

BETWEEN IMMIGRATION
AND
HISTORICAL AMNESIA
June 27–29, 2019
MUMA ISTITUZIONE MUSEI DEL MARE E DELLE MIGRAZIONI, GENOVA



DIASPORE ITALIANE - ITALY IN MOVEMENT

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

Between Immigration and Historical Amnesia, Genova, June 27–29, 2019
Transnationalism and Questions of Identity, New York, November 1–3, 2018
Living Transcultural Spaces, Melbourne, April 4–8, 2018

PRESENTED BY



Comitato Assistenza Italiani (Melbourne)
John D. Calandra Italian American Institute, Queens College, CUNY
(New York) Comune di Genova, Mu.MA Istituzione Musei del Mare e
delle Migrazioni (Genova)

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

Locations:

The conference will take place at
Galata Museo del Mare - Calata de Mari, 1 - Genova
Museo della Commenda, Via Prè – Genova (Friday 17:45-19:00 pom)

Conferences & meetings at Galata Museo del Mare:

Room 1: Auditorium, ground floor
Room 2: Sala delle esposizioni, second floor
Room 3: Sala Clerici, fourth floor
Room 4: Sala dell’Orologio, fourth floor

Coffee station: ground floor, Room 0 – Affresco Renzo Piano
Welcome Cocktail: Sala Clerici Sala Clerici, fourth floor

All the location are at Galata Museo del Mare, unless otherways stated.

The Conference Comittee reserves the right to make changes to the program after the printing of this publication.

Il comitato organizzatore del convegno si riserva la facoltà di apportare modifiche al programma dopo la stampa della presente pubblicazione.

The texts are printed in a way they have been delivered to the publisher.

I testi sono stampati nel modo in cui sono stati consegnati alla redazione.

THURSDAY, June 27, 2019

Galata Museo del Mare

8:30–09:30 am

Registration and welcome coffee and focaccia

09:30–10:30 - Auditorium

Opening Remarks

Pierangelo Campodonico - Director of Mu.MA – Istituzione Musei del Mare e delle Migrazioni

Mauro Sandrin - President of Co.As.It

Anthony Tamburri - John D. Calandra Italian American Institute, Queens College, CUNY

10:30 am–12:00 am

History and Recollection Between Past and Present Room 1

Chair: **Pierangelo Campodonico**

Sandro Rinauro (Italia), Università degli Studi di Milano - *Is the memory of Italian emigration able to attenuate the xenophobic attitudes of public opinion and institutions? The opinion of historians of Italian emigration*

Amoreno Martellini (Italia), Università degli Studi di Urbino - *The development of selective migration in personal narratives.*

Enrique Trindade (Brasile), Museum of Immigration of the State of São Paulo - *Descendants of Italians rediscovering the history of immigration and relating to contemporary migrations*

Not Just a Recollection: The Role of Amnesia in the History of Migrants Room 2

Chair: **Francesco Ricatti**

Paolo Barcella, (Italia) Università degli Studi di Bergamo (PhD) – *Xenofobia, suppression and ambiguity of memory*

Silvia Cassamagnaghi (Italia), Università di Milano (PhD) - *The Orphans Program and the children diaspora. From contemporary media interest to present deafening silence*

Valerio Massimo De Angelis (Italia), Università di Macerata - *Not white on arrival: unearthing the memory of Italian American slavery in Mary Bucci Bush's Sweet Hope*

"Spartenze." The Writings of Historic and Contemporary Italian Emigrants Room 3

Chair: **Daniele Comberati, Martino Marazzi**

Martino Marazzi (Italia), Università degli Studi di Milano - *Amnesia in Arcadia. Da Poggioli a Giovannitti*

Simone Brioni (USA), SUNY at Stony Brook University - *Writing contemporary migrations to and from Italy: collaborative perspectives*

Alejandro Patat (Argentina) (Università per Stranieri di Siena / Universidad de Buenos Aires) - *"Docu-testimonianze" about Jewish Italian exile in argentina: for a politic of memory*

Jacopo Ferrari (Italia) Università di Milano, *'Immigrant Words: a lexical renewal in Italian?*

12:00–13:30 pm

Brain Drain: Italian Youth Abroad Room 1

Chair: **Giovanna Rocchi**

Rosemary Serra (Italia), Università di Trieste (PhD) - *Old and new migrations to New York City. Young Italians tell their stories*

Maddalena Tirabassi (Italia), Altreitalie Torino - *How to name it: new mobilities, new migrations...*

Silvia Omenetto (Italia), La Sapienza Roma (PhD) - *(New) Italians leaving Italy: a statistical comparison*

War and Exile: History and Recollections Room 2

Chair: **T.B.D.**

Sonia Cancian (Germania) e **Roberta Ricucci** (Italia), Max Planck (Institute Berlin e Università di Torino) - *Memories of War and Italian Migrations: Comparing Amnesias of Post - 1945 with Today*

Marco Martin (Italia), Università di Genova (PHD) - *Italians from Histria, Fiume and Dalmatia. An Adriatic diaspora between the two World Wars*

Petra Di Laghi (Italia) - *Italian Community of Istria, Fiume*

The Italians of Turkey: a Forgotten Community Room 3

Chair: **T.B.D.**

Francesco Pongiluppi (Italia), Levantine Heritage Foundation - *Creating an Italian-Levantine Memory: Studies, Networks, Actions*

Craig Encer, (Italia) Segretario Generale Levantine Heritage Foundation (LHF), *The story of an online network for Levantine history and culture: the evolution of LHF from a website to a foundation*

Alan Maglio (Italia) - Levantine Heritage Foundation- *Le monde est petit, mais la famille est grande*

Togay Massimo Özonaran (Turkey) - Levantine Heritage Foundation - *Tuesday's tradition in Istanbul Saint Anthony of Padua Church: a shared space and tradition*

13:30 – 14:30 Lunch break

14:30 – 16:00

Language, Memory and Creativity in Transcultural Contexts: Community, Industry and Institutional Nodes Room 1

Chair: **Daniele Comberiatì**

Paolo Baracchi, **Ferdinando Colarossi**, **Marco Fedi** (Australia) - COASIT Italian Assistance Association, Melbourne - *Italian Migrant Memory and Cultural Promotion Down Under. The COASIT Model in its Social and Institutional Contexts*

Riccardo Giumelli (Italia), Università di Verona, *Post-Made in Italy. New Meanings, New Challenges in the Global Society*

Elise Valmorbida (UK) *Suitcase Stories*

Looking at Migrations through Art Room 2

Chair: **Fred Gardaphé**

Gloria Pastorino (USA), Fairleigh Dickinson University - *Out of this world: the dream/nightmare of being rid of migrants*

Nathalie Mignano (Belgio) - *The «National Ceramics» in Welkenraedt (Belgium): a Forgotten Immigration? Life Stories and Documentary to Serve Family and Collective Memory*

Valerio Lastrico (Italia) - *Italians searching for luck, immigrants searching for WiFi? The social cognitive basis of amnesia in the narration around current migrations*

Emigration: Opportunity and Social Mobility Room 3

Chair: **Valeria Magliano**

Enrico Bernardini (Italia), Università di Genova - *The high skill migrant in contemporary society: a*

conceptual analysis

Robert Pascoe (Australia), Victoria University - *Forgetting where they started: the Italians of San Francisco*

Vivian Gerrand (Australia), Deakin University - *Re-imagining citizenship: Francesca Melandri's *Sangue giusto**.

16:00 – 17:30

Fascism, Emigration, and Colonialism Room 1

Chair: **Nicla Buonasorte**

Stéphane Mourlane (Francia), Aix - Marseille Université, *The Casa d'Italia in Marseille: forgotten memory and perennial Italian-ness*

Heloisa Rojas Gomez (Italia), European University Institute (PhD), *Crimean Italians: oral history against historical amnesia*

Looking at Migrations through Art II Room 2

Chair: **T.B.D.**

Margherita Angelucci (Australia), Monash University Melbourne (PhD) - *Italianness "under construction": a Hip Hop perspective. The case study of Genovese rapper Young Slash*

Lucia Galleno (USA), Queens University - *The discovery of the courageous journey of Italian musicians through their musical traces in the Southern Pacific*

Elena Callipari Nemtsas (Australia) **Steven J Sacco** (USA), San Diego State University - *Playing Cards in Calabrese Dialect: An Online Approach*

Memory and Paths of Identity Room 3

Chair: **T.B.D.**

Mohamed Fartun e Erika Grasso (Italia), Museo di Antropologia e etnografia dell'Università di Torino - *Diaspora and "archives". Submerged memories at the Royal Library and the MAET (Museum of Anthropology and Ethnography of the University of Turin)*

Raffaella Rapone (Australia) - *The impact of memory, nostalgia and cultural heritage on identity*

Paola Gemme (USA), Arkansas Tech University - *Sentimental Power: Empathy and Nation in Edmondo De Amicis' Sull'Oceano*

17.45 – 19-30

Visit of **MEM - Memory and Migration**: an entire section of Galata Museo del Mare dedicated to migratory movements.

19:30 – 22:00

Welcome Cocktail at Sala Coeclerici, 4th floor

FRIDAY, JUNE 28, 2019

Galata Museo del Mare - Commenda di Prè (from 17.45)

8:30 - 09:00

Registration - Welcome coffee and focaccia

9:00 - 10:30

Visualizing a Living Heritage: Italian *Transcultural* Practices in Australia Room 2

Chair: **Caroline Waldron Merithew**

Francesco Ricatti (Australia), Monash University, University of the Sunshine Coast - *Reimagining Italian migration through digital and participatory storytelling*

Matteo Dutto (Australia), Monash University (PhD) - *Decolonising Migrant Heritage: Transcultural Digital Story-telling Practices in Black Post White (2013)*

Rita Wilson (Australia), Monash University - *Re-framing narratives of migrant heritage*

The Emergence of Culture through Migration Room 3

Chair: **T.B.D.**

Simone Cara (Italia), Università di Cagliari - *The contribution of Sardinians in the migratory dynamics of the contemporary society: split of reflection on a piece of the Italian migratory mosaic*

Rosa Ciacco (Italia), Associazione Coexistence - *The value of identity as a factor of integration: Arbëria's case*

Dario Basile (Italia), Università di Torino (PhD) - *Italian internal emigration between 1960s and 1970*

10:30 –12:00

Museums and Archives: The Roles of Society and Culture Room 1

Chair: **Anna Chiara Cimoli**

Antonella Poce, Sabrina Vellucci (Italia), Università degli Studi Roma Tre - *Inclusive memories*

Paola Boccalatte (Italia), Museo diffuso della Resistenza, della Deportazione, della Guerra, dei Diritti e della Libertà - *Migrations yesterday and today. The social engagement of the Museum of Resistance (Turin)*

Pierangelo Campodonico (Italia), Istituzione Musei del Mare e delle Migrazioni di Genova - *Museology of Migrations*

Bernardo Armanni (Italia), *On the same boat? Memory and collective identity in Italian migrations museums*

The Difficulties of Emigration: The Frontier of Racism Room 2

Chair: **Natalia Cangì**

Monica Miscali (Norvegia), Norwegian University - *When we were emigrants. Norwegian prejudice and xenophobia against Italians in the 50s and 60s*

Federico Boni (Italia), Università degli Studi di Milano - *Death by water: Acqua di colonia and the repression of Italian colonialism*

Tommaso Caiazza (Italia) - *Italians on the "frontier of the white man". The making of race in California*

Political Emigration: A Story within History Room 3

Chair: **T.B.D.**

Raffaella Ponte e Liliana Bertuzzi (Italia), Istituto Mazziniano - Museo del Risorgimento - *Political emigration in Genoa during the Risorgimento in the Mazziniano Institute – Museum of Risorgimento's collections. Notes for a story.*

Mia Spizzica (Australia) Contemporary Histories Research Group - Deakin University, *Embodying hybrid*

transnational identities: The case of the Italo -Palestinian Diasporas of the Antipodes

Jérôme Luc Muniglia de' Giustiniani (Francia) *Language-a tool of amnesia, Surname-a tool of memory: from the Overseas Genovese to the Levantine France*

12:00 –13:00

Documentary/film Sala 1

Barbara Pavarotti (Italia), Docufilm - *Italia addio, non tornerò*

13:00–14:00

Lunch break

14:30–16:00

Visual and Verbal Memories: Italian Migrant Creativity Across the World Room 1

Chair: **Prof. Fred Gardaphé** (USA), John D. Calandra Italian American Institute New York

Respondents: Prof **Loredana Polezzi** (UK), Cardiff University, and Dr. **Eliana Maestri** (UK), University of Exeter

Visual artist: **B. Amore**, Boston, USA

Visual artist: **Filomena Coppola**, Melbourne, Australia.

Visual artist: **Luci Callipari - Marcuzzo**, Mildura, Australia.

The Return Home between Desire, Symbolism and Tourism Room 2

Chair: **Donna Chirico**

Elisa Gosso (Italia), Università di Torino - *Ancestral tourism as a way to remember: the example of the Waldensian migration*

Loretta Baldassar (Australia), University of Western Australia - *It's like migrating all over again: questions of memory, identity, heritage, and aging in diaspora*

Michela Baldo (UK) - *Translating Italian-Canadian writing into Italian: returns and amnesia*

The Narration of the Emigrants: Their Autobiographies Room 3

Chair: **Flavia Laviosa**

Giulia Guarnieri (USA), University of New York - *Broken memories, reconstructed memoirs: Italian-american oral autobiographies at Ellis Island*

Nicola Maranesi (Italia), Archivio Diaristico Nazionale Pieve Santo Stefano - *History of immigration in Italy, impact of autobiography and importance of sources's stratification. A case study: the Diari multimediali migranti project*

Emiliano Loria (Italia), Università di Genova (PhD) - *Julian-Dalmatian diaspora and mental illness*

Recovering Traces of Italian Mobility (Spaces and Narratives) Room 4

Chair: **Charles Burdett** (UK), Durham University

Jennifer Burns (UK), Warwick University - *Traces: assembling pasts and futures of Italian communities in London*

Derek Duncan (UK), St. Andrews University - *"That child is wearing my jumper": recovering memories of the Arandora Star and the pedagogy of amnesia*

Teresa Fiore (USA), Montclair State University (PHD) - *Italy's Transnational Migrations, Collective Memory and Empathy in Two Short Stories by Carmine Abate and Melania Mazzucco*

Clorinda Donato (USA), California State University, Long Beach (PHD) - *Forging Transnational Identities in Italian American Chick Lit: The Novels of Adriana Trigiani*

16:00 –17:30

The praxis and pedagogy of diaspora studies Room 1

Chair: **Laura Ruberto**

Caroline Waldron Merithew (USA), University of Dayton - *“Stranger Things”: The Disconnected Narratives of Diversity and Diaspora Italiane, Past and Present*

Laura E. Ruberto (USA), Berkley City College - *Making Italian Diaspora Studies Relevant in the New Millennium*

Kathleen Crawford Boyle (USA), University of Notre Dame - *From Dante to the Diaspora - What New Italian Studies can Teach to the Classical*

Living between two Nations and two Cultures Room 2

Chair: **Lucia Galleno**

Mary Jane Dempsey (USA), Cornell University - *Cara Italia: Shaping italianità through gender and race*

Laura Rorato (UK), University of Hull - *Italian identities in the UK City of Kingston upon Hull: a transgenerational perspective*

Carlo De Rose (Italia), Università della Calabria - *The diasporas of others. Attitudes towards migrants between hostility and solidarity*

Old Stories and New Narratives: Second Generation Italian Australian Middle Aged Women Room 3

Chair: **Flavia Laviosa**

Maria Fantasia – (Australia) Independent researcher - *From Repression to Resistance – I am my mother’s daughter*

Teresa Capetola (Australia), School of Health and Social Development Deakin University- *Migration Legacies and Identity*

Maria Pallotta Chiarolli (Australia), Gender and Sexuality Studies, Deakin University, *Italonormativity and the Italian “Other”*

End of activities at the Galata Museo del Mare

Museo della Commenda di Pré
the future location of MEI – Museo dell’Emigrazione Italiana
Via Prè Genova

17:45 - 19:00

Round table: *The Recollection of Migrations and Cultural Institutions: The Contribution of Research*

Invited participants:

Pietro Luigi Biagioni, Fondazione Paolo Cresci, Lucca

Natalia Cangì, Fondazione Archivio Diaristico Nazionale, Pieve Santo Stefano (Arezzo)

Pierangelo Campodonico, Mu.MA – Istituzione Musei del Mare e delle Migrazioni, Genova

Piero Cavallari Istituto Centrale per i Beni Sonori e gli Audiovisivi del Ministero per Beni e le Attività Culturali, Roma

Anna Chiara Cimoli, ABCittà, Milano and “Museums and Migration”

Diana Pardue, Ellis Island Immigration Museum, New York

Chair: Paolo Masini, creator and coordinator of the MigrArti Award

Visit of the Museo della Commenda di Pré

SATURDAY, June 29, 2019

Galata Museo del Mare

8:30 - 09:00

Registration & welcome coffee and focaccia

9:00–10:30

Instruction, Publication, Dissemination: Remedies to Historical Amnesia of the Italian Diaspora Room 1

Chair: **T.B.D.**

Alan J. Gravano (USA), Rocky Mountain University

Melissa E. Marinaro (USA), Italian American Program at the Senator John Heinz History Center

Anthony Julian Tamburri (USA), John D. Calandra Italian American Institute (Queens College, CUNY)

Globalized Italians Room 2

Chair: **Francesco Goglia**

Piero Genovesi (Australia), Chief Executive Officer, I.A.I. Italian Australian Institute, Research Centre at La Trobe University– *The Italian Australians 20 years into the New Millennium*

Toni Ricciardi (CH), University of Geneva - *The history of migration as a paradigm redefining the concepts of roots and identity*

Joseph Sciorra (USA), John Calandra Italian American Institute (Queens College, CUNY) - *He made us all look like gavons": Marking Cafoneria and Policing the Boundaries of Propriety, Taste, and Ethnic Identity in Italian America*

The Tale of Italian Manpower in the World Room 3

Chair: **Sandro Rinauro**

Luigi Gussago (Australia), Italian Australian Institute Melbourne - *Terra incognita: a century of Italian farming practices in Australia*

Enrico Grammaroli (Italia), Università Tor Vergata (PhD) - *From Appennini to Appalachians*

Donna Chirico (UK), York College - *The need of reconstructing memory: connections of the self to the Italian diaspora and an imagined Italian past*

10:30 am–12:00 pm

Sources of Memory for the Future Room 1

Chair: **Diana Pardue**

John Gennari (USA), University of Vermont - *Listening to Italian America as a Sonic Archive*

Elizabeth Triarico (Australia), COASIT - *Lest we forget: Collecting, preserving and sharing the Italian Australian story*

Mary Jo Bona, (USA), SUNY at Stony Brook University - *Why amnesia? Cultural Trauma and the Creation of Migrant Memories in Italian American literature*

Literature on Recollections Room 2

Chair: **Paolo Baracchi**

Lorenzo Canepari (UK), University of Edinburgh (PHD), *Literature and Memories: the Istrian and Dalmatian Exodus*

Chiara Grilli (Italia), *A bad Propaganda: Emigration, Nationhood and Italianità in the Italian travel Literature of the Interwar Period"*

Second and Third Generations: The Challenge of Identity Room 3

Chair: **Rita Wilson**

Katrina Lolicato (Australia), Oral History Victoria - *"The younger ones just aren't interested" Vs "Give us an opportunity to show you and we will surprise you every single time". Perspectives on the Third Generation: between a history of otherness and another Australian Identity*

Marcella Bencivenni (USA), The City University of New York (CUNY) - *"L'Italia sono anch'io": Second Generation Immigrants, Racism and Ethnic Identities.*

Giorgia Miazzo (Italia), - *The project Cantando in Talian. Valorization of the intangible linguistic heritage of the Northern-Italian emigration to Brazil throughout music and playful language teaching.*

12:00–13:30 pm - Auditorium

Closing conference: Beyond Diaspore Italiane.

Conference Attendees

Henrique Trindade Abreu

Descendants of Italians rediscovering the history of immigration and relating to contemporary migrations

The Museum of Immigration of the State of São Paulo (MI) is located at the building where once was the Brás Immigration Hostelery. From 1887 to 1978 more than 2.5 million immigrants from more than 70 different nationalities were welcomed. By having a familiar relation with the history of immigration to Brazil, after the end of the hostelery's activities, the building became a memorial. In 2014, after a few years of restoration, the MI was reopened.

The Museum is located between two traditional neighborhoods of the Italian community in São Paulo, receiving many Italian descendants as visitors. In addition, the Center for Preservation, Research and Reference, the coordinating body of the Museum of Immigration, received in 2018 about 10.000 queries about records and histories of immigrants, 75% of the consultors were interested in the documentation of Italian immigration (in most cases, aiming the European citizenship).

Comprehending migrations as dynamic processes present in our contemporary society, the MI seeks to address, in its new projects and exhibitions, migrations from the perspective of experience. For example: what brings closer an Italian who came to Brazil more than 100 years ago from a Bolivian who has just immigrated here?

Why are the stories told by Italian families often related to certain immigration myths? What are the perceptions of these traditional visitors regarding the new questions proposed by the museum? Discovering your own story helps to deconstruct prejudice?

Our research was developed from such inquiries.

Henrique Trindade Abreu is a historian (graduated at University of São Paulo), researcher and one of Museum of Immigration of the State of São Paulo's curators. He is responsible for the Center for Preservation, Research and Reference (CPPR, initials in Portuguese) at Museum of Immigration, whose functions are the safeguarding, research and diffusion of patrimonial references on the history of the migrations in São Paulo.

Teaches the course "Immigrant Records: Documents and Stories of Families" and his most recent publication "Digital Collection of the Museum of Immigration" is dedicated to explain research methodologies related to the history of immigration.

Margherita Angelucci

Italianness "under construction": a Hip Hop perspective. The case study of Genovese rapper Young Slash

Following Michelle Auzanneau, I think of Hip Hop music as "a space for the expression of cultures and identities under construction" (2002, 120). Today Hip Hop is the genre of choice for many children of migrants coming of age in Italy, who find themselves in need to negotiate their sense of identity and belonging amidst divisive social and political discourses. This paper focuses on Genovese rapper Young Slash (Andrea Coodye) as a case study, illustrating how this 20-year-old rapper of Mauritian origin mixes multiple languages as well as global and local references to construct a transcultural identity and resist hegemonic ideas of what it means to be Italian.

Margherita Angelucci is a PhD candidate in Literary and Cultural Studies at Monash University, (Melbourne, Australia). With a past career as a journalist, she now teaches Italian and Applied Translation at Monash University and also works as a professional translator and community interpreter. Her areas of interest are multilingualism, transcultural identities and Hip Hop music.

Bernardo Armanni

On the same boat? Memory and collective identity in Italian migrations museums

Today, the memory of Italian emigration is arguably increasing its public relevance, together with its usage in public debates about immigration and xenophobia. My research, employing a cultural-sociological, meaning-centred approach, analysed the field of Italian migration museums, as promoters of the memory of Italian migrations. Mostly focussing on five cases, I analysed museums' exhibitions, activities, publications and semi-structured interviews to museum directors. I argue that the identity-work performed by the studied museums contributes to the incorporation of the migration experience in the imagined communities at local, regional and national levels. This process is shaped by tensions between conflicting meaning structures, the reconstruction of which will help us to better understand museums' roles in the public debate on contemporary migrations.

Bernardo Armanni is a graduate sociologist from Italy. In March 2019 he obtained the *Joint International Master's Degree in Cultural Sociology*, awarded by University of Graz, Masaryk University, University of Trento and University of Zadar. His Master's thesis consisted of an empirical inquiry of Italian migration museums and it was supervised by Giuseppe Sciortino (University of Trento), Bernadette Nadya Jaworsky (Masaryk University) and Serena Luzzi (University of Trento).

Paola Boccalatte

Migrations yesterday and today. The social engagement of the Museum of Resistance

Turin "Widespread" Museum of Resistance, Deportation, the War, Rights and Freedom is a space closely related to the memorial sites of the city ("widespread"), establishing an active dialogue with present-day society.

Starting from the events in and around Turin between 1938 and 1948, and concluding the permanent display with the promulgation of the Republican Constitution, the Museum extends its field of interest to the World and the whole of the 20th century, giving particular attention to the theme of human rights and freedom. The permanent exhibition shows the path of Italy from the deepest discrimination and persecution of minorities in the Fascist period to the acquisition of rights.

Starting from the belief that today museums are more than ever agents of change and have a social responsibility, the Museum aims to keep alive the values expressed by the Resistance and the Constitution, in conjunction with the broader story of fundamental rights.

The Museum always pays specific attention to the issues of citizenship, in its broadest sense. The case of the project "Turin-Earth. Città e nuove migrazioni" and the related activities (2011) was an exemplary project of the commitment of the Museum with new citizens and with the story of immigration in the city of Turin.

In more recent times the Museum made an extra-effort to engage new audiences with the cooperation of associations and communities in order to welcome new citizens and facilitate intercultural dialogue and promote the sharing of narratives that have much in common with those of the past.

Paola Boccalatte (1975) PhD in History of Art at Scuola Normale Superiore (Pisa), since 2000 worked with several museums of history, archaeology and art as an independent consultant. In 2010-2011 she was curator of MuseoTorino, online museum of the city (Turin). She also contributed to the creation of the Museum of Fortifications and Frontiers at the Bard Fort (Aosta Valley). Currently, she collaborates with the Museum of Resistance, Deportation, War, Rights and Freedom (Turin) managing projects about citizenship and human rights. She also collaborates at the design and set-up of museums of history in other Italian cities.

Jennifer Burns

Traces: assembling pasts and futures of Italian communities in London

Commenting on how humans in the digital age leave marks of their presence, John Urry notes that 'individuals [...] exist beyond their private bodies, leaving traces of their selves in space' (*Mobilities* 2007, 15). This paper elaborates upon Urry's emphasis on individual traces to examine how diasporic communities create a presence in space which exceeds the duration and the physical locality of the community's material residence in a given place. Specifically, the analysis will look across the 150-year presence of Italians in London and will identify the ways in which memory of a historical Italian community is sustained and the future relations amongst Italians recently arrived in London imagined by means of the traces which connect the different migratory patterns of C19th emigrants and C21st mobile workers. These traces are visible in the built environment, commercial practices, cultural production, language, foodways and social habits, and online material. The traces articulate a co-presence of Italians in London across multiple periods and spaces, no longer defined by a topographical hub ('Little Italy'), but by the heterotopic relationality connecting what past communities leave behind and what current groups bring to the cultural mix of a global city.

Jennifer Burns is Professor in Italian Studies at the University of Warwick, UK. Her research engages with contemporary Italian literature and culture, primarily with narratives by migrant and mixed-ethnicity writers in the Italian language (*Migrant Imaginaries*, 2013). Both independently and as co-investigator in the collaborative research project, "Transnationalizing Modern Languages" (2014-17), her current work explores the shared spaces of language, creativity, and everyday cultural practice which challenge the notion of discrete and bounded national cultures.

Loretta Baldassar

It's like migrating all over again: questions of memory, identity, heritage, and aging in diaspora

Questions of migrant memory and identity take on a particular resonance in the context of the ageing of the Italian diaspora. In a world characterised by increasing mobility and transnational ties, what happens when we become too old to visit our homeland? What roles do memory and nostalgia play in fostering identity and belonging in the new and foreign land of ageing? Australia provides a fascinating context in which to examine these issues, with 49% of the population from a migrant background, and 1 in 3 older people born overseas. The Italy born are amongst the largest ageing migrant groups, with 65.5% aged 65 or over in 2016, compared to 33.1% of the England-born. This article draws on ethnographic data with older Italians living at home and in residential care in Western Australia (comprising participant observation, life-history interviews, life story and digital literacy projects, and network maps conducted by Baldassar, Sala and Brandhorst). It highlights the important role of multicultural politics, in particular, the ethnicity concept, in facilitating mixed and multiple conceptions of Australian identity that have been fundamental to the processes of both settlement and ageing. It calls for a 'migration turn' in aged care policies as well as a greater awareness of ageing in migration and diaspora studies, matters of increasing relevance to Italy. This paper is

part of a broader Ageing and New Media Project led by Baldassar and Raelene Wilding (La Trobe) funded by the Australian Research Council that examines older people and their care networks from eight countries.

Loretta Baldassar is Professor in Anthropology and Sociology at The University of Western Australia. She has published extensively on transnational mobility, with a focus on families and caregiving. Her books include *Transnational Families, Migration and the Circulation of Care* (Routledge, 2014) and *Chinese Migration to Europe* (Palgrave, 2015). Baldassar is Vice President of the ISA Migration Research Committee and regional editor for *Global Networks*. She is co-Chief Investigator on two Australian Research Council Projects: *Ageing and New Media* (with Wilding, La Trobe) and *Mobile Transitions: Understanding the Effects of Transnational Mobility on Youth Transitions* (with Harris, Deakin and Robertson, Western Sydney).

Michela Baldo

Translating Italian-Canadian writing into Italian: returns and amnesia

This presentation, based on my recently published book (Baldo 2019), aims to discuss how the translations of some Italian-Canadian works into Italian, by writers such as Nino Ricci (2004), Frank Paci (2007), and Mary Melfi (2012), have been framed in terms of return to Italy of the past emigrants, that is those emigrants who had left Italy for Canada in the 1950s and 1960s. Although this type of writing shows a great interest in the theme of the physical return to Italy by the former emigrants, in this presentation I will be focusing on metaphorical returns, and on how the discourses surrounding these translations link the notion of translation to the concepts of return and amnesia.

These Italian translations are supposed to carry on a project of return initiated by the source texts themselves. Return, in this scenario, refers not only to an imaginary journey back to Italy but also to the restitution of a voice to first generation migrants who had been deprived of it (Pivato 1994; Verdicchio 1997). Such restitution is supposed to fight the amnesia, which has characterized past emigration to Canada, both within Canada and within Italy (Tirabassi 2005). The concept of restitution is also connected to that of restoration. For Italian-Canadian writers writing entails the restoration of a sense of wholeness lost as a result of the fracture opened up by emigration. For Italians in Italy this restoration signifies the restitution of a lost perspective about themselves (Teti 2017), a perspective that, by coming from outside, and by reminding them of their emigrant history, is understood as offering them the potential for increasing their awareness about current immigration to Italy, and for improving their attitude toward it (Lamberti 2013).

Michela Baldo is an honorary fellow in Translation Studies at the University of Hull and holds a PhD in translation Studies from the University of Manchester. Her past research revolves around the written and audio-visual translation into Italian of Italian-Canadian works, and she is the author of *Italian-Canadian Narratives of Return: Analysing Cultural Translation in Diasporic Writing* (2019). More recently she has been investigating queer drag performances in Italy and the role of translation in Italian queer feminist activism. On this topic she has published articles and coedited a book, *Il re Nudo. Per un archivio drag king in Italia* (2014).

Paolo Baracchi

Italian migrant memory and cultural promotion down under. The COASIT model in its social and institutional contexts

The Italian Language, Culture and Heritage Department is the cultural branch of COASIT (Comitato Assistenza Italiani), the official welfare agency for the Italian community in Victoria, founded in 1968. Since the 1970s COASIT has vigorously promoted the teaching of Italian in Victorian schools, with the result that Italian is currently one of the most taught LOTEs in the State. In 1981 the Italian Historical Society was founded within COASIT with the mission to collect, preserve and share the story of Italians in Australia; 2010 saw the opening of the Museo Italiano in the COASIT premises in Carlton, Melbourne's "Little Italy". A well-received program of good quality cultural initiatives is also offered, including temporary exhibitions, lectures and talks, conferences, workshops, live music and theatre nights. Through its Museo Italiano, COASIT is a founding member of the network MMV – Multicultural Museums of Victoria, which includes also the Chinese Museum, the Hellenic Museum, Islamic Museum of Australia and the Jewish Museum of Australia and reflects the increasingly transcultural nature of Australian society. With strong institutional ties to universities, cultural organisations and Government bodies in Australia, in Italy and internationally, COASIT's cultural Department is a well-established cultural hub which engages and co-ordinates through its activities and services the Italian and wider Australian community, students and teachers, creatives (artists, musicians, film-makers, writers etc.) and scholars. COASIT looks forward to strengthening its relations with Italy and continuing to support the Italian community be a proud and distinctive voice in 21st century multicultural Australia.

Paolo Baracchi was born in England and grew up in Florence (Italy). After graduating in philosophy from the University of Florence with a thesis on Freudian psychoanalysis, he moved to Australia in 1994, where he obtained a PhD in philosophy from the University of Melbourne and a DipEd (Secondary) from RMIT University. Paolo has worked extensively as a translator, editor and tutor. He has been with COASIT since 2007, where he currently looks after the cultural programs. Paolo is the Secretary of the Dante Alighieri Society, Melbourne.

Paolo Barcella

Xenophobia, suppression and ambiguity of memory

The political history of the last forty years of Lombardy-Venetia, seen in light of the regional migration history, has often led observers to reflect on the suppression of the local migration past. To some extent, this was held responsible for the birth and strengthening of the "Leagues" and other xenophobic political forces. Therefore, anti-racist organizations and parties have often dedicated themselves to organizing events and to installing exhibitions dedicated to Italian emigration. Their explicit aim was to recover the memory of the past, to talk about the tragedies and difficulties of "our" workers abroad, hoping to generate empathy towards current migrants that could become an antidote to racist and xenophobic drifts. Similarly, many organizations and southern anti-racist militants confront the Northern League's electorate, growing in the South now, with the memory of internal migration and of anti-South insults thrown at them, until very recent years, by base and leaders of the Northern League. In fact, memory can be used to build value hierarchies between different migratory experiences, to justify hate and to avoid discussion with new comers. Hence, memory is not neutral and, when it becomes part of a public debate or of a device used in politics, it can be subject to strong distortions and to all sorts of political use.

Paolo Barcella is a researcher at the University of Bergamo. He earned his doctorate in contemporary history with a co-supervised project by the University of Genoa and the University of Lausanne. His work dealt with Italian emigration to post-WWII Switzerland and was based on a collection of oral sources and writings from common people. He is the author of *I frontaliere in Europa. Un quadro storico*, Bibliion Editore, 2019; *Per cercare lavoro. Donne e uomini dell'emigrazione italiana in Svizzera*, Donzelli, 2018; *Migranti in classe. Gli italiani in Svizzera tra scuola e formazione professionale*, Ombre Corte, 2014. He edited, with Michele Colucci, the monographic volume of the magazine "Archivio storico dell'emigrazione" that focused on cross-border workers.

Dario Basile

Italian internal emigration between 1960s and 1970

In my presentation I will talk about the big internal migration in Italy that took place between 1960s and 1970s. I will try to demonstrate how the life stories of those internal immigrants and of their sons can be an interpretation to understand current migration both in contemporary Italian society and in societies that host Italian communities. One might ask what the point of talking about internal migration after fifty years from the peak of this phenomenon is. The first answer, maybe banal, is that not enough has been talked about this topic. Little of this phenomenon remained in the collective memory apart from some extemporaneous episodes of explicit racism (the famous signs "no rent available for southerners") or the folklore of the popular traditions of the south of Italy reproduced in the big industrial northern cities. The phenomena related to these extraordinary population movements are so many that, as Enrico Pugliese wrote, to talk about internal migration means to deal with a phenomenon that includes some of the most important transformations of Italian society. For this reason, the study of the big internal migration is still extremely important nowadays. Thanks to these studies we are able to have some keys to interpret migration in our contemporary society. We could also understand the reasons of amnesia, because the struggle between old and new migrants also exists and, above all, as a symbolic opposition; the old ones seem to say to the new ones: "The old jacket has now to be worn by the new ones".

Dario Basile, PhD student in Anthropology at the University of Turin, has carried out for several years a research about urban areas focusing on migration. He has also been the author of articles and essays about this topic. Some of his most important works are: Basile D., *Avanzi di città. Una lettura antropologica della marginalità urbana* in «La Ricerca Folklorica» n. 71, 2016, pp. 309-316. ISSN 0391-9099 [rivista di Fascia A], Basile D., *Le vie sbagliate. Giovani e vita di strada nella Torino della grande migrazione interna*, Milano, Unicopli, 2014. ISBN-10: 8840017801, Basile D., *Piazza Cerignola: un simbolo dell'immigrazione pugliese a Torino*, in Sacchi P. - Viazzi P.P. (a cura di), *Più di un Sud. Studi antropologici sull'immigrazione a Torino*, Milano, Franco Angeli, 2003, pp. 25-54. ISBN-10: 8846450906.

Marcella Bencivenni

"L'Italia sono anch'io": Second Generation Immigrants, Racism and Ethnic Identities.

News on immigration today often center on counting streams of Syrian refugees and, while accurate in the most factual sense, this kind of crisis-focused coverage often leaves unexplored the everyday lives of immigrants. Italian society, as noted in this conference's call for papers, has undergone rapid change in the last thirty years, going from an emigrant to an immigrant nation. Since the new millennium the numbers of foreign-born have steadily increased: from about 1.5 million in 2003 to 4 million six years later, and about 4.5 million today, representing 7.5% of the total Italian population. About half million are children born in Italy of immigrant parents and their numbers are projected to increase dramatically over the coming decades. This new multiculturalism is coming with many challenges: political, social, cultural and legal; but while the question of integration has loomed large since the early 1990s, the experiences of second generation immigrants are only now starting to gain some attention.

The aim of this paper is to encourage scholarly discussions about this “new Italian” reality within the broader framework of both the contemporary immigration debate in Italy and the Italian diaspora, and investigate the meaning of Italian national belonging and identity. For this paper I will draw prevalently on the voices of second generation immigrants themselves using two recent documentaries made by second generation Italian Eritreans about their immigrant community in Milan: *Asmarina* (2015) and *Appuntamento ai Marinai* (2017), as well as existing secondary literature. These sources suggest that being black and being Italian are still generally seen as mutually exclusive categories, despite many individual success stories. In Milan, a generally hostile political environment, incidents of everyday racism and, in many cases, blatant discrimination, can be seen to have contributed to young African-Italians' propensity to identify with the wider black diaspora and to articulate a desire to seek better opportunities beyond Italy.

Marcella Bencivenni is Professor of History at Hostos Community College of The City University of New York. Her research focuses on the histories of im/migration, labor, and social movements in the United States, with a particular interest in the Italian diaspora. She is the author of *Italian Immigrant Radical Culture: The Idealism of the Sovversivi in the United States, 1890-1940* (2011), and co-editor of *Radical Perspectives on Immigration* (2008). She has also published over a dozen book chapters, articles and historiographical essays on various aspects of the Italian immigrant experience and American radicalism and is currently serving as the editor of the *Italian American Review*.

Enrico Bernardini

The high skill migrant in contemporary society: a conceptual analysis

Highly skilled migration is a phenomenon that has always existed. It was often the result of bilateral links between countries that had economic, political or colonial relations, which communication had been facilitated also thanks to the use of the same language.

Nowadays, however, this kind of migration and mobility can be the result of many factors, first of all globalization that caused an ever-increasing circulation of people and ideas, as well as capital and labour.

In recent years, the revolution in Information and Communication Technologies (ICT) has led to an increased request for talents in specialized fields, especially engineers, programmers, scientists, specialists who can contribute to the development of software and hardware and, finally, doctors and nurses. Moreover, the last decades have been characterized by the definition of national and international policies specifically dedicated to potential skilled or highly skilled migrants.

The paper aims to deepen the conceptual category of high skill migrant in contemporary society, located within the studies about migrations and mobility. In addition, one or more profiles of highly qualified migrants will be delineated, analysing the existing literature in the national and international fields, showing their evolution, the change from the past, and showing how there are highly qualified migrants whose qualifications are not recognized - or only partially recognized - in the countries in which they have chosen to live.

Enrico Bernardini is a teacher, anthropologist, PhD student in Social Sciences, specialisation in Sociology, at the University of Geneva and Adjunct Professor of Intercultural Geography and various anthropological and geographical laboratories at the University of Genoa. His research interests include highly qualified migrations, migrant routes, the history of Italian migrations, sub-Saharan Africa and South America. He has published articles in national and international journals and he participates to congresses and conferences in Italy and abroad. Finally, he is a member of the Tetus Lab, Territory, Tourism and Sustainability Laboratory of DISFOR Department, University of Genoa.

Mary Jo Bona

Why amnesia? Cultural Trauma and the Creation of Migrant Memories in Italian American literature

What interstice exists between immigration and historical amnesia to serve as a form of memory creation for writers of Italian America? Memory creation proves to be antidotal not only for migrating Italians to America but also for combatting forms of racism immigrants had to unlearn as a result of traumatic experiences of work. Mari Tomasi (*Like Lesser Gods*), Dorothy C. Bryant (*Miss Giardino*), and Adria Bernardi (*Openwork*) examine how specific forms of memory preservation are developed their novels. I argue that the authors represent specific forms of amnesia (historical, transient global amnesia, and transient aphasia) to explore how cultural trauma experienced by Italians is reproduced generationally and to demonstrate how specific materials—portable commodities—enable forms of ethnic healing.

Mary Jo Bona, professor and chair of Women's, Gender, & Sexuality Studies at Stony Brook University, examines the nexus between gender and ethnicity, specializing in the field of multiethnic American literature and feminist studies. Bona's authored books include *Women Writing Cloth: Migratory Fictions in the American Imaginary*; *By the Breath of Their Mouths: Narratives of Resistance in Italian America*; *Claiming a Tradition: Italian American Women Writers*, and *I Stop Waiting For You*.

Federico Boni

Death by water: Acqua di colonia and the repression of Italian colonialism

The paper aims to analyze Elvira Frosini and Daniele Timpano's play, *Acqua di colonia* (2016), written in collaboration with Igiaba Scego, which deals with the issue of Italian colonialism, challenging the dominant discourse with a stage-writing and a performance capable of describing the present by plunging roots into the historical fabric of Italian society. With their caustic and irreverent theatre, Frosini and Timpano show that Italian past colonialism (and present subtle racism) are subjected to a process of repression within the country which particularly affects the everyday social field. The Italian colonial experience constitutes pages not yet integrated into the official national history of the country; they are removed, or openly denied, in the name of a myth still deeply rooted in the collective imaginary, which claims the atypicality of the Italian colonial experience as that of a «colonialism with a human face». Starting with this much-abused national myth, Frosini and Timpano flood the stage with historical facts, documents and contemporary myths, shattering the (already fragile) utopia of an Italian post-racial society.

Federico Boni is Professor of Sociology of Culture and Communication at the Università degli Studi di Milano (Italy). He has published widely on cultural studies and communication studies. Among his publications: *Sociologia dell'architettura* (with Fabio Poggi, Carocci, Roma, 2011); *Sociologia della comunicazione interpersonale* (Laterza, Roma-Bari, 2008) and *Teorie dei Media* (Il Mulino, Bologna, 2006). He was one of the curators of the *Mare Mosntrum* exhibition, staged in 2015 at the Galata – Museo del Mare in Genoa and focused on the imagery of the sea horror, with a particular focus on the “death by water” of migrants.

Simone Brioni

Writing Contemporary Migrations To and From Italy: Collaborative Perspectives

Using Shirin Ramzanali Fazel's life and literary career as its staging ground, this paper interrogates how migration literature has challenged the notion of national belonging. Despite its common positioning as a ‘minor’ player in Italian letters, migration literature has promoted a major shift in the Italian cultural field. The paper argues that it might be instructive for literary criticism to follow the lead of migration literature and find new ways of discussing its content, contexts and the experiences of its authors. Collaborative practices might be pivotal to understand the innovative idioms that migrant writers have invented in order to describe a reality that has lacked representation or which has frequently been misrepresented, such as contemporary migrations to and from Italy.

Simone Brioni is Assistant Professor in the Department of English at Stony Brook University. His research focuses on migration in film and literature, cultural studies and postcolonial studies with a particular emphasis on contemporary Italian culture. His articles have been published in refereed journals including *Altretaliaie*, *Cinergie*, *Écritures*, *Incontri*, *Rivista europei di studi italiani*, *Italian Studies*, *Science Fiction Studies*, *Studi Culturali*, and *The Journal of Italian Cinema and Media Studies*. His most recent publications include the monograph *The Somali Within: Language, Race and Belonging in ‘Minor’ Italian Literature* (2015) and the co-edited volume *The Horn of Africa and Italy: Colonial, Postcolonial and Transnational Cultural Encounters* (2018).

Tommaso Caiazza

Italians on the “frontier of the white man”. The making of race in California

Italians on the “frontier of the white man”. The making of race in California. Riding the tide of the Great Emigration, between the 19th and 20th centuries thousands of Italians arrived in California. This presentation illustrates their positioning within the local “racial” structure polarized around the contrast between “whites” of European origin and Asians. Most research examining the racialization of Italian immigrants in the U.S. have focused either on the industrial North or on the South. In both scenarios, the problem of Italians’ whiteness has been evaluated in respect to the conditions of African-Americans, with whom Italians related at the society's margins. By focusing on California, this presentation explores Italians’ relationships with a different “non-white counterpart,” i.e. Asian immigrants. Journalist Chester Rowell's 1909 view of North American Pacific Coast as the “frontier of the white man,” due to Asian immigration, is adopted as a paradigm highlighting California's distinct set of race relations. Matters of representation as well as of social structure will be considered in order to describe how Pacific Coast's racial “frontier,” centered around a white/Asian polarity, supported Italians’ being included among “whites” much more than the white/black dynamic prevailing elsewhere did. The cooption into the machinery of anti-Asian exclusion was what granted “whiteness” to California's Italians, with all the symbolic and material privileges implied. Such an heavy influence of racism on the Italian immigrant experience should not be neglected, especially now that Italian society is dealing with an increasing negative perception of migrations.

Tommaso Caiazza is a high-school teacher in History and Philosophy. He holds a PhD in Social History from the University Ca' Foscari of Venice where, in 2016, he defended a thesis on the racialization of Italian immigrants in early Twentieth century California. His most recent article is *Are Italians White? The Perspective from the Pacific*, “California Italian Studies Journal” (forthcoming). Caiazza also often contributed to “Altretaliaie” with book reviews. He took part in many conferences, most recently Gorizia Festival Internazionale della Storia (2017) and Società italiana di Storia del Lavoro (2017). In 2018, he participated in the Italian Diaspora Studies Summer Seminar.

Elena Maria Callipari Nemtsas

Playing Cards in Calabrese Dialect: An Online Approach

“Let’s play ‘Scopa’ and so much more, from the kitchen table”. An update to the proposed online Southern Italian Dialects Program, first discussed in New York City by Dr. Steven Sacco and Elena Callipari Nemtsas. 7000 Languages, the world’s leading advocate of protecting at-risk languages, has tentatively agreed to support the initial online course in Calabrian Dialect through the free use of its platform. Collaboration has begun and course construction to follow in September. Transparent Language, the sponsor of 7000 Languages, is the leading online language provider to the US military, US State Department and global businesses. Transparent Language’s platform will enable us to create a course focused on dialect and culture via video use. When completed, our online Calabrian Dialect course will be offered free of charge to Diaspora Southern Italians 24/7/365 throughout the world.

Elena Maria Callipari Nemtsas is a Calabrese Italian Australian woman, proud mother of three, teacher, designer, dressmaker, facilitator, community project worker, consultant in disability awareness and cultural and linguistic diversity. Currently teaching cooking and sewing with teenage mothers. Authoring and facilitating ‘The Disability Awareness Program’, after establishing an ‘Access for All’ playground, in collaboration with key community stakeholders of Park for Play Inc., in memory of her son, Jacob. Elena is driven to ‘Make a Difference’ with Dante Alighieri Society - Mildura, Board member of Sacco Global Consulting Inc. and partner in ‘Save Our Southern Italian Dialects’ project.

Pierangelo Campodonico

Museology of Migrations

Starting from international experiences in the field of museology of emigration, the presentation will explain the Genoese experience of recent years focused on the design and renewal of the MEM, the Memory and Migration path at the Galata Museo del Mare. The approach is both in respect of scientific and reliable data, but at the same time it is focused on empathy and the identification of the visitor in migrant’s memories.

Pierangelo Campodonico, born in Genoa in 1958, since 2005 he has served as Director of Mu.MA - Maritime and Migration Museums Institution of the Municipality of Genoa that includes the Galata Maritime Museum, the Pegli Naval Museum, the Museum-Theatre Commenda San Giovanni di Prè and the historical complex of the “Lanterna di Genova” (Genoa’s lighthouse). He cooperates at national and international level as partner/advisor in the field of maritime and migration museology, supporting several institution in museum scientific design and management planning.

Since the beginning of his career, he has been the curator of several exhibits and published various catalogues and books about migration and navigation. In 2011 he curated the realization of MeM – Memoria e Migrazioni (Memory and Migration) pavilion at the Galata Maritime Museum. Currently he is the project manager of the future National Emigration Museum of Italy.

Sonia Cancian

Memories of War and Italian Migrations: Comparing Amnesias of Post - 1945 with Today

During the Second World War over seven million Italians emigrated to Canada, the United States, Australia, and within Europe. We know little about how the war was remembered and its impact upon migrants and their families. What kind of memories of the war remain in Italian migrant communities? What was the impact of these memories on transnational communities?

Today, Italy is having to cope with challenges that are similar in content to those that other countries experienced after WWII. How should activities and practices be transferred – duly updated – into the current Italian context in order to manage welcoming?

This contribution brings together key historical and contemporary evidence on the impact of war memories on Italian migrants abroad and immigrants in Italy.

Sonia Cancian is postdoctoral fellow at the Max Planck Institute for Human Development’s Center for the History of Emotions in Berlin. Her research focuses on migration history, the history of emotions, family history, and gender and women’s history through the lens of migrant correspondence and memories. In addition to leading the Digitizing Immigrant Letters Project at the Immigration History Research Center Archives at the University of Minnesota, she is the author of the book, *Families, Lovers, and their Letters: Italian Postwar Migration to Canada* (Winnipeg: University of Manitoba Press, 2010). Cancian is currently completing a second book, a critical edition of the transnational correspondence of an Italian couple writing in the late 1940s. Her new research proposes to examine memories of World War II among Italian transnational families in North America and Italy.

Lorenzo Canepari

Literature and Memories: the Istrian and Dalmatian Exodus

In the aftermath of WWII, following the redefinition of the borders between Italy and Yugoslavia, about 250.000 Italian inhabitants of Istria and Dalmatia migrated. After their exodus the expatriates dispersed but succeeded in making their community survive as such. It was possible thanks to an intense associative activity and the intergenerational transmission of memories. Literature played a significant role in this process and many Istrian and Dalmatian intellectuals wrote about their displaced Adriatic world.

The paper will address literature's function in the reproduction of identities through time, considering also the individual dimension of literary creation and fruition. Literature reiterates a central problem in the study of memory and community: the definition of the boundary between individuals and groups.

Lorenzo Canepari finished his Master's Degree in Law at La Sapienza University of Rome in 2017. In September of that same year he moved to Scotland and started a one-year Master programme in Nationalism Studies at the University of Edinburgh. Currently, he is still in Edinburgh as a PhD student in Sociology, with a project about the transmission of memory in the communities born from Istrian and Dalmatian exodus in the aftermath of WWII.

Teresa Capetola

Migration Legacies and Identity

In colonial settler countries, such as Australia, adult second generation migrant experiences have compelled new narratives that emphasise agency, resilience, choice and adaptation within memories of trauma, racism and compelled assimilation. Richardson (1990) argues for the vital role of narrative as a force for redistributing power through voicing the experiences of those who have been marginalised, such as migrants and their second generation adult children. She advocates for the transformative power of the *collective story* at both personal and socio-cultural levels. Riessman (2008) asserts that narrative inquiry can do political work through re-storying dominant cultural narratives. This panel presents narratives of second generation migrants as agentic possibilities with the potential to influence socio-cultural structures and practices.

Teresa Capetola is Lecturer in the School of Health and Social Development, Deakin University, Melbourne, Australia. She is the recipient of numerous teaching awards reflecting a commitment to student centred learning informed by her experiences as a second generation Italian Australian woman. She is currently undertaking a PhD on the lived experiences of post-World War II second generation Italian Australian middle-aged women.

Simone Cara

The contribution of Sardinians in the migratory dynamics of the contemporary society: split of reflection on a piece of the Italian migratory mosaic

This paper proposes analyzing the political, economic and social effects of Sardinian emigration at the turn of the twentieth and twenty-first century, and in particular on the role of institutions and bodies aimed at safeguarding "historical memory" and of the cultural identity of "Sardinian migrants". The historical reconstruction of the phenomenology of Sardinian emigration, based on contemporary historiography, is part of the complex context of the "southern Italian question" and, in this regard, the historians highlight a certain quantitative and qualitative delay with respect to the other Italian regions. In the period between the end of the nineteenth century and the beginning of the twentieth century, the total number of Sardinian emigrants is calculated in 8,132 units (with an average of 325 emigrants a year). In the early twentieth century, the Sardinian migratory scenario is marked by an upward trend (between 1901 and 1915 the expatriations from the island reached 89,624 units), until arriving in 1913 to 3,988 emigrants to Europe, 7,130 towards the America and 1,147 to Africa. During the twentieth century, Sardinia recorded a considerable increase in departures, which soon led to the explosion of the so-called "new" emigration in the fifties. It showed "wider dimensions and more complex and sociologically richer aspects in terms of the assessment of the behavior of Sardinian groups". Since the fifties the island has been affected by a massive exodus, due to the precarious socio-economic conditions of Sardinia during the post-war period, which involved about a third of the population, so as to make the island a marked area. The lack of any prospect of economic development in the fundamental sectors of production has been the push, which more than any other cultural conditioning, has put in place an irreversible process that still depopulates Sardinia, resulting in the resumption of migration with strong intensity and as a general phenomenon in the Sardinian landscape. Faced with this context, agencies and institutions (Historical Archives of the Regional Council, Central State Archives, Historical Archives of Italian Emigration and the Sardinian circles in the world) have provided an immeasurable contribution to the preservation of the historical memory of what they were the "Sardinian migrants", but above all they allowed to maintain and preserve that cultural and identity bond with the homeland.

Simone Cara was born in Iglesias in 1985, He graduated in History and Society at the Faculty of Literature and Philosophy of the University of Cagliari (2011) with a thesis in contemporary history on the Sardinian mining industry. He is PhD in Modern and Contemporary History at the University of Cagliari. His publications include: mining problems and union claims in Sulcis-

Iglesiente from the 1940s to the crisis of the 1970s (Ammentu, 2013); "Plan of rebirth" and industrial development in Sardinia: policies of economic and social development in the planning of the eighties, in M. Di Giacomo, AR Gori, F. Zantedeschi (a care of), *Small tesserae of a large mosaic: new perspectives of regional studies*, Aracne, Rome 2014; Antifascists filed and martyrs of Nazism: the case of the municipality of Iglesias, (Ammentu, 2015). During the twenty-first edition (December 2017) He received the first ex-aequo prize of the Spadolini-Nuova Antologia Foundation, concerning the doctoral thesis entitled "Sardinian Mining Programming from the intervention of the Renaissance Plan to the crisis of the Nineties"

Silvia Cassamagnaghi

The orphans program and the children diaspora. From contemporary media interest to present deafening silence

After the end of the Second World War – and up to the Seventies – about 3,700 Italian children emigrated to the United States to be adopted by American couples; Catholic, non-confessional and independent Agencies were involved in this “orphans program”.

This operation of "forced emigration" was carried out with a certain constancy and regularity and with considerable media coverage, both in Italy and in US. Newspapers and magazines reported the stories of children leaving Italy to begin a new life overseas: an unexpected tool of the Cold War, used in order to demonstrate the good relationship between the two countries. Also, when some issues – or even a scandal, as the "Giambalvo case" (1959) – came to light, the press gave full coverage to the events, able to influence public opinion and rock the political establishment. These events were so well known that even Vittorio De Sica, in 1961, while the flow of children who left Italy was at its peak, told of the less edifying aspects of these stories in *The Universal Judgment*: it was quite clear that, behind the humanitarianism, a “commercial” side was often minimized or concealed.

As the years passed, as these children grew up and integrated into the American culture and society, media progressively stopped talking about them and their stories. Italy soon passed from being a poor country that "exported" children to a country where the demand for little "orphans", coming from the most disadvantaged areas of the globe, was constantly rising. The reasons for this sort of historical amnesia are certainly numerous, first of all a strong will to leave behind a difficult period of its past. Nevertheless, those directly involved cannot forget: they are still fighting to obtain the “right to their birth origins”.

Silvia Cassamagnaghi, PhD., is Researcher of Contemporary History at Università degli Studi, Milan, Italy. Her main topics include Italian-American cultural relationships, Media studies, Gender studies and History of Emigration. Her last book published is *Operazione Spose di guerra. Storie di amore e di emigrazione* (Feltrinelli, 2014), about the experience of young Italian girls who married American soldiers during WWII and emigrated to United States. Her current project is focused on Intercountry adoptions from Italy to USA, from Fifties to Seventies.

Donna Chirico

The need of reconstructing memory: connections of the self to the Italian diaspora and an imagined Italian past

The difference between cultural amnesia and reconstructed memory is not semantic. Each functions to protect the ego. There are cognitive systems of agency processing external information that is, by virtue of difference from existing schemata, deleterious to the psyche. The current paper distinguishes between the two using examples from the Italian Diaspora illustrating how individuals removed from country of origin utilize such processes to adjust to and thrive in different cultural environments. Working memory is reformulated to incorporate changes as it is transformed by shifts in cultural practice. Drawing on Foucault's principle of 'scarcity' (*loi de rareté*), one can explain how the individual ascribes value to selected cultural phenomenon to reconstruct an ethnic memory that serves the psychological self.

Donna Chirico is Professor of Psychology and Dean for Arts and Sciences at York College/CUNY. Her research explores the place of the imaginative process in ethnic identity development particularly among Italian Americans. She serves on the Executive Committees of IASA and the National Organization of Italian American Women, is Chair of the Italian American Faculty Staff Advisory Council of the John D. Calandra Italian American Institute, and president of the Italian Language Inter-Cultural Alliance.

Rosa Ciacco

The value of identity as a factor of integration: Arbëria's case

The term *Arbëria* identifies that set of southern-Italy's territories that are the seat of the Albanian ethnic-linguistic minority of Italy. An "ideal" Nation that does not occupy a homogeneous territorial area, but includes communities – 50 between municipalities and hamlets – located in seven regions: Abruzzo, Basilicata, Calabria, Campania, Molise, Puglia and Sicily. This geographical area began to take shape between the fifteenth and the eighteenth century, from the first settlements of the Albanian mercenary communities, called in aid by Alfonso I of Aragon during the succession war for the Kingdom of Naples. The colonies grew over the centuries to follow because of several migratory waves, especially in relation to the Albanian diaspora caused by the invasion of the Turks- Ottomans during the sixteenth century. Today the Albanian exiles live in these places, in which they have ideally recreated the left homeland, handing down the original cultural and religious heritage: language,

religious rite, traditions, history, customs, which strongly identify the Albanian population of Italy. We consider it interesting to offer a reflection on the *Arbëria* case in order to trace those elements that have led to the virtuous integration of these communities which, while keeping the Albanian roots strenuously and an imperishable link with the motherland, have managed to integrate into the Italian political system, actively participating to the political, social and cultural life of the country.

Rosa Ciacco was Born in Cosenza (Italy) in 1975. *Existential Counselor*. President and founder of the Associazione *Coexistence* (global ethics and interreligious dialogue). Degree: *Lettere* (socio-anthropological address). PhD: *Storia dell'Europa Mediterranea dall'antichità all'età contemporanea*. Master: *Consulenza filosofica e Antropologia Esistenziale* at Università Pontificia Regina Apostolorum (Rome). Diploma of *Existential Counselor* at Istituto di Scienze Umane ed Esistenziali (Naples). *Subject expert* of *Storia Moderna* at Università della Calabria until 2013. *Web content editor* until 2018 of the online magazine «L'Acropoli», directed by Giuseppe Galasso. Diploma in *Medicina Biologica Emozionale* (Accademia MBE – Loreto (AN) – Italia).

Ferdinando Colarossi

Italian migrant memory and cultural promotion down under. The COASIT model in its social and institutional contexts

The Italian Language, Culture and Heritage Department is the cultural branch of COASIT (Comitato Assistenza Italiani), the official welfare agency for the Italian community in Victoria, founded in 1968. Since the 1970s COASIT has vigorously promoted the teaching of Italian in Victorian schools, with the result that Italian is currently one of the most taught LOTEs in the State. In 1981 the Italian Historical Society was founded within COASIT with the mission to collect, preserve and share the story of Italians in Australia; 2010 saw the opening of the Museo Italiano in the COASIT premises in Carlton, Melbourne's "Little Italy". A well-received program of good quality cultural initiatives is also offered, including temporary exhibitions, lectures and talks, conferences, workshops, live music and theatre nights. Through its Museo Italiano, COASIT is a founding member of the network MMV – Multicultural Museums of Victoria, which includes also the Chinese Museum, the Hellenic Museum, Islamic Museum of Australia and the Jewish Museum of Australia and reflects the increasingly transcultural nature of Australian society. With strong institutional ties to universities, cultural organisations and Government bodies in Australia, in Italy and internationally, COASIT's cultural Department is a well-established cultural hub which engages and co-ordinates through its activities and services the Italian and wider Australian community, students and teachers, creatives (artists, musicians, film-makers, writers etc.) and scholars. COASIT looks forward to strengthening its relations with Italy and continuing to support the Italian community be a proud and distinctive voice in 21st century multicultural Australia.

Ferdinando Colarossi 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. He taught history, politics and Italian in Victorian high schools for many years. In 2004 he began working as the COASIT Italian network leader in the Eastern region of the Education Department. Since 2012 he has been Manager of the COASIT Italian Language, Culture and Heritage Department. Ferdinando is President of the Victorian Association of Teachers of Italian.

Kathleen Crawford Boyle

From Dante to the Diaspora - What New Italian Studies can Teach to the Classical

My paper seeks to consider what it means to teach Italian Diaspora Studies within an Italian Studies Department. At the University of Notre Dame I have developed and teach a course that explores in an interdisciplinary way the many cultural aspects that define Italian Americans and the Italian Diaspora more broadly, including religion, language, family structure and gender roles, traditions and celebrations, cuisine, political and social worldview, and artistic representations. The aim of this course is for students to analyze how these cultural facets created an Italian-American identity and what relationship, if any, that identity has to a more general Italian diasporic identity. Why has the most prestigious Dante program in the US encouraged and embraced Italian Diaspora Studies in the 21st century? What does this turn from classic to modern say about both the past and the future? How might it be a model for filling in the blanks -- the amnesia, if you will -- and the role that immigrants have played in shaping the history and spread of Italianita? In short, have the diasporic "masses" finally been recognized as matching the great man, Dante, who has been the embodiment of what Italian means? These are some of the questions I hope to answer in my paper.

Kathleen Crawford Boyle is an Associate Professional Specialist in Italian at the University of Notre Dame. She received her B.A. in Latin and Greek from Indiana University at Bloomington, her M.A. in Italian literary studies from Middlebury College, and her Ph.D. in Romance Philology from the University of North Carolina at Chapel Hill. Her interests include the history of the Italian language and socio-historical aspects of language change, Italo-Romance linguistics and dialectology, second-language acquisition and language pedagogy, including the use of technology in the classroom, and traditions and representative texts of Liturgical Drama in Latin, Old French, Spanish, and Italian. Prior to joining the Department of Romance Languages and Literatures at the University of Notre Dame, she taught Italian language and culture courses at the College of William and Mary where she also served as the Program Director of Italian Studies and the Adviser of the Casa italiana.

Valerio Massimo De Angelis

Not white on arrival: Unearthing the memory of Italian American slavery in Mary Bucci Bush's Sweet Hope

My paper aims at highlighting how Mary Bucci Bush's novel *Sweet Hope* (2011), based on the experiences of Bush's grandmother, who worked on the Sunnyside Plantation in Arkansas at the end of the 19th century, tries to create a fictional substitute collective memory to fill the gaps in the official reconstructions of the Italian American experience by unearthing personal recollections which never made into "history." The Sunnyside experiment (the replacement of former Black slaves with peasants from Northern and Eastern Italy) is a clear example of how the racial identity of Italian Americans in many cases was not so clearly "white on arrival" (to use Thomas Guglielmo's phrase). The pluralistic perspective of the novel, which switches the point of view from one character to another, manages to negotiate this lost memory, erased by both cultures, American and Italian.

Valerio Massimo De Angelis teaches American Literature at the University of Macerata. He is the author of two books on Hawthorne, and the co-editor of two collection of bio-critical essays on contemporary American authors and of the proceedings of an international conference on Philip K. Dick. He has published extensively on historical fiction, romance, feminism, modernism, postmodernism, comics, Italian American studies, and on various 19th- and 20th-century authors. He is the Director of *RSAJournal* and the Coordinator of the Center for Italian American Studies at the University of Macerata.

Carlo De Rose

The diasporas of others. Attitudes towards migrants between hostility and solidarity

The control and management of migratory flows is an issue that occupies a central position in the political debate in the most developed countries. In the social representations of common sense, however, the phenomenon is often subject to many simplifications. This also happens in countries that have a long history of emigration like Italy. The growing attitude of hostility towards immigrants and asylum seekers demonstrates in this regard a sort of collective amnesia. However, we need to explore other factors that influence citizens' perception of the phenomenon.

Starting from this premise, the paper deals with two different issues. The first is more specifically theoretical one concerns the figure of the migrant and the need to rethink his role in the socioeconomic, cultural and demographic processes of the globalized and increasingly transnational societies. The second concerns the identification of the factors underlying the opposing attitudes of hostility and solidarity towards migrants. In this regard, the results of an empirical research carried out on Calabria, a region characterized by a strong emigration and at the same time widely involved in the recent immigration flows from North Africa, will be presented.

The aim is to highlight the recognizable contradictions in the narration of the departures of emigrants and arrivals of immigrants. The two prefixes (*e*-migrants and *im*-migrants) play a fundamental semantic role that refers to the dynamics typical of belonging to the group and which attribute a different meaning to the migratory experience itself.

Carlo De Rose studied for the Ph.D. at the Catholic University of Milan with a thesis on the effects of migratory processes in the rural areas of Sahelian Africa. He currently teaches Sociology and Social Research at the Department of Political and Social Sciences of the University of Calabria. His research experiences concern the following topics: local development, migratory processes, identity and relationships of belonging. He is currently conducting research on the biographies of Italians living abroad, with an empirical survey in different regions of the world (Canada, Argentina, Australia, Uruguay, United States, and Northern Europe).

Mary Jane Dempsey

Cara Italia: Shaping italianità through gender and race

According to Article 3 of the Italian Constitution, "all citizens have equal social dignity and are equal before the law, without distinction of sex, race, religion, political opinion, personal and social conditions." Even if all Italian citizens are guaranteed dignity regardless of difference, certain features of Italian laws restrain access to citizenship from those considered outside of the category of *italianità*. Italian history has established a precedent, during its fascist and colonial periods, to keep full civic rights from those who differ from the white male standard. Historical foreclosures have led to second-generation Italian women's encountering particular difficulty in accessing full rights as Italian citizens and in defining themselves, partially due to Italy's inability to understand and accept the possibility of a transnational subjectivity. How do we better understand how both race and gender have affected second generation women's concept of identity and access to *italianità*? Employing a multidisciplinary methodology based on critical race theory, legal history and feminist studies, I focus on the significance of race and gender in understanding societal norms concerning *italianità*, by tracing how Italian legal notions around citizenship as well as responses from second generation Italians, such as activists and artists, have shaped ideas of national identity in Italy.

Mary Jane Dempsey is a doctoral candidate in Romance Studies at Cornell University. After receiving her BA in History and International Studies at The College of New Jersey, she went on to pursue a MSc in History of International Relations at the London School of Economics, where she focused on EU migration policies, colonial history and conceptions of national identity.

She received the Humanities Centre of Research Fellowship from the University of Warwick in 2017. Through the support of Cornell's Italian Studies program, she is currently exploring intersections of postcolonial and feminist histories in the Italian context.

Petra Di Laghi

Italian community of Istria, Fiume

Between 1944 and the second half of the 1950s, the Italian community of Istria, Fiume and Dalmatia left their homeland (after the assignment of these towns to the Yugoslav Federation), due to psychological, political, social, economical and cultural reasons.

This phenomenon is called "The Giulian-Dalmatian Exodus" in Italian historiography and memory and it consisted of a continuous flow of departures that lasted about ten years. Many Giulian-Dalmatian refugees poured into Italy, a place that was idealized as a real homeland for the community. The particular perception of "feeling like foreigners at home" did not abandon them even when they arrived in Italy. There they were welcomed at the refugee shelter centers spread across the peninsula. The aim of my paper is to examine the system of assistance activated by the city of Genoa from 1945 to 1955, in order to be able to closely observe the process of inclusion of the Julian refugees into the Italian society of the post-war period. With this regard, documents kept in the State Archives of Genoa and in the Refugee and Equal section of the Genoa Government Territorial office have been perused. They have also been completed with articles found in local newspapers. This research highlights in particular the fragmented nature of the refugee housing arrangement in town and the substantial absence of a unitary approach to the problem.

Petra Di Laghi was born May 23, 1992 in Genoa. After graduating from high school, she began his university studies and in November 2014 she graduated at the three-year course of History at the University of Genoa. She continued his university career by enrolling in the master course of Historical Sciences at the University of Turin, where she graduated with honors on July 12, 2017 with the thesis *The Julian-Dalmatian exodus between emergency and reception: the case of Genoa (1945- 1955)*. After the master's degree, she enrolled in the Masters in historical communication at the University of Bologna. In April 2018 she published her first book entitled: *"From refugees to exiles: the Julian-Dalmatian exodus between news and memory"*.

Clorinda Donato

Forging Transnational Identities in Italian American Chick Lit: The Novels of Adriana Trigiani

Clorinda Donato, California State University, Long Beach

Prize-winning novelist, playwright, and screen-writer, Adriana Trigiani, has published one novel a year since 2000, a testament to the success of her ingenious iteration of the chick lit genre with Italian American girls and women as her protagonists. True to the chick lit storyline, the trials and tribulations of adolescence and womanhood, especially romantic involvement and female friendship, comprise the core of her plots. Since every single one of her protagonists is Italian American, however, an overlooked theme of her novels is the negotiation of transnational identity as her heroines come to grips with the immigrant past of their families in contemporary America. Inevitably, Trigiani's heroines travel between the United States and Italy to reconnect with families, languages, and traditions in an effort to more consciously incorporate them into their evolving identities. This paper will analyze Trigiani's astute treatment of transnational identity formation in her novels, whose joyful, life-affirming Italian American heroines have captured a worldwide audience through translation into several languages. Trigiani's subtle rebranding of Italian American women serves as a model for understanding how images and identities that were once of limited appeal may be recast for new generations of Italian Americans and a global reading public through the incorporation of transnationalism into the storylines of the popular chick lit genre.

Clorinda Donato is Professor of French and Italian at California State University, Long Beach, where she holds the George L. Graziadio Chair for Italian Studies. She also directs the Clorinda Donato Center for Global Romance Languages and Translation Studies. She has published extensively on eighteenth-century translation and transcultural topics over the course of her career. Forthcoming volumes include *Dissecting gender in Giovanni Bianchi's 'Breve storia della vita di Catterina Vizzani': Text, context and John Cleland's English translation*, (Oxford University Studies in the Enlightenment 2019), and as co-editor with Stephen Cooper, *John Fante's 'Ask the Dust': A Joining of Voices* (Fordham University Press 2019).

Derek Duncan

'That child is wearing my jumper': recovering memories of the Arandora Star and the pedagogy of amnesia

The sinking of the Arandora Star in July 1940 and the subsequent loss of life left an indelible yet inexpressible mark on Scotland's Italian community. The recovery of the memory of that incident as well as what preceded it and its traumatic aftermath has been slow, but in recent years the sinking has been commemorated through public monuments, historical and fictional accounts, songs, documentaries and other forms of cultural production. Teaching courses on Italian emigration to students some of whom are of Scots Italian descent, I realised that none of them had any knowledge of the sinking or indeed of

the consequences of Italy's entry to World War Two for the Scots Italian community. Rather than simply informing them of the general cultural amnesia engulfing the sinking of the ship I wanted to encourage the students to gain some sense both of what it meant to inhabit that amnesia and to understand the complexity of its recovery. Working through a range of the available sources, we attempted to apprehend the affect of amnesia both for those directly involved and for us as a group of researchers. This process took us beyond a compensatory approach to historical amnesia to perceiving the faultlines of the source material and also how affect as a powerful tool of historical understanding and cultural criticism shapes our own research agendas.

Derek Duncan is Professor of Italian at the University of St Andrews. He has published widely on issues of sexuality and gender particularly in relation to Italian colonial/postcolonial history. Through his work on the Transnationalizing Modern Languages project, he has developed an interest in intercultural education and the links between artistic practice and research. In September 2019 he will begin a two-year Major Leverhulme Fellowship, titled 'Loose Ends: minor transnational Italian cultures' looking at Italian migration to Edinburgh, Hamburg, Adelaide, and New Orleans.

Matteo Dutto

Decolonising Migrant Heritage: Transcultural Digital Story-telling Practices in Black Post White (2013)

The intercultural competence to live, work and thrive across different languages, cultures and communities, is one of the most powerful assets a society can employ in facing the challenges of globalization. Yet the full potential of our complex transcultural and multilingual societies is often undermined by a lack of social cohesion, and by social and cultural factors that hinder the social inclusion of migrant individuals, families, and communities.

This panel aims to address one specific and fundamental facet of this persisting challenge: the need for migrant heritage to inform the construction of national histories and identities. For this to be possible, migrant heritage should not be confined to customs, folklore, and archives, but rather recognised and promoted as a living, creative and productive process of transculturation.

With 1,000,000 people in Australia declaring Italian ancestry, and a long history that goes back more than a century, the Italian community in Australia represents an ideal case study. Informed by the preliminary work conducted for a new research project that focuses on the living Italian heritage in Melbourne, this panel explores how participatory and multidisciplinary approaches to the study, preservation and dissemination of migrant memories can keep these stories alive in the present. The panel will address how digital story-telling, interactive documentary techniques and data visualization tools can be used to capture the multiple and ever-shifting dimensions of what Italian migrant heritage and transcultural practices mean in the Australian context. Each participant will investigate these issues from a different disciplinary perspective, namely intercultural studies (Wilson), history (Ricatti) and film studies (Dutto).

Matteo Dutto is ACIS Postdoctoral Research Fellow at Monash University in the School of Languages, Literatures, Cultures and Linguistics. His current research explores how cultural producers collaborate with Indigenous, migrant and multiethnic communities to produce transmedia and transcultural counter-narratives of belonging and identity. His work has been published in *Studies in Documentary Film* and *Fulgor* and he recently collaborated to the production of the *Australian Indigenous Film and Television (AIFTV)* online knowledge sharing platform. His first monograph *Legacies of Indigenous Resistance* will be published by Peter Lang Oxford in 2019.

Craig Encer

The story of an online network for Levantine history and culture: the evolution of LHF from a website to a foundation

The Izmir Levantine community through their own initiative had a conference on Levantines in 2010 by which time the core of the team attracted by the Levantine Heritage website had formed and this grouping decided to formalize this movement through a UK based charitable foundation. The LHF based in London has since acted as a central hub for Levantine studies with various sister associations in Turkey, Greece and beyond. Since that time a total of 5 international conferences have taken place as well regular lecture gathering in London and Istanbul growing the LHF to its current reach. LHF continues to strive to be a nurturer of research on the Levantine communities and act as a facilitator for these human connections.

Craig Encer was raised in Istanbul creating the framework allowing for his explorations of multi-culturalism in the Levant present and past. Collaborating with interested amateur researchers brought the need for a networking system to reach out to descendants to raise awareness and through that protection of a fragile heritage. The subsequent website allowed for that bridge to be formed between descendants and researchers. Craig continues in his role as the General Secretary of the LHF.

Maria Fantasia

From Repression to Resistance – I am my mother's daughter

In colonial settler countries, such as Australia, adult second generation migrant experiences have compelled new narratives that emphasise agency, resilience, choice and adaptation within memories of trauma, racism and compelled assimilation. Richardson (1990) argues for the vital role of narrative as a force for redistributing power through voicing the experiences of those who

have been marginalised, such as migrants and their second generation adult children. She advocates for the transformative power of the *collective story* at both personal and socio-cultural levels. Riessman (2008) asserts that narrative inquiry can do political work through re-storying dominant cultural narratives. This panel presents narratives of second generation migrants as agentic possibilities with the potential to influence socio-cultural structures and practices.

Maria Fantasia currently works in community and stakeholder engagement in the public sector. She was a secondary school teacher in Geography, History, Aboriginal Studies and Australian Studies for several years before retraining and entering the private sector in town planning, community planning and stakeholder engagement. Her specialist area was social/community planning projects in Aboriginal communities, which led to a number of state and national Planning Institute Association Awards, and management of remote Aboriginal communities, which included short residencies in remote parts of Australia. As a second generation Italian Australia woman, she has captured the story of her migrant mother in a forthcoming memoir to be published in the near future.

Marco Fedi

Italian migrant memory and cultural promotion down under. The COASIT model in its social and institutional contexts

The Italian Language, Culture and Heritage Department is the cultural branch of COASIT (Comitato Assistenza Italiani), the official welfare agency for the Italian community in Victoria, founded in 1968. Since the 1970s COASIT has vigorously promoted the teaching of Italian in Victorian schools, with the result that Italian is currently one of the most taught LOTEs in the State. In 1981 the Italian Historical Society was founded within COASIT with the mission to collect, preserve and share the story of Italians in Australia; 2010 saw the opening of the Museo Italiano in the COASIT premises in Carlton, Melbourne's "Little Italy". A well-received program of good quality cultural initiatives is also offered, including temporary exhibitions, lectures and talks, conferences, workshops, live music and theatre nights. Through its Museo Italiano, COASIT is a founding member of the network MMV – Multicultural Museums of Victoria, which includes also the Chinese Museum, the Hellenic Museum, Islamic Museum of Australia and the Jewish Museum of Australia and reflects the increasingly transcultural nature of Australian society. With strong institutional ties to universities, cultural organisations and Government bodies in Australia, in Italy and internationally, COASIT's cultural Department is a well-established cultural hub which engages and co-ordinates through its activities and services the Italian and wider Australian community, students and teachers, creatives (artists, musicians, film-makers, writers etc.) and scholars. COASIT looks forward to strengthening its relations with Italy and continuing to support the Italian community be a proud and distinctive voice in 21st century multicultural Australia.

Marco Fedi was born in Ascoli Piceno (Italy). He migrated to Australia in 1983 and worked for F.I.L.E.F. (Adelaide) until 1992. After moving to Melbourne, he was National Director of Patronato INCA-CGIL until 1997. He directed CO.AS.IT.'s Multimedia Centre until 2005. In 2006 Marco was elected to the Italian Chamber of Deputies and remained a Member of Parliament until 2018. Marco focused his parliamentary activity on human rights, foreign affairs and issues affecting migrants. Marco is currently Acting CEO of CO.AS.IT. Italian Assistance Association (Melbourne).

Jacopo Ferrari

'Immigrant words': a lexical renewal in Italian?

About thirty years since its birth, Italian Literature of Migration still offers many unexplored ways of research, particularly on the language of immigrant writers. A common feature is their plurilinguism: Italian and (various) mother-tongues coexist in their works. Migration does not cancel memories and images from motherland, so Italian readers can find foreign words - probably never read before – about food, religion, culture, clothing. Do these words live beyond books? Do they truly circulate and are they truly used in Italian? Do these words represent a real lexical innovation due to the presence of millions of immigrants from all over the world? In case of affirmative answers, we have to consider these 'immigrant words' as important keys of Italian lexical renewal.

We find 'immigrant words' in the works of Italian Literature of Migration, but also reading newspapers and magazines, sifting through online archives and databases. The Linguistic Landscape is also an important resource: the LL tells us how visible 'immigrant words' are, and visibility shows their vitality into the Italian cities.

The goal of my presentation is to bring forth some examples of 'immigrant words', discuss the possibility of their success and circulation in Italian and show how migrations can change the language of tomorrow.

Jacopo Ferrari is currently a Ph.D. Student in Linguistic, literary and intercultural studies in Europe and beyond at the University of Milan. He was a research fellow for the PRIN 2015 "Dynamic vocabulary of post-unitary Italian" (Accademia della Crusca, Milan research unit). His main research interest concerns the migration literature; he was also involved in literary language, language of immigrant rappers in Italy and anglicisms in journalistic language.

Teresa Fiore

Italy's Transnational Migrations, Collective Memory and Empathy in Two Short Stories by Carmine Abate and Melania Mazzucco

This paper interrogates a trend of surprisingly increasing amnesia about emigration in Italy at a time of simultaneous inbound and outbound flows of migrants from/to the country. It offers storytelling as a counterpoint to this forgetfulness and as a productive antidote in the direction of empathy via the recognition of general commonalities among migrants of all times and places. The presentation closely analyzes two short stories that focus on the complex relationship between memories of past relocations and compassion towards current forms of displacement: Carmine Abate's "Prima la vita" (2010) and Melania Mazzucco's "Loro" (2003). Set in a small Calabrese village at the time of arrival of immigrants, Abate's story shows how feelings of empathy prompt a debate among the locals who carry a story of emigration. In Mazzucco's piece, historical empathy is at the end of a path of personal and collective discovery that functions as a rite of passage. The paper emphasizes the transnational nature of Italy's formation and development, while introducing in it the concept of empathy, often addressed in psychological and aesthetic rather than in social terms prompted by storytelling. Consequently, on the one hand, the two texts will be examined against the backdrop of a number of texts connecting Italy's emigration and immigration, as an extension of the work I completed in my recent book *Pre-occupied Spaces* (2017). On the other, the texts will be interpreted within the various perspectives offered in *Empathy*, edited by Amy Coplan (2011), with particular attention paid to the essays on justice and ethics.

Teresa Fiore - Inserra Endowed Chair in Italian and Italian American Studies at Montclair State University (USA). The recipient of several fellowships (Fulbright, De Bosis, Rockefeller) and holder of visiting positions at Harvard, NYU, and Rutgers, she is the author of *Pre-Occupied Spaces: Remapping Italy's Transnational Migrations and Colonial Legacies* (2017, recipient of AAIS Prize and MLA Marraro Honorable Mention) and co-editor of the section "Italy and the Euro-Mediterranean 'Migrant Crisis'" in the *Journal of Modern Italian Studies* (2018). Her numerous articles on migration to/from Italy linked to 20th- and 21st-century Italian literature and cinema have appeared in Italian, English and Spanish in both journals and edited volumes. On campus, she coordinates programs on Italy's transnational culture: montclair.edu/inserra-chair.

Lucia Galleno

The discovery of the courageous journey of Italian musicians through their musical traces in the Southern Pacific

Following the traces of a couple of lost ancestors in Lima and Guayaquil, I discovered their courageous journey and contribution to the formation of national identity of Ecuador during the 19th century. Antonio Neumane and Idalide Turri met at Accademia de Filodrammatici di Milano. They married, and departed to South America. Neumane's composition unfortunately were burned in several fires that took place in Guayaquil, yet his memory is remembered and his image hangs in the municipal museum of Guayaquil among other renowned men.

In my presentation, I will share Neumane's and Turri participation in the history of Opera in the Southern Pacific—Chile, Peru, and Ecuador. My presentation attempts to recover the memory of these Italian musicians and others that settled or performed in Lima, Peru. My research is based on my previous investigation on immigrant families, my work at historical archives in Lima and Guayaquil, as well as journals and magazines from the period. My aim is to contribute to recover the Italian contribution during the internalization of the Opera.

Lucia Galleno works at Queens University of Charlotte since 2008. She studied Romance Languages and Literature at the University of California, Berkeley. She holds a MA in Counseling Mental Health and a MS in Organizational Behavior. Her research focuses on families in Latin American and the Italian contribution through music. Members of her family formed the Italian diaspora: her great grandfather from her father side was from Vernazza. Her fourth grandparents were Italian musicians.

Paola Gemme

Sentimental Power: Empathy and Nation in Edmondo De Amicis' Sull'Oceano

In 1884, Edmondo De Amicis joined a group of over 1,500 emigrants travelling from Genoa to Buenos Aires on the ship Nord America. His narrative of the voyage, *Sull'Oceano*, published in 1889, is one of the earliest literary accounts of the Italian migratory exodus towards the Americas. My intervention offers a reading of *Sull'Oceano* centered on the role of interclass empathy as antidote to emigration and safeguard of national allegiance among transplanted Italians.

Paola Gemme received a Laurea in Comparative Literatures from the University of Genoa in 1989. She was the recipient of a Fulbright scholarship to study American Literature at Penn State University, where she obtained a Ph.D. in English in 1998. She is the author of an interdisciplinary study of American accounts of Italian nineteenth-century political history, *Domesticating Foreign Struggles: The Italian Risorgimento and Antebellum American Identity*, published by the University of Georgia Press in 2005. She is currently Full Professor of English and Director of Composition at Arkansas Tech University. Her research interests include adoption narratives, academic motherhood, Latinos in the Nuevo South, and Linguistic Landscapes.

John Gennari

Listening to Italian America as a Sonic Archive

How might we conceive of the Italian diaspora and Italian mobility as sound? In 2017, in my keynote lecture at the John D. Calandra Institute's conference *Italian Sonorities and Acoustic Communities: Listening to the Soundscapes of Italianità*, I theorized Italian vernacular voices (those of both "ordinary" people and of professional singers) as sacramentally social voices, voices of bodily connection and ritualized collectivity --- voices that "touch at a distance," whether the barely perceptible distances between bodies rubbing against each other in a working-class Italian kitchen, or the vaster distances that become radically foreshortened when Enrico Caruso recordings enter the soundscape of American popular culture.

In propose in this presentation to shift the focus to listening. I will present a curated version of the introduction I've written to a forthcoming special issue of *Italian American Review* called "Listening to Italian America." In response to this conference's mandate to redress the loss of memory that has ensued from the Italian migratory experience, I call on Italian Americanists to scour literary, journalistic, epistolary, and visual documentary sources for information that delivers to our hearing the sounds of the Ellis Island custom house, industrial and agricultural labor, neighborhood street scenes, fruit and vegetable peddling, wine-making, and the social life of churches, leisure clubs, bars, delis, restaurants, and the family table. Further, I propose that we endeavor to create sonic archives of contemporary Italian American life for the benefit of future generations of scholars, writers, artists, and musicians.

John Gennari is Professor of English and Critical Race and Ethnic Studies at the University of Vermont. He is an American Studies-trained cultural historian with specializations in jazz and popular music, race and ethnicity, Italian American culture, food, sports, and cultural criticism. He is the author of *Flavor and Soul: Italian America at Its African American Edge* (University of Chicago Press, 2017), a study of black/Italian cultural intersections in music, film, sports, and foodways. His earlier book, *Blowin' Hot and Cool: Jazz and Its Critics* (2006), was awarded the ASCAP-Deems Taylor Award for Excellence in Music Criticism and the John Cawelti Award for the Best Book in American Culture.

Piero Genovesi

The Italian Australians 20 years into the New Millenium

After a brief presentation of our latest publication "1880: Melbourne International Exhibition, the volume will be used as a starting point in order to underline the many problems historically linked to the research into the manifold aspects of the Italian presence in Australia. As far as we are concerned the progressive demise of the first generations of immigrants, born in the Twenties and Thirties, means that all of the Organisations like ours find themselves having to confront the problems of how to single out, organise and redefine the cultural reality which we want to transmit to today's generations and to the ones to come. The Melbourne convention has resulted in both ideas and initiatives being proposed. It is up to us to put them into practise.

Piero Genovesi (Dr. – Cav. Uff.); in Australia since 1977, taught at Melbourne University and at La Trobe University until the year 2000 when he was appointed Managing Director of the *Italian Australian Institute, Research Centre at La Trobe University*, financed by the *Grollo Ruzzene Foundation*. Member of *Com.It.Es. Melbourne* for Victoria and Tasmania he was president from 1997 to 2004. Recently he has published the books *Australia* (2014); *Ferdinando Gagliardi* (2017); and *1880 – Melbourne International Exhibition* (2018).

Vivian Gerrand

Re-imagining citizenship: Francesca Melandri's Sangue giusto

Longlisted for the Italian Strega prize and hailed by *Der Spiegel* as their "International Novel of the Year" in 2018, award-winning author Francesca Melandri's novel, *Sangue Giusto (Right blood)* (2017), explores the publically hidden realities associated with Italy's colonial past. The novel has attracted critical acclaim for its sensitive attention towards the dynamics of Italy's colonial history, and how these endure in shaping Italian society and its exclusivist attitudes towards migrants today. Having the 'right blood' is still a precondition for Italian citizenship acquisition in accordance with *jus sanguinis* laws, which exclude the Italian born children of migrants from becoming officially Italian until they are 18 years old. In spite of extensive citizenship law reform campaigns, proposed *jus soli temperato* laws that were approved by the lower house of the Italian parliament in 2015 are yet to be put in place.

In the face of increasingly vocal, far-right movements whose retro-imaginative rhetoric has contributed to the ongoing lack of government support for *jus soli* citizenship, I consider Melandri's attention towards Italy's genealogies of coloniality as an intervention that enables re-imagining of what it means to be Italian in the 21st century. Situating *Sangue Giusto* alongside the cultural production of second generation Italians with heritage from Italy's former colonies, this paper highlights how different engagements with citizenship – be they literary, political or historical from a variety of perspectives – have important roles to play in supporting citizenship law reform insofar as they expose and deepen our understanding of the encounters, exploitations and migrations that have enabled contemporary Italy to exist in its current form.

Dr Vivian Gerrand is a Research Fellow at the Alfred Deakin Institute for Citizenship and Globalisation, Deakin University. Her current research builds on her pilot study on the role of image-making in the prevention of violent extremism, undertaken as a Max Weber Fellow at the EUI in 2017-18, and explores how young people build resilience online. In 2015 Vivian was a Postdoctoral Fellow at the European University Institute, investigating Italian citizenship law reform from the perspective of Italian Somalis' multiple affiliations and shared colonial past with Italy. Vivian completed her PhD at the University of Melbourne on representations of Somali belonging in Italy and Australia. She is the author of *Possible Spaces of Somali Belonging* (Melbourne University Press, 2016).

Riccardo Giumelli

Post-Made in Italy. New meanings, new challenges in the global society

Globalisation is constantly redefining the processes of individual and collective identity construction. We are experiencing a profound change of era. As many important sociologists have said, we are facing a change of our identity and our social relations in everyday life. Time and space are changing, proximity is our local dimension, but we are immersed in the global flows. Processes of deterritorialization and virtualisation are widespread and characteristic of this new era, profoundly different from the modern era, where territory was so strongly linked to sovereignty and citizenship. Nowadays the crisis of the idea of the modern nation state is reflected by the difficulty in keeping the same meanings to the same expressions. This creates consequences for the Italian community in the world and their changes – the fundamental theme of our research – which take on new identities and functions. In particular we face and explain the new idea of a glocal and cultural identity called Italicity, a sort of Italic commonwealth. We think that the “root tourism” is an important economic asset and a strategic way to build up a new migrant memory. We will try to deepen this theme.

Riccardo Giumelli is a sociologist, researcher and professor of Sociology of Cultural processes and communication at the University of Verona, Italy. He is promoter of the project Italicos (*italicos.com*) in South American and member of the Schola Italica's Executive Committee in Milano. He is also columnist (*Italica*) for *La Voce di New York* and he writes for national and international scientific journals and President of the Association Italia- United States of Verona.

Elisa Gosso

Ancestral tourism as a way to remember: the example of the Waldensian migration

Ancestral tourism, genealogy tourism, roots tourism. The concept, especially studied in the geographical and anthropological scope, arises from African-American culture of the 1970s. At that time, descendants of slaves deported to the United States inaugurated a tradition of ancestral travels to Western Africa, as a way of recomposing their fragmented heritage and identity. Since then the phenomenon developed in many countries, above all in Northern Europe (Scotland, Ireland). In Italy, this kind of tourism is so rare and little sponsored. An interesting case study of this geographical context is that of the Waldensian Church, a protestant religious Italian minority whose members live for the majority in the Waldensian Valleys of Western Alps, in Piedmont region. Over the centuries, Waldenses migrated to many different destinations, in Europe and America (Germany in the seventeenth century, Uruguay, Argentina and United States between the nineteenth and the twentieth century). Waldensian communities abroad always shared a heritage shaped on the ancestral Waldensian past. Even if, in many cases, they lost religious connections with the Waldensian Church in Italy, they always nurtured a special relationship with their Italian “extended family”. Return visits to the ancestral Waldensian Valleys represent the main way by which Waldensian descendants maintain, develop and transmit their Waldensian heritage. That leads to the original creation of a “wide glocal imagined Waldensian community”, comprising these transnational Waldenses, their ancestors and the today inhabitants of their Italian place of origin.

Elisa Gosso, born 1983, is Doctor of Philosophy in Anthropological Sciences. She graduated in Cultural Anthropology at the University of Turin in 2009 and earned a first level Master degree in Tourism Promotion in 2010. She gained her PhD in 2017 with excellent evaluation. Her research focuses on the issues of social boundaries, migration, transnationalism and genealogical tourism. She attended Italian and international conferences and published a good number of scientific articles concerning her research interests. She is currently subject matter expert at the University of Turin and adjunct professor of Cultural Anthropology and Philosophy at a private university.

Enrico Grammaroli

From Appennini to Appalachians

The Italian presence in the Appalachian coal fields is one of the most unknown aspects of the great migration that moved seven million of Italian to United States between the end of Nineteenth century and the Second World War. More than two hundred thousand migrants arrived in the bituminous coal fields from Pennsylvania to Eastern Kentucky to mine coal and to build railroads and towns that were springing up everywhere along the Appalachians mountains under the industrialization challenge arrived with the coal. The oral histories of descendants of those migrants tell us about an extraordinary time of

transculturalism settled in one of the most remote environment of the United States. The Italian presence was mixed up with the *native whiteness* of Scottish, Welsh and Irish settlers, with African Americans arrived from the South and the other migrants arriving from Central and East Europe. Coal mining had a primary role in the dynamics of this complex cultural context. Mines are a place where it merges cultural, symbolic and social aspects of a collective experience.

For these reasons, the Italian Americans communities of Appalachia are developed in their own special and unique path. Preserving some aspects of their origin places but avoiding segregate themselves in a stereotype of a racial identity ghetto thanks to the extremely dynamic multicultural specificity of the coalfields area and to the challenging nature of mining work and Appalachian wilderness.

Enrico Grammaroli has been, since 2001, senior manager and archivist at the sound archive of Circolo Gianni Bosio of Rome, being the curator for the collections including field recordings of Alessandro Portelli. Since 2019 has a Ph.D. in Cultural Anthropology at the Department of History, Philosophy and Social Sciences at Università Tor Vergata (Rome, Italy) with a research project about the Italian American presence in the Appalachians.

Erika Grasso

Diaspora and "archives". Submerged memories at the Royal Library and the MAET (Museum of Anthropology and Ethnography of the University of Turin)

Far from being a recent novelty and a product of the most modern migratory fluxes, the relationship between the city of Turin and Africa establishes its roots in interests present in Piedmont since the 19th Century. First capital of the Kingdom of Italy, the city preserves, among its spaces, archives of memories which document both the colonial endeavor and the construction of the collective imagination concerning alterity. An exemplary case, the photographic resources of the Royal Library of Turin and the ethnographical collections of the MAET constitute a cultural heritage with which the Somalian community seldom comes into contact with. The images, which compose the albums originating from the Italian colonies, have been the subject of re-semanticization through the passage of time. Arrived in Turin as a testament of the imperial action, of the order and control established amongst the African populations of the Horn, today they appear to be not just possible cultural "mediums," useful for understanding the history of the national community, but also the precious heritage of a nation, Somalia, that has suffered not just the cultural deprivation of the colonial period, but also consistent losses (material and not) due to its troubled postcolonial history. Museums, archives and libraries, often perceived as spaces reserved for scholars, safeguard objects, documents and images that have ever-changing histories and meanings. These public institutions, which are essential for understanding the relationship between our country and the colonies, constitute environments in which the young generations of afro-descendant citizens can access the sleeping memories of the colonial relationship that they often experience during their daily lives.

Erika Grasso, PhD in Cultural Anthropology (University of Turin, 2017). Since January 2018, she is a research fellow at the Department of Cultures, Politics and Society of the University of Turin. She has conducted studies Northern Kenya, where she has inquired the evangelization processes of the Gabra people, and the construction of the urban space of Marsabit. In Marsabit, she curated the creation of the archive of the catholic mission, and she studied documents on the activities of the Italian missionaries in the area. Since 2018, she works on the ethnographical collections of the Museum of Anthropology and Ethnography (MAET) of the museum system of the University of Turin, curating their conservation and classification.

Alan J Gravano

The Heinz History Center's Italian American Program, the John D. Calandra Italian American Institute, the Italian American Studies Association discuss and promote memory and transmit and create a consciousness of community that encompasses all aspects of migration through "artifacts, photographs, oral histories, archival materials," and scholarly research in various disciplines. These texts and research are "disseminated to researchers and the public" through community outreach, conferences, educational programs, exhibitions, publications, symposiums, and a monthly TV program.

These organizations whose members and attendees are Somali-Italian and/or scholars of Italian and/or Italian America and who are NOT Italian or of Italian origin, such as Rebecca West, Ben Lawton, and Jhumpa Lahiri represent this "new Italian" element. Terms of "identity" are all the more expanded today, a bit less than a century after the official ending (Johnson-Reed Act, 1924) of the "Great Emigration" from Italy. Two other waves of Italian emigration have complicated notions of Italian and/or Italian-American identity. After World War II the United States, for example, experienced a new immigration from Italy. These Italians were no longer fleeing "miseria" and abject poverty; instead, they were in search of economic amelioration. Later still, from around the 1980s on, a new group of Italians began to arrive. These included the more professional profile of doctor, researcher, or educator. Concomitant to this group are the even younger, newly college-graduated who are part of the so-called "fuga dei cervelli." This is the complicated backdrop to any examination and analysis of historical amnesia; we need to recognize as many facets of the Italian diaspora that we can before we pronounce on certain generalizations that may ring, at times, false.

Alan J. Gravano is Assistant Professor and Writing Center Director at Rocky Mountain University. He published on Don DeLillo.

He is a MLA Delegate Assembly member and the President of Italian American Studies Association. He serves on the MLA Committee on Contingent Labor in the Profession. Currently, he is organizer of a MLA Working Group entitled "Italian Americans on Screen" for Chicago, 2019 and hopes to produce a co-edited volume of essays based on the sessions.

Chiara Grilli

A bad propaganda: emigration, nationhood and Italianità in the Italian travel literature of the interwar period

This paper intends to identify the origins of the silence surrounding the phenomenon of Italian mass emigration to the United States. By considering the Italian travel literature produced between the two wars by writers such as Giuseppe Prezzolini, Mario Soldati, Alberto Moravia, Antonio Borgese, and Luigi Barzini Jr, it will be possible to delineate the connection between Italian emigration, nationhood, and identity. In fact, in those accounts and diaries, Italians living in the US were often perceived as illiterate "non-Italians", a "bad propaganda" for the newborn Italian nation, whose main objective was to affirm itself among the most powerful countries of the world.

Chiara Grilli is an independent scholar and was awarded her PhD at Università di Macerata in 2018 with a dissertation on Italian-American and Diaspora Studies. She was awarded several fellowships by associations such as the European Association of American Studies and the British Association of American Studies. She has presented her works at international conferences in Berlin, Oxford, and Laredo, Texas. She has published essays about Italian American literature and culture, cinema, and TV series.

Giulia Guarnieri

Broken memories, reconstructed memoirs: Italian-american oral autobiographies at Ellis Island

I will discuss how identity, memory and emotionality are shaped in the remembrance process of Italian American immigrants' oral interviews. Furthermore, I will focus on the role that memory plays in the constructions of identity in younger adults and the issue related to the authenticity of oral narrations. Moreover, I will provide examples on how emotions, whether influenced by pleasure or trauma shape the remembrance process. These oral narrations are important not only for the information they disclose, but they are especially significant as moments of self-representation and "rememoration" – that is, the elaboration of the process of remembrance. My attempt is to reconstruct a minor history, the "other" history, which lies its foundation in oral history, but also in ethno-historiography, and in autobiographical theories developed by Michail Bachtin, Juri Lotman, Émile Benveniste and Philippe Lejeune.

Giulia Guarnieri received a Ph.D. in Romance Languages and Literatures and is Full Professor of Italian and Writing Intensive co-coordinator at Bronx Community College of The City University of New York. She is the author of *Urban Narratives: The Myth and Anti-Myth of the American City*, and has published articles on Calvino, Translation Studies, Travel Literature, Urban Studies, Italian pedagogy and Italian American Studies.

Luigi Gussago

Terra incognita: a century of Italian farming practices in Australia

We usually think of the influence of Italian food culture on the pre-existing Anglo-Australian eating habits, but very little attention has been devoted to how agricultural practices by Italian farmers and growers have contributed to Australia's attitude to the land, its conservation and optimization. Since the late eighteenth century, Italian migrants have attempted to introduce new farming techniques and produce, such as silk farming, typical fruit and vegetable, herbs and tobacco, and Italian professionals have contributed to improve irrigation in Victoria and Queensland. Considering that 8% of the farmers nowadays are still from non-English background, it is important to investigate the Italian contribution to agricultural techniques and the variety of its produce, with both positive outcomes and invasive consequences on the local flora – some of overseas plants and seeds are now considered pests by the Department of Agriculture and Forestry. This study proposes an investigation of agricultural and environmental attitudes of Italians in Australia, including government policies, from the early stages of the more privileged Italian migration wave in the late 1800s to the gold rush, the post-wars settlements, until the present day.

Luigi Gussago has a PhD in Italian and Comparative Literature from La Trobe University, Melbourne. He has published articles and book chapters on Australian authors, Leopardi, Primo Levi, translation theory and practice, ecocriticism. He teaches Italian language and culture at Monash University and is an archive curator at the Italian Australian Institute in Melbourne, an organization that collects and stores books, documents and artifacts from the Italian community in Australia.

Valerio Lastrico

Italians searching for luck, immigrants searching for WiFi? The social cognitive basis of amnesia in the narration around current migrations

This contribution is concerned on the framing of migrations as a social fact, trying to shed light on the differences underlying the narrations of contemporary immigration towards Italy on the one side, and of the (contemporary and historical) emigration from Italy on the other. In order to do so, it is used a sociological perspective in a qualitative frame analysis taking into account

three different loci of the collective production of meaning about immigration. The first one is the artistic level, considering analogies and differences in both discourse's poetics and politics in five movies. Three are "old" movies about Italian emigration; one dedicated to the illegal journey towards another country (*Il cammino della speranza*), one to the difficulties of Italian immigrants in another country (*Pane e cioccolata*), one to the difficulties of Southern Italian immigrants after internal migration (*Rocco e i suoi fratelli*). Two are movies about immigration towards Italy, both the first significant stream from Albania (*Lamerica*) and the current situation (*Fuocoammare*). The aim is that such analysis may be useful for the comprehension of the amnesia about Italian emigration, surrounding current mainstream narrations of foreign immigration.

Valerio Lastrico PhD in Sociology, is a researcher and educator. In the first ground, he studied, from a social cognitive point of view, the relationships between decision-making and conflicts. As an educator, he holds lectures and laboratories for students of various ages, and one of such laboratories is about prejudice and immigration. He is also one of the guides of the Galata Museo del Mare.

Katrina Lolicato

The younger ones just aren't interested" Vs "Give us an opportunity to show you and we will surprise you every single time".

Perspectives on the Third Generation: between a history of otherness and another Australian Identity

There are approximately 255,226 third generation Italian-Australians. Less than 18% speak Italian, nearly 45% are of mixed ethnic heritages and many are still accustomed to being asked "Where are you from?" When we respond, 'Italian', to what are we referring?

Whereas 'Chicano' or 'Creole' denote the new, quintessentially American cultures that emerged from generations of ethnic, linguistic and cultural mixing; and the Japanese language formalises the diasporic experience, with 'Issei', 'Nisei', 'Sansei', 'Yonsei' and 'Gosei' signifying generations since movement, no word exists in our multicultural vocabulary to account for Australians who do not identify with an Anglo cultural context. Consequently, placed precariously between Australia's multicultural narrative and an imagined Italianness imported by our grandparents; framed between Nation States, old and new, belonging and non-belonging, our perspectives tend to be used in social research as cultural barometers: Are we 'holding on to Italianness' or 'becoming Australian'?

Regarded as both nostalgic *and* disinterested, are we stuck in the past or is there something about our contemporary social positioning- our own experience that maintains our connection? What is the role of the community museum in legitimising the unique emerging assets, attitudes and worldviews of this community? Oral histories from the project, *'Italian-Australian: Creating Culture/Defining Diaspora* exhibited at Co.As.It's Museo Italiano (2015) and results from interviews and forum discussions conducted for current research, *Mapping Social Relevance in a Community Museum: Ethno-specific Museums as Intercultural Places* (Deakin University), contrasts persisting community impressions of this generation with notions of culture, identity and community from our perspective.

Katrina Lolicato (Bach. Arch, hons; Mast. CultHeritage; PhD candidate, Deakin) is a third generation Italian-Australian of Abruzzese, Calabrese and Sicilian descent. The product of chain migration and mother to multi-ethnic children, she is firmly placed within the research she is undertaking in partnership with Co.As.It, which explores the capacity for cultural organisations to maintain relevance and enact social benefit as ethnic communities become increasingly complex.

An oral historian, she is formally vice-president of Oral History Victoria (2014-2016) and co-founder of The Foundling Archive - an organisation documenting and communicating contemporary Australian perspectives and experiences through oral history and public projects.

Emiliano Loria

Julian-Dalmatian diaspora and mental illness

The aim of talk is to illustrate some historiographical sources that have not been used so much by historians. Such kind of sources might contribute to investigate one of the most dramatic aspects of the reception of Julian-Dalmatians in Italy after the Second World War not sufficiently emphasized so far. The sources are many and range from interviews with descendants and relatives, and medical records retrieved in mental hospitals of Trieste, Gorizia and other madhouses scattered throughout Italy, to the relations of teachers of colleges deputed to the reception of Fiuman, Istrian and Dalmatian children. In this regard, it is worth to highlight the recovery of the record cards relative to the female college "Casa della Bambina Giuliano-Dalmata".

Emiliano Loria, Archivist at Società di Studi Fiumani (Archivio Museo Storico di Fiume) in Rome, member of the editorial board of the journal "Fiume. Rivista di studi adriatici", edited since 1922. PhD at University of Genoa (Consortium FINO) in Philosophy of Mind. My research interests focus on the Political and Cultural History of East Italian Border and on the mental illness in infant and adult population.

Alan Maglio

Le monde est petit, mais la famille est grande

The recent discovery of a family photographic collection starts the genealogical reconstruction of an Italian-Levantine family migrated to Istanbul at the end of the nineteenth century. Moving from a small mountain town in Tuscany, the Roselli family saw the social fortune of one of his sons who became the personal secretary of the Italian ambassador in Turkey between the 60s and the 70s.

Simple souvenir photos in the summer residence of *Villa Tarabya* or group portraits in well-known photographic studios in *Beyoğlu*, these images also tell us about the adventure of a part of the family coming back to Italy.

Alan Maglio is a photographer and film maker. He worked on the cultural identity in several artistic projects presented in Italy and abroad (Asmarina. Voices and images of a postcolonial heritage). He is an Italian Levantine descendant, whose family lived in Istanbul between 19th and 20th century. He recently found a family record composed of over 600 pictures; A rich collection on the social life of the Istanbul's Italian community.

Nicola Maranesi

History of immigration in Italy, impact of autobiography and importance of sources's stratification. A case study: the Diari multimediali migranti project

The history of immigration in Italy since the post-war period has been treated with indifference by institutions, politics, public opinion and, for a long time, the scientific world. Only recently some essays have been published (Colucci, 2018) about this delicate page of our history. These essays show that some news events, such as the murder of the farmer and asylum seeker Jerry Masslo at Villa Literno in Caserta in 1989, the publication of literary works (Princesa, 1994), or the publication of journalistic inquiries

(Bilal, 2005) have contributed in a decisive way to awaken the civil conscience and the interest of citizens for issues related to immigration, starting from racism and anti-racism. Civil conscience awakens every time that the representation of human life stories, placed in the context of society, replaces the political or propagandist use of immigration issues, based mostly on the description of danger and aseptic numbers. Thus the walls of indifference and fear are broken down. The stratification of the autobiographical memories of immigrants in Italy is therefore so important to create a correct representation of the immigration phenomenon, both in terms of actuality and historical analysis in perspective. The DiMMi project, acronym of Diari Multimediali Migranti, wants to contribute to this goal. The project was born in 2012 to create a collection and an archive of unpublished stories, written or oral, told by immigrants of first and second generation, men and women of all ages who live or lived in our country. Thanks to the initial editions of the project, over 200 unpublished stories have been collected by authors from dozens of different countries around the world, spread over four continents. The stories are now collected at the Archivio dei diari di Pieve Santo Stefano.

Nicola Maranesi is researcher of the Archivio diaristico nazionale di Pieve Santo Stefano, journalist, author of radio and television programs, collaborator of RAI-Radiotelevisione italiana and the publishing group L'Espresso, author of the website, book and book series. Plans the development of historical-informatic platforms and narrative museum paths.

Martino Marazzi

Amnesia in Arcadia. Da Poggioli a Giovannitti

In 1957 Renato Poggioli reclaims, with *The Oaten Flute*, the validity of the classical bucolic tradition, seen as the blueprint of a European poetical line engaged in the critical representation of nature in its relationship with power. In the posthumous volume by the same title such interpretation moves from Theocritus to Tolstoy and devotes a crucial role to Dante's vision of the Earthly Paradise. Post-WWII American academia had shown similar interests in seminal works by Spitzer, Salinas, Brooks. Meanwhile on the East Coast, in a quite different literary context, Italian American readers had found their own brand of pastoral poetry in the livid lines of *Nenia sannita* (1909), by Arturo Giovannitti: its bilingual version expressed a "proletarian" reading of the arcadian topos. Both Giovannitti and Poggioli had been active members of the antifascist Mazzini Society; they embody two different versions of a new (Italian-)American pastoral. For Poggioli, the suburban affluent society finds the appropriate *otium* in the ivory towers of an ivy league culture: it is perhaps not by chance that Giovannitti's Southernist ballad is ignored – a conveniently unwitting ban on the product of a not-laureate literary culture.

Martino Marazzi teaches Italian Literature at the University of Milan and has been Tiro a Segno Visiting Professor at New York University, and a Fellow of the Italian Academy at Columbia. Among his books: *Danteum* (2015); *Voices of Italian America* (2012); *A occhi aperti* (2011). He is also the author of two novels, *Sbagli* (2019) and *La finta* (2015), and of two collections of short stories: *La fine del Purgatorio* and *Filogenesi* (2008 and 2010). His nonfiction piece *Amelia* has been longlisted in the *Best American Essays 2017*.

Melissa E. Marinaro

The Heinz History Center's Italian American Program, the John D. Calandra Italian American Institute, the Italian American Studies Association discuss and promote memory and transmit and create a consciousness of community that encompasses all aspects of migration through "artifacts, photographs, oral histories, archival materials," and scholarly research in various disciplines. These texts and research are "disseminated to researchers and the public" through community outreach, conferences, educational programs, exhibitions, publications, symposiums, and a monthly TV program.

These organizations whose members and attendees are Somali-Italian and/or scholars of Italian and/or Italian America and who are NOT Italian or of Italian origin, such as Rebecca West, Ben Lawton, and Jhumpa Lahiri represent this "new Italian" element. Terms of "identity" are all the more expanded today, a bit less than a century after the official ending (Johnson-Reed Act, 1924) of the "Great Emigration" from Italy. Two other waves of Italian emigration have complicated notions of Italian and/or Italian-American identity. After World War II the United States, for example, experienced a new immigration from Italy. These Italians were no longer fleeing "misera" and abject poverty; instead, they were in search of economic amelioration. Later still, from around the 1980s on, a new group of Italians began to arrive. These included the more professional profile of doctor, researcher, or educator. Concomitant to this group are the even younger, newly college-graduated who are part of the so-called "fuga dei cervelli." This is the complicated backdrop to any examination and analysis of historical amnesia; we need to recognize as many facets of the Italian diaspora that we can before we pronounce on certain generalizations that may ring, at times, false.

Melissa E. Marinaro is the Director of the Italian American Program at the Senator John Heinz History Center where she oversees the institution's Italian American Collection and manages the Italian American Program's public and educational programming, community outreach, and Italian American Advisory Council. Her research interests include post-war Italian immigration, Italian American identity, and oral history and storytelling as a research device. Marinaro is currently the Exhibition Review Editor for the journal the *Italian American Review*.

Amoreno Martellini

The Development of Selective Migration in Personal Narratives

Self-narration and memorial reconstruction as sources for the history of emigration are valuable for reconstructing in particular the whole preparatory phase of the migratory experience that goes from the moment in which the idea of expatriation to the departure is raised. This phase is, to date, the least practiced by sector historiography, which in the past decades has mainly focused on the one hand on motivations, on the other on the successive phases (the journey, the migratory fortune, the return). Deepening the research on this first phase means investigating not only the motivations for departure, but also the elements that convey migratory information and therefore the organization of the journey, the role of institutional structures supporting the emigrant and the structures of mediation (agents and agencies). This last element calls into question the very notion of illegal emigration, with the concept of clandestinity changing over the decades, from the beginning of the 20th century to the second post-war period, embracing substantially different areas. In this path the sources of autonarrative and memorial writings offer the possibility of reading the migratory phenomena that other sources do not allow and, if treated with the use of the whole series of filters that historiography has now learned to use, they are able to give historical paintings that otherwise would be extremely difficult to reconstruct.

Amoreno Martellini is Professor of Contemporary History at the University of Urbino since November 2001. He is the Scientific Director (since 2014) of the Marche History Institute, affiliated to the national network of institutes for the history of the Resistance and the Contemporary Age. In his research activity he was initially involved in the history of emigration, a subject on which he continues to be committed. The progressive widening of his research interests then led him to deal with other topics: in particular, for several years he has been committed to the dialectic of political violence / nonviolence and to issues related to the history of pacifism, anti-militarism, non-violence and objection of conscience. The most mature fruits of his research on the subject are the monograph published by Donzelli on the history of non-violence in Italy (Fiori in cannons. Nonviolence and antimilitarism in twentieth-century Italy) and the one coming out for Il Mulino on the first UN peace mission (To die of peace. The slaughter of Kindu in the Italy of the miracle).

Marco Martin

Italians from Histria, Fiume and Dalmatia. An Adriatic Diaspore between the two World Wars

Italy, Country of emigrants all over the world, had its adriatic diaspore too in XX century. It is about an important and complex phenomenon that is part of so called *Eastern Border Question*. The leading characters are Italians from Histria, Fiume (Rijeka) and Dalmatia and the main events are: the *Treaty of Rapallo* (1920) and the *Exodus* of Italian people from these lands with particular reference to the *Peace Treaty of Paris* (1947). The period between the end of the First World War and the end of the Second One represents the last step, surely the most dramatic, of history of Italians in Eastern Adriatic Sea.

The History of Histria, Quarner and Dalmatia was a charming period of Italian culture and language, during the centuries of Venetian power until the end of XVIII century and through the cosmopolitan Austrian Empire in XIX century and through hole

the XX century with the new Slavic states born after the wars, result of the important change of eastern borderlands in the so called "short century". The Italian communities of Latin-Venetian origin in their history had lived together with a Slavic world around (Slovenians and Croats above all) and they left a priceless value heritage about art, architecture, literature and social and civil life.

Today with the recovered collaboration inside the EU it is necessary to keep and to preserve this historical identity for the improvement of the relationships between people by means of knowledge and mutual respect.

Marco Martin, born in Genoa in 197 is PhD in Greek History, University of Genoa. Teacher of Classics and Italian Literature in Classics High School Cristoforo Colombo in Genoa, he is Member of CESAD (*Historical Centre Adria-Danubia*, Trieste) and Member of GAHIA (*Association Geography and Historiography in Antiquity*). His main study interests: Geo-Ethnography in Ancient World and History of Travel Reports about Balkans and Eastern Europe.

Caroline Waldron Merithew

"Stranger Things": The Disconnected Narratives of Diversity and Diaspora Italiane, Past and Present

My paper, "Stranger Things" pivots around the terminology of the "strange" to underscore two aspects of Italian diasporic studies as I have taught, and attempted to teach, it in the United States. First, my argument in the piece invokes the terminology of the "strange," as in the "foreign," to underscore the ways that histories, images, vocabularies, and theories that were part of modernity, in its industrial capitalist and patriarchal forms, framed Italian immigrants as racialized and gendered objects in the twentieth century. Stranger, here, I use as a noun. This part of the analysis will be familiar to scholars, teachers, and activists who – like me – are invested in the history and politics of antiracism, xenophobia and xenophilia. Second, I use my experience designing and proposing for curriculum this new interdisciplinary course in history, literature, and film to assess how Italian immigration and its diaspora are perceived. It took over a year – and ½ dozen times of "revise and resubmit" advice-- for me to get the course, "The Italian Diaspora: History and Culture" passed and "on the books" in General Education course offerings at my university. Colleagues on committees served as gatekeepers and questioned whether studies on Italy could help fulfill the "Diversity and Social Justice" content requirement for students that I proposed. Weren't Italian immigrants the privileged? Wasn't Italy the epicenter of Western Civilization, with all its arrogance, its baggage, its racism? Questions such as these surprised and concerned me. To be sure, part of the misunderstanding was a product of my own failures to explain. Another reflected the standpoint of discussions of race and racism and the ways new immigrants, such as Italians, assimilated into white American culture. But, the misconceptions were also the result of failure of memory and an amnesia about conditions that pushed particular groups to emigrate under heinous and oppressive conditions as well as complex dynamics of oppression. My paper title, "Stranger Things," is thus a description of my experience with a certain curricular vision that is based on the consequences of forgetting; stranger is a modifier and a description of envisioning Italian diasporic studies as something bigger in an institution that sees "Diversity and Social Justice" in a narrow way.

Caroline Waldron Merithew is Associate Professor of History and Human Rights Fellow at the University of Dayton. She specializes in immigration, labor, and women's history. Her current research focuses on transnational feminism and antifascism in the fight against Italy's colonial quest for and invasion of Ethiopia, 1920s-1940s. On this subject, she has published the article: "'O Mother Race': Race, Italian Colonialism and the Fight to Keep Ethiopia Independent, *Zapruder World: An International Journal for the History of Social Conflict* (2018). Her earlier publications include works on the Italian Diaspora, including: "Domesticating the Diaspora: Remember the Life of Katie DeRorre," in *Intimacy and Italian Migration: Gender and Domestic Lives in a Mobile World* (Fordham 2011); "Anarchist Motherhood," in *Women, Gender, and Transnational Lives* (2002); and "Making the Italian Other," in *Are Italians White?* (2003).

Giorgia Miazzo

The project Cantando in Talian. Valorization of the intangible linguistic heritage of the Northern-Italian emigration to Brazil throughout music and playful language teaching.

The project Cantando in Talian proposes an international academic research on historical memories and the intangible linguistic heritage of Venetian emigration in Brazil, which aims to promote the protection of the Venetian culture and language in the world through music and playful language teaching. This scientific research proposes a didactic method to protect Talian language, which is applied in the field in hundreds of Italian-Veneto-Brazilian native communities with the aim of protecting linguistic crystallization, restoring dignity to their identity and making them relive the ideal return journey to their homeland. It also wants to create a bridge between the two worlds to make young people aware of a forgotten chapter of history of the past and to convey to adults the value of ancestral roots.

Giorgia Miazzo is a researcher, Academic Lecturer, Interpreter, Translator, Writer, Journalist, Tour Leader.

Regional consultant for the National Association ANEA and representative of the Italian emigration heritage for the Association Da KUCHIPUDI a...Interacts with various realities in the Americas, Africa and Asia. Involved with the Italian-Venetian communities of South America conducting courses and conferences in universities, schools and administrations.

Writes for specific magazines and is the author of the project *Cantando in Talian* for the enhancement of the intangible heritage of Italians in the world, including publications, photographic exhibitions, a theatre performance and a documentary.

Nathalie Mignano

The «National Ceramics» in Welkenraedt (Belgium): a forgotten immigration? Life stories and documentary to serve family and collective memory

In Belgium today, a few famous Italians are considered as symbols of a perfect integration. Meanwhile, studies about the working class are concentrated around the coalmines, forever affected by the Marcinelle disaster.

In the East of Belgium, a chimney has been destroyed in 2007: last piece of a factory that engaged workers from the vicentino. Irezumi films and Italique have decided to go and listen to the few people still alive of the first generation of those Italians, and the second one, born in Belgium, to make a documentary and a book. Their intention is to collect life stories, to make links between generations, between story and history, Italy and Belgium, past and present, moving yesterday and today.

Nathalie Mignano was born in France in 1961, from an Italian father and a French mother. She learnt Italian language by herself. As a social worker and sociologist, and also by her family experience, she is very interested in the way people feel about moving and identity. She has been living in Belgium for 20 years and began a couple of months ago a freelance activity called *Italique*.

Miscali Monica

When We Were Emigrants. Norwegian Prejudice and Xenophobia against Italians in the 50s and 60s.

Despite the substantial increase in studies and research on Italian emigration in the post-war period, many aspects and problems still remain partially unexplored. In particular, there are very few studies describing the condition and situation of Italians in the various countries of destination, the difficulties they encountered upon their arrival, the relationship they had with the indigenous people, etc. The Scandinavian case, apart from some publications dating back a few decades ago, is still little studied and there exist very few -if any - studies on Italian immigration in Norway.

The Italians who emigrated to Norway in the '50s and '60s never formed a truly large group, although it was the largest group among the southern Europeans residing in the Kingdom of Norway. Norwegians were not used to these "new foreigners" and the mistrust between the two groups was not long in coming and manifested itself in evident episodes of racism and intolerance.

This paper intends to outline the main features of the anti-Italian sentiment that spread in Norway in this historical period. In particular, it will try to analyse how discrimination was experienced and faced by Italians living in Norway and by the Italian diplomatic authorities present on the Norwegian territory that often had to interfere to defend their fellow citizens. Through the extensive use of archival sources and newspaper articles dealing with the problem of emigration, the paper intends also to investigate how Italian immigration was perceived by the Norwegian society in general and in this respect how the Norwegian political authorities tried to tackle this problem and to remedy it.

Monica Miscali, historian, received her PhD at the European University Institute of Florence and post-doctorate at the University of Geneva. He has worked as an associate professor in various universities including the University of Bath (UK) and the University of Oslo. He currently works in the history department of the NTNU Norwegian University of Science and technology.

She has dealt with economic history and women's history. He is currently involved in the history of emigration, the history of diplomatic relations between Italy and Norway and travel literature.

Fartun Mohamed

Diaspora and "archives". Submerged memories at the Royal Library and the MAET (Museum of Anthropology and Ethnography of the University of Turin)

Far from being a recent novelty and a product of the most modern migratory fluxes, the relationship between the city of Turin and Africa establishes its roots in interests present in Piedmont since the 19th Century. First capital of the Kingdom of Italy, the city preserves, among its spaces, archives of memories which document both the colonial endeavor and the construction of the collective imagination concerning alterity. An exemplary case, the photographic resources of the Royal Library of Turin and the ethnographical collections of the MAET constitute a cultural heritage with which the Somalian community seldom comes into contact with. The images, which compose the albums originating from the Italian colonies, have been the subject of re-semanticization through the passage of time. Arrived in Turin as a testament of the imperial action, of the order and control established amongst the African populations of the Horn, today they appear to be not just possible cultural "mediums," useful for understanding the history of the national community, but also the precious heritage of a nation, Somalia, that has suffered not just the cultural deprivation of the colonial period, but also consistent losses (material and not) due to its troubled postcolonial history. Museums, archives and libraries, often perceived as spaces reserved for scholars, safeguard objects,

documents and images that have ever-changing histories and meanings. These public institutions, which are essential for understanding the relationship between our country and the colonies, constitute environments in which the young generations of afro-descendant citizens can access the sleeping memories of the colonial relationship that they often experience during their daily lives.

Fartun Mohamed, graduand in Anthropology at the University of Turin. A cultural mediator, her work is mainly focused on community engagement projects with the African communities in Italy and, especially, those from the Horn of Africa. She has cooperated with several subjects engaged in the third sector, coordinating action-research projects on the topics of memory and "migrant" life-stories. Recently, she has conducted research on immigration and gender, investigating the subjectivity construction processes among the women of the Somalian diaspora in Italy and the UK.

Stéphane Mourlane

The Casa d'Italia in Marseille: forgotten memory and perennial Italian-ness

In Marseille, Italian migrants were about 100.000 since the beginning of the XXth century (1/5e of the population). The inauguration in Marseille of the Casa d'Italia on November 10, 1935, testifies to a policy of supervision of Italian migrants by the government of Rome led for a long time and reinforced by the fascist regime. Since 1930, Case d'Italia have been erected all over the world, including in France (In the 1930s, fifty Case d'Italia in France). The Case are intended to bring together the official organisation of the State, the Fascist National Party and the subsidized associations under the supervision of the General Directorate for Italians Abroad of the Ministry of Foreign Affairs and under the effective direction of the consul. The Casa d'Italia is built on land owned by the società di beneficenza since 1884. The building is completely in accordance with the canons of Fascist architecture, between neo-Roman classicism and functionalist rationalism. It's the only case of this architecture in France.

It is difficult to assess the attractiveness and actual audience of cultural events and social services offered within the Casa d'Italia. Nevertheless, it remains one of the most visible, and perhaps the most spectacular, imprints of the Italian presence and culture in Marseilles up to the present day, since the consulate, Italian Cultural Institute and a number of associations, still resides there.

Today, the Italian state plans to sell the buildings. In the same time, the long forgotten fascist past is rediscovered as a cultural heritage and as a testimony of a perennial Italian-ness in Marseille.

Stéphane Mourlane is associate professor in modern history at Aix-Marseille University (France) and researcher at TELEMME-Maison Méditerranéenne des Sciences de l'Homme in Aix-en-Provence. He is a former member of the École Française de Rome and has been a visiting scholar at New York University (2015) and North Carolina State University (2017). He's member of the Orientation Council of the National Museum of Immigration History in Paris. His research interests focus on Italian migration, especially in the south of France, and Italian culture around the Mediterranean space. His latest publications include *Empreintes italiennes. Marseille et sa région* (2013) ; *Ciao Italia ! Un siècle d'immigration et de culture italiennes en France* (2017).

Jérôme Luc Muniglia de' Giustiniani

Language-a tool of amnesia, Surname-a tool of memory: from the Overseas Genovese to the Levantine France.

On such a topic, we will show our ways of transmitting memory, elaborating the conscience of our communities and thus participating, for 30 years, in the "migrant memory": - foundation of associations (Monilia, Justinianis families, Levantine Hellenic Union, CeSGO,...)By searching the roots and understanding the hidden identities, we would show how our fight against amnesia leads us to find the dignity of individuals or families or, should we say, of entire populations around surnames ? All this experience should be presented in a Genoese Museum in Chios ? Many families of our common history in Chios want to participate to such initiative.It should be around a third piece of the first two Christ Portacroce of Michelangelo.

Jérôme Luc Muniglia de' Giustiniani undertook archaeology and story of art studies in the Pantheon-Sorbonne, with a thesis on the urbanism evolution of a Roman-Medieval town. He completed it with a specialization around a feudal territory. Researching his family history since he was eight years old, his nearly half a century of activism in several maritime populations gives him specific competence in migrations in and out of the Mediterranean Sea, from Medieval times till today. Specialist in the Levantines, this population of migrants from Italy to the East, he's currently working on a new concept : the Tramontanes, migrants from Italy to West.

Silvia Omenetto

Italians leaving Italy: a statistical comparison

Among the various topics that crowded the political and media debate of our country in recent years, we often hear about the imposing Italian mobility towards foreign countries and the complex issue of the reform of the law of citizenship. Italy is faced with a phenomenon that thought relegated to the past when the Italians exceeded the borders of state with a miserable cardboard suitcase, and almost simultaneously is discussing one of the inevitable consequences of having been to many years a

country of immigration: the request to obtain a precise territorial identity by the second generations of children and young people born to foreign parents. Two issues apparently unrelated to each other, but which actually show many points in common. If the acquisition of citizenship can be considered an indicator of integration, it does not necessarily represent an indication of the desire to settle definitively on a territory, in particular for those who acquire it at a very young age. The mobility of the "new Italians" raises questions about the differences that can be found in the migration path of an Italian emigrant: are the attractive factors of the destination countries at the base of the intention to emigrate? Are there any socio-demographic differences or similarities? What are the trajectories? The present contribution proposal will try to answer these questions starting from the analysis of the recent statistical framework offered by the Rapporto annuale Istat 2018 and the Rapporto Italiani del Mondo 2018.

Silvia Omenetto is a Ph.D. in Geography at the University of Roma Tre. Her research interests concern the relationship between migratory phenomena and religious affiliation, the geographical characters of migrations, as well as the territorial dynamics of integration between immigrant and indigenous communities.

Togay Massimo Özonaran

Tuesday's tradition in Istanbul Saint Anthony of Padua Church: a shared space and tradition

The tie between the Italian-Levantines and the city of Istanbul is deep. The tradition of the Tuesdays dedicated to Saint Anthony in the homonym Church in *Istiklal caddesi* - the beating heart of the city - is one of those ties that bonded the Levantines to Istanbul and Istanbul to the Levantines. A story weaving together the Latin catholic tradition to the Muslim city since the 40's, when it all started, and that still goes on today

Togay Massimo Özonaran is a producer and videomaker. In Istanbul, he worked for more than three years for RAI - Italian Radio and Television. He is an Italian-Turkish whose family has Italian-Levantine roots. He is trying through his research to report the Italian traditions and Italian heritage in contemporary Turkey.

Maria Pallotta Chiarolli

Italonormativity and the Italian "Other"

In colonial settler countries, such as Australia, adult second generation migrant experiences have compelled new narratives that emphasise agency, resilience, choice and adaptation within memories of trauma, racism and compelled assimilation. Richardson (1990) argues for the vital role of narrative as a force for redistributing power through voicing the experiences of those who have been marginalised, such as migrants and their second generation adult children. She advocates for the transformative power of the *collective story* at both personal and socio-cultural levels. Riessman (2008) asserts that narrative inquiry can do political work through re-storying dominant cultural narratives. This panel presents narratives of second generation migrants as agentic possibilities with the potential to influence socio-cultural structures and practices.

Maria Pallotta-Chiarolli is an academic, activist and author based at Deakin University, Melbourne, Australia in the Gender and Sexuality Studies Network and the LGBTIQ Network. She is also a founding member of the Australian LGBTIQ Multicultural Council, an umbrella organisation supporting culturally and religiously diverse SDGD communities, services and organisations. Her current research is "Mobs and Wogs": Family Histories of Indigenous People with Southern European Heritage". Author of Australia's first AIDS biography, *Someone You Know* (1991), Maria has written and/or edited 15 academic and non-academic books, won two Lambda Literary Awards and been shortlisted for a third

Robert Pascoe

Forgetting where they started: the Italians of San Francisco

Today's Italians of San Francisco are among the most affluent members of the global Italian Diaspora, having created institutions such as the Bank of America (1904) and the Ghirardelli chocolate business (1851). Indeed, this community is often singled out as epitomising the opportunity for social mobility afforded by American capitalism. A study of the credit checks carried out on its members during the 1870s, however, reveals that they faced undue discrimination at the hands of financial institutions. A comparative analysis of these individuals routinely denied financial support with their leadership roles in the young Italian-American community of San Francisco reveals the wide discrepancy between their reputation in this Little Italy with their repute outside it.

Robert Pascoe is Professor of History and Dean Laureate at Victoria University, Melbourne. This research was carried out in the Baker Library, Harvard Business School. In 1981-82 he undertook his postdoctoral studies at Harvard, supported by Harkness fellowship in the Department of History. The Italians of the North End was his focus.

Gloria Pastorino

Out of this world: the dream/nightmare of being rid of migrants

In *Liquid Times* Zygmunt Bauman talks about the oxymoronic concept of “permanence of transitoriness,” sadly echoed by the “Centers of Temporary Permanence” instituted by the Martelli law in 1990 and transformed into dispensers of drastic sentences by the Bossi-Fini law in 2002. The Polish sociologist talks about the necessity for “first world” countries to extend boundaries to host part of the “third world” so that the normal functioning of privileged countries can continue. He quotes Naomi Klein who says that “if a continent is serious about being a fortress, it also has to invite one or two poor countries within its walls, because somebody has to do the dirty work and heavy lifting”. Two film, one American and one freely adapted Italian remake, offer an intelligent scenario in which politicians whose main political platform is anti-immigrant rhetoric and easily manipulated ignorant people see their desires come true overnight. In *A Day Without a Mexican* (Sergio Arau, 2004) and *Cose dell'altro mondo* (Francesco Patierno, 2011) the hated immigrants disappear, leaving the country in total chaos. All assumptions about criminality associated with legal or illegal migrants and the danger that “foreigners” pose are dispelled in these two dystopic fables that confirm Bauman’s words that “a good deal of the estimated threat of global terrorism is a fantasy that has been exaggerated and distorted by politicians.” My paper examines both films vis-à-vis contemporary Italian politics that sadly have surpassed fantasy in terms of exaggerating the perceived threat of a supposedly uncontrolled influx of migrants. The politics of fear and the hatred disseminated by unscrupulous politicians seem more dangerous and oddly blind to the fact that in the past forty years “new Italians” have enriched the Italian social fabric as much as “new Americans” from Italy did over a century ago.

Gloria Pastorino is Professor of Italian and French at Fairleigh Dickinson University, where she also teaches English and comparative literature, drama, and film. Her publications include articles on migration, Italian cinema, mafia and masculinity, Italian theatre, Shakespeare, as well as translations of plays by Dario Fo, Luigi Pirandello, Mariangela Gualtieri, Romeo Castellucci, Lella Costa, Luigi Lo Cascio, and Juan Mayorga.

Alejandro Patat

Docu- testimonianze” about Jewish Italian Exile in Argentina: for a Politic of Memory

Since the nineteenth century the autobiographical writings deviate the Rousseauian path and place at the center of the story the figure of the exile, of the stateless person, of the apatride, of the refoulé, in which new problems and consequent visions of the world condense. The narration of exile is now an insubstitutable part of the vital parabola - enunciated for the first time since the highly symbolic nucleus of youth. It takes the form of an individual shipwreck and forced expulsion from a repulsive and oppressive social fabric. The twentieth century dictatorships will generate new forms of exile, linked not only to political proscription - from confinement to expatriation - but to new strategies of racial persecution - from deportation to the Lager. The present paper intends to analyze how the testimony of Vera Janach's Italian exile crosses the problem of the memory of the dictatorship in Argentina: beyond the appropriation of consolidated narrative strategies, it highlights new semantic fields and new visions of the world, unpublished compared to the past.

Alejandro Patat is a researcher (ricercatore confermato L-Fil-Let / 10) of Italian Literature at the University for Foreigners of Siena. Since 2012 he is in charge of the chair of Italian Literature of the Faculty of Philosophy and Letters of the University of Buenos Aires (UBA). He has published numerous articles of his specialty in international journals and the following volumes: "L'italiano in Argentina" (2004); "A South American destination. Italian Letteratura in Argentina "(2005); "Patria e piche. Saggio his Ippolito Nievo "(2009); "New life. The lingua and Italian culture in Latin America "(2012).

Antonella Poce

Inclusive memories

This proposal describes the design and implementation by Roma TRE University of the *Inclusive Memory* project, aimed at supporting disadvantaged categories' inclusion processes, through a shared memory development and transversal skills promotion, in contexts of cultural heritage fruition, within heritage contexts.

The first phase of the project, carried out at Museo di Roma - Palazzo Braschi and Palazzo Barberini, will be described. The city of Rome and its representations were the starting point for guided and in-depth discussion activities on issues such as social differences, urban and cultural transformations of the city and social aggregation. Thanks to Object-Based Learning and Visual Thinking methodologies, pupils enhanced their reflection competences. Ad hoc tools were used to evaluate the effectiveness of the project.

Antonella Poce is Associate Professor in Experimental Pedagogy at the University Roma Tre – Department of Education, where she teaches “Experimentalism, Museum and Reading”. She is member of ICOM–CECA since 2006. She chairs the two year post graduate course “Advanced Studies in Museum Education” and the one year post graduate course “Museum Education”, based at Dept. of Education - Roma Tre university. She is the Head of the Centre for Museum Studies, Dept. of Education Roma Tre University since November 2017.

Francesco Pongiluppi

Creating an Italian-Levantine memory: studies, networks, actions

The study of the Italian communities abroad has seen unprecedented developments in the recent years following the establishment of a large number of study centers, associations, museums and university departments dedicated to the study and preservation of the Italian migration heritage.

While it is common to hear about *Little Italy*, *Petite Italie* and *Barrio Italiano*, unfortunately, the Italian migration heritage still remains unknown in the Eastern Mediterranean regions. Yet, in this very same geographical area, resides one of the most ancient Italian communities abroad: the Italian-Levantines. This paper aims at analyzing the most recent studies on the Italian heritage in Turkey and the ongoing projects which are addressed to create an Italian-Levantine memory.

Francesco Pongiluppi has been studying and working between Italy and Turkey in the past ten years. As a historian, he specialized on the Italian-Ottoman and Italian-Turkish relationship between the 19th and 21st centuries. He received his PhD in History at La Sapienza University of Rome in 2017, with a dissertation on the Italian presence in the late Ottoman Turkey (premio tesi "cultura del viaggio" 2017). He authored several publications on the role played by Italians in the socio-cultural, economic and political life in the Eastern Mediterranean region. He is the academic advisory committee coordinator of the Levantine Heritage Foundation.

Raffaella Ponte

Political emigration in Genoa during the Risorgimento in the Mazziniano Institute – Museum of Risorgimento's collections. Notes for a story.

Due to its story and to its collections, the Museum of Risorgimento in Genoa, based in the house where Giuseppe Mazzini was born, has always been an exception among other Italian museums. Indeed, it was originally envisioned as a small "memorial museum" as early as 1875, few years after Giuseppe Mazzini's death; it was the first and only museum devoted to representing the Risorgimento from a Republican and Mazzinian point of view.

Since then its history has gradually developed, and 1934 saw the creation of the Mazziniano Institute, a research centre complete with an exhibition space, an archive and a specialised library. At the same time, thanks to donations and acquisitions, its collections have continued to grow until today, and they now constitute a rich historical heritage consisting of paintings, prints, photos, antiques, documents, journals, and monographs, dating until the first half of the 20th century.

Especially relevant is the part concerning political emigration: after the uprisings of 1821 and 1848, thousands of exiles reached Genoa; some to stay, some only in passing, most illegally and seeking shelter. This is testified by Bianca Montale's superb research on political emigration in Genoa and Liguria during the decade between 1849 and 1859, which examines records preserved in the State Archives of Genoa and Turin, in the Mazziniano Institute and in the Historical Archives of Genoa.

Raffaella Ponte is the director of the Mazziniano Institute – Museum of the Risorgimento and director of the Historical Archives of the City of Genoa, where she can exploit her specialized curriculum in the historical and archival/museum field, since she is graduated in Modern Literature at the University of Genoa and she has a degree in Archivist, Latin and diplomatic Palaeography and Genoese Notary Scripture, with experience as a teacher of Bachelors and Masters courses at the University of Genoa focusing on the themes of such sector. Activities related to the management roles of the two Genoese cultural institutes are devoted to the preservation, information and development of the historical, artistic and archival patrimony, and also to the conception and realization of exhibitions, the last being *LA GUERRA ESPOSTA. Il primo conflitto mondiale nelle raccolte del Museo delle guerre d'Italia*.

Raffaella Rapone

The impact of memory, nostalgia and cultural heritage on identity

Cultural identity for Italians and their descendants living outside of Italy is complex. Identity formation is driven primarily by two factors. First it is shaped by the most valued and desired cultural memories that individuals and/or families bring or maintain from the home country. Second it is formed in relation to modifications and adaptations of behaviours or experiences taken up after arriving in the host community. Based on a qualitative study with descendants of Italian migrants living in Melbourne, Toronto and Pittsburgh spanning two to five generations, this paper addresses the question of what value Italians living outside of Italy place on their Italian cultural heritage and the impact that heritage has had (or not) on the reality of their day-to-day lives. Drawing on the memories shared by participants the paper then explores how their sense of being Italian abroad (their cultural identity) was shaped by family, the broader Anglo community attitudes and government policies of the country to which their forbears migrated. The study underscores how the different migratory waves and spaces to which Italians settled impacted differently on the formation of cultural identity. Common themes include relationships with family and the *paesani* network both within Italy and in the host country, food, naming practices, regional affiliation, political alliances, migration and settlement policies of the host country and the role of the Catholic church. The study also highlights considerations nominated by participants that may address intergenerational transmission of cultural identity.

Raffaella Rapone is a PhD candidate at the University of Sydney. Her research interest centre on identity for descendants of migrants, intergenerational transmission of culture and connections to Italy for Italians and their descendants living abroad. 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 United States of America.

Francesco Ricatti

Reimagining Italian migration through digital and participatory storytelling

The intercultural competence to live, work and thrive across different languages, cultures and communities, is one of the most powerful assets a society can employ in facing the challenges of globalization. Yet the full potential of our complex transcultural and multilingual societies is often undermined by a lack of social cohesion, and by social and cultural factors that hinder the social inclusion of migrant individuals, families, and communities. This panel aims to address one specific and fundamental facet of this persisting challenge: the need for migrant heritage to inform the construction of national histories and identities. For this to be possible, migrant heritage should not be confined to customs, folklore, and archives, but rather recognised and promoted as a living, creative and productive process of transculturation. With 1,000,000 people in Australia declaring Italian ancestry, and a long history that goes back more than a century, the Italian community in Australia represents an ideal case study. Informed by the preliminary work conducted for a new research project that focuses on the living Italian heritage in Melbourne, this panel explores how participatory and multidisciplinary approaches to the study, preservation and dissemination of migrant memories can keep these stories alive in the present. The panel will address how digital story-telling, interactive documentary techniques and data visualization tools can be used to capture the multiple and ever-shifting dimensions of what Italian migrant heritage and transcultural practices mean in the Australian context. Each participant will investigate these issues from a different disciplinary perspective, namely intercultural studies (Wilson), history (Ricatti) and film studies (Dutto).

Francesco Ricatti is Cassamarca Senior Lecturer in Italian Studies at Monash University, and Adjunct Senior Lecturer in Creative Humanities at the University of the Sunshine Coast. He is also the President of Oral History Victoria, and the Chair of the Editorial Board of the *Oral History Australia Journal*. His research focuses on migration history, transcultural and decolonial studies, and football studies, with a particular focus on emotions. His new book, *Italians in Australia: History, Memory, Identity*, was published by Palgrave in 2018.

Toni Ricciardi

The history of migration as a paradigm redefining the concepts of roots and identity

What are roots? What is the identity of a community? How can it be defined? How should it be defined? Today, as at other times in history, roots and identities have taken on the connotation of closure. The two terms have become synonymous with a past in which one might take refuge and find a lost security, but, if we used the flow of time in history, its long- and medium-term stratifications, we would be able to redefine them correctly. From this point of view, the history of migration and the Italian history of that phenomenon redefine the contours of conflict in a completely different way. Fighting the amnesia of what we have been and what we still are does not lead to the loss of roots and identity but to their redefinition. Roots are composite, resulting from contamination, encounters, overlaps and exchanges. The creation of myth has erased awareness of these events. Turning to identity, we need to redefine its essence. In this case also, the observations made on the concept of roots are valid. Paradoxically, the myth of identity creates a false identity, static and devoid of historical truth. This contribution aims to reread the concepts of roots and identity and, consequently, restructure the processes of identity-formation through a long-term analysis of the history of migration. The goal is to demonstrate how identity is closely linked to the phenomena of migration and mobility, yesterday as today, and to propose a useful new paradigm for redefining its contours and counteracting amnesia.

Toni Ricciardi is Historian at the University of Geneva. His research focuses on migration, Global History, and Social History. He has published widely on Italian migration and the history of migration in Europe.

Roberta Ricucci

Memories of War and Italian Migrations: Comparing Amnesias of Post - 1945 with Today

During the Second World War over seven million Italians emigrated to Canada, the United States, Australia, and within Europe. We know little about how the war was remembered and its impact upon migrants and their families. What kind of memories of the war remain in Italian migrant communities? What was the impact of these memories on transnational communities? Today, Italy is having to cope with challenges that are similar in content to those that other countries experienced after WWII. How should activities and practices be transferred – duly updated – into the current Italian context in order to manage welcoming?

This contribution brings together key historical and contemporary evidence on the impact of war memories on Italian migrants abroad and immigrants in Italy.

Roberta Ricucci is associate professor at the University of Turin's Department of Culture, Politics and Society. She is also senior affiliate at the Center for the Study of Religion and Society of the University of Notre Dame and board member at FIERI. Her research focuses on migration phenomena, immigrant children and their identity-building process, and religiousness. Among her latest books, *Cittadini senza cittadinanza. La questione dello ius soli* (Citizens without citizenship. The ius soli issue, 2018, seb27); *Diversi dall'Islam. Figli dell'immigrazione e altre fedi* (Different from Islam. Children of immigration and other faiths, 2017., Il mulino); *The New Southern European Diaspora* (2017, Lexington).

Sandro Rinauro

Is the memory of Italian emigration able to attenuate the xenophobic attitudes of public opinion and institutions? The opinion of historians of Italian emigration

On the occasion of the *National Day of Sacrifice of Italian Work in the World*, the memory of Italian emigrants is recommended as an antidote to xenophobia towards current immigrants. Historians of Italian emigration, however, doubt the pedagogical effectiveness of their research work. According to them, this discourse hides a paternalistic and Eurocentric intent - "current immigrants are nothing more than what we were yesterday" - which presents immigrants as passive victims in need of assistance from Italians. In this way an active role of immigrants as protagonists of the change of Italian society is exorcised. On the other hand, reducing them to the current copy of yesterday's Italians, the feared diversity that foreigners bring with them is exorcised.

Sandro Rinauro is Associate Professor in Economic and Political Geography at the University of Milan. His research interests focus on the current immigration in Europe and on the history of Italian emigration. Among his writings: *Il cammino della speranza. L'emigrazione clandestina degli italiani nel secondo dopoguerra*, Einaudi, Turin, 2009.

Heloisa Rojas Gomez

Crimean Italians: oral history against historical amnesia

'A peculiar case of historical amnesia' – writes Anna Makolkin about the Italians of Odessa, in *A History of Odessa, The Last Italian Black Sea Colony* (2004). I find that this concept can be applied more broadly, to the whole Italian nineteenth-century migration to the Russian Empire's southern provinces, washed by the Black Sea and the Sea of Azov. Considered officially 'Italian colonies' in the 1880s, today almost no memory of them is left in Italy, while only very recently in Russia, after half a century of oblivion, a minority of Crimean Italians has been lawfully recognized. This was not the product of scholarly historical research and public debate, but that of few people's relentless work in collecting, studying and reflecting upon their own memories. In this context, I would like to discuss the role of Oral History in the preservation of memory and in the re-acquisition (or re-construction) of an Italian identity abroad. My discussion will touch upon the case of Crimean Italians, whose history I currently research. This case is particularly important, I maintain, because it opens a new chapter in the history of Italian migration, that has been so far overlooked by historiography. The reasons for such historical amnesia are debatable and they trace a very long timeline through the geography of the former USSR. As a result of that, there are people today trying to let the world know, that they are (Crimean) Italians. Their methods are efficient, but have limits that need to be considered.

Heloisa Rojas Gomez is a 4th-year PhD student in the Department of History and Civilization at the European University Institute (Florence, Italy). Her current research focuses on the Italian migration to the Crimea between the 1820s and the 1920s as an episode of informal colonization. During her doctoral studies, she has authored the article *Migrazioni Italiane in Nuova Russia e Crimea: tracce, fonti, contesti* (in: Ferrari and Pupulin, eds. *La Crimea tra Russia, Italia e Impero Ottomano*. Eurasistica. Vol. 8, 2017) and *Raffaele Scassi: Improvised Colonial Agent and The Appropriation of The Russian South in 1820s* (forthcoming in Guignard and Seri-Hersch, eds. *Appropriating Space: Relocating Histories of Empire, 19th-20th Centuries*. Cambridge Scholars Publishing, 2019). Her working languages are Italian, English, Russian and Polish.

Laura Rorato

Italian identities in the UK City of Kingston upon Hull: a transgenerational perspective

Based on the results of interviews conducted among third and fourth generation Italian immigrants in the UK city of Hull, this paper analyses their notion of Italianness, how it is constructed and preserved. Interestingly, at a time when British citizens voted to leave the EU, and Hull was nominated UK city of culture, a small exhibition aimed at celebrating the city's historic links with Italy (dating back to the Middle Ages) prompted a group of families whose ancestors had migrated from Southern Italy to East Yorkshire at the end of the 19th century to rediscover their roots. Hirsh's notion of post-memory and Bedingfield's idea of trans-memory are used to investigate how the different generations perceive their Italian background, how memories are transmitted and "translated" across generations, and which external factors impacted on their identity construction. From the amnesia of the second generation who strived to erase their Italianness to integrate in the host country (Fortier 2000), third and fourth generations are displaying a strong pride in their ethnic origin. Food, family values and work ethics appear to be the key markers of this identity. This paper focuses on Joe Hurd, a member of the Botteri family whose ancestors arrived in Hull in 1896,

at a time when the city was a major centre of transmigration. Joe's story is interesting as he grew up in Hull in the 1990s, at a time when ignorance about the city's multicultural history was widespread, and signs of difference were perceived negatively. Despite this, he selected a career as a chef to celebrate his Italian origins and the food his grandmother was preparing for him. **Laura Rorato** is Senior Lecturer in Italian at the University of Hull. Her research interests include the representation of space and the city in contemporary fiction; childhood studies and children's fiction; questions of memory and identity in Italian literature and the appropriation of canonical figures by popular culture. Her publications include a monograph on Caravaggio in film and literature (Legenda, 2014)

Laura E. Ruberto

Making Italian Diaspora Studies Relevant in the New Millennium

My paper stems from my experience teaching in the Italian Diaspora Studies Summer Seminar at Roma Tre University where I taught a theories and methodologies course reflecting on the field in my interest to conceptualize it for seminar attendees. This paper thus seeks to consider through a meta-critical approach the theoretical models that continue to shape the interdisciplinary field of Italian Diaspora Studies. I isolate distinctive Italian diasporic theoretical models through which scholars are collectively taking on the study of Italy, Italians, and Italian ethnicity within transnational and migratory modes. Beyond a review of some of the seminal approaches and recent trends within the field (buried Caesars, writing with an accent, Italian/American signs, feeling Italian, passing for Italian, bound by distance, postcolonial paradigms, many diasporas, listening with an accent, etc.), this paper seeks to map where the field might go from here. What does it mean to make Italian Diaspora Studies relevant in the new millennium? How does the past continue to inform contemporary intersectional politics of identity? How do we speak to and beyond the communities we study? How do we use our scholarship in our classrooms to make our students more nuanced critical thinkers, engaged members of their communities, and aware citizens of the world? These are some of the questions I hope my reflective paper will begin to address.

Laura E. Ruberto is a Humanities professor at Berkeley City College and a former Fulbright Faculty Scholar to Italy. Her books include *Gramsci, Migration, and the Representation of Women's Work in Italy and the U.S.* (2007) and the following co-edited collections: *Italian Neorealism and Global Cinema* (2007), *Bakhtin and the Nation* (1999), *Italian Americans and Television* (2016), and the two volumes *New Italian Migrations to the United States. Vol. 1: Politics and History since 1945* and *Vol. 2: Art and Culture since 1945* (2017). She also publishes as a translator, including, most recently, Gianna Manzini's *Threshold/Sulla soglia* (2016). She is co-editor of the book series *Critical Studies in Italian America* for Fordham University Press, serves on the Editorial Board of the *Italian American Review*, and on the Executive Council of the Italian American Studies Association.

Steven J. Sacco

Playing Cards in Calabrese Dialect: An Online Approach

"Let's play 'Scopa' and so much more, from the kitchen table". An update to the proposed online Southern Italian Dialects Program, first discussed in New York City by Dr. Steven Sacco and Elena Callipari Nemtsas. 7000 Languages, the world's leading advocate of protecting at-risk languages, has tentatively agreed to support the initial online course in Calabrian Dialect through the free use of its platform. Collaboration has begun and course construction to follow in September. Transparent Language, the sponsor of 7000 Languages, is the leading online language provider to the US military, US State Department and global businesses. Transparent Language's platform will enable us to create a course focused on dialect and culture via video use. When completed, our online Calabrian Dialect course will be offered free of charge to Diaspora Southern Italians 24/7/365 throughout the world.

Steven J. Sacco is Professor Emeritus of French & Italian at San Diego State University and the CEO of Sacco Global Consulting. An applied linguist and curriculum designer, Sacco has designed an online course in Business Italian as well as an online SAFETY ENGLISH program for a major global agribusiness. As a fundraiser, Sacco has garnered nearly \$15 million in grants, gifts, contracts, and loans in support of global education projects. Sacco has recently presented papers for the *Diaspore Italiane* series both in Melbourne and NYC. He is the author of the memoir *Growing Up Calabrese and Other Stories*.

Sciorra Joseph

"He made us all look like gavons": Marking Cafoneria and Policing the Boundaries of Propriety, Taste, and Ethnic Identity in Italian America

My paper is concerned with *cafoneria* in contemporary Italian American cultural practices and the consequences of taste regimes on group identity. The *cafone*—and its Italian American correlate *gavon*—is someone who exhibits bad taste and engages in crude behavior. Critiques of construed *cafoneria* in the media highlight the dynamics in which group identity is constituted and reinforced by the policing of ethnically-specific breeches of propriety. Thus mediated examples of perceived lack of refinement within an ethnically-keyed register elicit rebukes most significantly from self-appointed spokespeople representing ethnic organizations on behalf of Italian Americans at large. These chastisements are informed to a large degree

by a fear of the gargon, which engages in limiting discourse surrounding the cultural politics of a putative Italian American “community.”

Joseph Sciorra was editor of the journal *Italian American Review* and *Italian Folk: Vernacular Culture in Italian-American Lives* (2010), and co-editor of *Embroidered Stories: Interpreting Women’s Domestic Needlework from the Italian Diaspora* (2014), *Neapolitan Postcards: The Canzone Napoletana as Transnational Subject* (2016), *New Italian Migrations to the United States, Vol. 1 and Vol. 2* (2017), and author of *Built with Faith: Italian American Imagination and Catholic Material Culture in New York City* (2015).

Rosemary Serra

Old and new migrations to New York City. Young Italians tell their stories

The presentation refers to a research project conducted by the author in 2018 that examined the phenomenon of the “new migration” of young Italians to New York City. It questions the fate and analyzes the situation of many young Italians who choose the way of emigration through in-depth interviews she conducted with young Italian graduates who had arrived in New York for a few years and entered the labor market there. Specifically, the presentation explores the educational background, the role played by the family, the motivational aspects that prompted young people to leave Italy, the possible project of returning home or the choice of staying in the United States or abroad. The interviews also focused on the relationships between the new Italian immigrants and the generations of young Italian Americans in order to understand the image of the Italian American culture and its community by the respondents.

Rosemary Serra, Ph.D., is a University Researcher in General Sociology and Professor at the University of Trieste in Italy. Her studies include Italian American identities, migrations, addiction, subjects at risk, social networks, community methodology. Her recent publications include: “Imaginary Returns. The Meanings of Nostalgia”, in Serra R., Pascoli M. (eds), *New Sociological Paths. Reflections on the Studies of a Social Researcher*, FrancoAngeli, Milano, 2018; *A Sense of Origins: A Study of New York’s Young Italian Americans*, FrancoAngeli, Milano 2017.

Mia Spizzica

Embodying hybrid transnational identities: The case of the Italo -Palestinian Diasporas of the Antipode

In everyday conversation, an Italian’s geo-political place of origin is often used to classify national, regional, and personal identity. However, those who migrate, both within Italy itself and abroad, develop complex hybrid Italian identities that may embrace the mores, cultures, histories, and linguistic practices of the locations where they settle. Italians, who settled in Palestine before the creation of the modern Israeli nation, embody such a multifaceted Italian identity. In 1941, the British, deported almost 200 Italo-Palestinians as enemy alien civilian internees, for indefinite detention in the Tatura Internment Camp, located 200 kms from Melbourne, Australia. Unable to return home for political reasons, most of these Italians reluctantly resettled in Australia after war’s end. Some retained many Italian cultural characteristics, while others chose to assimilate into Australian society, leaving behind memories of prewar Palestine and their Italian Levantine identities. This presentation sheds light on the Italo-Palestinians as a singular Italian Diaspora that has experienced incarceration, dispossession, deportation, resettlement, and cultural identity adjustments, on three continents, for more than a century. This unique Italian Diaspora’s complex migration narrative suggests that individuals and communities redefine their Italianicity over time and space.

Mia Spizzica is a Research Associate in the Contemporary Histories Research Group at Deakin University. Her PhD examined the internment of Italians in Australia with a socio-anthropological focus on the impact of war on civilians. She has conducted research for Museums Victoria, and the Italian Historical Society in Melbourne. Mia has taught at the Centro Linguistico at the University of Siena; Cross-Cultural Communications at RMIT University; and Australian Studies at the University of Melbourne. She is currently conducting research on Italian child internees living in Italy and Australia. Mia recently published, *Hidden Lives: War, Internment and Australia’s Italians*.

Anthony Julian Tamburri

The Heinz History Center’s Italian American Program, the John D. Calandra Italian American Institute, the Italian American Studies Association discuss and promote memory and transmit and create a consciousness of community that encompasses all aspects of migration through “artifacts, photographs, oral histories, archival materials,” and scholarly research in various disciplines. These texts and research are “disseminated to researchers and the public” through community outreach, conferences, educational programs, exhibitions, publications, symposiums, and a monthly TV program.

These organizations whose members and attendees are Somali-Italian and/or scholars of Italian and/or Italian America and who are NOT Italian or of Italian origin, such as Rebecca West, Ben Lawton, and Jhumpa Lahiri represent this “new Italian” element. Terms of “identity” are all the more expanded today, a bit less than a century after the official ending (Johnson-Reed Act, 1924) of the “Great Emigration” from Italy. Two other waves of Italian emigration have complicated notions of Italian and/or Italian-

American identity. After World War II the United States, for example, experienced a new immigration from Italy. These Italians were no longer fleeing “miseria” and abject poverty; instead, they were in search of economic amelioration. Later still, from around the 1980s on, a new group of Italians began to arrive. These included the more professional profile of doctor, researcher, or educator. Concomitant to this group are the even younger, newly college-graduated who are part of the so-called “fuga dei cervelli.” This is the complicated backdrop to any examination and analysis of historical amnesia; we need to recognize as many facets of the Italian diaspora that we can before we pronounce on certain generalizations that may ring, at times, false. **Anthony Julian Tamburri** is Dean of the John D. Calandra Italian American Institute (Queens College, CUNY) and Distinguished Professor of European Languages and Literatures. He is co-founder and co-director of Bordighera Press, past president of the Italian American Studies Association and of the American Association of Teachers of Italian. Concentrating on cinema, literature, and semiotics, he has authored more than a dozen books.

Maddalena Tirabassi

How to name it: new mobilities, new migrations...

The presentation will deal with identities in motion. It is based on research done in the last fifteen years on new mobilities and new Italian migrations, on a recent survey on the families split by the new emigrations, and on the monitoring of secondary sources. In our first survey it came out that the global era migrants constitute a new social subject still searching for a definition. The same subjects were wondering who they were: to define themselves some adopted the term migrant; sometimes with irony, they called themselves «luxury emigrants», because they were not driven by hunger, but by the search for a better quality of life. The majority did not intend to be a permanent migrant. Some new migrants used the term expat, but it too is not free from ambiguity. The presentation will try to verify the answers to these questions on definitions posed since the beginning of the Millennium and to see how the serious economic and political crisis in Italy and Europe affected the new migrants' sense of belonging. It will analyze also how the mix between the slow development of “cosmopolitanism” in Italy and the heritage of centuries of migrations influences their identities. It will finally explore how to organize and keep track of all the memories new migrations daily put on the web.

Maddalena Tirabassi, *Director of the Altretalie Center on Italian Migration, Globus et Locus and editor of the journal Altretalie*. In the board of AEMI (Association of European Migration Institutions). She is editor of the Italian translation of *The Routledge History of Italian Americans*, Connell&Pugliese ed. She is in the scientific committee (Australian chapter) of the project “Diaspore italiane. Living Transcultural Spaces”, Melbourne; and in the scientific committee of the Museo Ferragamo in Florence. She is former 2006 Professor of American and Italian American Studies, University of Teramo 2010-2015 consultant of the MEI (National Italian Museum on Emigration, Foreign Affairs Ministry), and for the exhibition “Fare gli italiani” which celebrated Italian unification in 2011. Main publications: *La meglio Italia. Le mobilità italiane nel XXI secolo*, (con 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; “Making Space for Domesticity. Household Goods in Working-Class Italian American Homes, 1900–1940.

Elizabeth Triarico

Let us forget: Collecting, preserving and sharing the Italian Australian story

The Italian Historical Society was founded by Sir James Gobbo within COASIT in 1981 with the mission to collect, preserve and share the Italian Australian experience. Over the years, the Society organised several prestigious exhibitions, published the iconic book by Julia Church, *Per l'Australia. The Story of Italian Migration* and started the *Italian Historical Society Newsletter* (1989-1993) [subsequently *Italian Historical Society Journal* (1993-)]. COASIT's Museo Italiano, funded by the Victorian State Cultural Precincts Enhancement Plan, opened in 2010. In the ensuing years, COASIT's Museo Italiano, which is seen every year by about 5,000 visitors and runs active didactic programs for students of Italian, has become a well-known Carlton cultural landmark (also thanks to the iconic mural by Alice Pasquini) and a focus of community pride. The Museo Italiano functions as a dynamic interface between the collections of the Italian Historical Society and the community, empowering the latter to tell and share its story. One of the latest exhibitions organised by the Italian Historical Society is *Carlo Catani. Visionary, Creator, Genius*, which tells the story of the life and achievements of Victoria's foremost Italian-born civil engineer, a key figure in the development of the State of Victoria from 1892 to 1917. The Italian Historical Society and Museo Italiano perform the essential function of associating the activity of COASIT's Italian Language, Culture and Heritage Department in the fields of education and cultural production with a firm historical, social and cultural grasp of “who we are and where we come from.”

Elizabeth Triarico is the Manager of COASIT's Italian Historical Society and Museo Italiano. 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. Elizabeth's parents were Italian immigrants; having grown up in Carlton, Melbourne, Elizabeth feels a strong personal connection to her job and is passionate about ensuring that the unique

and important stories of Australia's Italians are shared as broadly as possible.

Elise Valmorbida

Suitcase stories

Drawing on 20 years of creative writing and teaching, author Elise Valmorbida offers her reflections on migration and storytelling. There are migrants—not just Italian migrants—in all of her books. Her award-winning Faber novel, *The Madonna of the Mountains*, is set in rural Veneto, spanning the eras of fascism, world war, reconstruction and emigration. A work of fiction, it is also a work of 'incidental anthropology', portraying in fine detail a way of life that is disappearing, or disappeared. Valmorbida undertook decades of research: journeys 'home', informal oral history, and Italian cultural history (literature, cinema, museums, historic sites, special interest websites...) Finally, the author understands that she has tapped into her own root-stock, perhaps even her DNA.

Elise Valmorbida, author, grew up Italian in Australia, and lives in London. Her latest work, *The Madonna of the Mountains*, is an Italian historical novel, published to international critical acclaim, translated into several languages, and winner of the prestigious Victorian Premier's Literary Award for Fiction. Elise is also an award-winning independent film producer/script consultant, teacher of creative writing at Central Saint Martins and Arvon, and founder-director of communications consultancy *word-design*. <http://elisevalmorbida.com/>

Sabrina Vellucci

The inclusive memories

This proposal describes the design and implementation by Roma TRE University of the *Inclusive Memory* project, aimed at supporting disadvantaged categories' inclusion processes, through a shared memory development and transversal skills promotion, in contexts of cultural heritage fruition, within heritage contexts. The first phase of the project, carried out at Museo di Roma - Palazzo Braschi and Palazzo Barberini, will be described. The city of Rome and its representations were the starting point for guided and in-depth discussion activities on issues such as social differences, urban and cultural transformations of the city and social aggregation. Thanks to Object-Based Learning and Visual Thinking methodologies, pupils enhanced their reflection competences. Ad hoc tools were used to evaluate the effectiveness of the project.

Sabrina Vellucci is tenured assistant professor of Anglo-American Literature at Roma Tre University. She co-directs, with Anthony J. Tamburri and Fred L. Gardaphé, the Italian Diaspora Studies Summer Seminar and recently co-edited the volume *Re-Mapping Italian America: Places, Cultures, Identities* (New York: Bordighera Press 2018). She is also assistant editor of the international quarterly *Letterature d'America* and director of the Seminar on American Literature, History, and Culture of the Center for American Studies in Rome.

Rita Wilson

Re-framing narratives of migrant heritage

The intercultural competence to live, work and thrive across different languages, cultures and communities, is one of the most powerful assets a society can employ in facing the challenges of globalization. Yet the full potential of our complex transcultural and multilingual societies is often undermined by a lack of social cohesion, and by social and cultural factors that hinder the social inclusion of migrant individuals, families, and communities. This panel aims to address one specific and fundamental facet of this persisting challenge: the need for migrant heritage to inform the construction of national histories and identities. For this to be possible, migrant heritage should not be confined to customs, folklore, and archives, but rather recognised and promoted as a living, creative and productive process of transculturation. With 1,000,000 people in Australia declaring Italian ancestry, and a long history that goes back more than a century, the Italian community in Australia represents an ideal case study. Informed by the preliminary work conducted for a new research project that focuses on the living Italian heritage in Melbourne, this panel explores how participatory and multidisciplinary approaches to the study, preservation and dissemination of migrant memories can keep these stories alive in the present. The panel will address how digital story-telling, interactive documentary techniques and data visualization tools can be used to capture the multiple and ever-shifting dimensions of what Italian migrant heritage and transcultural practices mean in the Australian context. Each participant will investigate these issues from a different disciplinary perspective, namely intercultural studies (Wilson), history (Ricatti) and film studies (Dutto).

Rita Wilson is Professor in Translation Studies in the School of Languages, Literatures, Cultures and Linguistics at Monash University. Currently she is also Interim Director of the Monash Intercultural Lab. She has long-standing research interests in Italian contemporary culture and transcultural narrative practices. Most recently, she has published on identity and culture in migratory contexts, on practices of self-translation and on narratives of mobility and place-making.



COMUNE DI GENOVA

