



# MEDITERRANEAN STUDIES SYMPOSIUM

**4<sup>th</sup> Mediterranean Studies Symposium, Palermo**  
**Dipartimento di Giurisprudenza, University of Palermo**

**13 June 2024**

**REGISTRATION 8:30-9:30 am**

**(MEETING at 9:30 for the tour at the Department's entrance)**

**10:00-12 pm CITY/FOOD TOUR WITH ADDIOPIZZO**

**3 pm – WELCOME AND INTRO BY DRS. POLLICINO and SUMMERFIELD**  
**3:20-4:25 pm PANEL: FOODS AND HOSPITALITY IN SICILY**

**GIOVANNA SUMMERFIELD, *Auburn University* (USA)**  
**Giuseppe Torregrossa's *Cortile Nostalgia* as “Chicken Soup for the Soul”**

The connections of food and identity, food and self-affirmation, food and gender, food and rebellion are at the core of the work of the writer from Palermo Giuseppina Torregrossa; from her first best seller, *L'assaggiatrice* (2007) to the detective novel *Panza e prisenza* (2012), the kitchen is front and center, the sacred space of her protagonists. In her *Cortile Nostalgia* (2017) that kitchen becomes also a mosaic of dishes prepared by Mamma Africa: cous cous, pasta al forno, spezzatino di pollo, agnello al sugo, babanoush, koeksisters, tajine, felafel, mirroring the multicultural context in which she operates. Sicily, here, like in all of Torregrossa's novels, is presented as a land of opposites but above all, as a land of suffering and nostalgia. The cook is to give some respite to her neighbors through her culinary talents and the re-creation of the dishes that connect her neighbors to their native lands. On a side note, the neighborhood described in the novel and analyzed in this presentation is the same we will be visiting during our food tour and our visit to Moltivolti. Will we be transported and charmed by the flavor and the smell of these foods as Torregrossa's personages? Will this presentation serve as Torregrossa's text does as “chicken soup for the soul”?

**PAOLO MILITELLO, *University of Catania (ITALY)***  
**Sicilian Food and Hospitality between the 19th and 20th centuries in Tomasi di Lampedusa's *The Leopard* (1958)**

*Il Gattopardo* (*The Leopard*) by Giuseppe Tomasi di Lampedusa (1896-1957) is a novel published posthumously. Immediately considered one of the most important works of Sicilian and Italian literature, it became a bestseller worldwide and was translated into more than 40 languages. A film version was made in 1963, starring Burt Lancaster, Claudia Cardinale and Alain Delon and directed by Luchino Visconti. It is the story of a Sicilian aristocratic family, centered on the head of the family, the Prince of Salina. The events take place in Sicily: they begin before Garibaldi's landing in Marsala (May 1860) and end with the death of the protagonist, in the unified Italy of the late 19th and early 20th centuries. *The Leopard* has been the subject of many literary studies, but also of interpretations that have distorted its meaning, particularly from a historical point of view. Based on these studies, and in an attempt to avoid dangerous over-interpretations, I will try to reconstruct and contextualize one particular aspect: hospitality and food. My analysis will be mainly historical (especially socio-economic history), with an open dialogue with literature and anthropology. Some literary descriptions of *Il Gattopardo* that deal with welcome and hospitality in different social contexts will be examined. The same descriptions will then be analyzed from a historical point of view and compared with contemporary sources. The aim is to use the novel also as a historical source to reconstruct – between literature, memory, and history – what Sicilian food and hospitality were in Sicily between the 19th and 20th centuries.

**LUCA COTTINI, *Villanova University (USA)***  
**The World in a Glass. Sicilian Wines & Spirits as Crossroads of Legacy, Trade, and Art**

The Sicilian tradition of winemaking and liqueur making reflects the island's layered history and multicultural influences. This presentation examines the stories of five Sicilian entrepreneurs who re-invented Sicily's enological legacy into a successful platform of originality and created from this tradition a distinctive trade as well as a diversified cultural language. Moving from the 19<sup>th</sup> century to the present, across the island's geography, this study explores the contributions of Vincenzo Florio Sr. (founder of the Marsala wineries in 1832), Salvatore Averna (creator of the liqueur in 1868), Antonio Starrabba di Rudinì (Prime minister of Italy and pioneering investor in Val di Noto in the late 19<sup>th</sup> century), Giacomo Rallo (founder of Donnafugata in 1983), and Edoardo Strano (creator of the blood orange liqueur Amara in 2014).

**NUHA ALSHAAR, *American University of Sharjah/ Institute of Ismaili Studies London (UK)***  
**Sicilian Food and Meal Customs in the Fāṭimid Period in the Eyes of Sicilian Poets and Material Culture**

Sicily was home to a flourishing Arab culture under the Fāṭimids (909–965) and their allies the Banū Kalb who, appointed by the Fāṭimids as proxy rulers, established an independent emirate in Sicily (948–1053). This presentation will discuss how Sicilian poetry during this period depicted aspects of civility in Sicily and luxurious aspects of the Sicilian way of life. Sicilian poets described the banquet-traditions of the time as a way of sharing and communicating friendship. Through

analysis of poetic imageries and material culture, especially description of utensils, plates and dishes, and objects, this presentation discusses food protocols, and attitudes among Sicilians, including, both the elite and the ordinary people. It shows how food and meal customs can be seen as identity markers and a celebration of communal values.

**4:35 -5:25 pm PANEL: SPIRIT AND BODY**

**MARTIN ZILLINGER, *University of Cologne (GERMANY)***

**Feeding the Spirits. Mimetic hospitality and transgressive food practices in Moroccan Trance Rituals**

In their study of Mediterranean history Horden and Purcell (2000) argue that the religious landscape reflects both, the fragmented topography of Mediterranean micro-regions and the means by which the fragmentation is overcome. Religious practices are crucial for turning borders into thresholds and vice versa. Trance rituals enact the exposure to alterity, staged as an eruption of the foreign from within or across Mediterranean borders: as Christian and Jewish Sabbath Spirits in Islam (Welte 1990) or the figure of the “Moor” in ecstatic dances like “la moresca” in Christianity (Vandenbroeck 1997). A basic sociality with spirits is often sought through the sharing of food. The presenter is interested in food as a means to ‘participate in one another’s existence’ (Sahlins 2013), and in the sensory and aesthetic quality of food as (subjectified) medium to transgress (objectified) cosmic and moral (or amoral) orders.

**BORJA W. GONZALEZ FERNANDEZ, *Necmettin Erbakan University (TURKEY)***

**Beyond Holy Fast: Mystical Performativity and the Dwindling Fortunes of Fasting in the Early Modern Mediterraneans**

In the late 1980s, the publication of Randolph Bell’s *Holy Anorexia* and Caroline Bynum’s *Holy Feast and Holy Fast* shed new light on the significance of food in the construction of the medieval saint. As these authors argued, food deprivation constituted a performative mechanism for such prominent figures as Catherine of Siena or Clara of Assisi—among dozens of other women across the medieval Mediterranean—to assert the validity of their personal religious experiences in the public arena. However, as the Reformation and Counter-Reformation era dawned, a comparative eclipse in the use of food as a quasi-theatrical device became apparent, notwithstanding certain noteworthy exceptions in the ‘new Mediterranean’ spaces crafted by Iberian expansionism in Asia and the Americas. Making use of the ‘mystical/devotional model’ as an interpretative tool to understand the external phenomena surrounding the pursuit of spiritual graces, this paper will emphasize the culturally incardinated and class-based character of such practices.

**DANIELA MALDONADO and MARTA ROCATIN, *Queen’s University and University of Toronto (CANADA)***

**The Role of Body Parts in Mediterranean Desserts**

This investigation explores the tradition of consuming homemade pastries in Mediterranean countries like Spain, Italy, and France, where these confections symbolize body parts of ‘others,’ ranging from historically rooted “tetas de monja” (nun’s breasts), “brazo de gitano” (gypsy’s

arm), to metaphorical "cojones de Fraile" (friar's testicles). This practice, spanning centuries, extended its influence to the Americas. Delving into the interconnectedness of food, identity, and cultural narratives, our inquiry seeks to unravel how these desserts convey nuanced messages about race, religion, and perceptions of the 'other' within the Mediterranean context, thereby influencing the region's rich food culture.

### **5:35-6:25 pm PANEL: HERITAGE AND TRADITION**

**ANE FERRI, *Independent Researcher***

#### **Custard slice (koterska pašta): Tradition, Taste and Mediterranean cultural heritage**

This presentation is dedicated to the study of custard slice- a cake that represents a significant part of the cultural heritage of the Bay of Kotor, and at the same time carries a deeply rooted Mediterranean cultural heritage. Starting from the theoretical foundations of Claude Fischler that food is an inseparable part of identity, as well as Massimo Montanario's starting point that food is culture, I explore the historical background, the making technique and the cultural importance of this dessert that came to Kotor via Italy. The gastronomic identity of this region was created from recipes of the most diverse origins, through contacts with different people, who came, left, stayed and assimilated with the local population. Considering the long-term presence of this delicacy in the gastronomy of Kotor, my aim is to document for the first time the evolution of "koterska pašta", not „cremeschnitte“, as it is often mistakenly called, over time by analyzing historical sources, recipes and narratives of individuals from the local community. My intention is to revive the story of this culinary masterpiece, understanding its importance in the local context and beyond.

**SEAN WYER, *University of California, Berkeley (USA)***

#### **Saint Joseph's Tables: The Reinvention of a Sicilian Ritual**

Tavole di San Giuseppe, Saint Joseph's Tables, are an annual food ritual in parts of southern Italy, and are especially prevalent in central Sicily. Large Tables are filled with an array of dishes to mark Saint Joseph's Day on 19 March, with care taken to lay the table attractively, and to convey abundance. Historically the poorest local residents, especially children, were invited to dine at the Table. Both the format and the context of food rituals in Italy and elsewhere in the Mediterranean are undergoing "reinventions ... redefining and interpreting tradition in the face of multiple pressures and encroachments" (Grasseni 2017). How, and to what extent, are the Tables also being "reinvented", and what new meanings are coming to be symbolised by them?

**ARLEN GARGAGLIANO, *Westchester Community College and The National Immigration Forum (USA)***

#### **The Mediterranean Diet: Its Travels and Legacy**

Food not only shapes families, it also influences society. It affects culture. It connects us to others. It can determine social roles and responsibilities, as well as power dynamics. Mediterranean cuisines are adapted and adjusted as they travel. Though many staples remain the same, familial influences, paired with the availability of ingredients along with people's tastes, as well as individual/familial economic status, contribute to a new version of their old familiar, and, in the case of the United States, a new Mediterranean-Across-the-Atlantic Diet was born. This paper

examines today's Mediterranean diet from the lens of immigration and societal changes. It examines how this diet evolved, as it traveled across the sea, and how it's been "reborn" as elements of nostalgia, along with legacy and hospitality continue to be woven into our current generations.

## **DINNER ON YOUR OWN**

**14 June 2024**

8:00 am **REGISTRATION (will close at 9:00 today)**

**8:20-9:10 am PANEL: TEACHING AND LEARNING MEDITERRANEAN DIET**

**AMANDA DALOLA, *University of Minnesota (USA)***

**An Instagrammable Feast: Using #Instagram to Uncover Invisible #foodculture**

Language and language studies curricula traditionally lack a systematic approach for exposing learners to the cultural connotations attached to words in the language of study. Often this information is relegated to brief cultural notes that assume the form of decontextualized and overgeneralized portraits of culturally relevant phenomena. As such, words with culturally specific connotations present a unique challenge for learners because they are often translated as the closest cultural equivalent in the learners' native language, causing them to simply transfer the cultural constructs from their native language culture to their target language culture, e.g., crêpe = pancake, polenta = grits, taco (Sp) = taco (Eng). The result is that learners develop an erroneous or incomplete understanding of such concepts, even though they are essential elements for competent and autonomous use of the target language. This study aims to bridge the gap between the crosslinguistic representations of culturally charged food words in French, Italian, and Spanish, via a series of guided visualization tasks using the photo-based social media application, Instagram.

**STANISLAV MULIK, *Pennsylvania State University (USA)***

**The Perception of the Mediterranean Diet in the Old and the New World**

What does "Mediterranean diet" mean for people from different countries? This presentation focuses on a project, where we aim to investigate how this concept is understood by Spanish-speaking people on both sides of the Atlantic. In particular, we plan to conduct data collection in Spain –representing the Old World– and in two American countries, namely Mexico and Colombia –representing the North and the South of the New World–. These countries were selected since, during the last 500 years, they were involved in colonisation and, therefore, in the reciprocal exchange of culinary information and ingredients, which has undoubtedly shaped their present-day local cuisines and their connection with the Mediterranean diet. We will make use of an online survey that will provide us with information about the respondents' sociodemographic

characteristics, as well as about their perception of the Mediterranean diet and its health effects, including their knowledge and consumption of typical Mediterranean ingredients and dishes.

**FABRIZIA LANZA and HENNA GARRISON, *Anna Tasca Lanza* (ITALY)  
Preserving Cultural Heritage through Food Tourism**

Anna Tasca Lanza is a center of Sicilian food knowledge and culture. The organization was founded in 1989 as a cooking school by Anna herself, who opened her country home to guests from around the world, eager to share and explore Sicilian cuisine and food traditions. The school seeks to share with those who venture here the most hidden and complex values of Sicilian food and agriculture. Continued research on and exchange of knowledge with local communities guarantee an immersive and participative experience for all visitors. Fabrizia Lanza, daughter of Anna and current Executive Director of the school along with Henna Garrison, former Program Director and current strategist, will share methods of participatory tourism, initiatives for community building, and challenges in preserving the agricultural food traditions of Sicily. The presentation will highlight practical examples of how food, hospitality, and education can create global advocates for authentic food communities, inspire local action, and build resources and material to help challenge the loss of traditional practices centered on food.

**9:20-10:10 am PANEL: FOOD IN LITERATURE**

**PAUL CSILLAG, *European University Institute* (ITALY)  
“The first bite remained stuck in my throat.” - Mediterranean Food in Romantic  
Travelogues**

Today, Mediterranean cuisine constitutes one of the main reasons for tourists to undertake a pilgrimage to the basin. The situation at the beginning of the nineteenth century, however, had been entirely different. Romantic authors, such as Théophile Gautier, François-René de Chateaubriand, Alphonse de Lamartine, Benjamin Disraeli, or Joseph von Auffenberg, were often appalled by the local food. This contrast between a recent fascination with Mediterranean cuisine and a nineteenth-century disgust highlights the cultural and historical contingency of culinary taste. By analyzing the reports made by Romantic authors, I endeavor to comprehend their motivation in describing Mediterranean food. My claim is that their criticism of the local cuisine ought to portray the backwardness of the region but also a personal discomfort caused by an experience of Otherness. The final analysis will illustrate how food as a trope became a tool of identity politics in imperialist literature.

**BARBARA PEZZOTTI, *Monash University* (AUSTRALIA)  
Food in the Mediterranean Crime Novel: the Camilleri’s, Vázquez Montalbán’s and Izzo’s  
Cases**

This paper argues that the representation of food and eating in the Mediterranean crime novel has a profound meaning in the narrative. First, the food tasted and consumed in the Mediterranean

crime acts as a means of communication among different cultures, and a way to celebrate a more extensive Mediterranean culture and identity. Second, in Mediterranean crime fiction food and its consumption become markers of cultural belonging, unveiling how these concepts, far from being linear, hide layers of complexities which derive from the intricate and conflicted cultural and political exchanges which have characterised the Mediterranean basin. In other words, Mediterranean crime writers use food to problematise stereotypical discourses on belonging, as in Camilleri's, Vázquez Montalbán's and Izzo's series, where widely perceived regional and national identities are constructed and deconstructed through the consumption of food, and food is also used to promote the idea of a supranational Mediterranean identity. Finally, in Mediterranean crime fiction food and the sharing of meals is also a powerful "weapon" against globalisation.

**ROSARIO POLLICINO, *University of South Carolina, Columbia (USA)***  
**Beyond Hybridization: Mediterranean Culinary Space in Italy**

Fernand Braudel in *The Mediterranean and the Mediterranean World in the Age of Philip II* (1972) had already made a clear reference to a common climate and similar vegetations which explain the use of very important ingredients, considered the staple of the Mediterranean diet (olive, wheat, grape). However, while it is true that there are countries located in the basin which share these products, it does not mean that all the Mediterranean countries adopt and execute the same recipes. By focusing on contemporary Italian literary texts which examine both the postcolonial and more contemporary migratory movements, this presentation focuses on highlighting how food actively contributes to building a sense of Mediterraneanness, by adopting and adapting other countries' culinary recipes and/or simply by acknowledging other countries' dishes. Indeed, the concept of Mediterranean food is not a simple hybridization of tastes and ingredients but, rather a shared appreciation of food that includes countries outside the geographical boundaries of the Mediterranean. Thus, Mediterranean food/diet is the culinary space of this geo-cultural area which mirrors the expanded demography and the multifaceted connections of this area.

**10:20-11:10 am PANEL: FOOD, TOURISM AND POLITICS**

**DILEK BARLAS, *Koç University (TURKEY)***  
**Culinary Culture and Gastro-Diplomacy in Turkey**

In Turkey, there is a saying: a cup of coffee commits one to forty years of friendship. In 2013, Turkish coffee culture and tradition were inscribed in UNESCO's representative list of the Intangible Cultural Heritage of Humanity. In 2015, Gaziantep, a city in Turkey, was selected for the UNESCO Creative Cities Network. As the city was on the Silk Road and was a location of cultural interaction (Turks, Arabs, Kurds, and Armenians living together), it became one of the gastronomy destinations. Various research indicated that Gaziantep's cuisine quality created positive emotions. Therefore, Gaziantep became one of the essential gastronomic tourism places. Taking Gaziantep as a case study, this presentation will discuss how Turkish cuisine has been one of the essential factors in constructing Turkish cultural identity. On the one hand, the revival of Ottoman cuisine (multi-cultural) in Turkey since 2000 increased the importance of regional and



local cuisines in Anatolia. On the other hand, gastro-diplomacy became a means to further cultural exchanges.

**YONCA KOKSAL, *Koç University* (TURKEY)**

**Livestock Trade in Eastern Mediterranean Port Cities of the Ottoman Empire in the 19th Century**

Meat has been an important part of the Mediterranean diet. The trade of live animals for feeding large populations in urban centers raises several issues for the 19th-century Eastern Mediterranean. This paper focuses on livestock trade in Eastern Mediterranean port cities such as Izmir (Smyrna), Iskenderun (Alexandretta), Mersin, and Antalya (Adalya). The paper shows the mobility of animals from central, western, and eastern Anatolia to these port cities and from there to Istanbul and outside markets such as Egypt, Malta, Archipelago, and Greece. It discusses the effects of this mobility on human and non-human actors of the trade such as animals, merchants, and local state authorities. It also shows the fragility of the trade to environmental and political conditions such as epidemics, epizootics, and wars. Finally, the paper analyzes complex livestock trade networks and their change in response to environmental and political factors.

**JEAN DURUZ/ANGELA GIOVANANGELI, *University of South Australia/University of Technology Sydney* (AUSTRALIA)**

**“My Mediterranean is not the one you see on the picture postcards”: Tracing Mediterranean Identities in Marseille’s Vieux Port Market**

This paper narrates a walking tour through one of Marseille’s oldest food markets in an attempt to trace, in its sensory landscapes, intersecting meanings of food, place and identity. Drawing on Iain Chambers’ (2008) challenge to visualise an “uprooted geography” of Europe, we propose to focus on the port city of Marseille on France’s southern coast as a “different” model of Euro-Mediterranean narratives— one of both utopian possibility and of dystopic myth-making. How then are we to regard Marseille’s food cultures and their legacies to the city’s Mediterranean identity? Are these meanings to be troubled by the distinctive culinary and migrational history and geo-political positioning of Marseille? This is a city, it seems, on the cusp between Europe, Asia and North Africa, its gaze primarily directed southwards to encompass the Mediterranean and the regions and nations at its edges. Through recent gentrification of the built environment and initiatives emphasizing the arts and hospitality, Marseille had positioned itself by 2013 as the host city for the first of the European Capitals of Culture program (ECOC).

**11:20 am -12:10 pm PANEL: FOOD AND IDENTITY**

**MICHELE BALDARO, *Ca' Foscari, University of Venice* (ITALY)**

**Food Disgust in Narratives of Migrant Voices in Italy. The Rejection of Food as a Form of Identity Renegotiation and Resistance**



Following a literary perspective, this paper explores the role of dietary choices in the identity restructuring process of individuals, particularly within the works of migrant writers. According to Vito Teti, food serves as a form of cultural defense and community cohesion for immigrants. Additionally, Lorena Carrara notes that food disgust plays a role in shaping both individual identity and a sense of belonging for social groups. Building upon these premises, the paper analyzes the role of disgust within selected texts by migrant authors in their process of assimilation, hybridization, or resistance in Italy. Specifically, the research focuses on significant stories that emphasize the significance of food as an indicator of cultural belonging, such as the anthologies *Matriciana/Cous cous* (2002), *Pecore nere* (2005), *Mondopentola* (2007), and *Amori bicolori* (2008), as well as Lakhous's novel *Scontro di civiltà per un ascensore a Piazza Vittorio* (2006).

**CLAUDIA KARAGOZ, Saint Louis University (USA)**

**Motherlands: Sabrina Efionayi's Narratives of Becoming**

Sabrina Efionayi's 2022 autobiographical novel *Addio, a domani* and podcast *Storia del mio nome* recount the author's early childhood and adolescence as daughter of two mothers in Castel Volturno and Secondigliano, Naples. At once personal records of Efionayi's fraught relationship with her biological mother and powerful indictments of social and institutional racism in today's Italy, these works poignantly merge the personal and the political. Both are choral, dialogic narratives: while the novel reconstructs the author's early childhood and the events preceding her birth building on narrations by her two mothers and (Nigerian and Italian) aunts and uncles, the podcast includes actual conversations with Efionayi's foster mother and family and with her friends on the experiences of Black youth in Italy. This paper argues that *Addio, a domani* and *Storia del mio nome* can be read as relational narratives of "radical hospitality" that enact "a type of hospitality rooted in conversation, exchange, negotiation—finding a common ground" (Kearney and Fitzpatrick 2021, 6). By directly addressing her estranged Nigerian mother and engaging in dialogues with her Neapolitan family members and closest friends, Efionayi simultaneously embraces the complexity of her upbringing and current experiences and involves her interlocutors in "finding common ground."

**HABIBA BOUMLIK, LaGuardia Community College (USA)**

**Exploring the Evolution of Moroccan Foodways: Bridging Culture, Gender, and Identity**

This paper delves into the transformative journey of urban foodways in Morocco, shedding light on the metamorphosis of iconic national dishes. It posits that Moroccan cuisine serves as a unifying bridge connecting diverse ethnic and regional communities within Morocco while also establishing a connection between Morocco and the wider global culinary landscape. As a case study, my paper will spotlight the significant contributions of two pioneering female chefs in shaping Moroccan gastronomy. First, Choumicha Chafay, a prominent TV host and celebrity chef, will be discussed for her groundbreaking work in reimagining and modernizing traditional Moroccan cuisine. Additionally, I will examine Meryem Cherkaoui, who made history by opening a restaurant in Marseille, France, entirely managed by women, as a symbol of feminist empowerment in the culinary world.

**12:10-1:00 pm PANEL: GASTRONOMY AND COMMUNICATION IN SPAIN**

**JESSICA BOLL, *Carroll University* (USA)**

**(Un)savory Spain: Triumphs and Tensions in Spanish Gastronomy**

Scholars across disciplines have long affirmed that what we consume is at once sustenive and symbolic, and in recent years Spain has drawn much attention in terms of both accomplishments and attitudes toward food. Yet, despite the international recognition and national pride, Spain's food scene is not without controversy. In addition to the global anxieties surrounding sustainability, distribution, and health, the particularities of Spanish culinary culture present unique challenges. Resistance to the evolving foodscape is at the forefront of contemporary concerns, especially with regard to immigrant contributions and the burgeoning *halal* foodway. This paper will thus examine the triumphs and tensions of Spanish gastronomy to expose both the palatable and political dimensions of food in Spain.

**STEFANIA LICATA, *Converse University* (USA)**

**Encountering and Dialoguing through Food Preparation: The Case of Ana Diosdado's Theatrical Piece *Harira* (2007)**

Focusing on the case of Ana Diosdado's theatrical piece *Harira* (2007), this paper aims at thinking about the concept of food as system of communication and how the preparation of food can help to express everyone's identity and, at the same time, foster dialogue among different Mediterranean peoples. The theatrical play *Harira* is part of the book *Staging Terror: Madrid 3/11* (2007) which includes also *Ana 3/11* by Paloma Pedrero and *Oxygen* by Yolanda Dorado that focus on commemorating the 3/11/2004 terrorist attack in Madrid, Spain. These terrorist attacks, known as 11M, occurred in Madrid in four trains of the railway service *Cercanias Madrid* three days before Spain's general elections in 2004. The attacks, apparently, came from an Islamist group and three Moroccans and two Pakistanis were arrested. In this presentation, I focus on how the two main characters: the immigrant Amina and Carmen, her Spanish employer while preparing *Harira*, a Moroccan soup, discuss their experiences and identities, using food as a way of encounter.

**REBECCA INGRAM, *University of San Diego* (USA)**

**The Mediterranean Diet and Spanish Food Politics**

In 2013 UNESCO designated the Mediterranean Diet as an example of intangible cultural heritage, paving the way for further protections of this diet and its mobilization as a powerful paradigm of European food identity in the 21st century. As studies of the Mediterranean in the last decade have foregrounded its heterogeneity, the legacies of violence occasioned by colonization, and its hybridity (Gallo and D'Auria; Isabella and Zanou) this paper explores the formation of the Mediterranean Diet to ask to what degree diverse understandings of Mediterranean are reflected in this example of a UNESCO protected element of intangible heritage. By examining in detail, the nomination materials submitted to UNESCO from Spain as a participating nation state, this analysis demonstrates that the heritage construction depends heavily Classical ideals and romantic reimaginings. The processes of patrimony creation enshrined by UNESCO are in epistemic tension with understandings of the Mediterranean as a site of fragmentation, hybridity, violence,

and migration. Moreover, in the case of Spain, the Diet is a static construct elevated by powerful stakeholders (the Spanish state ministries, food provisioning companies and associations, in addition to nongovernmental organizations) that mobilize a concept of Mediterranean food heritage as a commodity (Porciani and Montanari).

## LUNCH ON YOUR OWN

3:00 pm ANNOUNCEMENTS

**3:05 -3:55 pm** PANEL: MEMORIES IN MENA 1

**ANDREA PIZZINATO, *Geneva Graduate Institute* (SWITZERLAND)**

**Jachnun for breakfast? Trajectories of Mizrahi identity in Israel through food**

Jachnun and malawach – respectively, a pastry and a flatbread typical of Yemeni Jewish cuisine – are just few of the several recipes that Jews from the Muslim and Arab countries, the Mizrachim, brought along when massively migrated to Israel in the 1950s. Although representing about half of Israeli Jewish population, Mizrahi (‘Oriental’, ‘Easterner’) Jews from the Middle East have long been marginalized by the dominant Ashkenazi élite of European origin. However, despite structural marginalization in the early decades of Israeli statehood, Mizrahi Jews soon acquired a prominent role in creating what is perceived as typical Israeli cuisine, whose most notorious dishes belong to the Middle Eastern food heritage [Groslik and Avieli 2023]. Culinary-wise, the Jewish Eastern-European culture has thus long lain at the margins of Israel’s culinary scene, in a curious reversal of Mizrahi social and political subalternity. This contribution tackles how Mizrahi culinary identity was constructed, shaped and contended vis-à-vis its Ashkenazi counterpart. It also discusses how Mizrahi cuisine contributed to significantly shape Israel’s culinary identity.

**ROBERT WATSON, *University of Texas at San Antonio* (USA)**

**Secular Street Snacks versus Shabbat Stews? Inter-Communal Foods in Colonial Maghreb**

The boundaries between ethno-religious communities in the Maghreb, inherited from the Ottoman *millet* system and reinforced by European colonizers’ segregationist, divide and rule politics, were often enforced through meals eaten at home. In contrast the practice of maintaining halal and kosher standards in home kitchens, through highly ritualized Sabbath meals, for example, the emergence of a vibrant street food culture during the colonial urban boom from the 1910s to 1950s touched all communities. Analyzing first-person writing (both memoirs and “auto-fictions”) and filmmaking, this presentation engages with the emergent interstitial spaces of the colonial port city, and its multi-ethnic and multi-religious street vendors, whose highly visible, seasonal practices constitute a key element in the sense memories of growing up in the Southern Mediterranean for Jews, Muslims, and Christians alike.

**JEANNETTE MILLER, *Harvard University* (USA)**

**The Abandonment of the Harkis**

In 2016, fifty-four years after the end of the Algerian War of Independence, French president François Hollande admitted the French government's responsibility in abandoning the harkis. The harkis had been Algerian natives who fought as auxiliary soldiers in the French Army during the 1954-1962 war. At the end of the war, they were disarmed by the French Army and encouraged to return to their villages. There, tens of thousands of them, perhaps as many as one-hundred thousand, were massacred by pro-Algerian independence movement members. Approximately another one-hundred thousand harkis and their family members were "repatriated" to metropolitan France during the 1960s, where they were housed in spartan, isolated conditions and were not granted automatic French nationality. Why did the French government treat the harkis as such? In this paper, drawing on an array of state archival documents, I will argue that the harkis' interests were overshadowed by the raging Franco-French war taking place between President Charles de Gaulle's regime, which wanted to extricate France from Algeria immediately, and the pro-French Algeria pieds-noirs, who vehemently believed that the Algerian territory should remain French.

**4:15 pm Arrive at Museo internazionale della marionetta (Visit and Show)**  
**DINNER ON YOUR OWN**

**15 June 2024**

8:00 am **REGISTRATION (will close at 8:20 am today)**

**8:20 -9:10 am PANEL: FEASTS IN THE MEDITERRANEAN**

**FILOMENA VIVIANA TAGLIAFERRI, *University of Modena and Reggio Emilia (ITALY)***  
**Sitting Together, Eating Together: Intercultural Commensality and Ottoman ways of Eating in the Turkish Embassy Letters**

One of the first female travellers in the Ottoman Empire, Lady Mary Wortley Montagu (1689-1762) is renowned for having provided a different image of the Ottoman geographical space. Wife of the British ambassador in Istanbul, Lady Mary is the author of the notorious *Turkish Embassy Letters* that describe her experience of Ottoman high society. Admitted to attend places of powers and harems, Lady Mary was able to enter the Ottoman world through a different gateway. Posthumously published in 1763, the letters present also an interesting description of the Ottomans' eating habits. The proposed contribution aims to investigate both the ways of eating experienced by Lady Mary and her understanding of Ottoman commensality. Anthropologically defined as the act of eating together based on norms for choosing eating partners, commensality collectively accomplishes both material needs and symbolic obligations. In other words, it is to define who is

'like us' and who is not by selecting who sits with us at the dining table. Through the analysis of Lady Mary's reflections, the presentation seeks to highlight both the encounter between the author's habits and those of the world she is visiting, as well as her perception of sharing food as an extraordinary form of commensality.

**SHERINE HAFEZ, *University of California, Riverside (USA)***

**Food, Ritual and Performance: "Teste di Turco" at the Festa della Madonna delle Milizie in Sicily**

The rich and diverse culture of the island of Sicily is often described as the product of its geographical and historical contexts. Greek, Arab and Spanish traditions have influenced the unique Sicilian cuisine. Food, as anthropologist Mary Douglas has often written, is code for patterns of social relations. It conveys, "... different degrees of hierarchy, inclusion and exclusion, boundaries and transactions across the boundaries," (1972:61). In short, food encodes the social and the cultural and is key to deciphering the entangled web of cultural and historical transactions. With that premise in mind, I focus on the way particular foods and culinary practices in Sicily shape belonging and solidify identitarian practices and communitarian celebrations. I argue that food also acts as an embodiment of emotions and sentiments (that are performed and re-enacted) of historical and religious events. I take the *Testa di Turco* (the head of the Turk) pastry that commemorates the historical defeat of the Turks, in the Sicilian town of Scicli, as a case study of how food transcends the limits of time and place to serve as a commemorative identitarian set of meanings and emotions that evokes specific memories and sartorial practices.

**HANNAH LLOYD, *Yale University (USA)***

**The Spectacle and the Sensory in Early Modern Italian Feasts**

This paper will examine a collection of hitherto unexamined Florentine manuscripts which record early modern recipes and feast menus from south-central Italy. These predominantly sixteenth-century manuscripts will be compared with earlier Italian manuscript and later print sources to identify transformations in the nature of courtly 'spectacle' in early modern Italy which were concurrent with significant political and artistic changes. The latter will engage with the theory of cuisine's relationship to visual arts as proposed in Ken Albala's *The Banquet*. While factors such as spice use have been extensively assessed by scholars already, my paper will examine underexplored elements of culinary change such as appearance (with an emphasis on colour and *trompe l'oeil*), texture, and dish name, in order to understand the semiotics of Italian courtly cuisine, and to answer such questions as: Where does pleasurable taste end and performative display begin? Does heterogeneity on the table belie a stultifying festal routine? Why and how did elite Italian cuisine undergo changes at this time?

**9:20-10:10 am PANEL: MEDITERRANEAN FOODS ON TV**

**LAURA RORATO, *Lancaster University (UK)***

**Promoting intercultural dialogue through food translation in Jamie Oliver's *Jamie Cooks the Mediterranean* and *5 Ingredients Mediterranean***

This paper will analyse Jamie Oliver's latest TV programme, *Jamie Cooks the Mediterranean* (2023) and his book *5 Ingredients Mediterranean* (2023) through the lens of cultural translation in order to explore how food translation can function as a model of intercultural dialogue that is central to the notion of Mediterranean diet as defined by UNESCO (2013). Moving away from essentialist notions of tradition and authenticity, food translation recognises the importance of specificity as a contributory element to diversity (Cronin 2017: 52) and can be seen as a metaphor for the Mediterranean diet which according to the UNESCO's definition is characterised by values of exchange, transmission of knowledge, craftsmanship, creativity and mutual respect. Jamie Oliver represents an interesting case study as he epitomises the spirit of intercultural dialogue and cultural exchange as demonstrated, to mention just one example, by his ability to sell his version of Italian cuisine back to the Italians.

**CINZIA RUSSI, *University of Texas at Austin (USA)***

**The Functional Domain of Food in Maurizio De Giovanni's Commissario Ricciardi Series**

Recently, the role of food in crime fiction has been sparking scholarly interest (e.g., Anderson, Miranda & Pezzotti, 2018). Regarding Italian *giallo*, research has focused mainly on Andrea Camilleri's internationally acclaimed novels featuring Commissario Montalbano (e.g., Marrone, 2003; De Paulis-Dalembert, 2011; Leotta, 2018). This presentation examines the rich and varied array of functions food fulfills in Maurizio De Giovanni's Commissario Ricciardi series. In addition to defining characters (Ricciardi lives on coffee, *sfogliatelle* and pizza), places (*ciauledda*, a typical dish from Ricciardi's birthplace Cilento, *Anime di vetro*), times (*surrogato* instead of coffee during Fascism), and festivities and traditions (Christmas "tastes of almond and cinnamon, of sugar sprinkles and hen broth", *Per mano mia*; "His Majesty the *ragù*" reigns over holiday meals, *Il purgatorio dell'angelo*), food, among other things, molds relationships (between Ricciardi and his beloved nanny Rosa who has raised him and is perpetually anguished by his indifference for food); it heals body and soul ("to feel better, a man [distraught Ricciardi] must eat well"; *Anime di vetro*); it gives key clues to solve cases (an eel jumping off from the vendor's stall, *Per mano mia*).

**GIULIANA MUSCIO, *University of Padova (ITALY)***

**In *The Sopranos*' Kitchen**

Within a cultural stereotype Mediterranean people have "la stessa faccia" [same face] but what distinguish them is food (spaghetti, cuscus, moussaka...), although the ingredients might be the same. Italian cuisine is a strong identity element within Italian American culture too. In the popular series, the Sopranos consume an "Italian cooking" made of Sicilian, Neapolitan, and Southern Italian specialties (Northern Italian cuisine is absent), thus identifying them with Southern origins, as most Italian immigrants on the East Coast are. The series centers on the Sopranos as a family and as a mafia family, in their daily lives and their dark business world. Associated with family and domesticity, food preparation and consumption correct the image of the Mafia family because of the warm atmosphere in the Sopranos kitchen, where the relation between Tony and his wife is softened by her preparation of ziti, and the (more Americanized) children are differentiated by their taste for less homely food. Furthermore, Mediterranean food traditions are mixed with the American way of life (barbecues, beer instead of wine). Food is also

a symbol of their own roots and traditions: when in Naples they refuse spaghetti “al nero di seppia” and instead order “spaghetti al pomodoro.”

## **10:20-11:45 am PANEL: MEDITERRANEAN COMMUNITY AND SUSTAINABILITY**

### **CARLOS FRANCISCO ECHEVERRIA, *ICAF Spain-Portugal* Health, sustainability, and the other *Mediterranean* Diets**

Modern food systems generate up to one third of global greenhouse gas emissions, have a considerable impact on biodiversity loss and yet fail to properly nourish humankind. Dietary changes are necessary all over the world to avoid climate catastrophe and provide healthy food for all people. The Mediterranean diet is usually listed among the most environmentally sustainable, besides being one of the healthiest. However, the diet is much more than a list of products or ingredients. It is a set of culinary practices that make the best possible use of resources offered by the immediate environment, by combining them in a balanced, appetizing, and sustainable way. This practice is based on a set of traditional principles that exist not only in Mediterranean nations but also in other cultures in different parts of the world. Identifying and defining those principles will show that the health and environmental benefits of the Mediterranean diet are not geographically or culturally restricted. This paper attempts to identify those principles and their traditional application in non-Mediterranean countries; it also calls for further research on their potential to fight hunger, malnutrition, global warming, and biodiversity loss.

### **MAGDALENA GARMAZ, *Auburn University (USA)* Kitchen Stories: Nature and Architecture in Mediterranean Food Preparation**

A quick Google search for Mediterranean kitchen produces an array of images that promise an instant connection with a distant world of fashionable cookbook authors who create their meals in spaces that are clad in marble and stainless steel, with miles of counter space. These spaces bear no resemblance to what a typical Dalmatian (or a Sicilian) kitchen is, or what it was in the past: most often, a tiny laboratory of methods rather than shiny appliances. Ingenuity of its cooks was based on their resourcefulness with ingredients and their wisdom harnessed from the repetitive nature of traditional dishes. This paper examines spatial, conceptual and material elements of everyday food preparation in the traditional Dalmatian context through a series of short studies (vignettes) that focus on parallels between the realm of architecture and nature. Focus on economy of ingredients and scarcity of tools necessitate a different approach to kitchen space. Making/cooking often expands into public, communal sphere, creating a large, shared space, thus expanding boundaries of a personal kitchen. The relationship between nature and architecture is symbiotic: nature is reflected in architecture, and architecture is defined by nature.

### **BARIS CAYLI MESSINA, *University of Lincoln (UK)* Harvesting Justice: The Agrarian Fight Against the Mafia Through Food Activism**



This presentation expands on the premise that the repurposing of lands confiscated from the mafia, primarily through the endeavours of Libera Terra, has fundamentally altered the cultural narrative of food consumption and practices of critical consumerism. It delves into the potent symbols of food as a form of everyday resistance against the mafia, particularly within the rural and agricultural sectors and explores how the success of the anti-Mafia movement in the agrarian sector has forged a new understanding of food heritage and critical consumption.. Ultimately, the study illuminates how the integration of activism into the agricultural practices of the Mediterranean is cultivating a future where resistance is as nourishing as the food it produces

**ANDREW DONNELLY, *Texas A&M University-Commerce* (USA)**

**Food, Cultural Exchange, and Community at Sea in the Late Antique Mediterranean**

Hundreds of Mediterranean shipwrecks have been studied in detail, allowing cargos to be harnessed as “big data” for economic history. By contrast, the mariners who labored at sea remain as marginalized in scholarly discussions as they were in their own times. This normativity has limited our ability to reveal everyday maritime lives and the temporary communities they created. Here we reassess the varied practices around which mobile social groups formed on the Mediterranean. We offer a re-examination of the cooking and dining implements from several late Roman shipwrecks, including the 6<sup>th</sup> century CE Marzamemi 2 and the 7<sup>th</sup> century Yassiada, alongside an analysis of textual sources, to explore the composition, habits, and lives of those who crewed these ships. These assemblages, considered holistically, reveal a great deal about the many and varied opportunities that diverse groups of sailors had to store, prepare, and consume while toiling on the later Roman Mediterranean.

**ZDENKO KRTIC, *Auburn University* (USA)**

**Art Exhibition at Moltivolti (13 – 16 June)**

Growing up in Croatia (then part of Yugoslavia), I would be sent to spend my summer vacations in youth camps, along the Adriatic coast. Some of my most vivid memories of childhood come during hot and dark July nights, laying on the beach and experiencing the milky way with my naked eyes. Today, light pollution, greenhouse gas emissions, and humanity’s parasitic attitude towards earth, makes our ability to see and experience the skies and stars firsthand, and from where we live, increasingly difficult. Yet, paradoxically, due to our exceedingly sophisticated technologies (think Hubble and Webb telescopes), we can now “see” distant places, like galaxies and nebulas better than ever before. Welcome to this strange, new, dystopian world! You might say we are overfed, but malnourished. For this year’s symposium I propose to develop and exhibit a series of a dozen or so encaustic paintings in a tondo (circular) format, their diameter ranging between 11 and 17 inches. These paintings will be shown in Palermo’s *Moltivolti* during the symposium, adding a visual exhibition aspect to our event. My talk will focus on discussing the work itself, origins, influences, and discoveries made while creating this new body of work. I wish for these new paintings to engage with *sight* itself, asking what the human eye can distinguish that a camera lens or computer screen might not, and what images can come out of it. In my work I plan to explore the *encaustic* process characterized by use of natural beeswax and resin treated with fire/heat.

**12:00 pm -12:50 pm PANEL: MEMORIES IN MENA 2**

**FEDERICA BROILO, *W. F. Albright Institute for Archaeological Research in East Jerusalem (ISRAEL)***

**Culinary Chronicles: Bridging Centuries in the Middle Eastern Kitchen**

In the dynamic culinary tapestry of the Middle East, where tradition converges with innovation, the food culture thrives with an exhilarating fusion of flavors and techniques. The Middle East has notably risen as a gastronomic hub, hosting an impressive array of restaurants owned by celebrity chefs, contributing to the region's constantly evolving culinary scene. Popular dishes such as *hummus*, *falafel*, and *shawarma* have transcended cultural borders, achieving global recognition and becoming beloved culinary ambassadors celebrated around the world. However, this gastronomic prominence contrasts with the culinary experiences of nineteenth-century pilgrims on their journeys through Ottoman Palestine. Despite reflecting the diverse cultural and historical influences of the region, their culinary adventures were not always memorable. Examining the travel diaries and accounts of these pilgrims reveals a narrative vividly illustrating the myriad challenges they encountered. The simple dishes available along their routes were not always well-received by Western palates.

**KOBI PELED, *Ben-Gurion University of the Negev (ISRAEL)***

**Food, Memory and Identity: Meanings Assigned by Young Palestinians in Israel to Arab Foods from the World of Yesterday**

Food and memory are interrelated in delicate and meaningful ways. Taste and smell are capable of evoking intuitive and deep memories and bringing up diverse and unexpected associations. Unlike sight, which some perceive as a distinct characteristic of Western cultures, taste and smell are prominent senses in traditional and agricultural societies such as those that once made up the Mediterranean mosaic. The proposed paper explores contemporary connections between food, memory and identity among Muslim and Christian Palestinians, citizens of Israel. It aims at understanding what meanings young Israeli Arabs of the second and third generations to the disaster of Palestinian society in the 1948 war (the Nakba) attribute to the preparation and consumption of traditional Palestinian foods, especially Galilean foods.

**TANIA AL SAADI, *Stockholm University (SWEDEN)***

**Poetics of food in times of war: A literary approach to food in Lebanese fiction**

Civil war in Lebanon (1975-1990) is the background of the story in several works of the novelist Hoda Barakat, such as *'The Stone of Laughter'* (1992) and *'The Tiller of Waters'* (1998). The first book deals with everyday life in wartime Beirut, and the second depicts the conflict in an imagined nightmarish environment. Descriptions of food, culinary activities and eating are widely present in these two texts. They play different narrative and symbolic roles, including being markers of distorted temporality, means of survival in dystopic settings, signs of decadence in wartime or elements of longing for a past era, among others. Transitioning from my examination of food in *'The Stone of Laughter'*, the paper then focuses on its role in *'The Tiller of Water'* in order to

extend the discussion about the poetics of food in the fiction of the Lebanese author. The presentation aims more broadly at exploring how food and eating intertwine with themes of war and violence in Arabic fiction.

## LUNCH ON YOUR OWN

### 3:00 pm ANNOUNCEMENTS

### 3:10-4:15 pm PANEL: ADRIATIC DIETS

**ANITA BUHIN, *University of Lisbon* (PORTUGAL)**

**What have *ćevapčići* and wiener schnitzel got to do with it? Hotel food at the Yugoslav Adriatic in the 1950s and 1960s**

This paper explores the dynamics of food identity in socialist Yugoslavia, focusing on hotel cuisine during the 1950s and 1960s in coastal resorts. This study investigates a surprising disjunction in hotel cuisine. Despite catering primarily to foreign tourists anticipating local flavors, the cuisine predominantly featured either international dishes, rooted in the Habsburg heritage, or traditional Balkan food such as *ćevapčići*, *sarma*, *baklava*, and *šljivovica*. The misrepresentation of local Mediterranean culture was a topic of discussion in Federal Tourist Board meetings and the Yugoslav press. Tourists expressed dissatisfaction, desiring fish, shrimps, and local wine over wiener schnitzel and beer. Local experts criticized the heavy reliance on Balkan-grill, advocating for traditional ingredients like polenta. Drawing on archival materials, press reports, and hotel menus from the period, this paper provides a nuanced understanding of the intricate interplay between culinary choices, ideological motives and regional (Mediterranean) identity in shaping food identity during socialist Yugoslavia for tourism purposes.

**RUDOLF BARISIC, *Croatian Institute of History* (CROATIA)**

**Dietary Practices of Bosnian Franciscans in the 18<sup>th</sup> and 19<sup>th</sup> Centuries**

The Franciscan Province of Bosna Srebrena, situated in the hinterland of the Mediterranean Basin, maintained robust connections with Dalmatia and the Apennine Peninsula. Facing diverse climatic conditions and food production challenges in the Bosnian region, the Franciscans sourced their groceries through a combination of local cultivation, livestock keeping, and imports mainly from Dalmatia. Noteworthy staples in their diet included cabbage, potatoes, dairy products, wheat, pork meat, and wine, indicating a diverse yet somewhat standardized selection. This paper delves into the complexities of producing and providing groceries, exploring the methods of preservation employed by the Franciscans. It examines the multifaceted nature of their reliance on local resources and external imports. The paper also investigates the perspectives of Franciscans on dietary habits.

**NATASA STEFANEC, *University of Zagreb* (CROATIA)**

**Shopping in Trieste and Venice for Noble Courts in Croatia and Hungary: Cuisine of the Zrinski Universe (c. 1580s – 1650s)**

As trade with colonial goods and food in the Mediterranean intensified, large swathes of South-eastern Europe were faced with Ottoman attacks that demolished or diverted trade routes, stimulated migration, and impoverished the general population. In order to uphold the supply of luxury goods and other ingredients, Croatian and Hungarian magnates maintained some of their private trade routes and shielded their key estates. One of these families was the Zrinski (Zrinyi) family, which possessed considerable coastal estates in the eastern Adriatic, south of Rijeka. These estates served as a rich source of seafood and other victuals. They were also a base from which colonial, local Italian and other European goods were ordered and purchased - from designated Zrinski's merchants in Venice and Trieste.

**FILIP NOVOSEL, *Croatian Institute of History* (CROATIA)**

**You eat what you are: eating habits of Dalmatian urban elites in the 18th century**

Being a part of a prominent sea power such as the Republic of Venice, the Eastern Adriatic coast was a constituent part of a larger Mediterranean world. Exactly the dominance of the *Serenissima* strengthened Eastern Adriatic connections with the Mediterranean basin in almost every aspect of ways of living. Of course, food was not excluded in that respect. Despite the fact that the food history is an established subdiscipline in contemporary historiography, it is unfortunately still mostly unrecognised by Croatian scholars. Serving therefore as preliminary research, this paper will focus on the city of Zadar as the capital of the Venetian province of Dalmatia and Albania, through the case study of one of its most prominent 18<sup>th</sup> century families, the Lantanas. The analysis will be based on the book of the Lantanas household expenses in 1776 kept in the State Archives in Zadar. Its daily "shopping lists" vividly illustrate living habits of one Eastern Adriatic elite urban family in detail, with much attention to groceries, presenting thus a certain paradigm for the approach to overall abundant and diverse material suitable for the topic,

**4:25-5:15 pm CONCLUDING PANEL:**

**HOSPITALITY: A PARADIGM OF MEDITERRANEAN DEMOCRACY**

**ANTONIO CECERE, DOMENICO BILOTTI, LAURA PAULIZZI**

***Tor Vergata, Rome and Magna Grecia, University of Catanzaro* (ITALY), *Ecole normale supérieure, Paris* (FRANCE)**

Western modernity has seen a political consciousness grow around the idea of hospitality as a consequence of the affirmation of empathy as an intrinsic prerogative of human nature. The eighteenth-century Enlightenment, where the paradigm of the journey had allowed the new generation of intellectuals to meet the other-than-self in a perspective of movement-comparison between different people, found in Kant the most radical thinker for the affirmation of a cosmopolitan right limited to the conditions of universal hospitality. With J. Derrida and M. Bennis, the Mediterranean twentieth century has found, in the experience of bilingual intellectuals, a broader reflection on hospitality as "giving place to the other" and creating a "creative space with the other." The task of the current research is to think about our century on the basis of a common Mediterranean history that also accounts for women's thinking in affirming the experience of hospitality as a condition of a spirit of confrontation, dialogue and correspondence between beings bound to life by the same expectations of fulfilment as human beings.

**REMARKS BY PROF. VINCENZO MILITELLO**  
*(University of Palermo)*

**RECEPTION FROM 6:00 pm to 7:30 pm**

**16 June 2024**

**10:00 am - Meeting at Moltivolti for Visit and Lunch**

**CLOSING ANNOUNCEMENTS BY DRS. POLLICINO and SUMMERFIELD**

Prof. Zdenko Krtic's art exhibit, at **MOLTIVOLTI**, from **13 June to 16 June (PUBLIC CLOSING 16 June, Introduction by Dr. Enza De Francisci, *University of Glasgow*)**, a wonderful space that facilitates multi-cultural initiatives and interactions.