primary sources, the thesis is based on interviews with ex-miners, their families, Italians who remained in Italy and several other players in the Wittenoom scenario, the Motley Rice papers (these comprise CSR/ABA documents, Departments of Mines and Health files and other documents relating to asbestos mining and asbestos-related diseases), photographs and other archival sources. My presentation incorporates the photographs supplied by participants to illustrate the working and living conditions experienced in Wittenoom, and yet the determination of these Italians to incorporate a sense of normality during their stay, and subsequently their achievement of *sistemazione* elsewhere, with many using the significant savings they had made, but not without further sacrifices and personal loss.

**Dr Rosy HASTIR** is a sociologist with a Ph.D. from University of Delhi (2016). Her research area is Transnational Migration. She was a visiting lecturer in DAV college of Physiotherapy, Jalandhar Punjab. She has published two articles: “Sikh immigrants in Italy: Images of European Union”. EU FP7 *EuroBroadMap Journal*, Rouen University France 2011 and “Inter-Generation difference and Gender Equality: A study of Sikh immigrants in Italy”. *Japan Sociological Society Journal*, Kyoto University, Japan 2012. Two more publications are on the process: one is in the upcoming edited book on *Indian Migration Report 2018: Migrants in Europe*. Second is in the edited book on *Asian Connections: Linking Mobilities of Labour and Capital*, York University, Toronto, Canada.

**Javier P. GROSSUTTI** obtained his PhD in Political and Economic Geography at the University of Trieste. His main fields of study include Italian emigration, networks of ethnic entrepreneurship, return migration and problems connected to Italian communities abroad, where he has conducted numerous surveys for the Universities of Padova, Trieste, Trento and Udine. In 2007 and 2008 he was invited as an Associate Research Scholar at The Italian Academy for Advanced Studies in America at Columbia University. In 2014 he obtained a short-term fellowship from the Winterthur Museum, De. In the same year he was invited as Visiting Fellow at Swinburne University of Technology (SUT).

**Dr Simone BATTISTON** is senior lecturer in Italian Studies and History. His current research focuses on the history of Italian immigrant workers and entrepreneurs in the building and construction industry in Australia, with a particular attention to terrazzo and mosaic artisans. His research interests also include external voting behaviour, and history and memory of radical migrants. He is a member of the Australian History Association (AHA) and of the Australian Society for the Study of Labour History (ASSLH). He is the Course Director of the Bachelor of Arts and Languages Discipline Convenor in the School of Arts, Social Sciences and Humanities at Swinburne University of Technology, Melbourne.

**Angela DI PASQUALE** is the daughter of Italian immigrants who arrived in Melbourne in the early 1950s. Born in Melbourne in 1954, she experienced the same vicissitudes of other migrant children, experiencing feelings of inadequacy, and marginalisation, but with a desire to find her own niche. Educated in Catholic primary and secondary schools, she pursued academic success in an attempt to gain recognition. Her love of Foreign Languages gained her entry to the University of Melbourne Arts Faculty in the 1970s. She speaks Italian and French fluently, and maintains a smattering of German. She graduated with a Diploma in Education from Monash University in 1977, commencing a teaching career which has spanned some 40 years. In 2004 she completed a Diploma in Holistic Counselling Practice and worked as a counsellor until 2008 when she commenced her doctoral research, during which time she has presented her findings at several ACIS Biennial conferences and has had published a paper on Childhood in Wittenoom in the peer reviewed journal: *Italian Studies*. She now pursues a wide array of personal interests.

#### **THE ITALIAN LANGUAGE IN AUSTRALIA: PAST, PRESENT AND FUTURE**

Chair: **Loretta BALDASSAR**

- **Francesco DE TONI & Federica VERDINA**, Epistolary networks in Italian among Catholic missionaries in 19th century Australia: distribution, social function and linguistic traits
- **John KINDER**, Italian in multilingual Australia before 1947
- **John HAJEK, Doris SCHÜPBACH & Yvette SLAUGHTER**, “Being Italian” in Australia: What does it mean today? Let the census speak

#### **Francesco DE TONI & Federica VERDINA, Epistolary networks in Italian among Catholic missionaries in 19th century Australia: distribution, social function and linguistic traits**

This paper describes the role of the Italian language in the epistolary networks of European Catholic churchmen in 19th-century Australia. Due to its role as language of communication within the Catholic Church, Italian is widely recorded in the epistolary correspondence of Italian and non-Italian Catholic clergymen in Australia. Catholic churchmen in Australia were part of broad, transnational and multilingual epistolary networks involving a diverse range of correspondents (relatives, cardinals, colonial officers, friends, scientists etc.) both in Australia and in other continents. This paper uses social networks analysis to investigate the role of the Italian language in such multilingual networks. We start with an overview of the distribution and usage domains of the Italian language in the still little investigated correspondence of Australian Catholic churchmen. As a case study, we then focus on the letters in Italian of the Benedictine missionary community of New Norcia, Western Australia, in the second half of the 19th century. This

correspondence comprises the letters sent and received by Italian and non-Italian lay brothers, monks, priests, and bishops. After reconstructing the New Norcia’s epistolary networks in Italian, we highlight the (instrumental and/or affective) functions of the social ties maintained through letter writing and discuss the specific role of Italian in maintaining social relationships within the network. Finally, we present the results of a contrastive analysis of different linguistic practices within the network, focusing on both intralinguistic variations within the correspondence in Italian and interlinguistic differences with letters in other languages.

#### **John KINDER, Italian in multilingual Australia before 1947**

A monolingual orthodoxy (which grows from Michael Clyne’s “monolingual mindset”) dominates public discourse about the linguistic history of Australia. The large-scale migrations from many parts of the world that have evolved since the end of the Second World War are often set against a background that assumes Australia was before then a monolingual and homogeneous place. This view can form the basis

for political approaches to contemporary migration debates, as one party expressed it: “Multiculturalism is negative and divisive, a weight that is drowning our once safe and cohesive society [...] A homogeneous culture is a happy one”. The equation of “cohesive (i.e. monocultural) = safe”, and its corollary “diversity = danger”, is easily and often contested from the historical record. This paper asks why the linguistic evidence is not so easy to muster in support of a view of Australian history that acknowledges the presence and the enriching role of multiple cultural heritages among the migrant peoples of this continent. The case of Italian shows how the official statistics are patently inadequate (for many reasons), how language ideologies have often shaped the wrong questions. Recovery of the archival record of Italian as a language of communication in colonial and early 20th century Australia can be a significant contribution to telling a story that celebrates diversity as a resource.

**John HAJEK, Doris SCHÜPBACH & Yvette SLAUGHTER, “Being Italian” in Australia: What does it mean today? Let the census speak**

Since mass migration to Australia began after the Second World War, the wave of Italians arriving in the country has made an indelible impression on the Australian landscape. Just as Australia’s identity and

demographics have changed fundamentally over time, so have the characteristics of the Italo-Australian community in Australia. This paper utilises data from the Australian census and other sources to explore the changing nature of the Italo-Australian community and the markers associated with them, and to track the changing nature of Italianness as a statistical construct in Australia. Based on home language, country of birth and ancestry statistics, we examine patterns of change across age groups, time and location, as well as correlations between identifying as Italian and such factors as the use of the language in the home. Results indicate we are moving to Italian heritage as the most salient feature of being Italian in Australia, as use of Italian language and Italy as country of birth fall away. Consideration is also given to the factors that are influencing the changes observed. Ironically, language education has not supported language maintenance in the Italian community in the way it appears to have for other communities, nor has the recent arrival of young Italians seeking work. We also discuss the challenges in using census and similar data to describe and understand Italianness in Australia, as these data focus on standardized markers of national identity which may not be of primary importance to the respondents they report on.

**Francesco DE TONI** has degrees from the Catholic University of the Sacred Heart of Milan and is currently a PhD student at the University of Western Australia. His PhD project is a linguistic analysis of the construction and expression of friendship in the correspondence of Rosendo Salvado’s epistolary networks, in letters in Italian, Spanish, and French. It investigates how friendship was performed in the letters of 19th-century churchmen, highlighting, especially, the relationship between epistolary form, politeness and deference, and the expression of emotions.

**Dr Federica VERDINA** has recently completed a PhD at the University of Western Australia. She has published on the history of the Italian language in the 19th century, with particular reference to the early presence of Italians in Australia and the Catholic missionary Church.

**Associate Professor John KINDER** was born in New Zealand and teaches Italian at the University of Western Australia. After studying various aspects of the Italian language in recent migration to Australia, he is now studying evidence of the use of Italian in Australia before mass migration. This is part of a wider project to uncover and document the multilingual history of colonial Australia.

**John HAJEK** is Professor of Italian Studies and director of the Research Unit for Multilingualism and Cross-cultural Communication (RUMACCC) at the University of Melbourne.

**Dr Doris SCHÜPBACH** and **Dr Yvette SLAUGHTER** are researchers at the Research Unit for Multilingualism and Cross-cultural Communication RUMACCC at the University of Melbourne.

**POLITICS AND CITIZENSHIP**

Chair: **Bruno MASCITELLI**

- **Caroline MERITHEW**, Antifascism and the Spaces of Transcultural Activism in the Italian Diaspora, 1924-1943
- **Gianfranco CRESCIANI**, No country for revolutionaries
- **Elisa ARCIONI & Anna FORMOSA**, More or less Italian: the legal and human dimensions of dual citizenship amongst the Italian diaspora in Australia

**Caroline MERITHEW, Antifascism and the Spaces of Transcultural Activism in the Italian Diaspora, 1924-1943**

Between 1925 and 1932, Girolamo Valenti, the editor of New York City's *La Stampa Libera*, received a series of letters from women in Italy and England about the global campaign against fascism. The initial letters came from Velia Matteotti, the widow of slain Italian Socialist Parliamentary Representative, Giacomo Matteotti. In one missive, Velia thanked the editor for sending her information about the events that had taken place to mark the one year anniversary of her husband's assassination. "I am sending thanks to every worker and Italian-American citizen that gathered for the commemoration... I am sure that all the sacrifices will redeem civilization and justice." [Letter to Girolamo Valenti from Velia Matteotti, June 23, 1925, Collection: TAM 040 Girolamo Valenti Papers, Archives of the Tamiment Library, New York University] Over the course of Mussolini's regime, however, the struggle wore on her as it was designed intentionally to ground her down. Velia and her children were targeted by the government and stripped of their rights as well as constantly harassed by fascist supporters. Others took up the cause. In the early 1930s, Sylvia Pankhurst, the English suffragist and women's rights activist wrote to Valenti. She asked him to spread the news about a newly formed organization, the Women's International Matteotti Committee (WIMC) which was raising money to send a delegation of women to visit the widow. Pankhurst, who was well versed in social movement tactics, had become involved in Velia's cause for both personal as well as political reasons. Sylvia was expelled from the Women's Political Union by her mother for engaging too closely with leftist politics that muddied her allegiance to liberal feminism. She then moved into London's East End. There she met Silvio Corio, an Italian anarchist exile who became her lover and life partner. Pankhurst, Corio, Matteotti, Valenti, and others occupied transcultural spaces that were a part of Italy's many diasporas. The paper I am proposing for this conference in *Diaspore Italiane* –

*Italy in Movement* speaks directly to its themes by showing the ways that a movement of people shaped a political movement for justice. This historical framework that pushed and pulled Italian immigrants from the late 19<sup>th</sup> and early 20<sup>th</sup> centuries has implications for how we understand antifascism at particular times and places and the ways that immigrant populations reached across to each other as well as to others that were not part of their ethnic enclaves. My work is grounded in archival from research completed at the Tamiment Library at NYU, the British Library in London, and the Hoover Institute at Stanford University.

**Gianfranco CRESCIANI, No Country for Revolutionaries**

The presence of the Italian Communist Party (PCI) in Sydney between 1971 and 1991 is but a small episode in the history of left wing activities in this city. In analysing archival material in Italy and Australia and more than 40 of the personal files of Sydney's PCI leaders made available by ASIO, one is confronted by the scarcity of material, correspondence, contacts and issues related to the history of Sydney's PCI, not to mention the absolute lack of evidence of its alleged "revolutionary" menace. The PCI was never able to attract, to Italian Communist leader Giuliano Pajetta's disappointment, enough support to become a "mass" movement. Most Italians were too geographically dispersed, too busy making a living, too disinterested in Italo-Australian politics, too fearful to become unwitting scapegoats of Cold War persecution to come out in the open, take the Party card and suffer the consequences. Also, as Pajetta belatedly remarked, Australia was too rich a country to breed revolutionaries. Conversely, the Australian Communist Party (CPA) failed to appeal to Italians. It was too busy ideologically debating on "the sex of the angels", whether to re-habilitate Bukharin and even Trotsky, to really notice the presence and the plight of immigrant workers. It still adhered to the concept of class solidarity and to the Marxist slogan "Workers of the world, unite!" provided they were all Anglo-

Saxon. Its Secretary, Laurence Aarons, still believed in the ultimate coming of the “Revolution” and treated the PCI with disdain for not being revolutionary enough. “I don’t agree with Berlinguer”, he declared in 1973, “The strategy of the Italian Communist Party is reformist. I used to think that there was a revolutionary core to it. Now I don’t think so”. ASIO, on its turn, for twenty years believed they were ensuring Australia’s security by their unrelenting spying on a small group of people who, perhaps eagerly, contemplated revolution and Socialism, “but not today”, as capitalism and later neoliberalism were safeguarding the economic future of their children. Despite Sydney’s PCI shortcomings and failures, this chapter in the history of Italian migrants in Sydney, indeed of Australian history, is of interest because it was an attempt to confer dignity to their lives, to unite people coming from the different Italies, sharing vastly different histories, enthralled by an unrealistic revolutionary dream, often unwilling to speak the same political language and share like aspirations, in an environment profoundly affected by the fear of the different, of the “other”.

**Elisa ARCIONI & Anna FORMOSA, More or less Italian: the legal and human dimensions of dual citizenship amongst the Italian diaspora in Australia**

This paper focuses on the formal and lived experience of the Italian diaspora in Australia, in order to explore the complexities of identity in its legal and human dimensions. We focus on dual citizenship, to show the multiple ways in which individuals can have a connection to both Italy and Australia. Our contribution derives from our lived experience and expertise in law and language. We outline the legal rules regarding citizenship of both Australia and Italy, the effect of formal legal citizenship in each place and its constitutional dimensions for Italian-Australian dual citizens resident in Australia. The legal situation is one of ascription of membership of both countries, with only some consideration taken by the law of substantive connection to either place. By contrast, the human lived experience of dual citizenship is extremely diverse and is rarely one of true duality. We consider the human experience of dual citizenship by focusing on the meaning, uses and emotional import of the words “citizen” and “cittadino”. We analyse the intricacy of the interpretation of these terms by Italo-Australian dual citizens from a linguistic point of view. We consider the emotional perspective, to examine which feelings these words spark off on a personal identity level. We also consider what the meanings and uses of these words indicate with respect to the lived relationship between dual citizens and the two countries.

**Caroline MERITHEW** is Associate Professor of History and Human Rights Fellow at the University of Dayton, Ohio. She specializes in immigration, labor and women’s history. Among her publications on women and migration are: “Navigating Body, Class, and Disability in the Life of Agnes Burns Wieck,” in the *Journal of Historical Biography* (2013); “Domesticating the Diaspora: Remember the Life of Katie DeRorre,” in *Intimacy and Italian Migration: Gender and Domestic Lives in a Mobile World* (Fordham 2011); “‘We Were Not Ladies’: Gender, Class, and a Woman’s Auxiliary’s Battle for Mining Unionism,” in the *Journal of Women’s History* (2006), awarded the Anita S. Goodstein Junior Scholar Prize for the best article published in the field of American Women’s History, University of the South; “Anarchist Motherhood,” in *Women, Gender, and Transnational Lives* (2002); and “‘Lynch-Law Must Go!’” in the *Journal of American Ethnic History* (2000). Her new research focuses on transnational feminism and women’s central role in the movement against Italian fascism, anticolonialism, and the Italo-Ethiopian war.

**Dr Gianfranco CRESCIANI** was born in Trieste, Italy and emigrated to Australia in 1962. He worked for Electric Power Transmission Pty Ltd, the Ethnic Affairs Commission and the Ministry for the Arts of the NSW Government. In 1989 and 1994 he was a member of the Australian Delegation re-negotiating with the Italian Government the Italo-Australian Cultural Agreement. Doctor of Letters, *honoris causa*, from the University of New South Wales in 2005. In 2004 the Italian Government awarded him the honour of *Cavaliere Ufficiale dell’Ordine al Merito*. Member of the Scientific Committee of the journal *Altretalia*, Turin, Italy. He has researched the history of Italian migration to Australia since 1971, and is the author of many books, articles, exhibitions, radio and television programs and web sites in Australia and Italy.

**Dr Elisa ARCIONI** is Associate Professor in the University of Sydney Law School. Her research focuses on constitutional identity. One of her current projects is a consideration of the interaction of Australian and Italian constitutional

identities, as understood through the lens of dual citizenship and its consequences for membership in each of those countries.

**Anna FORMOSA** is an Italian language and culture teacher at the International Grammar School, Sydney, and a former lecturer at the University of Technology Sydney. Her research addresses the use and deconstruction of stereotypes in Italian language classes and the use of advertising to analyse cultural and social aspects of different countries in an intercultural perspective.

**Anthony TAMBURRI**  
**IDENTITY AND GENERATIONAL DIFFERENCE AMONG ITALIANS IN AMERICA:**

**FOOD AS DELINEATOR IN *DINNER RUSH*.**

KEYNOTE

Chair: **John KINDER**

Like other films dealing with food, Bob Giraldi's *Dinner Rush* discusses food as both identity marker — in this case, for Italians in America — and indicator for shifts in generational dynamics among them, especially between father and son. *Dinner Rush* also deals with the identity of Italians in American as

members of organized crime, this too a signifier for generational difference and, we might also say, food. This lecture examines new ways to consider identity beyond both traditional categories offered to date and, further still, transcending as well the generational lens of ethnic descent.

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**Filomena COPPOLA:** Presentation of *New Horizons. An Exhibition of Italian Australian Artists.*

**Works by Bernard CALEO, Luci CALLIPARI-MARCUZZO, Angela CAVALIERI, Filomena COPPOLA, Domenico DE CLARIO, Bruno LETI, Marco LUCCIO, Michelangelo RUSSO, Joshua SANTOSPIRITO, Wilma TABACCO**

The Italian migration to Australia has created a mutation of language: the Italo-Australian 'dialect' is a mix of Italianized English words as well as conversations that float comfortably between the two languages. It is within this colourful mix of language, culture and creativity that the artists in this exhibition present their artworks and explore a new visual language.

**Filomena COPPOLA** is an artist whose work responds to being born in the regional Victorian town of Mildura to Italian parents who migrated from Campania in the late 1950's. Her artwork explores the complexities of duality and what it is to navigate a journey between two cultures. Her delicate pastels capture these moments of duality – of being a hybrid of Italian and Australian cultures. Recently her work has explored the notion of cultural loss, a reaction to the passing of the first immigrants to the area.

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# *The conference continues in New York...*



DIASPORE ITALIANE – ITALY IN MOVEMENT  
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## TRANSNATIONALISM AND QUESTIONS OF IDENTITY

New York: 1-3 November 2018

John D. Calandra Italian American Institute  
25 West 43<sup>rd</sup> Street, Suite 1700, New York, NY 10036

“**Transnationalism and Questions of Identity**,” the second chapter of the international conference *Diaspore Italiane – Italy in Movement*, will be held in New York City, the backdrop for discussions that explore ideas of identity building, claiming, maintaining, and maiming in the 21<sup>st</sup> century.

Transnational contexts show cultural identities in motion as they react, adapt and develop in reciprocal contact in reaction to changing notions of the individual nation in the world today. Transnational subjects, who, within varying degrees of structural constraint, navigate, evaluate, and negotiate different cultural options, emerge as the potentially rational agents of these changes. In parallel, cultural identities emerge as historical constructs affected by contemporary acts and this-worldly constructs of the human imagination.

- How do ideas of identities in motion compare with traditional ways of understanding cultural identities as fixed essences, typically anchored to metaphysical notions such as blood, the land, family or divinity?
- What can be said about the creation of and challenges to generational concepts and constructions of identity?
- What is the role of memory, both individual and collective, in the creation of senses of belonging to one culture or another?
- How do migration, diaspora and colonial studies create, adapt, and challenge changing ideas of race, class, gender and ethnicity?
- How do the arts and formal education affect individual and collective senses of be-longing or not to one culture or to many cultures?

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