

Third Biennial  
**ACIS Conference**

**L'Italia globale: le altre italie e l'Italia altrove**  
**An International Conference of Italian Studies**

**30 June - 2 July 2005**

Casa dei Carraresi

Centro Convegni ed Esposizioni della Fondazione Cassamarca

Vicolo Palestro 33/35

31100 Treviso



THE UNIVERSITY OF  
WESTERN AUSTRALIA

Office of Development



Institute of Advanced Studies



FONDAZIONE CASSAMARCA  
Monti Musoni ponto dominorque Naoni

*Australasian Centre  
for Italian Studies*



**2005 ACIS Management Committee and Conference Convenors**

Chair: Loretta Baldassar (University of Western Australia)

Gabriella Brussino (University of Auckland), Gary Ianziti (Queensland University of Technology), Claire Kennedy (Griffith University), Bill Kent (Monash University), Gino Moliterno (Australian National University), David Moss (Università degli studi di Milano), Nerida Newbiggin (University of Sydney), Desmond O'Connor (Flinders University), Tony Pagliaro (La Trobe University), Ros Pesman (University of Sydney), Andrea Rizzi (University of Melbourne) and Vincenzo Savini (University of Western Australia).

# Foreword from the Chair, 2005 ACIS Management Committee

Welcome to Treviso and the Australasian Centre for Italian Studies' third biennial conference, *L'Italia globale: le altre Italie e l'Italia altrove*.

Following two successful conferences in Canberra and Perth respectively, ACIS is holding its third international conference in Treviso in honour of the Cassamarca Foundation and its outstanding support of Italian Studies. Many of the participants at this conference have been direct beneficiaries of the Foundation's "Australia Project", whether as lecturers or as recipients of research and workshop grants and scholarships. Most importantly, we have all benefited from the growth, development and invigoration of the field that has flowed from the Foundation's contribution.

The Treviso conference brings together many facets of Italian studies – language teaching, linguistics, migration studies, history, literature, film studies, visual arts, business – and is an excellent opportunity both to showcase the fruits of research taking place in Australasia and to strengthen new and existing contacts with researchers from Italy and elsewhere. There will be nearly 90 papers presented at this conference and we are delighted to welcome participants from Europe, Canada, the United States, Mexico, Australia and New Zealand.

We are very fortunate that the Foundation has made Casa dei Carraresi available to ACIS as the principal venue for our conference. Some conference sessions will take place in Casa dei Carraresi's convention room, some in the frescoed Sala dei Brittoni, and still others in the nearby Palazzo dell'Umanesimo Latino. Dating back to the thirteenth century, Casa dei Carraresi is one of the many magnificent Treviso buildings restored as part of the Foundation's heritage and conservation projects. Since 1987 it has housed hundreds of conferences, exhibitions, meetings and concerts.

There have been some major developments for ACIS since we last met in Perth in July 2003. The most significant of these has of course been the Cassamarca Foundation's gift of nearly \$23 million (900,000 Euros per year for thirteen years) to foster the study of Italian culture in Australia. The gift builds on \$6 million already donated over previous years and will enable the perpetuation of the 12 existing lectureships and one Associate professorship at nine Australian universities. Under the newly established agreement, the Cassamarca Foundation will continue to fund half the cost of these positions while building an endowment to maintain them in perpetuity. The universities will contribute the other 50% of the costs. This gift is one of the largest of its kind in the Humanities and Social Sciences and is significant in reinvigorating the resourcing of Italian studies in Australia. Some estimates suggest that the lectureships represent a full 25% increase in academic staff in the field.

This remarkable gift was celebrated at UWA last year with the Cassamarca lecturers and representatives from participating universities all present to meet the foundation's president, Dr Dino De Poli, who attended as guest of honour. Among them was Yasmin Haskell, the incumbent of the inaugural Cassamarca Chair in Latin Humanism, who thanked President De Poli on behalf of all the Cassamarca lecturers. Associate Professor Haskell's is a unique position, created in UWA's Discipline of Classics and Ancient History in 2003. With its aim of raising the profile of Latin Humanism, it is a particularly strong reflection of Dr De Poli's vision. Last July, Associate Professor Haskell co-convened a conference, *Latinity and Alterity in the Early Modern Period*, which highlighted the way Latin was an educational and diplomatic medium at the frontiers of Early Modern Europe. It also addressed the role of Latin in the New World of the Americas and the Far East.

Other important ACIS changes include the expansion of the management committee and the appointment of a project officer, Ms Olivia Mair, to complement the ongoing work of the UWA Office of Development, particularly the dedication of its Director, Mr Peter Leunig and its Executive Officer Ms Deirdre De Souza, who oversee the administration of the funding. ACIS continues to grow and we now have about 100 registered list members and a new independent website. In the next two years we aim to strengthen existing relationships with the Italian community in the region and, using universities as a point of departure, develop a range of activities and initiatives to keep Italian culture alive.

We very much appreciate the attendance of some very special guests to help launch this year's conference – Dr Dino De Poli; the Vice Chancellor of UWA, Professor Alan Robson, and the Australian Ambassador, Mr Peter Woolcott. Their meeting in Treviso signifies the importance of Australia's relationship with the Cassamarca Foundation. Also present is ACIS founding chair, Professor David Moss (Università degli Studi di Milano), who is now our principal Italian contact. Our outgoing chair Professor Ros Pesman (University of Sydney), who ably served the committee in the last couple of years sends her apologies, as do fellow committee members Dr Gino Moliterno (ANU) and Professor Des O'Connor (Flinders). I would particularly like to recognise the support of Dottressa Antonella Stelitano of the Cassamarca Foundation, whose enthusiasm and support for the foundation's Australia Project are invaluable. Holding the conference in Treviso means that we can, in a small way, give something back to the Foundation. We hope that the conference proves a stimulating and enjoyable experience for all participants.

With best wishes,  
Loretta Baldassar

# CONFERENCE PROGRAMME

## Sessions take place in three venues:

- Sala Convegni, Casa dei Carraresi
- Sala dei Brittoni, Casa dei Carraresi
- Ground floor lecture room, Palazzo dell'Umanesimo Latino

NB. Palazzo dell'Umanesimo Latino is 500m from Casa dei Carraresi

**All refreshments and lunches will be served in the foyer of Casa dei Carraresi.**

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## DAY ONE: Thursday 30 June

<b>9am-10am</b>	<b>Registration.</b> Foyer, Casa dei Carraresi
<b>10am-10.30am</b>	<b>Opening by members of the ACIS committee.</b> Sala Convegni, Casa dei Carraresi Andrea Rizzi (University of Melbourne) and Claire Kennedy (Griffith University)
<b>10.30am-12noon</b>	<b>Keynote Address One.</b> Sala Convegni, Casa dei Carraresi Ada Valentini (Università degli Studi di Bergamo) <i>Lingue e interlingue dell'immigrazione in Italia</i> Chair: Antonia Rubino
<b>12noon-1.30pm</b>	<b>Lunch.</b> Served in Foyer, Casa dei Carraresi

<b>SESSION 1</b> <b>1.30pm-3pm</b>	<p><i>Sala Convegni</i> <i>Casa dei Carraresi</i></p> <p><b>Migration 1: Faith and Family</b> <b>Chair: Paula Kane</b></p> <ul style="list-style-type: none"> <li>• <b>Carol Lynn McKibben</b> <i>Women, Religion and the Formation of Community Identity: Sicilian Women and Fishing Culture in Monterey, California</i></li> <li>• <b>Mariolina Rizzi Salvatori</b> <i>The Extra-ordinary Literacies of Immaginette</i></li> <li>• <b>Franca Tamisari</b> <i>Working for the Saints: Sicilian Conviviality in North Queensland</i></li> </ul>	<p><i>Sala dei Brittoni</i> <i>Casa dei Carraresi</i></p> <p><b>Opening Dialogues through Translation</b> <b>Chair: Olivia Mair</b></p> <ul style="list-style-type: none"> <li>• <b>Patrizia Burley-Lombardi</b> <i>The Need of Interpreters as Cultural Brokers in Business Negotiations between Italy and Australia</i></li> <li>• <b>Andrea Rizzi</b> <i>Multiculturalism and monolingualism: the scandals of translation</i></li> <li>• <b>Rita Wilson</b> <i>Narrative as Self-Translation</i></li> </ul>	<p><i>Ground floor lecture room</i> <i>Palazzo dell'Umanesimo Latino</i></p> <p><b>Cross-cultural Encounters 1</b> <b>Chair: Ada Valentini</b></p> <ul style="list-style-type: none"> <li>• <b>Chiara Amoruso</b> <i>Maghrebini in Sicilia. Modelli migratori, forme urbane e dinamiche linguistiche</i></li> <li>• <b>Marina Chini</b> <i>Migration in Italy Today: Some Aspects of the Linguistic Repertoire of Young Immigrants in Northern Italy</i></li> <li>• <b>Camilla Bettoni and Antonia Rubino</b> <i>Complaining in Italian and in English: a Cross-Cultural Comparison</i></li> <li>• <b>Piera Margutti</b> <i>Searching for Words during First Encounters: Interaction among Italian and Australian-Italian Speakers</i></li> </ul>
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**3pm-3.30pm**

**Break.** Refreshments served in Foyer, Casa dei Carraresi

<b>SESSION 2</b> <b>3.30pm-5pm</b>	<p><b>Italy and Italians in Australian and New Zealand Writing</b></p> <p><b>Chair: Susanna Scarparo</b></p> <ul style="list-style-type: none"> <li>• <b>Gaetano Rando</b> <i>Immagini della Sicilia nella Narrativa di Antonio Casella e di Venero Armanno</i></li> <li>• <b>Annalisa Pirastu</b> <i>Italy and (Eye)Italians in Langley's Narrative</i></li> <li>• <b>Franco Manai</b> <i>Italian Politics and New Zealand Writers: Allen Curnow's An Incurable Music</i></li> <li>• <b>Sally Hill</b> <i>Lost and Found: Visions of Italy in Recent New Zealand Fiction</i></li> </ul>	<p><b>Italian Language, Culture and Education Policies</b></p> <p><b>Chair: Andrea Rizzi</b></p> <ul style="list-style-type: none"> <li>• <b>Adriana Raquel Diaz</b> <i>Intercultural Education Policies in Italy: Towards a Model of Positive Integration?</i></li> <li>• <b>Sandra Margon</b> <i>Higher Education in Global Italy: Italian Universities in Transition</i></li> <li>• <b>Mariella Totaro-Genevois</b> <i>Cultural and Linguistic Policies abroad: the Italian Experience</i></li> </ul>	<p><b>Migration 2: Diaspora</b></p> <p><b>Chair: Carol Lynn McKibben</b></p> <ul style="list-style-type: none"> <li>• <b>Antonella Biscaro</b> <i>Italian Emigration: Transnational Social Spaces and Expanding Practices of Citizenship</i></li> <li>• <b>Stefano Luconi</b> <i>Italians' Global Migration: A Diaspora?</i></li> <li>• <b>Luciana Cerreta</b> <i>Immigrati Italiani di Prima e Seconda Generazione nella Francia Meridionale e nella Svizzera Settentrionale: Diversità di Integrazione. Potenzialità del Paesaggio e dell'ambiente Naturale Sull'adattamento e l'interazione Sociale</i></li> </ul>
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**5pm-6pm**

**Official Opening.** Sala Convegni, Casa dei Carraresi  
With the President of the Cassamarca Foundation, Dr Dino De Poli and the Vice-Chancellor of The University of Western Australia, Professor Alan Robson

**6pm**

**Book Launch and Drinks.** Foyer, Casa dei Carraresi  
Books to be launched by the Australian Ambassador to Italy, Mr Peter Woolcott

# DAY TWO: Friday 1 July

**9am-10.30am**

**Keynote Address Two.** Sala Convegni, Casa dei Carraresi  
 Joe Farrell (University of Strathclyde)  
*The Italian Stage: a Theatre in Search of an Author*  
 Chair: Nerida Newbiggin

**10.30am-11am**

**Break.** Refreshments served in Foyer, Casa dei Carraresi

<p><b>SESSION</b> <b>3</b> <b>11am-12.30pm</b></p>	<p><i>Sala Convegni Casa dei Carraresi</i></p> <p><b>Migration 3: Mothering Movements—Caring for Families in Italian Communities</b></p> <p><b>Chair: Annelise Orleck</b></p> <ul style="list-style-type: none"> <li>• <b>Carla De Tona</b> <i>Mothers of Diaspora and Despair: Negotiation Practices of Traditional Motherhood Roles among Italian Migrant Women in Ireland</i></li> <li>• <b>Wendy Pojmann</b> <i>Mothering Across Boundaries: Migration, Feminism and Ideals of Motherhood in Italy</i></li> <li>• <b>Loretta Baldassar</b> <i>Transnational Families and Long Distance Care: the Mobility of Care, the Economies of Kinship and the Truth about Illness</i></li> </ul>	<p><i>Sala dei Brittoni Casa dei Carraresi</i></p> <p><b>Colonialism, Colonisation, Emigration and Identity</b></p> <p><b>Chair: Richard Bosworth</b></p> <ul style="list-style-type: none"> <li>• <b>Benedicte Deschamps</b> <i>The Duce of the High Seas: Fascist Readings of Christopher Columbus in the US</i></li> <li>• <b>Giuseppe Finaldi</b> <i>Italian Colonialism and the Myth of Emigration</i></li> <li>• <b>Gerardo Papalia</b> <i>La Speranza: Postcolonial Perspectives on Italian History and the Diaspora since Unification and Emigration</i></li> <li>• <b>Claudia Speziali</b> <i>Italia, Italie, Italiani: un Nuovo Altrove, Qui e Ora</i></li> </ul>	<p><i>Ground floor lecture room Palazzo dell'Umanesimo Latino</i></p> <p><b>Cross-Cultural Encounters 2</b></p> <p><b>Chair: Franco Manai</b></p> <ul style="list-style-type: none"> <li>• <b>Elida Meadows</b> <i>Between a Rock and a Hard Place: British Travellers' Perceptions of the People of the Aspromonte</i></li> <li>• <b>Bernadette Luciano</b> <i>Italian, American, and Italian American Identities in Louise De Salvo's Crazy in the Kitchen: Food, Feuds, and Forgiveness in an Italian American Family</i></li> <li>• <b>Diana Glenn</b> <i>Zeppole and Lamingtons: Snapshots of the Changing Face of Adelaide in the Fifties</i></li> <li>• <b>Susanna Scarparo</b> <i>Representations of Violence in Italo-Australian Life Writing</i></li> </ul>
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**12.30pm-2pm**

**Lunch.** Served in Foyer, Casa dei Carraresi

<b>SESSION</b> <b>4</b> <b>2pm-3.30pm</b>	<p><i>Sala Convegni</i> <i>Casa dei Carraresi</i></p> <p><b>Italian Fiction and Film in the Twentieth Century</b></p> <p><b>Chair: Kerstin Pilz</b></p> <ul style="list-style-type: none"> <li>• <b>Daniela Cavallaro</b> <i>Da Donna in Guerra a Io Sono Mia: il Diario e il Film Della Presa di Coscienza di una Donna</i></li> <li>• <b>Giuseppina Mecchia</b> <i>Excessive Mothering: Elsa Morante's 'Madri Snaturate' in Late 20th Century Italian Society</i></li> <li>• <b>Luana Ciavola</b> <i>Italian Cinema from the 1960s to the 1980s as Mirror of National Crises</i></li> <li>• <b>Franco Manai</b> <i>Carmine Abate: Tradition and Modernity</i></li> </ul>	<p><i>Sala dei Brittoni</i> <i>Casa dei Carraresi</i></p> <p><b>Identity and Protest in Contemporary Italy</b></p> <p><b>Chair: Richard Bosworth</b></p> <ul style="list-style-type: none"> <li>• <b>Ivana Krsnik</b> <i>The 'Youth Protest Movement' in Italy: the View from the Inside</i></li> <li>• <b>Alison Leitch</b> <i>Slow Food and the Politics of Pork Fat: Italian Food and European Identity</i></li> <li>• <b>Stephen Bennetts</b> <i>Tradizione e Contaminazione: the Southern Italian Folk Revival within the Context of Contemporary Italian Modernity</i></li> </ul>	<p><i>Ground floor lecture room</i> <i>Palazzo dell'Umanesimo Latino</i></p> <p><b>Italian Migration and Language 1</b></p> <p><b>Chairs: Camilla Bettoni and Antonia Rubino</b></p> <ul style="list-style-type: none"> <li>• <b>Franca Bizzoni</b> <i>Commutazione di Codice e Erosione in Parlanti Italiani di Prima Generazione in Messico</i></li> <li>• <b>Marinella Caruso</b> <i>'Passato Prossimo' and 'Passato Remoto' in the Speech of Italo-Australians of Calabrian Origin</i></li> <li>• <b>Stephan Schmid</b> <i>Italian as a Migrant Language: Patterns of Contact and Mixture</i></li> </ul>
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**3.30pm-4pm: Break.** Refreshments served in Foyer, Casa dei Carraresi

<b>SESSION</b> <b>5</b> <b>4pm-5.30pm</b>	<p><b>Renaissance Italy</b></p> <p><b>Chair: Nerida Newbigin</b></p> <ul style="list-style-type: none"> <li>• <b>Carolyn James</b> <i>Isabella d'Este at Large: Letters Home from Foreign Parts</i></li> <li>• <b>John Melville-Jones</b> <i>Venetian Patrician Chronicles and the Morosini Codex</i></li> <li>• <b>Giordana Bacic</b> <i>Following Ariadne's Thread in 16th and 17th century Italian Art</i></li> <li>• <b>Bill Kent</b> <i>Lorenzo de' Medici at Large: The Aesthetic Education of a Would-Be-Prince</i></li> </ul>	<p><b>Italian-Australian Connections in Writing and Film</b></p> <p><b>Chair: Sally Hill</b></p> <ul style="list-style-type: none"> <li>• <b>Kerstin Pilz</b> <i>Italy Abroad: Representations of Little Italies in Recent Italian Road Movies</i></li> <li>• <b>Jessica Carniel</b> <i>Love's Brother Romance, Nostalgia and Migration in Contemporary Italian Australian Film</i></li> <li>• <b>Sabina Sestigiani</b> <i>Sicily at the Antipodes: Peter Robb's Midnight in Sicily and Leonardo Sciascia's Detective Stories</i></li> </ul>	<p><b>Language and Culture Teaching 1</b></p> <p><b>Chair: Marinella Caruso</b></p> <ul style="list-style-type: none"> <li>• <b>Tiziana Miceli</b> <i>'La mia finestra aperta': FL Students' Autobiographical Writing as a Means for Reflection on Language and Life</i></li> <li>• <b>Sara Visocnik Murray, Tiziana Miceli and Claire Kennedy</b> <i>Stimulated Reflection a Study of Language Learners 'Thinking After They Speak'</i></li> <li>• <b>Paola Marmini and Nicoletta Zanardi</b> <i>"E-learning is More than a New Way of doing the Old Thing" (Downes, 2003): Ma Sarà Vero?</i></li> <li>• <b>Serena Ambroso and Roberta Mastrofini</b> <i>Il lessico Verbale dell'Italiano Come L2: Tipologie di Errore e Tilevanza del Contesto</i></li> </ul>
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**7.30pm**

**Conference Dinner.** Hotel Ca' Del Galletto, via S. Bona Vecchia, 30

# DAY THREE: Saturday 2 JULY

9am-10.30am

**Keynote Address Three.** Sala Convegni, Casa dei Carraresi  
 Ferruccio Bresolin (Università Ca' Foscari di Venezia)  
*La Competitività dell'Economia Italiana nei Mercati Globali*  
 Chair: David Moss

10.30am-11am

**Break.** Refreshments served in Foyer, Casa dei Carraresi

<h2 style="margin: 0;">SESSION 6</h2> <p style="margin: 0;">11am-12.30pm</p>	<p><i>Sala Convegni Casa dei Carraresi</i></p> <p><b>History and Politics of Contemporary Italy</b></p> <p><b>Chair: Richard Bosworth</b></p> <ul style="list-style-type: none"> <li>• <b>Gianpietro Mazzoleni</b> <i>Neo-populist Tendencies in the Italian and Australian Political Domains in the 1990s</i></li> <li>• <b>Bruno Mascitelli</b> <i>Italia: Un Paese Normale? From Berlusconi to Berlusconi</i></li> <li>• <b>David Moss</b> <i>Producing Contemporary History: the Parliamentary Enquiry into the Kidnapping and Murder of Aldo Moro</i></li> </ul>	<p><i>Sala dei Brittoni Casa dei Carraresi</i></p> <p><b>Italian Migration and Language 2</b></p> <p><b>Chairs: Camilla Bettoni and Antonia Rubino</b></p> <ul style="list-style-type: none"> <li>• <b>Anna Ciliberti</b> <i>Self-disclosure as Identity Construction</i></li> <li>• <b>Piera Carroli</b> <i>L'Africa in Italia: Creolizzazione della Letteratura Italiana, Meticcio Linguistico e Costruzione dell'identità Africana Italiana in Pap Khouma, Io, Venditore di Elefanti</i></li> <li>• <b>Giancarlo Chiro</b> <i>Language Maintenance and Cultural Identity in Humanistic Sociological Perspective</i></li> </ul>	<p><i>Ground floor lecture room Palazzo dell'Umanesimo Latino</i></p> <p><b>Migration 4: Italians at Home and Away</b></p> <p><b>Chair: Ilma Martinuzzi O'Brien</b></p> <ul style="list-style-type: none"> <li>• <b>Fabrizio Bozzato</b> <i>L'Emigrazione Italiana in Australia: Il Caso Trentino</i></li> <li>• <b>Raluca Fratiloiu</b> <i>'Spaghetti with meatballs': Home and Abroad</i></li> <li>• <b>Vivian Gerrand</b> <i>Italian Cultural Influences in Somalia: A Reciprocity?</i></li> </ul>
	<p><b>12.30pm-2pm</b>      <b>Lunch.</b> Served in the foyer of Casa dei Carraresi</p>		

<h2 style="margin: 0;">SESSION 7</h2> <p style="margin: 0;">2pm-3.30pm</p>	<p><b>The Globalised Economy and its Implications</b></p> <p><b>Chair: David Moss</b></p> <ul style="list-style-type: none"> <li>• <b>Elisa Fagotto</b> <i>Il Mondo Dello Sport in Italia e le Società Sportive</i></li> <li>• <b>Antoinette Richardson</b> <i>Comparison of Corporate Governance Models in Australia and Italy and the Collapse of HIH Insurance in Australia and Parmalat in Italy</i></li> <li>• <b>Ulderico Bernardi</b> <i>Il tema dell'identità nei documenti di programmazione regionale: Programme Regionale di Sviluppo (PRS) e Programma Territoriale Regionale di Coordinamento (PTRC)</i></li> <li>• <b>Antonio Patti</b> <i>ARIA - Promoting Cross Cultural Research: an Experience from a 'Green Chemistry' Perspective</i></li> </ul>	<p><b>Migration 5: The Italian Experience in Australia</b></p> <p><b>Chair: Loretta Baldassar</b></p> <ul style="list-style-type: none"> <li>• <b>Ilma Martinuzzi O'Brien</b> <i>The Impact of Internments on Italians in Innisfail during WWII</i></li> <li>• <b>Simone Battiston</b> <i>Salemi v Mackellar Revisited: Drawing Together the Threads of a Controversial Deportation Case</i></li> <li>• <b>Sara King</b> <i>Italians in Agriculture: The Southern Vales of Adelaide, South Australia</i></li> </ul>	<p><b>Language and Culture Teaching 2</b></p> <p><b>Chair: Nicoletta Zanardi</b></p> <ul style="list-style-type: none"> <li>• <b>Gabriella Brussino</b> <i>Australasian Language Learners, Italian Web Sites: Language Learning Issues and Student Feedback</i></li> <li>• <b>Claire Kennedy, Tiziana Miceli and Camilla Bettoni</b> <i>Out-of-Class Practice: Who is Doing What?</i></li> <li>• <b>Fabio Caon</b> <i>La Canzone Italiana in Australia: Passato, Presente, Futuro. Implicazioni Glottodidattiche per un Insegnamento della Lingua e della Cultura Italiana Attraverso la Canzone d'Autore</i></li> <li>• <b>Francesca Laura</b> <i>'Io non ho Paura': Using Film without Fear</i></li> </ul>
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<b>SESSION</b> <b>8</b> <b>4pm-5.30pm</b>	<p><i>Sala Convegni Casa dei Carraresi</i></p> <p><b>Representations of Australian Cultural Identity in Italy</b> <b>Chair: David Moss</b></p> <ul style="list-style-type: none"> <li>• <b>Federico Boni</b> <i>Mambo Italiano: Italian Surfing Subcultures and Representations of Australian Cultural Identity</i></li> <li>• <b>Daniela Cardini</b> <i>Italian Neighbours: adaptation of the 'Neighbours' by the Italian Public Broadcasting Company, RAI, for an Italian Audience</i></li> <li>• <b>Lorenzo Domaneschi</b> <i>Food, Place and Identity: Narrating Australia through Pub Culture</i></li> <li>• <b>Gianni Sibilla</b> <i>Australian Soundscapes in Italy</i></li> </ul>	<p><i>Sala dei Brittoni Casa dei Carraresi</i></p> <p><b>Medieval and Early Modern Literature, Art and Culture</b> <b>Chair: Andrea Rizzi</b></p> <ul style="list-style-type: none"> <li>• <b>Flavia Coassin</b> <i>Le Rime per la Donna Pietra</i></li> <li>• <b>Rosa Salzberg</b> <i>Aldus Manutius, Venice, and the European Republic of Letters</i></li> <li>• <b>Catherine Kovesi</b> <i>The Absence of Luxury in Renaissance Italy</i></li> <li>• <b>Elise Grosser</b> <i>Past, present, future, these I saw combined': Petrarch and the Contradictions of Fame in Early Renaissance Italy</i></li> </ul>	<p><i>Ground floor lecture room Palazzo dell'Umanesimo Latino</i></p> <p><b>Language and Culture Teaching 3</b></p> <p><b>Chair: Claire Kennedy</b></p> <ul style="list-style-type: none"> <li>• <b>Paolo E. Balboni</b> <i>Dove va l'Insegnamento dell'Italiano nel Mondo</i></li> <li>• <b>Laura Ancilli and Laura Bregu Hougaz</b> <i>Study Abroad Programs: Comparison of the first and second edition (2002 &amp; 2004) of the Treviso Study Abroad Program in Italy of Swinburne University</i></li> <li>• <b>Tiziana Littamè</b> <i>L'insegnamento dell'italiano in Albania: un'opportunità e una sfida</i></li> </ul>
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## Keynote Speakers

### Ada Valentini

Dipartimento di Linguistica e Letterature Comparete,  
Università degli Studi di Bergamo

**Ada Valentini** (Bergamo, 1960) si laurea nel 1986 presso la Facoltà di Lingue e Letterature Straniere dell'Università di Bergamo sotto la guida di Monica Berretta con una tesi di sociolinguistica tedesca. Dopo un anno di dottorato alla Australian National University di Canberra, dal 1989 frequenta i corsi del dottorato di ricerca in Linguistica (sede centrale Pavia) e contestualmente entra a far parte del noto 'Progetto di Pavia' dedicato all'acquisizione dell'italiano come L2 da parte di immigrati; dal 2003 partecipa al progetto europeo intitolato *The comparative approach to second language acquisition*, promosso dal Max Planck Institut di Nimega (NL).

Al tema della linguistica acquisizionale è dedicata la maggior parte dei suoi contributi, che riguardano in particolare lo sviluppo della sintassi, di frasi e del periodo, e – più di recente – del lessico. Attualmente insegna Sociolinguistica e Didattica delle lingue straniere moderne all'Università di Bergamo, dove è ricercatore in Glottologia e Linguistica dal 1997.

Oltre che in attività didattiche e di ricerca, è impegnata dal 2001 in attività di formazione per gli insegnanti con alunni stranieri in classe.

### Lingue e interlingue dell'immigrazione in Italia

Il fenomeno migratorio in Italia ha ormai raggiunto proporzioni

ragguardevoli; secondo le anticipazioni del Dossier Caritas 2005 le presenze straniere ammontano attualmente a 2.730.000 unità: si è così raggiunta una incidenza sulla popolazione vicina alla media europea del 5%. L'Italia si colloca in Europa subito dopo Germania, Francia e Gran Bretagna, diventando essa stessa un 'grande paese di immigrazione'. Tale trasformazione si è attuata in tempi relativamente brevi, nell'arco di qualche decennio, a differenza di altri paesi europei di più lunga tradizione migratoria e al presente si riconosce che l'immigrazione in Italia è ormai fenomeno strutturale, come mostrano palesemente alcune caratteristiche demografiche degli stranieri (indici di stanzialità). Inoltre, l'Italia è caratterizzata da un marcato 'policentrismo migratorio': nessun paese o quasi manca all'appello e la dispersione territoriale è molto ampia (Dossier Caritas 2005; MIUR 2004: 44).

Per quanto attiene alla ricerca linguistica in Italia sono due gli ambiti in cui sfociano le ricerche sul binomio 'lingua e immigrazione': l'uno la linguistica acquisizionale, l'altro la sociologia del linguaggio, il primo iniziato negli anni '80 e ormai giunto alla maturità, il secondo ai suoi esordi. Questa successione temporale riflette la storia dell'immigrazione in Italia: quando il fenomeno è ancora circoscritto, l'interesse dei linguisti si concentra sull'acquisizione dell'italiano, sul farsi, sul divenire di un sistema linguistico osservato individualmente, in singoli apprendenti studiati longitudinalmente (Giacalone Ramat 2003). Questo filone di ricerca continua tuttora e nel corso del trentennio della sua esistenza fa guadagnare alla linguistica acquisizionale un ruolo all'interno della linguistica italiana, nonché visibilità nella ricerca europea sull'acquisizione di lingue seconde.

La seconda anima della ricerca linguistica sull'immigrazione

in Italia è la naturale conseguenza del dilatarsi del fenomeno migratorio: l'interesse si sposta dal livello individuale a quello comunitario e ci si orienta a scoprire l'apporto linguistico dell'immigrato nello spazio linguistico italiano; gli studi in questo settore sono appena iniziati e colgono fenomeni di *shift* incipienti (al momento non sono ancora fattibili studi sistematici sulla seconda o terza generazione di immigrati): è in questo ambito dunque che le esperienze d'oltreoceano sono particolarmente istruttive (cfr. Chini 2004, Bagna / Barni / Siebechtheu 2004).

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#### Professor Joe Farrell

Italian Studies, University of Strathclyde

Joe Farrell is Professor of Italian Studies in the University of Strathclyde, in Glasgow. His main research interests are in the fields of Sicilian culture and theatre history. He is author of *Leonardo Sciascia*, (Edinburgh University Press, 1995) and *Dario Fo and Franca Rame: Harlequins of the Revolution*. (London, Methuen, 2001). *The History of Italian Theatre*, which he co-edited with Paolo Puppa of Ca' Foscari, is due to be published by Cambridge University Press in Spring 2006. In addition, he has edited volumes on Carlo Goldoni, Dario Fo, Primo Levi and on the mafia. He has also produced editions of *Accidental Death of an Anarchist* and of *Six Characters in Search of an Author*, both for Methuen. His translations include novels by Sciascia, Consolo and Del Giudice, as well as plays by Fo, Baricco, De Filippo and Goldoni. He is a frequent contributor to radio arts programmes both in London and Scotland, and reviews regularly for several newspapers, including *The Herald* and *The Times Literary Supplement*.

#### The Italian Stage: a Theatre in Search of an Author

It is a truth universally acknowledged that theatre is a collaborative art, whose success depends on the contribution of practitioners ranging from writers, actors, directors to stage designers, lighting engineers and various technicians. The playwright may be only *primus inter pares*, but it is equally true that the theatrical traditions of most European countries have been writer-centred. It is the writers who are recalled when reference is made to the great ages of western theatre – the Elizabethan age in England, the *siglo de oro* in Spain, the classical age in France or the Romantic age in Germany.

Italy is in this, as in much else, anomalous, in that its theatre has been at most points in history, particularly since the emergence of *commedia dell'arte*, actor-centred. It is this centrality which serves to explain the principal paradox of the Italian stage – how

a theatre which has been so influential in the development of drama in so many countries has still, compared to the theatre of France, Spain or Britain, contributed so few writers to the western theatrical repertoire. Plainly there have been Italian playwrights worthy of note, for instance in the Renaissance, and Goldoni and Pirandello are majestic exceptions to the rule advanced here, but the talk will examine the power of the actor in the Italian theatrical tradition, and its impact on the role of the author.

#### Ferruccio Bresolin

Dipartimento di Scienze Economiche, Università Ca' Foscari, Venezia

Ferruccio Bresolin, Ordinario di Politica Economica presso l'Università "Ca' Foscari" di Venezia. Già direttore del Dipartimento di Scienze Economiche dell'Università Ca' Foscari di Venezia, ha insegnato materie economiche nelle Università di Padova, Perugia e Udine; è stato Visiting Professor presso l'Accademia delle Scienze di Mosca e all'Università di Berkeley California. I suoi campi di ricerca riguardano le economie in transizione, le crisi finanziarie ed i rapporti tra crescita economica locale e sistema finanziario e creditizio. Sul piano professionale ha partecipato alla realizzazione di numerosi progetti di sviluppo economico in Italia e all'estero. Membro del comitato scientifico dell'Unione Regionale Camere di Commercio del Veneto, per le quali ha svolto ricerche nel campo dell'innovazione e della competitività; è anche consulente della Regione Veneto per la programmazione e per le politiche industriali. Fa parte del Consiglio di Indirizzo della Fondazione Cassamarca di Treviso ed è membro dell'Istituto Internazionale J. Maritan e della Fondazione Etica ed Economia di Bassano del Grappa.

#### La Competitività dell'Economia Italiana nei Mercati Globali

L'Italia sta affrontando un periodo di crisi congiunturale che porta alla luce alcuni elementi di rigidità strutturali nel mercato del lavoro e nella politica fiscale. La rivalutazione dell'Euro in un sistema basato sulla piccola e media impresa, poco capitalizzata, e concentrata su settori tipici del 'Made in Italy', porta ad una caduta di competitività e ad una stagnazione del reddito e dell'occupazione. Inoltre, un'economia ancora divisa tra settori esposti alla concorrenza internazionale e numerosi altri che ne sono immuni, sta creando spinte inflazionistiche superiori alla media europea.

Dall'analisi degli indicatori macroeconomici di competitività elaborati dai più prestigiosi organismi internazionali è evidente il ridimensionamento della posizione occupata dall'Italia nel mercato globale. Tali dati sono decisamente sconcertanti e allarmanti se confrontati con i maggiori Paesi europei che dell'Italia sono concorrenti. Il tasso di cambio effettivo dell'Italia è in continua crescita e questo in parte giustifica il calo della quota dell'export italiano su quello mondiale. Il nostro Paese è sempre meno meta di investimenti esteri mentre quelli in uscita sono in costante aumento, a dimostrazione della scarsa attrattività del territorio. Anche gli investimenti in ricerca e sviluppo sono a livelli tra i più bassi in Europa e ciò, considerando che l'innovazione è l'unica arma di difesa contro la concorrenza dei Paesi a basso costo del lavoro, getta un'ombra negativa sull'industria italiana. Anche il costo del lavoro per unità di prodotto è in costante crescita, a causa della mancata crescita della produttività. Infine, un aspetto nuovo del capitalismo italiano è costituito da una sorta di 'disaffezione imprenditoriale' accompagnata dalla ricerca di posizioni di rendita in settori non esposti alla concorrenza internazionale.

# Conference Abstracts

## Chiara Amoruso

Scienze Filologiche e Linguistiche, Università di Palermo  
*Maghrebini in Sicilia: Modelli Migratori, Forme Urbane e Dinamiche Linguistiche*

I maghrebini in Sicilia sono in totale 19.013 ( 11.095 tunisini, 6.847 marocchini, 1.071 algerini) pari a quasi il 20% della popolazione straniera residente. Il loro continuo flusso verso l'isola a partire già dagli anni '70, si può leggere come un 'ritorno infelice' se pensiamo al lungo dominio musulmano fra l'831 e il 1072.

Le forme dell'insediamento vedono prevalere l'habitat urbano con una particolare concentrazione nei centri storici degradati: gli stranieri residenti nel centro storico costituiscono il 18,50% del totale a Palermo e ben il 30% a Mazara.

Quella che vede come meta d'arrivo la Sicilia è una immigrazione che si alimenta di continui viaggi di andata e ritorno, di più o meno lunghe e radicate permanenze, di smembramenti e ricongiungimenti dei nuclei familiari. Un'immigrazione che si caratterizza per un forte senso di vicinanza fisica e culturale al paese di arrivo per cui la Sicilia è il qui contrapposto al fuori (o più spesso daffori) rappresentato dal Nord Italia o dalle altre mete europee.

Tale complessa, e per certi versi unica, realtà migratoria verrà delineata scegliendo come punto di osservazione il rapporto degli immigrati con gli spazi urbani e con le lingue autoctone e legando gli uni e gli altri alla tipologia di progetto migratorio.

Confrontando in particolare le realtà di Palermo e di Mazara, e prendendo in esame principalmente la comunità tunisina, emergerà il ruolo fondamentale del dialetto, sia a livello di pratiche linguistiche che percettive, e il suo ruolo di indicatore essenziale dei luoghi e delle modalità dell'integrazione, oltre che del rapporto complessivo con la società ospite.

I dati a cui faremo riferimento sono tratti da un vasto corpus di interviste semistrutturate ad adulti e bambini immigrati raccolte fra il 2000 e il 2004, oltre che da alcune ore di parlato spontaneo frutto di registrazioni con microfono nascosto, effettuate nei mercati e in altre situazioni pubbliche.

## Laura Ancilli & Laura Bregu Hougaz

Business & Enterprise, Swinburne University of Technology  
*Study Abroad Programs: Comparison of the first and second edition (2002 & 2004) of the Treviso Study Abroad Program in Italy of Swinburne University, Melbourne, Australia.*

Study Abroad programs which were once considered to be very desirable for students of a foreign language, are now becoming a must for students of most disciplines, in particular for students of business, marketing and communications.

The first Treviso Study Abroad Program (2002) organised by the

Italian & EU Studies section of Swinburne University aimed at students enrolled in the Swinburne Italian major and in particular to students enrolled in the double degree Business/Italian.

The second edition followed in June-July 2004 and included for the first time, an additional group of single Business degree students, not enrolled in an Italian course. The proposed paper will trace a comparison between the results of the first program and its second edition, contributing with qualitative data, comments from participants and quantitative test results related to this ever evolving international program.

The presentation will be delivered in Italian.

## Giordana Bacic

Italian, The University of Auckland  
*Following Ariadne's Thread in 16th and 17th century Italian Art (Il filo di Arianna nell'arte italiana del Cinquecento e del Seicento)*

The research field of this paper is Italian cultural studies with a concentration on the revision of a classical myth in Renaissance Art. In my presentation I will look at the development of the character of Ariadne in the Italian art of the 16th and 17th Century.

First I will offer a summary of the myth of Ariadne as presented by Latin authors such as Catullus and Ovid. Then I will briefly discuss issues of intersemantic translation in the process of transposing/translating a narrative into a still image. The main focus of my presentation will be a close 'reading' of works by Tiziano, Tintoretto, Annibale Carracci and Guido Reni. I will show how these painters, as in the literary revisions and developments of the mythological character, represent Ariadne at times as the abandoned inconsolable lover and at other times as the triumphant Goddess, choosing to adapt the myth to fit what was believed to be a specific pattern of female behaviour.

## Paolo Balboni

Facoltà di Lingue e Letterature Straniere, Università Ca' Foscari, Venezia  
*Dove va l'Insegnamento dell'Italiano nel Mondo*

C'è una serie di movimenti:

- dall'America all'Asia, all'Europa, al Mediterraneo
- dai dipartimenti ai centri linguistici, alle aziende
- dall'emigrante allo studente, all'immigrato, al professionista, al pensionato
- dalla lingua di Dante & Manzoni a quella di Piave & Boito, di Pasolini & Calvino, Zuccherò & Pausini, di Moretti, Benigni & Fo
- dal mero piacere culturale, all'investimento di sforzo, tempo, denaro per ottenere risultati ottimi e subito

In effetti c'è richiesta di più italiano nel mondo. Perché?

- Italia (incredibilmente, per gli italiani) potenza import-export
- Multinazionalizzazione delle industrie italiane ed europee
- Maastricht: art. 126 (149); Lingua, Socrates, Erasmus, Comenius, Gruntvig, FSE, ecc
- 'Tecnologia italiana con fantasia tedesca'
- Arte italiana: Giugiaro, Pininfarina, Armani, Valentino, Guzzini, Alessi, Cassina...

- Il paese della qualità della vita
- Persone che pensano di immigrare in Italia (non solo manovali, anche informatici, chimici, ecc.)

Il grande problema: la qualità dell'insegnamento:

- Materiali didattici
- Formazione
- Metodologia
- 

La scommessa

- Dalle Learning communities alle Practice communities attraverso:
- Formazione telematica
- Centri di Risorse per Insegnanti di Italiano

### **Loretta Baldassar**

Anthropology and Sociology, University of Western Australia  
*Transnational Families and Long Distance Care: the Mobility of Care, the Economies of Kinship and the Truth about Illness*

The ideas about 'transnational families' and 'long-distance care' presented in this paper developed out of a joint research project (Baldassar, Baldock and Wilding), 'Caring from a distance: transnational migration and aged care'. This research examines a highly emotive set of issues that affect a growing number of people and yet which have been surprisingly invisible to date: the impact migration has on the ability and expectation of migrants to care for their ageing parents who live great distances away. In being attuned to the ongoing transformative impact of migrancy and to the social relations of transnational migrants rather than simply to the economic factors and national frames of their migration, recent migration studies have vastly enriched the field. However, certain sets of social relations remain under-developed in much analysis of transnationalism, including the caring practices in which migrants and their kin abroad participate. In this paper, I examine how the social relations of long-distance care create and sustain transnational families, two concepts that have only recently emerged in the literature. I employ an Australia-Italy case study to examine how a focus on long distance care, particularly care of the elderly, can extend our understanding of migrancy and transnational processes. An analysis of the care provided by families from a distance enables a critique of the long-standing assumption in family and gerontology studies that proximity and propinquity are essential conditions for the delivery of care and, by implication, substantive family relations. In addition, such a focus provides insights into the migration-related narratives and practices of the 'homeland kin' who 'stayed behind', which, although implicated in theories of transnationalism, are rarely examined in detail. I am particularly interested in ideas about 'truth' and 'illness' and how people prefer to 'hide' the facts about disease in an effort to 'protect' each other.

### **Simone Battiston**

Australian Research Institute, La Trobe University  
*Salemi v MacKellar Revisited: Drawing Together the Threads of a Controversial Deportation Case*

Ignazio Salemi, an Italian-born journalist and communist migrant rights campaigner of the Australian branch of the Italian Federation of Migrant Workers and their Families (FILEF) was at the centre of a contentious dispute over his amnesty application in 1976, which prompted a long, controversial political and legal case that culminated with his deportation in October 1977.

Who really was Salemi? Was he a red firebrand who ought to have been deported, as argued by the Right, or was he a sharp community organiser yet persecuted for his political creed and activism as argued by the Left? Analysing and pulling together the several threads of which is composed the 'Salemi case', as is better known, is the subject of this paper. Archival material and oral testimonies not previously taken into account by scholars and researchers have shed new light on this controversial story. There is revealed Salemi's persona and mission in Australia, the strategy of the conservatives to disgrace Salemi and the grass-roots organisation he was working for, and the clear-cut polarization that had been forming in the Left collective memory between those against and those in favour of Salemi's deportation. By re-examining the Salemi case, I will attempt to answer the following question: was he an opportunistic troublemaker or a shrewd activist?

### **Stephen Bennetts**

Anthropology, University of Western Australia  
*Tradizione e Contaminazione: the Southern Italian Folk Revival within the Context of Contemporary Italian Modernity*

In the post-war period, many parts of Italy transformed rapidly from a largely agrarian society into an urban-based industrial society. In this period of massive and convulsive socio-economic change, many of the traditional cultural practices of Italian peasant culture ('le tradizioni popolari') were left by the wayside as irrelevant, or even an obstacle to the drive towards capitalist modernisation.

As in many other parts of the contemporary world however, this headlong rush towards capitalist modernity has now led in Italy to a fundamental re-evaluation of the value of history, the past, and 'tradition'. Contemporary Wahabbist Islam proposes the medievalist vision of an imagined seventh century Islamic utopia as an alternative to the cultural hegemony of globalised Western capitalism. Within contemporary Italian urban modernity by contrast, revivalism selectively draws on cultural practises associated with Southern Italian peasant society, to construct an idealised 'peasant imaginary' which is counterposed to the hegemonic cultural forms of Berlusconi Italy.

This paper seeks to explore why the contemporary folk revival has emerged and to examine the dialectical relationship between the cultural values and practises of contemporary Italian consumer society and those of traditional Southern Italian peasant society which are the focus of the current folk revival.

I interpret contemporary revivalism primarily as a reaction to the 'colonisation of the lifeworld' (Habermas) by the dominant social, cultural, psychological and technological mechanisms of globalised capitalist modernity (Hardt & Negri, *Empire*, 2000). Echoing the traditions of 1970s autonomist Marxism passed down via the Centro Sociale Occupato movement, and the political groundswell set in motion by the 'Movement of Seattle' in 1999, Italian revivalism reflects now a growing desire to create autonomous physical, cultural, social, political and imaginative spaces beyond 'la società omologata', the cultural landscape of Berlusconi capitalism.

Although the folk revival is seen by many participants as being 'against globalisation' revivalist activity has ironically set off a process of rapid transformation and hybridisation in the nature of traditional local cultural practices by uprooting them from

their original local context and redeploing them within a new translocal arena. Through an ethnographic study of the contemporary Southern Italian folk scene, I aim to examine what processes of cultural change are at work within contemporary Southern Italian folk culture, as a way of understanding larger global processes of cultural transformation in the contemporary world.

### **Ulderico Bernardi**

Dipartimento di Scienze Economiche, Università Ca' Foscari, Venezia

*Il tema dell'identità nei documenti di programmazione regionale: Programma Regionale di Sviluppo (PRS) e Programma Territoriale Regionale di Coordinamento (PTRC)*

Il Veneto è una regione italiana ricca di tradizioni culturali e di storia. Erede dell'impero veneziano, ha conosciuto a partire dagli anni Settanta del Novecento un rapidissimo sviluppo fondato sull'impresa familiare. Piccola e media all'origine. Ora in molti casi evoluta a grande impresa (Benetton, Stefanel, De Longhi, Geox, ecc.), presente sui mercati mondiali. Ci sono province venete, come Vicenza e Treviso che esportano quanto la Grecia o il Portogallo. Il reddito medio la colloca ai vertici delle regioni d'Europa. La grande trasformazione non ha reciso le radici di riferimento. Il senso di appartenenza è molto vivo, e la volontà di conservare un'identità culturale specifica si conferma in vari aspetti: dall'uso della lingua locale, al mantenimento dell'identità alimentare, al riferimento ai valori essenziali del cristianesimo (la solidarietà, che si esprime in un ampio movimento di associazioni di volontariato altruistico; il senso dell'iniziativa e della responsabilità personale, che sorregge l'apprezzamento sociale dell'imprenditorialità). Il governo regionale, di orientamento politico moderato (con la presenza di un consistente gruppo politico fortemente autonomista), consapevole dell'importanza di conservare la stabilità sociale garantita dal rispetto dell'identità (cui tra l'altro si richiamano le comunità venete nel mondo), particolarmente in un momento di rapido mutamento, con l'insediamento di massicce comunità di immigrati europei ed extra-europei, ha ribadito nei documenti di programmazione economica, l'intenzione di agire in coerenza con questi bisogni culturali. Per impedire conflitti e processi di sradicamento. Il più importante di questi documenti è il PRS (Programma regionale di sviluppo), ora in discussione al Consiglio Regionale del Veneto. Nelle pagine ricorrono riferimenti alla tutela dell'identità, ai processi di integrazione nel passaggio dalla multiculturalità all'interculturalità, alla salvaguardia dello straordinario patrimonio paesaggistico, di città d'arte, di beni culturali diffusi, che fanno del Veneto la prima regione turistica italiana. Per la stesura del quadro normativo sono stati chiamati a contribuire alcuni esperti capaci di fornire una lettura interdisciplinare dei fenomeni, nella prospettiva di un equilibrato rapporto fra persistenza culturale e mutamento sociale, tradizione e innovazioni.

### **Antonella Biscaro**

Italian, University of Technology Sydney

*Italian Emigration: Transnational Social Spaces and Expanding Practices of Citizenship*

Writing about Italian emigrants and diasporas relationships with the sending state, Gabaccia (2003) interestingly has noted how they have often been ambivalent. For instance, under fascism, Italian migrants were treated as others, but the state

was vigorously securing their support to Italy's national and imperial projects. Similarly Campani (2003) argues that although emigration has been a significant component characterising the Italian Unitarian State, it has not contributed to the construction of the national identity. Denial of the phenomenon seems the solution adopted, at least from the political, official discourse.

However, the emigrants' communities - sending state relations change over time and appear particularly vivid in the current Italian political debate. Since the approval of a new nationality law enabling double citizenship in 1992, a plethora of new initiatives followed, reinforcing the ties between Italy and her emigrants. These initiatives which include the creation of the ministry for Italians abroad, the reform of the consultative organs to Italian consulates for the affairs of Italian communities abroad (COMITES) and a new law for external voting rights, gives rise to transnational social and political spaces - namely ties and networks of migrants' communities and organisations across national borders (Faist, 2000, p. 189).

Following the suggestion by Smith (2003) that transnational social and political spaces depend on the sending state's relationship to the global system, its domestic policies and emigrants' ability to make demands to their sending and receiving states, this paper aims to investigate how these ties and initiatives have redefined the relationships between state and emigrants communities abroad, and contribute to the reconfiguration of the boundaries of the social and political community, including emigrants in a more flexible notion of the sending country's nation (R. C. Smith, 2003, p. 728). By creating overlapping memberships between territorially separated polities, migrant transnational activities 'affects collective identities and conceptions of citizenship among the native populations in both the receiving and sending societies' (Baubock 2003, p. 700). While acknowledging the effects on the receiving population and polity, this paper remains concerned with these impacts on conceptions of citizenship and identity in the sending society.

### **Franca Bizzoni**

Facoltà di Filosofia e Lettere, Colegio de Letras Modernas, Dipartimento di Lettere Italiane

Universidad Nacional Autónoma De México

*Commutazione di Codice e Erosione in Parlanti Italiani di Prima Generazione in Messico*

Il presente contributo si occupa dei fenomeni di alternanza di codice e di attrito fra la L1 e la L2 presenti nel discorso di italiani residenti in Messico, ed è parte di un progetto più ampio, il cui obiettivo è la descrizione e l'analisi dell'italiano parlato in Messico da immigranti italiani di prima generazione. Gli obiettivi dell'attuale fase della ricerca sono i seguenti:

- descrivere i fenomeni di attrito o alternanza rilevati attraverso interviste;
- attraverso prove di 'giudizi di grammaticalità' verificare il grado di coscienza linguistica dei soggetti intervistati.

Lo studio si basa su dati raccolti attraverso interviste a soggetti adulti, tutti di prima generazione emigrati in Messico, e alcune conversazioni informali registrate con apparecchio occulto. L'analisi si occupa in un primo momento di quantificare gli elementi alternati e gli elementi erosi presenti nel discorso orale di ogni soggetto e, in un secondo momento, esaminare il suo eventuale valore sociale.

La ricerca ancora in corso ha anche lo scopo di chiarire alcuni

processi della formazione dell'interlingua nelle differenti fasi dell'apprendimento di lingue straniere tipologicamente affini.

### **Federico Boni**

Social and Political Studies, Università degli Studi di Milano  
*Mambo Italiano: Italian Surfing Subcultures and Representations of Australian Cultural Identity*

The paper aims to explore the ways an all-Australian surf lifestyle brand, Mambo, conveys the images and the representations of Australian-ness among two Italian surfing communities, based in Northern and Central Italy.

Essentially, Mambo is a Sydney based surf-wear label that specialises in bright t-shirts. Created in 1984, in less than a decade the label was generating an annual turnover of more than \$10 million. While a Mambo montage might feature the conventional signifiers of Australian culture—like the beach, thongs, sprinklers, and Holdens—it is almost invariably underlined with a sharp satirical bite. The Mambo designers are generally obsessed with something that derives from, or connects with, the Australian experience. Also, Mambo has taken Australia's blunt approach to life and glorified it, in pure surfing subculture style.

The paper tries to understand how and how much the different signifiers of Australian cultural identity conveyed by Mambo products are received by Italian surfers/consumers, also trying to explore how the Italian surfing subcultures make sense of these ironical markers of Australian-ness.

### **Fabrizio Bozzato**

University of Western Australia  
*L'Emigrazione Italiana in Australia: Il Caso Trentino*

A partire dalla fine degli anni '40 dell'Ottocento, in seguito alla scoperta di ricchi giacimenti auriferi, gruppi di uomini cominciano a recarsi in Australia da tutto l'arco alpino. Tra i primi a partire ci sono anche dei trentini. Infatti, già nel 1848, dodici uomini del paese di Prezzo si imbarcano a Londra alla volta della Grande Terra del Sud.

Gli arrivi continuano nei decenni successivi fino al volgere del secolo. Si tratta di giovani uomini attratti dalla prospettiva di rapidi guadagni—seppur a prezzo di enormi sacrifici—nelle miniere e nelle foreste d'Australia che permettano loro, una volta tornati, di 'sistemarsi'. Un'emigrazione esclusivamente maschile e temporanea dunque.

Nel periodo compreso tra l'inizio del Novecento e la fine della prima guerra mondiale, l'Australia viene esclusa dalle rotte dell'emigrazione trentina.

Nuovi arrivi, questa volta anche di donne, si registrano a partire dagli anni '20. Si tratta, in molti casi, di una emigrazione a carattere permanente. Le destinazioni principali sono le zone rurali del Victoria, le piantagioni di canna da zucchero del Queensland Settentrionale e le miniere del Western Australia. A Myrtleford, nelle Snowy Mountains, si forma—secondo il modello della migrazione a catena—una colonia di emigrati trentini.

Dal secondo dopoguerra alla metà degli anni '60, durante la Grande Migrazione italiana in Australia, gli arrivi dal Trentino sono nell'ordine delle centinaia di unità all'anno. Molti scelgono di inurbarsi. L'inurbamento consente la nascita dell'associazionismo

trentino, sovvenzionato dalla Provincia Autonoma di Trento. Dalla fine degli anni '60 il numero dei rimpatri comincia a superare quello degli arrivi. Nel corso dei decenni successivi il flusso migratorio dal trentino si interrompe quasi del tutto.

Attualmente la comunità trentino-australiana conta circa 6000 unità. I suoi membri sono generalmente ben integrati nella società australiana. Tra essi vi sono professionisti, accademici e imprenditori di successo.

### **Gabriella Brussino**

European Languages and Literatures, University of Auckland  
*Australasian Language Learners, Italian Web Sites: Language Learning Issues and Student Feedback*

This paper discusses learner interaction with web sites in the target language through learner feedback over 3 years of case study. It explores issues such as theoretical guidelines for the use of Internet web site resources, learner use of language learning strategies and how independent learning can be fostered through guided use of the web within a language programme.

### **Patrizia Burley-Lombardi**

Politecnico delle Arti di Milano  
*The Need of Interpreters as Cultural Brokers in Business Negotiations between Italy and Australia*

The now widely accepted concept of 'made in Italy' does not just represent products made in that country and exported worldwide, a much wider semantic field stands for, quality of life, elegance, lifestyle. Numerous Italian business people selling their wares to Australian counterparts also stand for 'made in Italy'.

This paper analyses what can happen in the day-to-day business transactions between Italian and Australian businessmen & women and highlights patterns both old and new as seen through the eyes of the most impartial participant: an interpreter.

Traditionally, in Australia, when an interpreter was called to work between two business clients or groups of clients one Italian and one Australian, it used to be quite accepted that neither client could speak a word of the other language. Nowadays Italians are catching up fast either learning English or employing a young generation of managers for whom English is a very strong second language. Interpreters are still often used to facilitate the monolingual Australian counterparts.

At some stage the interpreter is usually asked to do a sight translation of a letter, which has caused misunderstandings and some real or potential financial loss. In Australia, due to the vast distances, a lot of business is carried out via telephone, fax or email, thus Australian businessmen assume that the same applies to Italy.

Lack of responses from Italy is the source of great consternation and just a phone call through an Italian interpreter often enables business to continue without litigation and unnecessary losses.

This paper will outline the importance of meeting the needs of business communications between the two countries through the recognition of a distinct field of specialization and training: Business Interpreting.

A practising interpreter for many years and an academic

interpreter trainer, both in Australia and Italy, Patrizia Burley-Lombardi has observed some interesting trends and brings her hands-on observations to an academic forum in an attempt to encourage the academic delivery of specialist courses to be in line with market demand.

### **Fabio Caon**

Dipartimento Scienze del Linguaggio, Università Ca' Foscari, Venezia

*La Canzone Italiana in Australia: Passato, Presente, Futuro Implicazioni Glottodidattiche per un Insegnamento della Lingua e della Cultura Italiana Attraverso la Canzone d'Autore*

Scopo principale dell'intervento è quello di valutare il ruolo che può avere la canzone d'autore per favorire la motivazione allo studio e l'apprendimento della lingua e cultura italiana.

La trattazione prevede una rapida panoramica sulla diffusione della canzone italiana in Australia e una rilevazione di quale tipo di musica sia giunta in passato, di quale si ascolti attualmente e di quale si potrebbe proporre alla popolazione e agli studenti di italiano in particolare grazie alla collaborazione con radio italiane presenti nelle principali città australiane e di pubblicazioni glottodidattiche mirate.

### **Daniela Cardini**

Università IULM, Milano

*Italian Neighbours: adaptation of the 'Neighbours' by the Italian Public Broadcasting Company, RAI, for an Italian Audience*

### **Jessica Carniel**

Gender Studies Program, University of Melbourne

*Love's Brother: Romance, Nostalgia and Migration in Contemporary Italian Australian Film*

In 2004, two films were released featuring Italian migrants in Australia, *Love's Brother* and *15 Amore*. While both films were essentially publicised as romances, they were also applauded for being 'Australian stories' and for representing a movement towards telling stories of Australia's past through commercially viable formats, such as romance and comedy. When viewed within the context of critical Australian history and cultural theory, however, these films present a problematic representation of the experiences of Italians in Australia during the 1940s and 1950s. Romance and nostalgia whitewash, or perhaps more accurately, sepia-tinge experiences of isolation, loneliness, identity confusion and of being prisoners-of-war and proxy brides.

This paper aims to put the representations of Italian migrants and prisoners-of-war found within these films within the critical context of Italian Australian historical and cultural studies and argues that while romance and nostalgia pleases cinema-goers, it creates a problem for the accurate representation and recollection of Italian Australian experiences.

### **Piera Carroli**

School of Language Studies, Australian National University

*L'Africa in Italia: Creolizzazione della Letteratura Italiana, Meticcio Linguistico e Costruzione dell'identità Africana Italiana in Pap Khouma, Io, Venditore di Elefanti*

L'Italia, da paese di emigrazione, si è trasformata in meno di cinquant'anni in paese di immigrazione. I flussi migratori provenienti in particolare dal continente africano si sono

intensificati negli ultimi vent'anni. La maggioranza degli scrittori immigrati, tratta dell'incontro/scontro con la cultura del paese di 'accoglienza' nei loro testi. Pap Khouma, affermatosi nel 1990 con *Io, venditore di elefanti* (1990) è oggi scrittore protagonista del panorama letterario e culturale italiano, ben lungi dal venditore itinerante e clandestino del suo romanzo, scritto a 4 mani con Oreste Pivetta. La produzione di testi scritti in lingua italiana da parte di autori immigrati è stata definita 'letteratura nascente' e 'letteratura della creolizzazione' da Taddeo e 'letteratura della migrazione' da Gnisci. A nostro parere, le espressioni suggerite da Taddeo sono preferibili a quella di Gnisci in quanto mettono in luce sia la novità sia l'aspetto ibrido e pluralistico del fenomeno. L'intervento si propone di analizzare il romanzo di Khouma nell'ambito della letteratura creola soffermandosi in particolare sull'interazione tra espressione linguistica e identità culturale. In tale prospettiva si proporrà un'analisi sociolinguistica del testo di Khouma per mettere in luce che la 'letteratura nascente', in quanto spazio attraversato da varie lingue e culture, diviene strumento di ricerca, mescolanza e costruzione di identità plurime.

### **Marinella Caruso**

Italian Studies, University of Western Australia

*'Passato Prossimo' and 'Passato Remoto' in the Speech of Italo-Australians of Calabrian Origin*

This paper discusses some of the factors that determine the use of the two Italian perfective tenses *Passato Prossimo* (PP) and *Passato Remoto* (PR) among Italo-Australians.

The distinction between PP and PR is not as clear-cut as it might seem on first consultation of normative grammar books. The former displays in fact an ambivalent aspectual function and its usage overlaps with that of PR. In contemporary Italian this distinction, rather than being determined purely by linguistic factors, is determined by geographical variety, type of text and degree of formality (Bertinetto 1986). The tendency to use the PP for both recent and distant events and with aoristic aspect (and to prefer it largely to the PR) is typical of the northern regional varieties especially in informal registers (Lepschy and Lepschy 1981). In the southern regional varieties, it is the PR that is claimed to be generalised as the perfective form (Sobrero 1990). Some studies, however, have shown that the PP is extremely widespread also in the South (Alfonzetti 1997), providing supporting evidence that this tense is expanding its distribution at the expense of the PR. Since language change is accelerated in contact situations, an investigation of verb usage in Australian Italian may provide insights into the possible trends of the evolution of these tenses in Italy.

Spontaneous speech produced by southern Italian migrants will be used to illustrate the morphological and functional characteristics of the two perfective tenses, in both first and second-generation speech. In particular the impact of the interlocutor's geographical origin and Italian language variety will be considered in relation to the preference of first generation migrants for PP. The preferred use of PR by the second generations, on the other hand, will be explained with reference to the strong influence of the dialect and, more in general, to language attrition.

### **Daniela Cavallaro**

Italian, University of Auckland

*Da Donna in Guerra a Io Sono Mia: il Diario e il Film Della Presa di Coscienza di una Donna*

Dacia Maraini's novel *Donna in guerra*, of 1975, is a diary of discovery and self-discovery for primary school teacher Vannina who, during a summer vacation in Southern Italy, meets with several women who help her transform her outlook on life. When she returns to her daily life in Rome at the end of the summer, Vannina finds it impossible to endure either her marriage or her work routine, and realises that she has changed forever.

Two years after its initial publication, director Sofia Scandurra transposed Vannina's diary into a film which followed the book's events quite closely, yet gave it a more openly feminist title: *Io sono mia*.

In this presentation, I will look at Scandurra's treatment of Maraini's extraordinary characters in a film that presents a sometimes magical, sometimes realistic story of a woman's experience of relationships, growth, death, and rebirth.

### **Luciana Cerreta**

Independent Scholar

*Immigrati Italiani di Prima e Seconda Generazione nella Francia Meridionale e nella Svizzera Settentrionale: Diversità di Integrazione; Potenzialità del Paesaggio e dell'ambiente Naturale Sull'adattamento e l'interazione Sociale*

La Svizzera, e in particolare la Svizzera tedesca, è stata negli ultime decenni del secolo scorso, meta prediletta dell'emigrazione italiana.

Se pur profondamente diversa in alcune zone dall'Italia in ambito socioculturalinguistico oggi la Confederazione Elvetica conta, tra la sua popolazione, più di mezzo milione di italiani. Nella Francia meridionale il numero di italiani che vi vivono è di molto inferiore. Diverso è anche il grado e il modo di adattamento degli immigrati italiani in queste due terre di accoglienza.

In Svizzera la comunità italiana ha continuato in una sorta di distanziamento dalla comunità locale; e se pur vi è tra gli emigranti di seconda o terza generazione un accettabile numero di casi di biculturalismo, l'osmosi non è avvenuta.

Unione e integrazione perfettamente riuscite nel caso degli immigrati nelle terre di Francia. La fusione è completa per gli immigrati di seconda e terza generazione; è apprezzabile per gli immigrati di prima generazione nella cui 'cerchia' vi è una integrazione e una performance linguistica di notevole livello. L'intervento si propone di mostrare come la flessibilità delle società di accoglienza influisca in maniera evidente sull'integrazione e sul modo di vivere la propria nazionalità per diverse generazioni di emigranti; si auspica inoltre anche di dimostrare come e quanto il paesaggio e l'ambiente naturale dei paesi d'arrivo influiscano sull'adattamento e sulla integrazione di uomini che, a seconda dei casi, hanno una luce di diversa intensità che brilla nei loro occhi.

### **Marina Chini**

Dipartimento di Linguistica, Università di Pavia

*Migration in Italy Today: Some Aspects of the Linguistic Repertoire of Young Immigrants in Northern Italy*

As most EU countries, in the last two decades Italy has received a growing number of immigrants from Mediterranean and Eastern Europe countries (Morocco, Albania, Romania), but also from Latin America, Asia and Africa; the last official data (December 2003) speak of more than 2 millions immigrants legally living in Italy (about 4% of the whole population). Until now such presence has been studied mainly from the point of view of the acquisition of Italian as a second language (Giacalone Ramat 2003), and not much work has been done as far as the immigrants' first languages are concerned (Mioni 1998). A tentative list of the immigrant languages spoken in Italy includes more than 120 languages (Vedovelli/Villarini 2001), but we still know very little about their real presence and use in the everyday life of the immigrants and of their families and about the dynamics of their linguistic repertoire (as for some parallel European situations, cf. de Bot/Fase 1991; Extra/Verhoeven 1999; as for Australia, cf. Bettoni/Rubino 1996; Clyne 1991, 2003).

Our research (a quantitative survey based on a questionnaire, cf. Chini 2004) deals with such topics, studying the sociolinguistic situation of more than 400 pupils (8-20 years old) of public schools in the North-West of Italy, living in the Province of Pavia and in Turin. Our contribution will focus on the immigrant languages spoken in the above-named areas and on the dynamics of their coexistence with Italian and with other languages in the present-day repertoire of the young immigrants and of their families. We will analyse their language choices in some crucial domains (home, school, friends), investigate some interesting correlations between first language maintenance and extra-linguistic factors (sex, birth-country, integration in Italian social networks), and try to compare the Italian situation with some other situations already studied (included the Australian one).

### **Giancarlo Chiro**

School of International Studies, University of South Australia

*Language Maintenance and Cultural Identity in Humanistic Sociological Perspective*

As William Thomas and Florian Znaniecki posited in their cornerstone study of qualitative sociological inquiry, *The Polish Peasant* ([1919-1920] 1958), as social scientists we must put ourselves in the position of subjects who try to find their way in this world, and we must remember first of all, that the environment by which they are influenced and to which they adapt is their world, not the objective world of science. The present study has employed the principles of humanistic sociology according to which cultural and social phenomena are more fully understood if they are studied from the point of view of the participants (Znaniecki, 1963, 1968; Smolicz, 1999). Methodologically, this involved an analysis of the attitudes, assessments and evaluations of a group of participants of Italian cultural heritage as recorded in a collection of fifty one narrative accounts or life stories. Such narratives provided both *concrete data*, relevant to the participants' personal activation of a range of cultural systems (family, friendship, language, identity) and *cultural data*, relative to their evaluation or subjective interpretation of such cultural systems. The life stories contained a wealth of information about the participants' personal experience as they themselves

have chosen to reconstruct that experience by focusing on those episodes in their lives which appear to them at the time of writing as particularly significant. Such written records have helped to uncover an interrelated network of factors associated with language and culture maintenance and cultural identity.

### **Luana Ciavola**

Italian Studies, University of Melbourne

*Italian Cinema from the 1960s to the 1980s as Mirror of National Crises*

"Il cinema è una specie di ideologia personale, di vitalismo, di amore del vivere dentro le cose, nella vita, nella realtà" (Pier Paolo Pasolini). The realism of the Italian cinema is a result of ideological passion and love for life and reality of Italian filmmakers, whose source of inspiration is the national social and political context.

The paper explores the Italian cinema between the 1960s and the 1980s as a mirror changing according to the social political transformations and reflecting the cultural climate and mentality of Italians. In Italian films realised during that period characters' states of mind appear to be imbued with bewilderment and restlessness. These feelings express the sense of uncertainty that was experienced in Italy at that time in which crucial events were occurring.

From the 1960s Italy underwent an economic and social transmutation and became a neocapitalistic consumerist society, whose apogee was reached in the 1980s. However, transformations did not happen easily but were hampered by political and social events. The students' revolt of 1968 and the subsequent phenomenon of terrorism during the 70s were the most exemplifying and extreme expressions of the contradiction of the trauma brought about by modernization, that is, refusal of consumerist values and, at the same time, dissatisfaction with the old belief system.

In this paper I will discuss Italian films between the 1960 and the 1980s which depicted the consequences generated by economic and social changes and the psychological and ideological crisis of Italian people. I will analyse filmic characters as alter ego of the Italian subject elucidating the 'modern' quest for Italian identity which historically has suffered from *absence* of State—because of the belated unification of Italy—and, from the 60s, of 'the Father' - which was bearer of the old retrograde traditional values by then.

### **Anna Ciliberti**

Applied Linguistics, University for Foreigners, Perugia

*Self-disclosure as Identity Construction*

Confiding and self-disclosing can be a means to create or to support specific identities (Soederberg 2003). In other words, self-centered narrations or intimate accounts of one's feelings, emotions, experiences allow the narrator to construct or to reinforce a specific personal and/or socio-cultural identity. This construction process is accomplished with the help of interactants who negotiate positions and meanings and who may influence the direction, the form (Backtin 1981), and even the content, of the narrative itself. The outcomes of such disclosures, thus, do not necessarily represent the narrator's reality; rather, they are a *construction* of reality, co-authored by specific participants in the interaction.

This paper—which is part of a larger research project—examines self-disclosure episodes occurring in a specific type of ordinary discourse taking place in extended-family gatherings of Italian immigrants residing in Australia, at which an Italian researcher was present. The impulse to give sense and expression to their experience as migrants seems to be insuppressible notwithstanding the guest's reluctance to make, out of what she would like to record as an ordinary family gathering, a favourable occasion for remembering old times, for expressing emotions, regrets, nostalgia. The Italian researcher is seen as part of a common socio-cultural reality, as someone sharing not only the same original ethnic identity but also the same cultural knowledge and set of values. It is this supposed commonality that favours the engagement of the families' older members in self-disclosing activities. The paper will analyse the outcomes of such discursive practices and explore the association and dissociation strategies enacted by the various participants.

### **Flavia Coassin**

Department of Languages, Flinders University

*Le Rime per la Donna Pietra*

La eterogeneità stilistica, lessicale e ideologica delle *Rime* dantesche attesta un inesauribile sperimentalismo poetico che, per quanto divisibile in fasi più o meno distinte, non presenta un percorso lineare.

Se è vero che è difficile leggere le *Rime* al di qua dell'ottica della *Commedia*, questa stessa ottica dovrebbe privilegiarne proprio quella eterogeneità. Solitamente invece, non senza buone ragioni, si affida alle rime incluse nella *Vita Nuova* e nel *Convivio*, e solitamente non lette al di fuori di essi, la definizione delle scelte e degli scarti poetici di Dante.

In questo saggio volgo l'attenzione alle rime 'petrose' che, credo, non sono un mero esercizio formale tra i tanti, ma rappresentano un punto nodale per la comprensione di Dante rimatore. Nel corso della discussione, porrò, in particolare, i seguenti quesiti:

- In che senso le 'petrose' sono, come afferma Picone, l'anti-Vita Nuova?
- In che modo esse si situano nella tradizione lirica volgare?
- Che significa il riallacciarsi, specie per quanto riguarda la sestina, alla tradizione provenzale?

### **Benedicte Deschamps**

Université Paris 7

*The Duce of the High Seas: Fascist Readings of Christopher Columbus in the US*

Italian Americans started reinventing the Columbian myth from the end of the 19th century, actively campaigning for the establishment of a national holiday that would celebrate Columbus in the United States. Such a celebration was then seen by Italian immigrants as a way to construct a positive image of their communities at a time when the eugenic theories were beginning to permeate American society and the massive influx of immigrants from Italy was consequently regarded as a growing 'problem'. In the 1920s, the Italian Americans' devotion to the Great Navigator did not waive. Indeed, the Fascist period proved to be particularly propitious for the re-elaboration of the Columbian Myth. Benito Mussolini himself demonstrated enough interest in the Columbus figure to establish October 12 as a national holiday in Italy since 1925, a decision which the *New*

*York Times* interpreted as a new act of deference towards the United States.

This paper will show how the Italian-American newspapers thus transformed Columbus into a champion of the 'Stirpe Italica' (Italian race), whose exceptional qualities were described as being comparable to that of Mussolini. Philip Cannistraro and Dino Cofrancesco have both shown how the fascist regime systematically used glorious moments of the Italian past, in particular the Roman Empire—to stimulate national pride and legitimate Mussolini's quest for power. This paper will thus emphasise how the use of Columbus' figure is part of this general frame, and how it allowed the Italian regime to build an metaphoric bridge between the fascists of 'the New Italy' and the Italian immigrants of the New World by merging both groups into a common respect for a hero that was seen as Italian and American. Finally this paper will show how Christopher Columbus' figure was manipulated by the Italian American press so as to serve the purposes of Fascist propaganda among the Italian communities of the United States and how Italian American journalists drew a parallel between Columbus' expedition in the New World and Mussolini's invasion of Ethiopia, using the notion of race as a basis for their analysis of conquests.

### **Carla De Tona**

Sociology, Trinity College, Dublin

*Mothers of Diaspora and Despair: Negotiation Practices of Traditional Motherhood Roles among Italian Migrant Women in Ireland*

The spectacular resonance of Italian traditional motherhood roles raises a special question in the cases of Italian migration.

Migrant women often represent the principal transmitters and reproducers of their collectivities' cultural patrimony (Yuval-Davis), which often involve gender constraints and limitations for the same women, which are culturally charged with this responsibility. In this predicament, the question is how can women coherently live their roles of transmitters, in particular to their daughters, of the same gender limitations, of which they suffer and against which they resist? Another question raises about younger women of the second generation or of newer waves of migration: how do they live and reconcile their gender emancipation (also achieved by distancing themselves from traditional motherhood models) with their need while 'away' in diaspora, to draw on their mothers as a primary existing model not only of womanhood but also of ethnic/national identity?

This paper explores these issues, taking into analysis the case of Italian migrant women living in Ireland. Drawing from women's personal narratives (emerged in in-depth-interviews with Italian migrants coming from different social and cultural backgrounds), it considers the personal dramas of women breaking away from a traditional motherhood roles.

The paper argues that Italian migrant women in Ireland continue to hold powerful roles as mothers of their collectivities and of their families, even if the power and intensity of these roles is often dismissed and made invisible within communitarian hegemonic discourses. Women of older waves of migration have reinvented parallel spaces of expression of their subjectivities, where traditional constraints could cohabit with new emancipative practices; younger waves of migrant women have had recourse to the exemplary model of their mothers to bridge the distance

of their 'being away' and to reinvent themselves starting from the familiar and loving example of their mothers.

Narrativity practices function in both cases as a harmonising and soothing device of the inherent contradictions of these migrant women's lives.

### **Adriana Raquel Diaz**

Languages and Applied Linguistics, Griffith University

*Intercultural Education Policies in Italy: Towards a Model of Positive Integration?*

During the last three decades, Italy has undergone a transition from being a sender country of migrants to becoming the destination for increasing immigrant flows. While the early stages of immigration were characterised by the transit of migrant workers, Italy is now in a phase characterised by the arrival and permanent settlement of whole families. The effects of this transition were noticeable in the education system, recipient of an increasing influx of children of diverse linguistic and cultural backgrounds. In the last ten years, policy makers have been working towards what is defined as 'intercultural education (IE) and pedagogy'. This has become the framework for the creation of teaching material and pedagogical approaches aimed at facilitating both immigrant children's integration into the school system and the learning about each other's cultures by both immigrant and Italian children.

This paper presents two case studies based on the very different experiences of two Latin American children. It highlights the complexity of variables affecting both the way children in the primary school system live through the process of integration into the school system and its effect on their lives. In both cases, it argues that the children's experiences reflected severe inadequacies in the way the IE policies were implemented at school level. This study suggests that, at least in some schools, IE practices are still ad hoc and privilege a rather unilateral intercultural experience for the immigrant child instead of contributing to the positive integration of all children, immigrant or not, into an already multicultural society.

### **Lorenzo Domaneschi**

Studi Sociali e Politici, Università Statale di Milano

*Food, Place and Identity: Narrating Australia through Pub Culture*

Culinary cultures, not only Australian ones, are often presented and offered by public commercial spaces in Italian cities, providing a clear example of culinary commodification and expressing, at the very least, a kind of simulation of a certain geographical identity. In a globalising contemporary context, food is increasingly one of the main channels through which images of different national identities are diffused throughout popular culture. This paper applies an interpretation of food consumption as a social practice to the practice of dining out in so-called 'Australian pubs'.

The aim of this analysis is therefore to show how eating cultures, in this sense of social consumption practice, participate in a kind of reproduction of local narratives starting from the selling of a common image of Australia's identity. These narratives are mainly constructed through the gathering of different spatial meanings always linked to food, especially in a globalizing context where near and far, presence and absence, are

mixed in every consumption site. The accounts that consumers create, living these experiences of consuming geographies in such pubs, tend to express a local (Italian) narrative of the geographical (Australian) identity, which accounts for a particular Italian image of Australian identity.

### **Elisa Fagotto**

Università Ca' Foscari, Treviso

*Il Mondo Dello Sport in Italia e le Società Sportive*

Al giorno d'oggi lo sport non è più inteso solo come agonismo e attività di forza fisica ma come un prodotto nel senso più economico del termine. Questa evoluzione ha modificato non solo la struttura del basket in Italia ma l'intero approccio al mondo sportivo italiano. La maggior parte delle società sportive italiane stanno diventando delle vere e proprie aziende, dove la loro capacità di generare reddito si sviluppa con attività commerciali sinergiche rispetto al core-product sportivo, cioè l'agonismo, attraverso una combinazione di beni e servizi. La mia presentazione dimostrerà come le caratteristiche e la struttura delle società sportive di basket siano cambiate nel tempo e di come le società stesse abbiano sviluppato dei concetti aziendali e siano diventate 'business oriented'. Le società di basket stanno tentando di modificare radicalmente il proprio modo di operare, ma allo stesso tempo mancano infrastrutture adeguate. Attraverso un'analisi condotta recentemente tra alcuni dei più prestigiosi Club di basket europei si cerca di mettere in evidenza come le società intervistate sono state in grado di percepire e modificare il loro assetto organizzativo in parallelo con i cambiamenti avvenuti nella concezione del mercato e del prodotto, anche se qualche elemento di miglioramento sussiste ancora come si potrà vedere dall'esposizione.

### **Giuseppe Finaldi**

History, University of Western Australia

*Italian Colonialism and the Myth of Emigration*

In Italian historiography it has been a common misconception that Italy's push for colonies in the period between 1880 and 1940 was powered by a desire to find land for the settlement of Italy's 'excess' population. This paper examines the connection between Italy's colonialism and the question of emigration and attempts to sort out myth and reality with respect to this issue that for so long was supposed to have been at the core of Italy's drive for colonies.

### **Raluca Fratiloiu**

Communications, Concordia University, Montreal

*'Spaghetti with meatballs': Home and Abroad*

In one of the articles published in a book entitled *The Post-national Self: Belonging and Identity*, Hall (2002) argues that "we need to be careful before saying that transatlantic belongings are generally strong and on the increase" (p. 61). Hall (2002) rightfully distinguishes 'longing' from 'belonging', the role of the imaginary as far as both, as well as the frustrations those who long experience when they do not belong. My thesis, which examines the diasporic condition of the Montreal based Italians, will depart from such observations.

In this paper, I depart from the image of 'spaghetti with meatballs' which seems to be *the* dish that synthesises cultural transgressions and adaptations, and the working together

of national and diasporic leitmotifs. In speaking about the Italians from Montreal, I will hopefully go beyond spaghetti with meatballs. In my project I am working on an argument about national and diasporic belonging that goes beyond the widespread belief that diasporic people just long and do not really belong and are capable only of negotiating some hybrid identity that results from a combination of ex-national affiliations and some new host culture influences. Under certain socio-economic, historical and political contexts, some diasporas, and the Italians from Montreal are one example, find strategies to communicate an identity that is far more reaching, advanced and nuanced than stereotypical and simplistic cultural constructs such as 'spaghetti with meatballs'.

The first motions for such a study have to dive into notions of 'home' and 'abroad'. Therefore I will discuss some aspects of southern Italy that get to be translated into the Montreal immigrant culture and slowly find a way to explain diasporic belonging which at the same time, transgresses the very notion of diaspora.

### **Vivian Gerrard**

The Australian Centre, University of Melbourne

*Italian Cultural Influences in Somalia: A Reciprocity?*

Somalis have seldom spoken or written about their country for a number of reasons. These include the predominantly oral culture in which they have been educated and the inevitable political implications of an historical debate surrounding a colonial past that coincides with the birth of their country. Such motives have limited the potential circulation of Somalian voices in studies of history and within the media. New writers within the Somalian diaspora, particularly those in Italy starting to write in Italian, are in the minority and are relatively unknown. They write, for the most part, of memories and nostalgia for Somalia.

In the particular historic moment we inhabit, it is too frequently difficult to discern the importance of the role Italy has had in the history of Somalia. We suggest that an awareness of the historical link between Italy and Somalia must be preserved in the face of difficult times and of the indifference with which it has been regarded over the past decade. For this reason we draw attention to the topic and hope to inspire a vision that would valorise rather than ignore the plight of Somalis.

Rather than seeking to contribute a possible outline of the history of colonialism as it was experienced by the colonised, our article considers a series of starting points to cultivate deeper awareness of the meaning of colonialism for Somalis and for Somalia. Such awareness could be the beginning of a non-apologetic history capable of providing necessary and accurate answers to questions from conflicting positions. With this premise, we attempt to illustrate the reality of Somalia, give an overview of the cultural influences and 'colonial legacies', and to elucidate the oversights of Somalian scholars. We reflect on the ways in which writers within the diaspora might engender a contemporary reciprocity between Somalia and Italy.

### **Diana Glenn**

Italian, Flinders University

*Zeppole and Lamingtons: Snapshots of the Changing Face of Adelaide in the Fifties*

In the course of collecting and analysing the life narratives of a group of first-generation Campanians residing in Adelaide, South Australia, my research has also focused on the impressions and views of members of the local Anglo-British community who witnessed the large influx of Southern Italians into their shops and suburbs.

For some new arrivals from Campania, the streetscape and way of life in Adelaide proved invigorating and rich with possibilities, while others experienced disillusionment and disorientation. Their efforts to renegotiate identity took place against the backdrop of an official policy of assimilation. In daily life, there were the war-time stories recounted by returned Australian servicemen who had been stationed in Southern Italy, the negative stereotypes of new arrivals perpetrated in the media, and the continuing attempts by individuals on both sides of the cultural divide to communicate meaningfully to one another.

This paper compares the stories and memories of people from this local area with the experiences of the informant group, all of whom were part of the rapidly-changing social mix in Adelaide in the 1950s.

### **Elise Grosser**

History, University of Melbourne

*'Past, present, future, these I saw combined': Petrarch and the Contradictions of Fame in Early Renaissance Italy*

Many famous debates of Renaissance Italian history concern Burckhardt's statement on the locus of the rise of the individual. In these debates scholars often allude to, whilst rarely discussing, the heightened awareness of fame as something individuals strongly desired on a multiplicity of levels. Although many texts written over the last two hundred years mention this drive on a simplistic level, relating it to a particular 'famous' person, no sustained discussion of the complexities and tensions such Classical desires created within a Christian paradigm has been pursued to date.

This paper will examine some of the multifarious tensions arising from the desire for fame in the Early Italian Renaissance, both on a wider social and more intimate individual level, by focusing on the literary manifestations of fame found in the works of Petrarch. In his poetry and prose, Petrarch is constantly grappling with his definition of fame and personal desire to achieve it. As such, he serves as a window into the conflict that arose during the Italian Renaissance when Classical ideas were paired with their Christian counterpart and the intellectual elite sought reconciliation between them.

### **Sally Hill**

Italian, Victoria University of Wellington

*Lost and Found: Visions of Italy in Recent New Zealand Fiction*

For many New Zealand writers, Italy has exerted a special fascination, epitomizing not just a geographical antipodes, but also a psychological one. An exotic and often romanticised space that comes to represent everything New Zealand is not, it creates a powerful pull on the New Zealand imagination.

At the same time, the experiences of New Zealanders in Italy during the Second World War provide a counterpoint to the rose-tinted and 'occidentalising' myths of Italy as a land of unsullied beauty and open-armed beauties. This paper examines recent writing about New Zealanders in Italy during and after the war, in order to shed light on the changing role that Italy has played in the New Zealand imaginary from 1945 onward. It focuses in particular on Patricia Grace's *Tu* (2004) and James McNeish's *My Name is Paradiso* (1995). Both works tell the story of children striving to understand the experiences of their fathers who went missing in Italy during World War II. Both engage with the myths and realities of Italy as experienced by New Zealanders during the war by examining how those experiences have or have not been transmitted to younger generations. By investigating the ways in which these novels characterise Italy and the New Zealand experience of it, this paper addresses the question of how the characterisation of Italy as an 'exotic Other' in New Zealand writing has implications not only for the ways in which Italy is understood there but also for its role in the representation of a specifically New Zealand post-colonial identity.

### **Carolyn James**

Historical Studies, Monash University

*Isabella d'Este at Large: Letters Home from Foreign Parts*

After receiving an invitation to the French court in 1507 from King Louis XII, whom she had met in Milan, Isabella d'Este wrote excitedly to her close friend and sister-in-law, Elisabetta Gonzaga, savouring in advance the pleasures of seeing not only Paris, which she described as the centre of learning and the most populous city in the universe, but all of France, as well as Burgundy, Flanders and even perhaps the famous pilgrimage centre Santiago de Compostela in Galicia. To her great disappointment, political tensions made it impossible for Isabella to leave Mantua at that time and she was never to see Paris or indeed any of the other places mentioned in her letter. She did, however, travel within Italy often and eagerly and she even got to southern France in 1517. Although Mantua was strategically important and a significant centre of cultural tourism, Isabella relished the larger stages with which the major courts of Milan, Naples, and Rome provided her. Travel might involve discomfort and the performance of the tiresome duties of her public persona as Marchioness of Mantua, but it also allowed her release from the close surveillance, and increasingly unwelcome attentions, of her syphilitic husband; gave her, too, a degree of personal autonomy that she regularly pushed to the limits of his tolerance. Isabella's letters to Francesco Gonzaga during her absences from Mantua are both fascinating narratives of travel and revealing self-portraits of the ambitious and intelligent 'first woman of the Renaissance'.

### **Claire Kennedy, Tiziana Miceli, Camilla Bettoni**

Languages and Linguistics, Griffith University (Kennedy & Miceli)  
Dipartimento di Germanistica e Slavistica, Università di Verona (Bettoni)

*Out-of-Class Practice: Who is Doing What?*

Key studies of 'what makes a good language learner' have underlined the importance of plentiful practice outside class, through activities that are consonant with an individual's personal learning style and preferably self-initiated. In this paper we report on a survey of the current use of out-of-class activities by students of Italian, German and Japanese at selected secondary schools and universities in Brisbane and surrounding

areas. The types of activities considered range from reading magazines and watching SBS to chat rooms and mobile-phone messaging, and from talking to oneself to face-to-face contact with native speakers. We present a summary of key data on the types and frequency of the students' activities, in relation to variables such as language studied, age, type of institution (private or public), prior language study, family linguistic background and reasons for studying the language. We look particularly at variables that appear to be linked to greater use of productive activities rather than just receptive ones, and discuss possible reasons for this and implications for language teachers who wish to encourage students in such independent work outside class.

### **Bill Kent**

Historical Studies, Monash University

*Lorenzo de' Medici at Large: The Aesthetic Education of a Would-Be-Prince*

Italian and northern European travelers came to Florence throughout the Renaissance period- it is well known- as to an artistic and cultural Mecca, or rather as to 'an earthly paradise', as they themselves put it. It is less noticed by scholars, however, that Florentines returned this sight-seeing gaze; that they, too, sought out unfamiliar sights when at large in Italy and beyond, and remarked upon them at length and contrived to learn from these exotic visual experiences. Lorenzo de' Medici was no exception. His youthful travels through the major Italian centres prepared him to become perhaps one of the most ambitious, and certainly well-educated, Florentine artistic patrons of his time. Florentine Quattrocento campanilismo, to which later scholars, too, can succumb, has obscured the extent to which the distinctive cultural traditions of Renaissance Italy's cities and principalities intermingled and influenced one another.

### **Sara King**

Italian, Flinders University

*Italians in Agriculture: The Southern Vales of Adelaide, South Australia*

This paper examines the contribution that Italian migrants have made to agriculture in the agricultural areas south of Adelaide over the last 100 years. The Italians of this area have participated and are still active in the agricultural industry as fruit growers, market gardeners, dairy farmers, olive growers, winegrape growers and winemakers. Particular focus will be on those in the wine industry as this area now encompasses the premier wine region of McLaren Vale, in which the local Italian population continue to play an integral part.

### **Catherine Kovesi**

History, University of Melbourne

*The Absence of Luxury in Renaissance Italy*

It is commonly agreed that amongst the distinguishing features of the Renaissance in Italy were increasing wealth, the trade in luxury commodities, and new patterns of spending. Studies too numerous to mention, including my own, refer to luxury in this period as a given. However 'luxury' as a noun, and therefore arguably as a concept, did not exist in Italy until the very end of the fifteenth century. This paper explores the etymology of 'luxury' in Italian and the implications of this for the discourse on consumption in what is arguably the first consumer society.

### **Ivana Krsnik**

Arts, Media and Culture, Griffith University

*The 'Youth Protest Movement' in Italy: the View from the Inside*

This paper examines the contemporary 'youth protest movement' in Italy, which grew up in the 1990s but came to worldwide attention with the Genoa demonstrations against the G8 summit in July of 2001. It draws largely on the fieldwork conducted in Milan and Bologna in the early months of 2004. In analysing accounts given in interview by a number of young people of their participation in the 'movement' and drawing on elements of both New Social Movement theory and Resource Mobilisation theory, I explore why the Italian 'youth movement' has come about and how the participants organise.

The participants involved in my study were linked to following three types of organisations: the autonomous social centres, the media activists, and the youth wings of political parties (Young Left and Young Communists). The study not only sheds light on the momentous political and social changes in Italy as seen through the eyes of some young Italians or the characteristics, ideas and aims of the 'movement' itself but it also seeks to explore what personal circumstances, attitudes and motivations drive young activists' desire to join their particular 'movement' organisation and what sustains their shared commitment to the wider 'movement of movements'.

### **Francesca Laura**

Arts and Social Sciences, University of the Sunshine Coast

*'Io non ho Paura': Using Film without Fear*

The use of film in language teaching has been established for many years. Films are considered a valuable and versatile tool that can serve a number of purposes. As a resource, film is perhaps under utilised with students at the lower levels of proficiency because of the linguistic complexity that the film text usually presents for the learners. This paper explores ways to use Italian film sequences with beginners and intermediate students alongside, and in a complementary fashion to, a grammar-oriented coursebook. It shows how scenes from contemporary films can be exploited to promote pragmatic awareness and development of oral production. The possibilities offered by DVDs to adapt the use of films to suit different levels of learners' abilities will also be discussed.

### **Alison Leitch**

Anthropology, Macquarie University

*Slow Food and the Politics of Pork Fat: Italian Food and European Identity*

This paper explores the emergence of the Slow Food Movement, an international consumer movement dedicated to the protection of 'endangered foods'. The history of one of these 'endangered foods', lardo di Colonnata, provides the ethnographic window through which I examine Slow Food's cultural politics. The paper seeks to understand the politics of 'slowness' within current debates over European identity, critiques of neo-liberal models of rationality, and the significant ideological shift towards market-driven politics in advanced capitalist societies.

### **Tiziana Littamè**

Liceo Linguistico 'C. Cavalleri', Canegrate

*L'insegnamento dell'italiano in Albania: un'opportunità e una sfida*

Sembra che l'Italia, e quindi gli italiani, abbiano scoperto l'Albania solo 14 anni fa, allorquando, in seguito al crollo del regime di Enver Hoxha, migliaia di cittadini provenienti dalla Repubblica delle Aquile, attraversarono lo stretto braccio di mare tra Valona e Bari per cercare fortuna nel Bel Paese. In realtà i rapporti tra i due paesi sono secolari, e di lunga data il legame che soprattutto gli albanesi hanno con l'Italia, meno viceversa. Gli emigranti che nel corso degli anni '90 sono approdati clandestinamente o no in Italia hanno rivelato ben presto un aspetto interessante per chi cominciava a interessarsi di insegnamento di Italiano L2. Questi cittadini sapevano esprimersi in un italiano nel complesso comprensibile e in alcuni casi addirittura accettabile, e questo grazie `solo` alla fruizione di programmi televisivi che con semplici antenne potevano essere captati anche in zone impervie dell'Albania.

Questa constatazione unita a nuove esperienze di insegnamento `sul campo` dell'italiano in Albania, rappresenta una sfida interessante per l'insegnante: come utilizzare positivamente il patrimonio di conoscenze linguistiche che negli anni si è accumulato, senza che l'apprendente perda la motivazione, ma anzi dotandola dello spessore culturale che spesso manca. La conoscenza dell'italiano da parte dei parlanti albanofoni è nel complesso valida per quanto riguarda le abilità dell'ascolto e del parlato, ma spesso risulta non efficace dal punto di vista della pragmatica, frequenti sono gli errori `culturali`, che rendono la realizzazione della lingua decontestualizzata rispetto all'a situazione comunicativa.

L'intervento vuole, dopo un breve excursus storico sulla presenza dell'insegnamento dell'italiano in Albania, delinearne quali sono i punti di forza e i punti di debolezza con particolare attenzione all'aspetto della civiltà come aspetto non secondario per una corretta comunicazione.

### **Bernadette Luciano**

Italian, University of Auckland

*Italian, American, and Italian American Identities in Louise De Salvo's Crazy in the Kitchen: Food, Feuds, and Forgiveness in an Italian American Family*

Scholars in the field have suggested that Italian American ethnicity should be approached as a dynamic notion 'something reinvented and reinterpreted with each generation and each individual'. Louise De Salvo's *Crazy in the Kitchen: Food, Feuds, and Forgiveness in an Italian American Family* (2004) examines the evolution of Italian American identity through the exploration of the author's own female genealogy and specifically through the focus on food, on the the kitchen, and on the parallels that can be drawn between food and women's authority and autonomy. The kitchen, the traditional women's space and site of tension and empowerment between the author's mother and grandmother, evolves into Louise's own site of authority as she divulges her own "craziness in the kitchen" as a strategy to "undo the past. Undo that my mother couldn't feed me, undo her fury at my grandmother. Undo my father's violence. Undo my ancestors' history" (166). De Salvo constructs herself and all the events and people in her life through writing and food, and through the writing of food. Most significantly,

female genealogy as well as mother-daughter relationships are explored in the ever-shifting conflict of the preparation of food, from the time-honored traditional Italian recipes, to the Americanization of the food preparation, to a modernization and re-appropriation of traditional recipes. In De Salvo's text we explore how a narrative, which begins by setting the two generations of mother and grandmother as antagonist to each other, becomes a reconciliation of the mothers, a sort of celebration of the genealogy of women.

### **Stefano Luconi**

Political Sciences, University of Pisa

*Italians' Global Migration: A Diaspora?*

The emigration of more than twenty-nine million Italians between 1861 and 1985 (Sanfilippo 77) is perhaps the most significant social phenomenon in Italy's post-unification history. A few scholars—most notably Donna R. Gabaccia and Rudolph J. Vecoli—have used the term 'diaspora' to refer not only to the scattering of people from the Italian peninsula throughout the world since 1876, when official statistics began to be collected, but also to the resettlement of Italians beyond the Alps and across the Mediterranean that preceded that mass outflow. This paper aims at examining whether this category can aptly describe mass emigration from Italy between the late nineteenth and the early twentieth centuries as well as the previous stages of this exodus. It concludes that the term 'diaspora' can hardly be applied to the Italian case. Most Italian emigrants left their native peninsula voluntarily to improve their economic conditions and were not victims of political or religious persecution. Furthermore Italian emigration did not occur in a relatively brief period of time under the pressure of irresistible forces causing traumas. Rather, Italians staggered their departures over a number of decades in the hope of making money abroad. Emigrants also kept ties to their native land and a significant number of them actually returned home after spending some time in other countries. Indeed, temporary and even seasonal migration characterised not only the European destinations but also the relocation of Italians across the Atlantic.

### **Franco Manai**

Italian, University of Auckland

*Carmine Abate: Tradition and Modernity*

According to traditional sociological interpretation the roman d'apprentissage deliberately contrasts the aristocracy and the middle-class and draws its cognitive strength precisely from the sparks, as it were, caused by such a contrast. In this paper we will show how in Carmine Abate the structure of the roman d'apprentissage is used in order to contrast modernity — or postmodernity for that matter and the traditional culture of the Calabrese/Albanian communities through the emigration experience.

### **Franco Manai**

Italian, University of Auckland

*Italian Politics and New Zealand Writers: Allen Curnow's An Incurable Music*

The New Zealand poet Allen Curnow witnessed and experienced first hand the enormous upheaval caused in Italy by the Red Brigades' kidnapping and execution of the Prime Minister, Aldo Moro, in 1978. Curnow had just completed a series of poems focusing on the Pazzi conspiracy of 1478 in Florence, when

the ruler Giuliano de' Medici was killed. Deeply affected by the turmoil around him, the New Zealander wrote another series of poems focused on Moro's murder and in 1979 published the two series together in the volume *An Incorrigible Music*. This paper offers a reading of the volume, concentrating on the poet's intention to use the theme of Italian political violence to draw attention to and inspire reflection on moral responsibility and the universal tragedy of the sacrificial victim.

### **Sandra Margon**

Institute for International Studies, University of Technology, Sydney  
*Higher Education in Global Italy: Italian Universities in Transition*

Up until the late 1990s the Italian higher education system experienced few structural or organisational reforms despite the pressure of growing student numbers and the evolving needs of the labour market. Lack of interaction with the labour industry, highly centralised administration, strong bureaucratic control by the professoriate in both management and curricular issues and elitism characterised Italian universities in the period post-1960s.

An increasing demand by employers for new degree programs to meet their changing needs combined with the growing influence of European Union education discourses on national policy frameworks has seen the Italian government embark on a slow but comprehensive reform of its tertiary system.

A gradual shift in the role that higher education plays in societies has been taking place across Europe and the USA. Moving education from predominantly the cultural and social sphere where cultivating and preserving culture and educating the elite was a prime focus, to that of the economic sphere where contributing to the fostering of economic development and competitiveness is the major trend. Global Italy is also concerned with maximising its advantage in world markets and contributing to a knowledge-based economy through its research and tertiary sector.

Redefining the nature of higher education is creating enormous pressures for cultural change on universities, forcing them to keep pace with a variety of demands from a wide array of stakeholder groups including students, employers, national governments and the European Union. In this paper, I plan to demonstrate the dimensions and challenges involved in reconfiguring the Italian educational space highlighting the tensions between national and global agendas.

### **Piera Margutti**

Dipartimento di Scienze del Linguaggio, Università per Stranieri di Perugia

*Searching for Words during First Encounters: Interaction among Italian and Australian-Italian Speakers*

This contribution will focus on the occurrence of *word-searches* (Sacks, 1992; Goodwin and Goodwin, 1987; Goodwin, 1987) in first-encounter interaction between members of Australian-Italian families and two Italian visitors. These meetings have been video-recorded as part of a larger project designed to document the varieties of Italian used by these speakers and the relationship between discourse practices and the speakers' identities (Sebba and Wootton, 1998).

The activity of searching for a word in interaction is not a rare phenomenon, but it has been only partially described (Sacks,

1992; Goodwin C. e Goodwin M. J., 1986; Goodwin, 1987; Lerner, 1996; Goodwin, 1995; Helasvuo, Laasko e Sorjonen, 2004; Brower, 2003; Hayashi, 2003). Word-searches are rather frequent in the data of this corpus. When speakers produce word-searches, thus displaying uncertainty (Goodwin, 1987) and/or initiating self-repair (Schegloff, Jefferson, Sacks, 1977), they do it in the course of activities such as storytelling, offers, complaints, request. With particular reference to these encounters, through word-searches participants seem to bring into a position of salience issues related to language competence and to remembering words and their use as related to showing affiliation. Applying conversation analysis to a collection of instances of word-searches that are initiated by both parties (the Italian visitors and the Australian-Italian guests), the aim of this contribution is to investigate:

- how words-searches are built and responded to with reference to the specific structural features of the context in these encounters;
- how speakers refer and mobilise reference to the different language varieties that they use;
- how participants manage the conflicting issues between *collaborative behaviour* and *producing repair*, thus involving the speakers' assumptions on the co-participants' various language competence.

### **Paola Marmini & Nicoletta Zanardi**

Italian Studies, University of Sydney

*"E-learning is More than a New Way of doing the Old Thing"*  
(Downes, 2003): *Ma Sarà Vero?*

C'è animata discussione su cosa significhino 'interazione' e 'interattività' (Muirhead & Juwah, 2004) e su quali siano le strategie più efficaci per favorirle all'interno di corsi universitari totalmente o parzialmente online, corsi questi ultimi cosiddetti 'mixed-mode', che prevedono cioè una combinazione di lezioni frontali/tradizionali e componenti online (più o meno importanti).

In un corso di lingua l'interazione (studente-studente, studente-insegnante, studente-contenuto, studente-computer) è fine e mezzo fondamentale dell'acquisizione: il problema di massimizzare l'interazione, e in quali modi, diventa pertanto vitale.

Questo intervento vuole esplorare alcuni aspetti di un'esperienza di insegnamento, ormai biennale, con studenti avanzati di italiano, presso il Department of Italian Studies dell'Università di Sydney, in un corso che comporta una componente online integrata e obbligatoria. Si tratta essenzialmente di task online che utilizzano il Discussion Group, cioè lo strumento di comunicazione asincrona di WebCT.

Il contenuto e il tipo di attività proposta online, oltre al supporto didattico offerto all'apprendente, sono secondo Oliver (1999) gli elementi di importanza critica al fine di un'esperienza di insegnamento e apprendimento ottimale. Facendo riferimento direttamente all'esperienza pratica, ai dati raccolti e ai commenti espressi dagli studenti sia in un questionario di valutazione al corso che in un questionario specifico sull'esperienza online, si cercherà di discutere e valutare alcuni aspetti come ad esempio la tipologia dei task e la loro utilità, la qualità dell'interazione che ne deriva, l'atteggiamento degli studenti nei confronti del lavoro online e le loro preferenze motivate.

### **Bruno Mascitelli**

Centre for Business and Management Research, Swinburne University of Technology

*Italia: Un Paese Normale? From Berlusconi to Berlusconi*

This paper seeks to understand the political transformation that has occurred in Italy especially over the last 12 years. The paper examines the crisis of Italy 1992-94 and its impact on the political process of today, the reforms and changes it produced and whether Italy is today 'un paese normale'? Ten years later many look back and ask what was achieved? Was the crisis of 1992-94 the end of an era, of a Republic? Was it the birth of a new 'Second Republic'?

For decades Italy had remained what some called a 'polarised pluralism' or 'bipartismo imperfetto'. It was a democratic nation with 'a blocked democracy' with inadequate political representation. There was a party of government (The Christian Democracy) and there was a permanent party of the opposition (The Communist Party). At the end of the Cold War, the façade, which had kept Italy and the Italian political system cohesive, was ripped aside. Systemic corruption revelations blew the lid of this 'blocked political system' and major changes appeared on the political scenario. The traditional parties either disappeared (the Christian Democracy) or mutated (the Italian Communist Party). New parties and movements emerged like the Lega Nord, La Rete and most importantly Forza Italia led by current Prime Minister Silvio Berlusconi.

Has the political system really evolved with real reforms making Italy: un paese normale? The victory of Berlusconi in government in 2001 might indicate that not too much has changed from the previous regime. Moreover is there a new Second Republic as some argue or do we still live in the Italy of the Gattopardo?

### **Roberta Mastrofini & Serena Ambroso**

Dipartimento di Linguistica, Università Roma Tre

*Il lessico verbale dell'italiano Come L2: Tipologie di Errore e Tolleranza del Contesto*

Lo studio dei rapporti tra lingua seconda ed immigrazione è al centro, ormai da diversi decenni, di un vivo dibattito linguistico e sociolinguistico, giustificato dal numero sempre crescente di cittadini non italo-foni presenti sul nostro territorio e dall'importanza della competenza linguistica per un'integrazione culturale nel paese di adozione.

Nello specifico, la linguistica acquisizionale ha preso in esame, negli ultimi venticinque anni e parallelamente alla diffusione del celebre contributo di Meara 1980, la dimensione lessicale dell'apprendimento, ovvero i gradi di difficoltà sperimentati da apprendenti non nativi in relazione a fenomeni interlinguistici (nell'analisi contrastiva tra i due sistemi, la L1 e la L2) e intralinguistici (riguardanti, cioè, la struttura interna della lingua di arrivo nei suoi molteplici aspetti: sintassi, semantica, fonologia, morfologia).

In linea con queste recenti applicazioni degli studi sull'acquisizione, il nostro contributo intende indagare il grado di controllo delle configurazioni semantica e/o sintattica del lessico verbale dell'italiano da parte di apprendenti di madrelingue diverse di italiano L2 di livello avanzato-superiore, attraverso l'analisi degli errori prodotti in due tipologie di esercizi somministrati in condizione d'esame.

Dimostreremo in che misura fattori intralinguistici (riguardanti, soprattutto, aspetti di semantica e sintassi e fenomeni di interfaccia tra i due) limitano la competenza nel lessico verbale, anche ad un livello avanzato dell'interlingua e proporremo una gerarchia di tipologie di errore basata sia sul contesto sintagmatico in cui la voce verbale è inserita, sia sulla struttura lessicale ascrivita nella stessa. A sostegno delle nostre ipotesi e per la rappresentazione delle strutture del lessico ricorremo al formalismo proposto all'interno del modello del 'Lessico Generativo' (Pustejovsky 1995).

### **Gianpietro Mazzoleni**

Sociali e Politici, Università degli Studi di Milano

*Neo-populist Tendencies in the Italian and Australian Political Domains in the 1990s*

This paper casts a comparative look at the similarities and differences in the Italian and Australian public opinion trends that made possible the rise of neo-populist movements in the last decade of the past century. Leaders and political figures such as Umberto Bossi and Pauline Hanson have marked the political history of the two countries. Their decline can be associated with changing conditions and patterns in the context of globalisation of societies.

### **Carol Lynn McKibben**

History, University of California

*Women, Religion and the Formation of Community Identity: Sicilian Women and Fishing Culture in Monterey, California*

Between 1903 and 1935, Sicilian immigrants to Monterey, California created an ethnic enclave based on a twin sense of identity as fisher people and as ethnic Sicilians from villages on the Western coast of Sicily. Sicilian immigrant women invented this identity, and purposefully reinforced it. They lived in close proximity with one another, intermarried, shared resources, worked together, and organised countless leisure activities to strengthen community bonds.

The paper will explore the process of identity formation for Sicilian fishing migrants and the role of women as critical actors. Specifically, I will focus on an important strategy that women utilised to bring immigrants into a self-identified community. Sicilian women organised the *Santa Rosalia Festa* and the *Saint Joseph's Festa*, both of which fused religion, ethnicity, and fishing to assist Monterey's Sicilians they transitioned from disparate immigrants into Italian-Americans.

Sicilian women in Monterey prayed to Santa Rosalia, Palermo's patron saint of fishing, and to St. Joseph, the patron saint of fishermen from Marettimo, to heal their children, keep men in their families safe at sea, restore bonds between estranged family members, generate world peace, and end communism. Sicilian women formulated plans for both *festes* during ritualised rosary group gatherings that moved them beyond the orbit of private spaces and led them to make a public event out of their private acts of devotion. Their public celebration of the *festes* brought wholeness and healing to a community of immigrants strained by everything from workplace conflict and the process of migration and settlement, to perceptions of bigotry directed at themselves and their families, especially in the wake of World War II. Eventually men joined the process and connected the *festes* to the political and economic community of Monterey. This effectively required Monterey to include Sicilian experiences and

culture into its mainstream history. By means of public displays of economic abundance interwoven with devotion to saints, Sicilian women (and later, men), proclaimed the presence of immigrant Sicilians as a fishing community in Monterey whose values of hard work, sobriety, thrift, and family conformed to traditional American middle-class values. The *fieste* continue to serve as a critical link that infuses Monterey Sicilians with a sense of ethnic, cultural, and occupational identity.

### **Elida Meadows**

History, University of New South Wales

*Between a Rock and a Hard Place: British Travellers' Perceptions of the People of the Aspromonte*

Since travellers from Britain began making journeys to the southernmost tip of Italy, the Aspromonte has featured in their journals as a potent symbol of Calabria's harshness, impenetrability and sublimity. An area which has been described as the cradle of Magna Graecia and balcony on the Mediterranean, the Aspromonte is nonetheless most often characterised by travellers as a rocky chaos, a description that implies a difficulty of representation. Here, the glorious classical past cannot be 'read' as easily as is the case with Sicily and Naples. Leslie Gardiner, an Englishman travelling through Calabria in the mid 1960s, describes the Aspromonte as a land of entropy, everything torn away and stripped back to the bare bones in these badlands of the Italian peninsula. Facing west, I looked upon ... the folded ridges which mass on Aspromonte, gathering by leaps and bounds to over six thousand feet—Calabria's last fling, the climax of the peninsula saddle, where limestone gives way to grit. Giustino Fortunato calls this afterthought of Italy a *sfasciame geologico protesto sul mare*—"a geological wreck sticking up out of the sea ... it is indeed a wrecked land, a land not recovered from devastation. And devastation of one kind or another – by foreign invaders, civil war, goats, tree-felling, earthquake and fiumara floods—is the whole history of it" (Gardiner, *South to Calabria*, 1968). Brigandage has also been a source of fascination to travellers and foreign commentators who find in it an easy trope around which to build a representation of the Aspromonte. Many writers equate criminal characteristics with the rocky landscape, describing the people of the Aspromonte as brutish, natural criminals, hard as the rocks which shelter them. This paper examines these and other kinds of representations of the Aspromonte and its inhabitants by British travellers to the region from the nineteenth century to the present day.

### **Giuseppina Mecchia**

University of Pittsburgh

*Excessive Mothering: Elsa Morante's 'Madri Snaturate' in Late 20<sup>th</sup> Century Italian Society*

In this paper, I will examine how, in her later novels, Elsa Morante exacerbates the stereotypes about mothering associated with Italian society until at least the 1970s. The aim of the paper is to show how Morante's 'excessive' portrayal of mother figures ends up by destabilising both positive and negative notions associated with motherhood, and showing the wildly passionate and unpacified aspect of a relationship that Italian Society still wanted to take for granted for its own functional purposes.

I will take my textual examples mostly from the novels that Morante published during the 1970s, *La Storia* and *Aracoeli*. Only casual references will be made to "L'Isola di Arturo",

where the centre-stage is occupied by the son, and not by the mother herself. In both the later novels, the events narrated are situated in the bygone days of the Fascist era and of World War II. Nonetheless, I will argue in my paper that the characterisation of the maternal relationship given by Morante is profoundly affected by the debates taking place in Italy at the time of composition, that is in the late 60s and in the 70s, about the social function of women in general and of mothers in particulars.

In characters such as Iduzza and Aracoeli, the two mothers who are the undisputed protagonists of the novels, Morante represents the extreme personification of two contrasting 'myths' in Italian culture: Iduzza is the extreme, somewhat caricatured portrayal of the Virgin Mary, iconically always tied to her two sons whose death she will also have to witness; Aracoeli, though perfectly normal at the beginning, will end up becoming the so-called 'Madre snaturata', that is a 'de-natured' woman, who for certain physical and psychological reasons is completely unable to care for her offspring.

In my paper, I will try to show how the debates about the legalisation of abortion, the disapproval of the Church for birth-control techniques such as the pill or various kind of spermicides, the feminist debate about the necessity of rethinking the notions traditionally associated with the role of women in society constitute the conceptual background against which Morante drafts her characters.

In this debate, Morante will always, apparently, side with tradition: her women are first and foremost mothers, and when they are reduced to become bad mothers, or lose their children, they go literally mad. Nonetheless, for Morante this 'traditional' role is not to be taken for granted: she presents it as a true Passion, both in the religious and the lay sense of the word. The sons, in the novels, are mostly love partners, and as such, they are just as vulnerable as their mothers and despite some appearances, they don't dominate them.

As all passions, mothering can be both exalting and destructive, but it can never be reduced to a pure social function regulated by a man—dominated social structure. Paradoxically, then, I will argue that Morante was also part of the 'women's liberation' movement, because through their very 'excess', her mothers overshadow any other figure, and revindicate motherhood as their very own, profoundly asocial, unbridled 'passion'.

### **John Melville-Jones**

Classics and Ancient History, University of Western Australia

*Venetian Patrician Chronicles and the Morosini Codex*

No Italian city was more productive of chronicles than Venice (several hundred manuscripts survive). It was customary for members of her noble families to create histories of their city, usually beginning from early foundation myths, and narrating subsequent events in a framework formed by the reigns of doges, and highlighting the achievements of the aristocracy. This may have been because Venice was a relatively young city, and thus compensated for its lack of a truly ancient history.

The earliest Venetian chronicles were written in Latin, one thirteenth-century chronicle, exceptionally, was written in French (Martino da Canale), and then it became more common to write in the Venetian language.

Some Venetian chronicles have been published, others not. Much work remains to be done in publishing those which survive only in manuscript form, and in studying and in commenting on those which have received a first publication in print. There are many different situations: the chronicle of Martino da Canale has been published with an Italian translation and an excellent scholarly commentary and introduction, the chronicle of Andrea Dandolo has been published in Muratori's *Rerum Italicarum Scriptores* in a form which would benefit from being updated and annotated with the resources available to modern scholars, and the chronicle of Zorzi Dolfin is almost completely unpublished. Scholarly studies of specific topics, as they are reported in the chronicles, have also been conducted with some success.

The Morosini Codex, the longest surviving Venetian chronicle, was written in the Venetian language at a time when this was only beginning to be a means of formal written communication. It begins by following the established form of earlier chronicles, and borrows from them, but then becomes a diary of events, including material which does not survive in other sources. It is a forerunner of Sanudo's *Diaries*.

### **Caroline Merithew**

History, University of Daytona

*'The Mothers of Men': Italian Immigrant Women and the Use of the Maternal in Coal Mining Communities*

In January 1933, two generations before second wave feminists would name the relationship between the 'personal and the political', ten thousand 'working class housewives' from the United States and Canada traveled to Springfield, Illinois to make that connection. They gathered to protest violations of, what they termed 'civil rights' as well as to demand relief for their starving families.

Italian immigrant women, who had spent two decades establishing themselves as an activist force in the political and economic battles that were a daily part of life in coal towns, played a central role in organizing the march. Using the concept of motherhood, and infusing it with radical meaning, they had criticised capitalism for threatening their 'homes and children' as their mothers and grandmothers had done before them.

This paper looks at the moment of the 1930s to analyse a discursive tension in the use of motherhood which emerged during the Great Depression. Italian immigrant women in this period continued to use the maternal to create bonds and even to push for rights in the public and private spheres. Yet, the power of their rhetoric was waning as mothers became associated culturally with poverty rather than bounty. The challenge forced these immigrant coal women to rethink the language and practice of their struggle.

My paper is part of a larger project in which I piece together the relationships between Italian women, other immigrant groups, and native-born whites and blacks in America's coal towns. Drawing on research from archival collections, oral histories and newspapers from Italy and the United States, I show that Italian women's activism was significant, overlooked, and essential for the interracial and interethnic identity of the miners' union movement.

### **Tiziana Miceli**

Languages and Linguistics, Griffith University

*'La mia finestra aperta': FL Students' Autobiographical Writing as a Means for Reflection on Language and Life*

Studies of feedback on L2 writing show that students expect and value teacher feedback on their written work (Ferris 2001). But do students exploit correction to the real benefit of their language learning? This paper illustrates how autobiographical writing can be used as a means of encouraging student reflection on the role of correction as an integral part in the process of developing writing skills. Second year students of Italian at Griffith University (Brisbane) were introduced to multi-draft autobiographical writing and self-correction techniques as a strategy for promoting a more active and attentive editing process.

An end-of-course survey revealed that the students considered this writing experience beneficial both in developing their ability to communicate more accurately and expressively, and in promoting a more active and reflective role in learning. An incidental but pleasing outcome was that they also felt they experienced some profound moments of personal reflection brought on by the writing experience.

### **David Moss**

Sociali e Politici, Università degli studi di Milano

*Producing Contemporary History: the Parliamentary Enquiry into the Kidnapping and Murder of Aldo Moro*

Particularly catastrophic failures by governments and states to protect their citizens are usually followed by public investigations to identify the causes of the political and institutional breakdowns. The investigations may be undertaken by independent panels (the British preference) or by special Parliamentary committees of enquiry (the Italian practice). Whatever the format adopted, such enquiries are powerful mechanisms for the construction of contemporary history. The enquirers are usually granted substantial resources, extensive powers to gather evidence and wide-ranging investigatory remits; their accounts are correspondingly better based and further reaching than those of the same events produced by the judiciary or academic historians. The resulting reports have therefore been a major means of reducing the scope and force of the ineliminable controversies about 'what really happened and why' in the darker regions of contemporary societies.

This paper examines the scrutiny of the Moro tragedy by the various Parliamentary Committees of Enquiry between 1979 and 2001. At the centre of attention are their procedures, personnel and political contexts which, I argue, help to explain the initial creation of a broadly consensual account of the responsibilities for both the kidnapping and the murder, followed from the mid-1990s onwards by a large increase in the range and intensity of interpretive disagreements. An analysis of the work and outcomes of the Parliamentary investigations thus offers an Italian case-study of the ways in which a political drama can be converted into history or preserved as a mystery.

### **Ilma Martinuzzi O'Brien**

AURA Life Histories Program, Victoria University

*The Impact of Internments on Italians in Innisfail during WWII*

This paper explores the impact of internment on a local community with one of the highest percentages of Italian

settlers in Australia, Innisfail in North Queensland. Following Italy's entry into WWII as an ally of Germany, Italian immigrants were classified as enemy aliens, placed under surveillance and deprived of many of their civil rights. Innisfail was one of the centres of the Australian sugar industry and Italian immigrants had established themselves in this industry and in supporting businesses within the community over the previous 30 years. Although there was little evidence that Italians in the district posed a threat to Australia's security, significant numbers were deprived of their liberty, removed from the community and interned. The paper illustrates the extent of the internment of Italians in the Innisfail district, explores the policies behind the internments and concludes that the removal of Italians and their descendants from their homes during the wartime crisis continues to exert an influence on community memory.

### **Gerardo Papalia**

Università di Pavia

*La Speranza: Postcolonial Perspectives on Italian History and the Diaspora since Unification and Emigration*

The paper will present a reinterpretation of Italy's history since unification. Firstly it will analyse the narratives/mythologies adopted at the time to give unity, cohesion and purpose to the newly forged nation, particularly by adopting interpretative keys by authors such as Homi K. Bhabha (*Nation and Narration: the performative and the pedagogic*). It will also look at perspectives offered by authors such as Edward Said and apply them to Italian authors such as Verga, Pirandello, Levi, Pasolini and Sciascia, enunciating the discourse of 'Southism' as a variant on 'Orientalism'. In the course of the analysis it will elaborate on discursive devices used to entrench those 'lines of power' (in the Gramscian sense) by the Italian ruling classes to maintain hegemony over the subaltern classes particularly the peasantry and the Southern Italian *petit bourgeoisie*. Finally the issue of the Italian diaspora will be deconstructed as a cultural and economic product of unification. Emphasis will be placed on such practices as: 'essentialisation', 'de-centering', 're-inscription', 'resistance', 'agency'.

The central argument will be that Unification created a cultural dynamic whereby the colonisation of the South by the North of Italy was justified by recourse to concepts such as: 'progress', 'modernisation', 'national' identity etc. The reality was forced subjugation at bayonet point as the ensuing war against 'Brigantaggio' proved. Hence the phenomenon of mass emigration which was a political, economic and cultural by-product of this event, with the rise of localised forms of 'negotiated resistance' such as the Mafia and 'Ndrangheta, and not least imperial expansionism, advocated first by the Sicilian prime minister Crispi and then by Mussolini as a means of solving the 'Questione meridionale'. The discourses disempowering the subaltern did not remain in Italy but travelled abroad to the countries receiving mass Italian immigration, conditioning local policy and public debate. On this issue the paper will examine the impact by criminologist Cesare Lombroso on government policy both in the USA and Australia. These discourses still condition identitarian struggles and self perception within the Italian diaspora in both these countries today.

### **Antonio F. Patti**

ARC Centre for Green Chemistry, Monash University

*ARIA - Promoting Cross Cultural Research: an Experience from a 'Green Chemistry' Perspective*

In July 2001, the first non-profit Association for Research between Italy and Australasia (ARIA) was presented to the Australian scientific and academic community. ARIA aims to promote, encourage, facilitate and manage the activities of promotion linked to social science, scientific and technological research between Australasia and Italy. It aims to act as a point of contact for Italian and Australian research organisations, governmental institutions and companies, with cooperation between the two Countries as a central theme to the ARIA aims. The initial 'ARIA Canberra' group has given rise to other Associations of ARIA in Western Australia, Victoria, Queensland, New South Wales and South Australia, coordinated through the encouragement of Dr Nicola Sasanelli (Scientific Attache- Italian Embassy).

This paper will describe a case study on how ARIA has participated and assisted in helping to widen scientific collaboration between the Centre for Green Chemistry at Monash University and various Italian scientific research groups. The collaborations, which have been initially focused around university research activity, are also attempting to involve industry. In terms of sustainability, the application of the concepts, technologies and capabilities of green chemistry is now a matter of global interest. Italy has been a leader in the development of the 'Green Chemistry' movement in Europe. Green chemistry is the new manufacturing paradigm for the future of the chemical, pharmaceutical and biotechnology industries. The paper will also cover the 'green chemistry' philosophy and how it applies beyond the realms of science, particularly in a cross-cultural context.

### **Kerstin Pilz**

European Languages, Macquarie University

*Italy Abroad: Representations of Little Italies in Recent Italian Road Movies*

Taking Benedict Anderson's description of modern nation states as 'imagined communities' as a lead, in this paper I look at the role of Italian cinema as a means of mass communication in the creation, diffusion and reassessment of notions of national identity. Central to Italy's modernity are processes of profound personal, social, political and economic upheaval. The resultant disorientation as well as renewed mobility—both in economic and social terms—is enacted in journey films, which forge new stabilities between home and away, self and nation. Journey films set during the country's post-war economic boom explore the emergence and substitution of multiple 'imagined Italies'. For example, Risi's classic Italian road movie *Il sorpasso* (1961) depicts how the old Italy—along with its core values—is symbolically being 'overtaken' by a new nation characterised by upward mobility and enthralled by consumer capitalism. By contrast, his later film *Il gaucho* (1964) explores the creation by Italian immigrants of 'little Italies' outside the national space.

### **Annalisa Pirastu**

Italian Studies, University of Wollongong

*Italy and (Eye)Italians in Langley's Narrative*

Eve Langley was a prolific writer born in 1908. Some fifteen manuscripts lie unpublished in the Mitchell library—however

she only ever published two novels: *The Pea Pickers* (1947) and *White Topoe* (1954). It is in the former where the aim of my search lies, that is in the representation of Italy, the Italians and their language in *The Pea Pickers*.

Although the protagonists of *The Pea Pickers* are two Australian-born sisters travelling and working as casual hands, the novel presents an array of ethnic people, especially Italian men, whose presence in the book is presumably derived from the presence of the immigrants in the picking fields of Gippsland. The historical narrative background that supports the unfolding of the story is the framework in which Langley expresses her personal interpretation of the migrant presence.

Italians are introduced in the book stripped of their real identity, labelled as 'china men', and placed in a debasing position 'bent picking' (*The Pea Pickers*: 11). They are not the descendants of Dante, the poet so often quoted in the novel, they are denied the human language but produce only inarticulate sounds often in the Calabrian dialect. They can certainly sing, rekindling the stereotype of Italians as compulsive singers, but here the migrants sing only out of instinct, like birds. Langley also denies them the cultural element that belongs to the arias they sing.

Langley's Italians do not have history, culture, or human attributes. In 'representing' the Italian migrants, Langley positions herself in the crowd of anglo-centric colonialist writers. She offers a prejudiced image of two kinds of Italian ethnic identities, nostalgia for a bygone and golden Italy, and the idea of the supremacy of the English language over the others.

### **Wendy Pojmann**

Independent Scholar

*Mothering Across Boundaries: Migration, Feminism and Ideals of Motherhood in Italy*

This paper will look at competing discourses about motherhood in contemporary Italy. In particular, it will consider conflicting ideals of motherhood among migrant and Italian women and will examine feminist critiques of those ideals made by indigenous and non-western women. It will be argued that ethnicity, class, and migratory patterns have all contributed to the construction of categories of motherhood that contest Italian models based both on middle-class tradition and emancipated womanhood. Italian feminists have offered critiques of the myth of the Italian mamma, but they have not necessarily been successful at overturning traditional gender roles. Migration has forced feminists and migrant women alike to reconsider notions of 'tradition' and 'modernity' and to reflect on the roles of migrant women as care-givers in the homes of Italian families as well as in their own communities.

### **Gaetano Rando**

Modern Languages, University of Wollongong

*Immagini della Sicilia nella Narrativa di Antonio Casella e di Venero Armanno*

Il gruppo siciliano costituisce il maggiore gruppo regionale presente in Australia ed annovera tra i suoi componenti alcune persone che si sono dedicate ad attività letterarie quali Nino Randazzo (teatro), Gary Catalano (poesia), Antonio Casella e Venero Armanno (narrativa). Tra i topoi ricorrenti nelle opere degli scrittori siculo-australiani vi risulta la rappresentazione

dei luoghi di origine ed il complesso rapporto che attraverso gli anni di permanenza in Australia si forma con la terra natia negli scrittori di prima generazione e con la terra dei genitori per gli scrittori delle generazioni successive. Tale rapporto viene articolato in qualche caso attraverso un'ottica per certi versi nostalgica, talvolta con un atteggiamento critico dei problemi secolari economici e sociali che hanno scaturito il fenomeno dell'emigrazione, in molti casi valutandone gli aspetti esistenziali. Scopo della presente relazione è di mettere a punto l'immagine della Sicilia riscontrabile nelle opere di due narratori siculo-australiani, Antonio Casella, emigrato nell'Australia occidentale nel 1959, e Venero Armanno nato a Brisbane di genitori siciliani, i quali soprattutto in *The Sensualist* (Casella) e *The Vulcano* (Armanno) si sono occupati del mutevole rapporto tra i personaggi siciliani ed i luoghi di origine, la sovrapposizione di tradizioni siciliane in ambiente australiano per certi versi mutate e difficilmente afferrabili e la riscossa del passato nel tentativo di risolvere situazioni esistenziali nel presente.

### **Antoinette Richardson**

Accounting, Swinburne University of Technology

*Comparison of Corporate Governance Models in Australia and Italy and the Collapse of HIH Insurance in Australia and Parmalat in Italy*

Investing on international stock exchanges has become very easy with investors using the Internet or brokers to trade in international shares. International investors who invested in HIH Insurance in Australia and Parmalat in Italy now know how vulnerable their money was but may not understand some of the aspects of corporate governance that may have contributed to the collapse of the two companies. This paper presents an examination of the nature of the Anglo-Saxon corporate governance model used in Australia and the nature of the Latin corporate governance model used in Italy and it examines a number of differences between the models. It then examines the collapse of HIH Insurance in Australia and Parmalat in Italy in the light of their respective corporate governance models.

### **Andrea Rizzi**

French, Italian and Spanish Studies, University of Melbourne

*Multiculturalism and Monolingualism: the Scandals of Translation*

In this paper I wish to suggest that not only, as Ulrich Beck recently proposed (2004), language fails to explain the global risk society, but rather that global communication (that is communication between languages and cultures), which relies almost entirely on translation, is faulty and unreliable. Translation is misconceived, misinterpreted and dangerously simplified. Translation is subjected to domestic interests, the domestication of the foreign and ethnocentric attitudes. This effectively impedes a multilateral negotiation of meanings.

Cheyfitz (1997) addressed the political problem of the process of translation in the English speaking world. Translation is often perceived as 'simply a problem of translation between an inside (the domestic) and an outside (the foreign) in which the problem is typically located exclusively in the outside'.

This paper will address these issues and support a political approach towards Translation Studies.

### **Antonia Rubino & Camilla Bettoni**

Italian Studies, University of Sydney (Rubino) / Facoltà di Lingue e Letterature Straniere, University of Verona (Bettoni)  
*Complaining in Italian and in English: a Cross-Cultural Comparison*

We present here the first results of a larger project which intends to investigate in a contrastive perspective the speech act of complaint as it is realised (a) in English by Anglo-Australians and in Italian by Italians in Italy, and (b) in Italian by Italo-Australians in Australia and in English by L2 Italian learners both in Australia and in Italy. The overall aim is, first, to identify the differences in the performance of the same speech act that may lead to cross-cultural misunderstandings and communication breakdowns, and then, to understand, on the one hand, how the original Italian pragmatic behaviour is progressively lost in a migration context, and on the other, how the new L2 English pragmatic behaviour can be progressively learned both in an L2 context and in an L1 context. Ultimately, we would like to make our contribution to the highly topical debate on, first, how cultural value systems influence discourse patterns and foster different communicative styles, and secondly, to what extent and how one can behave bilingually as well as speaking bilingually.

We have chosen to analyse complaint because it is a delicate and difficult act both to address and to receive, and because Italian and Anglo-Australian cultural values are sufficiently different to affect all aspects of this speech act: from the decision to complain, through semantic and linguistic features of the interaction, to the outcome of the verbal exchange.

Methodologically, our project presents several innovative aspects. Our participants are adults (rather than students), whose wider range of life experiences allows for our choice of open role-enactments (rather than role-plays). In real life, these pairs are all long-standing couples (rather than strangers to a variable degree), which allows first for higher involvement and more natural conversations during the interaction, and then for more closely matched comparisons in the analysis. In acting out our brief scripts, participants work in pairs, alternating the roles of complainant and complainees, allowing us to analyse the whole speech act set (rather than just the head act).

In this paper we analyse how 20 couples, 10 Italian in Italy and 10 Anglo-Australian in Australia, act out 9 situations, in which the complaint is (i) variably caused by a wrong whose redress is (a) obligatory, (b) negotiable, or (c) null, and (ii) variably addressed to (a) institutional representatives, (b) service-personnel, or (c) strangers.

We will show that, as well as homogeneity, there is significant variation between the two cultural groups, which forebodes interesting problems for intercultural communication and interlanguage development.

### **Mariolina Rizzi Salvatori**

English, University of Pittsburgh  
*The Extra-ordinary Literacies of Immaginette*

Mariolina Salvatori will present research from her ongoing, collaborative project on Italian holy cards, or *immaginette*. This project overall investigates the role of *immaginette* in the lived faith of Catholics; the language and uses of prayer as it is made available on holy cards; and the visual representations of the Madonna and Child, especially as they appear on *immaginette*, but also as a cultural code within Catholic worship

and pedagogy. In her presentation, Professor Salvatori will give a sense of the intricate cultural system within which *immaginette* function while also discussing the complexities involved in researching these humble Catholic artifacts.

### **Rosa Salzberg**

History, Queen Mary College, University of London  
*Aldus Manutius, Venice, and the European Republic of Letters*

This paper examines how the eminent Italian printer Aldus Manutius (c. 1450 - 1515) used printed prefatory and dedicatory letters to depict his own Venetian enterprise as a focal point of the European intellectual community, which he was amongst the first to dub the 'Republic of Letters'. Unlike previous printers, Aldus wrote most of his own prefatory letters, in elegant humanist Latin, and addressed them to some of the most illustrious scholars and statesmen across Europe. In them, he heralded the ability of the printing press to aid the 'rebirth of good letters' across the continent, uniting like-minded scholars over vast distances by means of their access to the same printed texts. Nevertheless, Aldus particularly promoted his own Venetian bottega, home to the literary circle known as the Aldine Academy, as the nexus of this fledgling Republic of Letters, depicting himself as its unofficial printer and spokesman.

### **Susanna Scarparo**

Italian Studies, Monash University  
*Representations of Violence in Italo-Australian Life Writing*

Italians in Australia often construct what Stuart Hall has called 'a narrative of the self' by writing narratives which seek to create an image of home while also confronting the experience of displacement. Often the experience of displacement is linked to homelessness and exile, but also to community and mateship among migrants from the same villages, cities or regions. In this paper, I wish to establish a connection between cultural and geographic displacement and the representation of domestic and family violence in Italo-Australian life writing narratives. My aims are:

- to reflect on the ways in which the representations of family violence challenge the myths of community and mateship
- to reflect on the gendered and generational experience of migration and displacement.

### **Stephan Schmid**

University of Zurich, Switzerland  
*Italian as a Migrant Language: Patterns of Contact and Mixture*

This contribution aims at establishing a typology of language contact, considering some of the major migrant communities of Italians both inside and outside Europe (e.g., Switzerland, Germany, and the United Kingdom on the one hand, and the USA, Argentina, and Australia on the other).

It first examines the principal sociolinguistic variables which determine the repertoire of a migrant community (first vs. second generation immigrants, degree of literacy and knowledge of standard Italian, region of origin in Italy, demographic composition and density of the migrant community, geographical distance of the host country from Italy, availability of mass media in Italian etc.). These variables are then correlated with a number of linguistic phenomena (such as borrowing, interference, and code switching), which in turn are

analyzed in the light of basic concepts in contact linguistics, such as interlanguage, bilingualism and language attrition.

### **Sabina Sestigiani**

Centre of Comparative Literature and Cultural Studies, Monash University

*Sicily at the Antipodes: Peter Robb's Midnight in Sicily and Leonardo Sciascia's Detective Stories*

This paper discusses the influence of Leonardo Sciascia's detective stories on Australian Peter Robb's *Midnight in Sicily* (1996).

Peter Robb's *Midnight in Sicily* is a metafictional account of facts of the Sicilian mafia over the last two decades. The author/narrator Peter Robb poses as a detective. He has gathered and ordered clues and facts concerning the intricate plot of the Sicilian Mafia. He draws on literature to support his analysis about the impact the Sicilian Mafia has on Italian politics and society.

*Midnight in Sicily* is highly indebted to Leonardo Sciascia's detective stories. Sciascia's works are often quoted by Robb to comment on and gloss over the facts narrated in his *Midnight in Sicily*. *The Day of the Owl* (1963) *The Context* (1973) and *Todo Modo* (1977) are all detective stories where the Mafia represents the invisible evil force against which a representative of the Italian State has to fight.

My aim is to analyse the literary techniques employed by Sciascia in his detective novels in juxtaposition to the metafictional narration of *Midnight in Sicily* as well as to the themes and figures of speech belonging to Sciascia's detective novels that are also present in Robb's *Midnight in Sicily*.

I will also discuss the role played by the Sicilian landscape as the carrier of a sense of ancient violence that exudes from it, "as if orange and lemon blossom started to smell of corpses".

The Mediterranean landscape anthropomorphically speaking of death is always described in contrast with the sea, "a perpetual promise of escape".

The paper will also discuss the use of metaphors such as *la mattanza* and the intricacies of embroidery.

### **Gianni Sibilla**

Università Cattolica, Milano  
*Australian Soundscapes in Italy*

### **Claudia Speziali**

Ruprecht Karls Universität – Institut für Übersetzen und Dolmetschen

*Italia, Italle, Italiani: un Nuovo Altrove, Qui e Ora*

L'italiano è lingua ufficiale solamente in due paesi: Italia e Svizzera, tuttavia è fra le lingue più studiate nel mondo e il numero delle persone che lo imparano è addirittura in aumento (De Mauro 2002).

Parallelamente è iniziata in Italia una discussione e una parziale messa in crisi dell'identità nazionale. Ci si domanda per esempio se sia mai di fatto esistita una cultura nazionale italiana e, in caso affermativo, che cosa fosse e che cosa sia. (Questione non oziosa per chi insegna italiano in Italia e fuori). Alessandro

Baricco, richiesto di indicare quali siano "I libri che uniscono gli italiani: che li distinguono dal resto del mondo, e che ne fanno un Paese" (Baricco 1996) risponde in modo scanzonato e provocatorio: "Le Pagine Gialle" (Baricco 1996).

Uno dei testi fondamentali del canone dell'Italia unita è senza ombra di dubbio *I promessi sposi*. Questo "best seller per eccellenza dell'Italia risorgimentale" (Banti 2000) è l'approdo di una lunga tradizione letteraria che nei secoli ha mantenuto viva l'idea di nazione italiana, un'idea del tutto letteraria e retorica, capace però nell'Ottocento di mobilitare concrete energie intellettuali, sociali e politiche per la costruzione di uno stato unitario.

Forse vale la pena di riconsiderare ciò che spesso è stato visto come elemento di debolezza – la frammentazione politica e linguistica – e ribaltarla in un punto di forza. Insomma, la varietà linguistica e culturale è un patrimonio storico dell'Italia da preservare e valorizzare, considerandolo una risorsa e adeguandolo al mutato contesto europeo e internazionale.

Per chi insegna lingua e cultura italiana, ritengo sia fondamentale questa consapevolezza che esistono tante Italie, tante varietà culturali e linguistiche sempre in movimento, e non proporre una immagine statica e monolitica, bensì misurarsi con e cercare di dare conto di questa varietà e della sua ricchezza, al di là degli stereotipi.

### **Franca Tamisari**

Anthropology, The University of Queensland  
*Working for the Saints: Sicilian Conviviality in North Queensland*

In this illustrated presentation I will explore the theatricality of food preparation for a local religious feast and offer some reflections on the performance of Sicilian identity in North Queensland. The presentation draws on work in progress as part of a multimedia project in collaboration with film director Jan Cattoni of Griffith University, Australia, on the maintenance and invention of cultural practices and traditions among Italo-Australians.

### **Mariella Totaro-Genevois**

Italian, University of Sydney  
*Cultural and Linguistic Policies Abroad: The Italian Experience*

The aim of my presentation is to introduce my recently published book *Cultural and Linguistic Policy Abroad: The Italian Experience*, which analyses the way in which Italy has conveyed its language and culture to the outside world from the implementation of the Italian Constitution to the present.

After touching briefly on the historical context of the Italian government's attempts to encourage a sense of identity in its emigrants by promoting the Italian language, I will focus on the confrontation between the construct of Italian as CElingua di cultura and the socio-linguistic reality of Italian as CElingua d'emigrazione in Australia. This country is particularly relevant as a case study because of three distinctive features:

- Italians migrated here in large numbers from the mid 19th century up to the very recent past;
- Australia has a formal and internationally renowned language policy;
- Italian is one of the most widely studied languages in Australian schools (so far).

While it is true that complex issues of representation, persuasion and pedagogy were to be expected in the process of promoting the Italian national language for the benefit of both foreigners and emigrants at the 'altro polo', there are also unforeseen and interesting developments that have been set in motion, offering scope for further changes. But will these changes be for better or for worse?

**Sara Visocnik Murray, Tiziana Miceli, Claire Kennedy**

Languages and Linguistics, Griffith University

*Stimulated Reflection: a Study of Language Learners 'Thinking After They Speak'*

In recent years there has been increasing attention to reflective practice in second and foreign language learning and the significance of developing reflective habits for the development of learner autonomy. In this paper we discuss an approach we have adopted to analysing the types of reflection our students carry out on their oral production in Italian, and the implications of our analysis for encouraging them to become more effective in self-initiated reflection. The context in which we observed the students reflecting was that of 'stimulated reflection' sessions, in which a student and teacher together review and discuss a recording of a conversation involving the student.

We present examples of the types of reflection events our students engaged in during stimulated reflection sessions, distinguishing between those concerned with the linguistic aspects of the conversation and those addressing the interactional dynamics and the students' personal communication strategies. In analysing them we look for evidence of the students going beyond describing an experience to stepping back and viewing it from an external and critical perspective, and observe the teacher's role in this. We conclude by outlining further investigation to be done, including experimentation with a variation on the 'stimulated reflection' technique, which we hope will further encourage the students to engage in such 'stepping back'.

**Rita Wilson**

Languages, Cultures and Linguistics, Monash University

*Narrative as Self Translation*

Cultural translation, which is usually associated with the notion of cross-cultural encounter, implies change, transformation and appropriation of a culture in different social, political, economic and cultural contexts. As a result of the encounter of different systems of social signification, cultural translation may take on special significance in a transnational space that provides the most common terrain on which the debates over cultural diaspora have taken place.

Prompted by a reading of Francesca Duranti's novel, *Sogni mancini* (1996), and the English 'self-translation' (*Left-handed Dreams* 2000), this paper will investigate the connections between the experiences of the contemporary 'nomadic' intellectual, theories of cultural translation, and the complexity and ambivalence associated with defining and articulating identity in diaspora. Through a comparative reading of the two versions of Duranti's novel, as well as contemporary works by Australian authors of Italian descent, the paper will examine how these texts represent the often invisible 'out-of-culture', 'out-of-language' and 'out-of-oneself' experiences of nomadic subjects.

Globalisation and migration challenge the presumed neutrality or universality of dominant conceptions of 'home' as authentic belonging or essential identity, leading to a decentralised sense of belonging, which, in turn, develops on constantly changing configurations of diversity and unity. This decentralised sense of belonging gives impetus to the production of hyphenated identities, at times invisible, as in Duranti's case, at others explicit, for example, in the case of writers labeled 'Italo-Australian'. This paper will argue that what the hyphen suggests is a back-and-forth movement that translates different historical temporalities and cultural locations in the articulation of diasporic identity.

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