1. COURSE INFORMATION

Class Times: 5 hours per week
Class Location: ACCENT Florence Study Center, Syracuse Academy & UPF Campus Ciutadella
Language of Instruction: English
UC Quarter/Semester Credits: 7.5/5
UCEAP Course Subject Area(s): European Studies, History
Course Duration (weeks): 15 weeks

2. FACULTY INFORMATION

Faculty: --
Faculty Contact Information (email and/or phone): --
Office: ACCENT Florence Study Center, Syracuse Academy & UPF Campus Ciutadella
Office Hours: 1 hour per week or by mutually agreed upon appointments

3. COURSE DESCRIPTION

This course focuses on social history of exchanges, interactions, and cultural encounters in the Mediterranean by using three related orientations: history, literature and cultural studies. We will do this through the lens of food because food has always been significant in structuring economic relations and has stayed at the heart of various cultural exchanges and imageries among different regions. Students will be introduced to different types of material evidence in different parts of the course to narrate and explain history. Materials such as cookbooks, advertisements and works of literature will be brought together as instances and building blocks of a larger historical narrative for students to examine how the idea of Mediterranean came to be produced, represented and reappropriated via the study of the interactions and cultural transfers within the Mediterranean from the sixteenth to the nineteenth centuries, and gain a contemporary perspective on present-day images of the Mediterranean and the concept of the Mediterranean diet.

Regionalism, cosmopolitanism, and orientalism appear to be the three distinct forms of relationality which inform and shape the cultural encounters in the form of either rapprochements or conflicts within the Mediterranean. They also provide the students with a conceptual toolbox to engage with the three different modules in a comparative manner. Historically speaking, the course focuses on four themes, which will equip the students with a framework to develop a critical understanding of contemporary imageries about the Mediterranean. These are:

- **The opening of the Atlantic and Columbian Exchange**: This is a major historical episode that had transformed the shape and the content of global trade relations across the world including the Mediterranean. The Atlantic economy had a profound impact on local and regional commerce structures and occupational arrangements.
- **Imperial networks in the Mediterranean**: Here the idea is to emphasize the unity of Mediterranean within diversity, especially the role of port cities as hubs of economic interactions and diverse cultures.
- **Intercultural encounters**: There were steady cultural transfers in various directions in the Mediterranean region and, hence, borders were rather opaque when it comes to the field of culture. Ottomans and North Africans were familiar strangers to Europeans including Spanish and Italians. Students will study various forms of cultural encounters including cosmopolitanism and orientalism with significant implications for regional and local identities with particular emphasis on the influences so clearly manifested in Sicily.
- **Culture and modernity in the age of imperialism**: This is about the 19th century rise of imperialism and nation-state formation, and their impact on cultural formations including food practices in the Mediterranean. This episode had a differentiating impact on “the cultural unity” of the region.
4. COURSE MATERIALS

Required Materials

All mandatory readings and course activities compiled by the professors will be available online via the Florence, Syracuse and Madrid At Your Fingertips Student Portals at https://florence.accentintl.net, https://syracuse.accentintl.net, and https://madrid.accentintl.net.


5. COURSE LEARNING OUTCOMES

By the end of the course, students should be able to:
- Demonstrate a historical understanding of the complexity and permanence of cultural encounters in the Mediterranean since the 16th century.
- Comprehend how historical, cultural, and literary perspectives can help understand social, political, and economic processes.
- Demonstrate an awareness about the porousness of cultural boundaries and be able to think beyond cultural essentialisms and dualisms that seem to lie at the heart of today’s important social cleavages such as West vs. East, Christianity vs. Islam though the lens of food.
- Describe the main political, social, and cultural processes that have contributed to the evolution food cultures across the Mediterranean.
- Participate in meaningful debates about topics related to the role of historical developments in the formation of differences and similarities of food practices in different regions in the Mediterranean.
- Critically analyze literary and visual works as a form of cultural representation.

6. PREREQUISITES

There are no prerequisites for this course.

7. METHODS OF INSTRUCTION

Instruction will consist of: presentations on history, theoretical concepts, and methodology; study visits to pertinent sites; guest lectures and walking tour; and small-group and large-group discussions on course topics.

8. COURSE REQUIREMENTS

**Lectures & Study Visits**
This course will meet two times a week for 2.5-hour sessions in the classroom or for study visits. See weekly calendar to confirm dates for study visits.
Midterm & Final Exams
The midterm and final exams aim at evaluating the students’ understanding of the readings and class discussions as well as the students’ development of their own critical thinking. Midterm exams will be taken in Florence and Syracuse on Weeks 5 & 10, and will cover the material read and discussed in class during each module only; whereas the final exam will be taken in Barcelona on Week 15, and will be cumulative covering course contents discussed during the Barcelona module but also overall concepts learnt throughout each module. Exams will consist of multiple-choice and essay-type questions, which will require students to demonstrate their knowledge of specific terms, concepts, and readings, and to compose their ideas in one or more paragraphs addressing specific topics related to course contents.

Module Coursework
The Florence module will examine the Mediterranean as a connected space and the role of the Italian peninsula in this economic, social, and cultural network from the late 15th century till the 19th century with a special emphasis on food production, distribution, and consumption. Italian literature and art will guide us in our investigation and students will learn methods and techniques to perform a detailed literary analysis and an accurate examination of paintings and/or sculptures. Students will examine the representation of food in art and literature as a mirror of social, economic, and political factors and cultural and philosophical ideas and beliefs. At first, students will observe the gradual metamorphosis that took place in early modern Italy after the Columbian Exchange. Afterwards, they will investigate the Mediterranean as a system of economic and social connections and of political alliances and tensions in particular among the Italian port and city states of Genoa and Venice and the Ottoman Empire. Students will specifically focus on the deep interaction between Venice and the Ottoman Empire by exploring the role of Venetian merchants, diplomats, slaves, and renegades in Constantinople and the intense enthusiasm for the “Orient” that developed not only in Venice but also in the entire peninsula during the 18th century. Finally, they will study the creation of the Italian nation-state in the 19th century and the development of an Italian national cuisine essential to define a fragile national identity in opposition to the imperialism and expansion of other Mediterranean countries. Student will also examine the movement of people and products in a connected Mediterranean and the phenomenon of migration, cultural encounters and resistance, and their mechanisms both in the Early Modern and contemporary Mediterranean. In addition, they will observe the close connection between food production and consumption and human rights by analyzing human beings’ exploitation in the past and the present and ancient and contemporary slavery in the New World and in Italy and by exploring fair trade movement and production. Lastly, students will experience a few food tastings to learn how to understand, analyze, and appreciate the mechanisms of taste and the strong connection between food and memory. Florence coursework includes the following:

Analytical Response Paper (7.5%)
Students will write a 3-page response paper briefly summarizing the main ideas of readings/topics, critically analyzing them, and combining their critical response to reading materials and their personal on-site critical observations drawn from site visits, their daily life in the city and the country, and their own experience. The response paper will be typed, double-spaced in Times New Roman (12pt), and 2.5cm/1-inch margins on all sides. Students must attend class to submit work on the day it is due; submissions after deadline, except for excused absences, will not be graded for credit. The paper will be due on Week 2.

Photo Essay (7.5%)
Students will present a photo essay on Florence, Italy, and the Mediterranean; cultural encounters and transfers, perception of the other; food in art and/or literature; and/or Italian and Mediterranean diet and cuisine. The photo essay should include in class learning, site visits, and critical personal observations and experiences. The photo essay should contain a title and 3 photos in a pdf or PowerPoint format. The file name should include the student’s first and last name, the word essay, and essay title. The photo essay must be accompanied by a 3-page explanation of the visual essay (typed and double-spaced in Times New Roman 12pt). The photo essay will be submitted via email on Week 4.

The Syracuse module of the course will focus on cultural exchanges, taking Sicily as a perfect case study of intercommunication, having been conquered and permeated by virtually every dominant Mediterranean power over the last three thousand years: Phoenicians, Greeks, Romans, Goths, Byzantines, Arabs, Normans, Germans, French, Spaniards and, finally, the Piedmontese. Sicily, located at the crossroads of the Mediterranean, has long been a privileged gateway from Africa to Europe and vice versa. Resuming most recently in the 1960s, when a large number of Maghrebians arrived in South-Western Sicily, retaking possession of the ancient Kasbah in the town of Mazara del Vallo, which had been created a thousand years earlier by the first Muslim arrivals. This influx of cultures and civilizations has never ceased for any
appreciable length of time. Food and cuisine are some of the clearest indicators of this constant flow, and will be focused on throughout this course. Syracuse coursework includes the following:

**Analytical Response Paper (7.5%)**
Students will write a 3-page response paper briefly summarizing the main ideas of readings/topics, critically analyzing them, and combining their critical response to reading materials and their personal on-site critical observations drawn from site visits, their daily life in the city and the country, and their own experience. The response paper will be typed, double-spaced in Times New Roman (12pt), and 2.5cm/1-inch margins on all sides. Students must attend class to submit work on the day it is due; submissions after deadline, except for excused absences, will not be graded for credit. The paper will be due on Week 7.

**Photo Essay (7.5%)**
Students will submit a photo essay on Sicily and cultural influences, which must incorporate material from the various site visits and lectures. The photo essay should contain a title and 3 photos in a pdf or PowerPoint format. The file name should include the student's first and last name, the word essay, and essay title. The photo essay must be accompanied by a 2-page explanation of the visual essay (typed Times New Roman 12 and double-spaced). The photo essay will be submitted via email on Week 9.

Finally, in the Barcelona module, students will be offered a brief summary and overview of Mediterranean history and an analysis of the importance of cultural encounters and transfers within this area in general and in the Italian and Spanish peninsulas and in Sicily, our case study, in particular, in order to review and reinforce their knowledge and experience of the Mediterranean region. Following the introduction, the course will focus on present-day images of the Mediterranean through visual and written representation in contemporary forms of discourse: literature, film, advertising, and television. This module will begin by analyzing the myth of the so-called "Mediterranean diet", in order to understand how this image was produced, represented and reappropriated. The idea of the Mediterranean diet seems to take hold in many peoples' imaginaries about what unites the region at a time in which perhaps the region is furthest away from unity due to rising economic and political tensions, mainly around regional, national and ethnic divergences. For this reason, we will then move on to the specific place of this third module, Spain and Barcelona. Students will examine these places through the lens of regionalism and the ever-tense relations between self and other, us and them, center and periphery in the Spanish case. We will examine discourses produced in and on Catalonia and the Basque country as case studies of the aforementioned tensions.

Barcelona coursework includes the following:

**Analytical Response Papers (15%)**
Critical thought and analytical writing are fundamental components of the course and the final grade. Students will submit two 3-page analytical response papers responding to a specific question and relating this analysis to the assigned readings, fieldwork, and class discussions. These questions will be announced by the professor in class, and responses will be shared and discussed as a group accordingly.

Papers must be typed, double-spaced in Times New Roman (12pt), and 2.5cm/1-inch margins on all sides. Students must attend class to submit work on the day it is due; submissions after deadline, except for excused absences, will not be graded for credit. Papers will be due on Weeks 12 & 14.

**Class Participation & Attendance**
Attendance and active participation are required. Students are expected to do the readings assigned for each class meeting beforehand, and to actively participate in class discussions.

Coursework for all courses will be graded using the same grading rubric which is available via the Florence, Syracuse, and Madrid At Your Fingertips Student Portals at https://florence.accentintl.net, https://syracuse.accentintl.net, and https://madrid.accentintl.net.

### 9. ASSESSMENT AND GRADING CRITERIA

The course will be graded on a 100-point scale, and the final grade will be determined as follows:

- Midterm Exam in Florence 10%
- Midterm Exam in Syracuse 10%
- Final Exam in Barcelona 20%
- Module Coursework 45%
  - Florence 15%
10. ATTENDANCE POLICY

UCEAP considers attendance and punctuality at all classes mandatory. This attendance policy has been approved by the UC Faculty Senate Committee responsible for the oversight of UCEAP. The attendance policy stipulates that:

- The class register is the official record of student attendance. It is the student’s responsibility to sign the attendance register personally at the beginning of class with her/his full name (no initials). Students are forbidden from signing in for anyone else or altering the register in any way.
- If a student misses any portion of a class, she or he may be marked as absent or late, upon the faculty member’s discretion. Three tardies automatically convert to an absence.
- Students are allowed a total of two absences during the program. Each absence beyond the limit will result in a deduction of 3% points from the student's raw total.
- An absence occurring on a day a quiz or exam is scheduled or an assignment is due will result in a zero for that quiz/exam or assignment. Make-ups are permitted on a case-by-case basis for medical reasons and/or unavoidable emergencies. Pertinent documentation must be provided.
- No guests are allowed in any UCEAP courses or site visits.

11. CLASS ETIQUETTE

Students studying abroad are ambassadors for the University of California and as such, should act with decorum and respect for others at all times. As a participant on the UCEAP Mediterranean Politics, Food & Culture Program in Florence, Sicily, and Barcelona, you are subject to student conduct policies of UCEAP and ACCENT.

Students should seek to play their part in making the class a success. Students should arrive punctually for classes, taking special care to allow for journey times between the various venues. They should come to class with the necessary materials for taking notes, and bringing with them any books or suchlike required for the class. Students will be responsible for obtaining their own copies of any missed assignments and materials.

In addition to the one-on-one office hour, students may communicate with professors via e-mail. E-mail interaction should be serious and professional, so students should always address professors appropriately, be clear and concise, and allow up to 24 hours for a response (excluding weekends and holidays).

Food and drink may NOT be brought into the classroom or consumed during class. Cell phones and other electronic devices should be switched off upon entering the classroom.

For more information, please consult the UCEAP Student Conduct and Discipline Policy at
12. ACADEMIC INTEGRITY

Students should remember that they are still subject to the academic integrity provisions of the University of California. This means that all academic work—research papers, exams, and/or other assignments—will be done by the student to whom it is assigned, without unauthorized aid of any kind. Likewise, any act of academic misconduct, such as cheating, fabrication, forgery, plagiarism, or facilitating academic dishonesty, will subject a student to disciplinary action.

For more information, please consult UCEAP Academic Conduct Policy at http://eap.ucop.edu/Documents/Policies/academic_conduct.pdf.

13. STUDENT ACCOMMODATIONS

UCEAP and ACCENT are committed to facilitating welcoming and reasonably accessible programs. Any student who because of a disability may require special arrangements in order to meet course requirement should present appropriate verification from the campus Disability Student Office to UCEAP advisors during the application process, and should contact ACCENT Florence and Madrid Directors upon arrival to confirm the approved accommodations. No requirement exists that accommodations be made prior to completion of this approved university procedure. Disability status is confidential and should always be discussed in private.

For more information, please consult UCEAP Official website at http://eap.ucop.edu/Diversity/Pages/students-with-disabilities.aspx.

14. COURSE SCHEDULE

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<td>Day 1</td>
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Sample syllabus. Final syllabi will be available on-site.
<table>
<thead>
<tr>
<th>Day 2</th>
<th>The Opening of the Atlantic, the Columbian Exchange, Italian Literature and the Tomato, and Food Production and Human Rights</th>
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<tbody>
<tr>
<td></td>
<td>Nunn &amp; Qian, “The Columbian Exchange: A History of Disease, Food, and Ideas”</td>
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<td>Gentilecore, “The Are to Be Enjoyed”</td>
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<td>Castelvetro, <em>The Fruit, Herbs &amp; Vegetables of Italy</em> (selections)</td>
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<td>Serao, “What They Eat”</td>
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<tr>
<th>WEEK 2</th>
<th>The Opening of the Atlantic, the Columbian Exchange, and Food in Art</th>
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<td>Analysis of how the encounter with &quot;the other&quot;, a new world, gradually reshaped the European and Italian economy, society, and culture. Examination of early modern society, economy, and culture and of other ingredients introduced in the Old World diet and how and when they were cultivated, prepared, and consumed over the years and centuries. Study of a stimulant, chocolate, and its presence in 17 and 18th century Italian poetry and comedies. Connection between food and human rights. Food production and slavery in the past and present. Fair Trade movement. Analysis of the connection between food and memory and chocolate tasting. Investigation of the presence of food in Italian and European art before and after the Columbian exchange. Symbolic, cultural, social, and religious meaning of food in art and analysis of Last Suppers.</td>
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<tr>
<th>Day 1</th>
<th>The Columbian Exchange, Italian Literature and Chocolate, and Slavery and Fair Trade</th>
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<tr>
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<td>Coe &amp; Coe, “Chocolate Conquers Europe”</td>
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<td>Redi, <em>Bacchus in Tuscany. A Dithyrambic Poem</em> (1685) (poetry selections)</td>
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<td>Goldoni, <em>Mirandolina</em> (1753) (comedy selections)</td>
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<td>Parini, <em>The Morning</em> (1763) (poetry selections)</td>
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<td>Pilcher, “Sugar, Spice, and Blood”</td>
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<td>In-Class Documentary: Mistrati &amp; Romano’s, <em>The Dark Side of Chocolate</em> (chocolate, exploitation, and human rights)</td>
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<tr>
<th>Day 2</th>
<th>Food in Art, its Symbolic, Cultural, Social, and Religious Meaning, and Last Suppers</th>
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<td>Raezer &amp; Raezer, <em>Florence Revealed. Last Supper Frescoes</em> (selections)</td>
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<td>Varril, “Introduction” &amp; “Sacred Suppers” from <em>Tastes and Temptations. Food and Art in Renaissance Italy</em></td>
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<th>WEEK 3</th>
<th>Food in Art, Imperial Networks, Cosmopolitanism, and Identity in the Mediterranean</th>
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<td>The importance and cultural, social, and religious meaning of food in European art. The difference between Southern and Northern European art. The Mediterranean as a fluid surface of economic and social exchange and as a political system of alliances and rivalries. The central role of such Italian port and city states as Genoa and Venice in creating a communication network inside the Mediterranean, in particular with the Ottoman Empire. The Mediterranean as a place of intense migration and of shifting and fluid identities. The role of Venetian merchants, diplomats, slaves, and renegades in economic and cultural life of Constantinople. The Ottoman influence in Venice and the different perception of the Ottoman “other.”</td>
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<th>Analytical Response Paper Due</th>
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<tr>
<td></td>
<td>Study Visits to Santa Maria Novella Pharmacy, Brancacci Chapel, and Convent of Santa Maria del Carmine (Food in Art History)</td>
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<tr>
<td>Day 1</td>
<td>Food in Art and its Symbolic, Cultural, Social, and Religious Meaning</td>
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<td>Varriano, “Significant Still Lives”</td>
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<td>Liedtke, “Still-Life Painting in Northern Europe, 1600-1800”</td>
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<td><a href="http://www.metmuseum.org/toah/hd/nstl/hd_nstl.htm">http://www.metmuseum.org/toah/hd/nstl/hd_nstl.htm</a></td>
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<td><strong>Day 2</strong></td>
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<td>Exchanges in the Early Modern Mediterranean, the Role of European Cities, Genoa and Venice, and the Ottoman Empire</td>
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<td>Wright, “Part 2 An Ecology of Mediterranean Gastronomy”, “Chapter 6: La Serenissima [Venice], La Superba [Genoa], and the Sublime Porte [Ottoman Empire],” “Genuensis Ergo Mercator (Genoese Therefore a Trader),” “Conclusion: The Unity of the Mediterranean”, and “Mediterranean Feast”</td>
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<td>Dursteler, “Chapter 1: The Venetian Nation in Constantinople”</td>
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<td>Dursteler, “Fatima Hatun Née Beatrice Michiel: Renegade Women in Early Modern Mediterranean”</td>
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<td>Giraldi, “A Moorish Captain”</td>
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<td><strong>WEEK 4</strong></td>
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<td>Intercultural Encounters, Orientalism, History of Coffee, and Italian Unification and Culture in the Age of Imperialism</td>
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<td>The deep interaction between Italy in general and Venice in particular and the Ottoman Empire. History of coffee and coffee houses and the connection among coffee production, slavery, imperialism, and human rights and between coffee houses and revolutions. The Enlightenment and its desire for understanding the “Orient”. Study of 18th century Italian comedies dedicated to coffee and the role of coffee houses in political, philosophical, cultural, and social debates. The era of transition to nation-states and the increasing role of food in the creation of national identities. The gradual formation of Italy as a physical and mental space and the creation of such “national dishes” as pasta and pizza. Cookbooks and fairy tales as guides to explore the origins of Italian national dishes and the development of an Italian cuisine.</td>
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<td>Cultural Encounter in Venice and Europe, Orientalism in 18th century Italy, and the Importance of Coffee and Coffee Houses</td>
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<td>Schivelbusch, “Chapter 2 Coffee Arguments for and Against Coffee,” “From the Coffeehouse to the Coffee Party,” and “Coffee and Ideology”</td>
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<td>Carboni, “Venice as an Eastern City”</td>
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<td>Goldoni, “Introduction and Act I” from The Coffee House (1751) (comedy)</td>
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<td>Carli, On the Fatherland of the Italians.”Il Caffè” (1774-1776) <a href="http://italian.uga.edu/settecento/sett3.htm">http://italian.uga.edu/settecento/sett3.htm</a> (newspaper)</td>
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<td>Kipling, “The White Man’s Burden” (selections)</td>
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<td><strong>Day 2</strong></td>
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<td>Italy and the Process of Unification, National Cuisine, Food-Language-Identity, and the History of Pizza and Pasta</td>
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<td>Pilcher, “Part 2 The Taste of Modernity,” and “Chapter 7: Cuisine and Nation Building”</td>
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<td>Artusi, “Introduction and Recipe 349 Meat and Macaroni Pie”</td>
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<td>La Cecla, “Chapter 1 The invention of a Foodstuff Common to All Italians [Pizza]”</td>
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### WEEK 5

**Food, Identity, Migration, Memory, Cultural Encounters, Human Rights, and Fair Trade**

Analysis of the strong connection between food and identity in the Early Modern, in the Age of Imperialism, and Postmodern Mediterranean. Final observations on food production and consumption in the Mediterranean and New World products in Early Modern and contemporary Italy. Investigation of previously examined mechanisms of cultural encounters (openness) and resistance (neophobia) and comparison between Early Modern and present Mediterranean. The role of recognition memory and the correlation between food and memory in migrants’ communities in the Early modern period (Genoa, Venice, the Ottoman Empire, and the New World) and in the present. Food as a tool to promote integration and openness (new products, neophilia, and fusion food and cuisines) or to express closure and intolerance (neophobia and gastronationalism) in the Early Modern and contemporary time period. Emotional, social, and cultural significance of food. Examination of human being’s exploitation in the past (slave trade) and in the present (in Southern Italy in agriculture – tomato and orange production) and the role of mafia. Connection between food and human rights in food production in the Early Modern period and in the present and the fight against criminal organizations. Importance of Fair Trade movement and of awareness of products we daily consume and their origin.

#### Day 1

**Food, Identity, Cultural Encounters and Resistance, Memory, Migration, Human Rights, and Fair Trade**


Blake, “The Language of Flavor: Learning and Memory”


McWilliams, “Eating Postmodernity: Fusion Cuisine and Authenticity”

Study Visit to Oxfam (Migrant Tour)

#### Day 2

**MIDTERM EXAM**

### MODULE II: SYRACUSE

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<td><strong>WEEK 6</strong></td>
<td><strong>Introduction to Sicily</strong></td>
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<td>Sicily sits at the crossroads of the Mediterranean, and has been aptly described as being a continent in miniature. In order to understand why so many civilisations have coveted this island for so long, and have made it such a wonderful case-study for the creation of Mediterranean culture, it is necessary to explore its location and natural wealth. This class will introduce the great riches of Sicily, and set the scene for all of the cultural explorations that are to come. There is no better introduction to the last 3,000 years of Sicilian culture than the magnificent Cathedral of Siracusa, which is where this class (taught entirely on site) will begin. Starting in the cathedral square, we will explore the location of (1) the Iron Age village that was cleared away and built over by a (2) Greek temple, famous throughout (3) Roman times, which was then incorporated into a (4) Byzantine Church that was in turn converted by the (5) Arabic conquerors into a mosque, only to be turned back into a church again by the (6) Normans, and later rebuilt in High Sicilian Baroque style after the 1693 earthquake when under (7)</td>
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Spanish domination, only to have its interior swept clean to its bare bones in the early 20th century. A single building that represents the entire history of the island. Moving away from the Cathedral, we will explore the Great harbour of Siracusa (source of its great wealth), the Fonte Aretusa (its miraculous supply of fresh water), and the great Spanish fortifications, before finishing in the traditional food market of Ortigia, experiencing a mix of folklore and food tradition, while discovering Sicilian food culture.

Berger, “Great and Small Poleis in Sicily: Syracuse and Leontinoi”
Booms & Higgs, “Chapter 1” from Sicily: Culture and Conquest
Cirucci, “The Roman Conquest of Sicily and Its Consequences”
Parasecoli, “A Land in the Mediterranean”
Spawforth, The Complete Greek Temples (selections)

### WEEK 6

**Sicilian Natural Landscape and Agricultural Potential**

Pantalica, a UNESCO World Heritage site, is the perfect location in which to gain an understanding of the natural landscape of this island and its agricultural potential, prior to the arrival of the Greeks and Phoenicians. We will explore the sweeping limestone gorge, appreciating the aromatic bushes, plants, herbs, flowers, and see the potential for dairy and grain production. In addition to being a site of outstanding natural beauty, Pantalica is also home to one of the most astounding prehistoric Necropoleis in the Mediterranean: we will combine this archaeological and historical landscape with an understanding of its natural resources. Our visit will conclude with a tasting of the honeys, conserves and cheeses currently produced from this landscape and its varied resources.

**Study Visit to Pantalica & Honey and Conserves Tasting**

### WEEK 7

**Phoenician, Greek and Roman Sicily**

The Phoenicians and Greeks colonised Sicily in the early 1st Millennium BC, introducing new crops and agricultural techniques to the island, adapting the favourable environment to the planting and harvesting of the produce required for the recipes that they had cooked in their homelands, but also using the new foodstuffs that they found in Sicily to create new culinary delights. Following the sack of Syracuse in 212/1 BC, the Romans reigned in Sicily for the next six centuries. Sicily soon became known as the “bread basket” of the Roman Empire, thanks to its favourable climate and fertile soil (which yield an abundant production of grains) and its vicinity to the largest and hungriest metropolis in the Mediterranean world – Rome itself. The culinary styles of Sicily became famed throughout the Mediterranean thanks to the Greek and Roman writers who were born in Sicily or visited its shores, and in this class we will explore their writings and recipes to see how their culinary talents created the firm basis on which future civilizations would build.

**Analytical Response Paper Due**
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<tr>
<th>WEEK 7</th>
<th>Ancient Grains</th>
<th>Study Visit to Watermill at Ragusa</th>
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<td>A handful of millers, the traditional link between farmers and bakers, are striving to revive the use of the ancient indigenous grains of this prosperous land. Sicily currently boasts around 60 varieties of such grains, all of which are lacking or low in gluten content. During this fieldtrip, we will gain insight into the ancient milling process by visiting a renovated and fully operating stone water mill. We will be introduced to the organoleptic and nutritional characteristics of the different varieties of grains and to the advantages of using ancient, non-genetically modified, grains. Our visit to the mill will conclude with a demonstration of the different culinary uses of the ancient grains, and an explanation of their great diversity. We will also explore the ways in which the different strains are being conserved and how this bio-diversity can be retained in the future by new marketing techniques and evolving consumption trends.</td>
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<th>WEEK 8</th>
<th>Arabic Sicily</th>
<th>The Lemon Consortium of Siracusa</th>
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<td>Roman rule in Sicily was ended by two Germanic tribes: the Vandals and the Ostrogoths, who were driven out in turn by the armies of the Byzantine Empire. The wildly fluctuating fortunes of power in the Mediterranean led to high taxation on land and produce in Sicily, and a period of decline in the rural landscape. The Muslim conquest of Sicily in the 9th century AD led to one of the greatest revolutions in Sicilian identity and cuisine, and a wide-ranging revitalisation of the countryside. Some signs of the Muslim influence on Sicilian gastronomy are obvious, such as couscous or ice creams and sorbets. It is true that frozen desserts based on snow were devised in China, Egypt and Rome, but to get closer to what we now consider to be ice cream, involving sugar in its preparation, it is necessary to look at Sicily, and the Arabic importation of sugar cane from the far east. Attlee, “One of the Sunniest places in Europe,” “Sicilian Lemons, Like the Pale Face of Lovers”, “A Golden Bowl of Bitter Lemons” and “A Sicilian Marmalade Kitchen” Capatti &amp; Montanari, “Sweet, Sour and Sweet and Sour,” “The Triumph of Sugar,” and “Waters, Cordials, Sorbets and Ice Creams”</td>
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<td>The Lemon Consortium of Siracusa is an association of farmers and farmers of citrus fruits, which dates back to the 11th century AD, during the Arab domination. Significantly, many ancient techniques described in manuscripts by Arab authors are still used today in citrus fruit cultivation, such as the landscaping of the orchards and the grafting of the plants. In this field trip we will have a chance to explore a traditional limoneto (lemon orchard) and hear first-hand accounts of the production and shipping processes from members of the Lemon Consortium of Siracusa, an organization which actively promotes the quality and variegation of Sicilian lemons exported worldwide. We will be introduced to the historical importance of citrus fruit production for the Sicilian economy and comparisons will be drawn with citrus fruit production in Spain.</td>
<td>Study Visit to the Lemon Consortium of Siracusa &amp; Lemon Sorbet Tasting</td>
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Sample syllabus. Final syllabi will be available on-site.
**WEEK 9**

**Norman and Swabian Sicily**

Although Arabic control of Sicily ended in the late 11th century at the hands of the invading Norman forces, the Muslim influence in politics, finance and gastronomy continued for many years with numerous people of Arabic and North African origin being retained as advisors, chefs and assistants by the new masters of Sicily. One dish that is described at this time, mass-produced in Arabic villages to the East of Palermo, would eventually be associated with the development of an iconic element not only of Sicilian gastronomic identity, but of all Italy: dried pasta. It was exported in industrial quantities from here to the main ports of the Italian peninsula, and developed over the succeeding centuries into perhaps the most “unifying” of Italian dishes. As Norman control segued into that of the Swabians, the Sicilian gastronomic scene underwent yet more changes, and we begin to detect the influence of the culinary heritage of another group of people, the Jews, that we will explore in full in the following class. With the reign of Frederick II “Stupor Mundi” (“Wonder of the World”) Palermo entered its final years as one of the greatest cities in Europe, and it is to this King that the development of one of the quintessential elements of Sicilian cuisine is often attributed: the Arancino. This class will conclude with a practical discussion of the history and development of this delicious staple of the modern Sicilian street-food tradition.

Dickie, “Palermo 1154: Pasta and the Planisphere”
Root, “The Domain of the Saracens, Sicily”

**Jewish and Spanish Sicily**

Sicily passed under the control of Spanish overlords at the end of the 13th Century, and it was during their period of dominance that one of the greatest changes in Sicilian gastronomy occurred. The introduction of new produce from the Americas (such as the prickly-pear cacti, squashes, potatoes, capscums and tomatoes) led to the introduction of a wide array of new dishes and cooking techniques, as well as updated and altered versions of staple classics, while the plants themselves rapidly acclimatised to the Sicilian soil and became important crops for the island. Although the Jewish presence in Sicily can be traced back to ancient times it mainly flourished between the 7th and 15th centuries, and therefore encompassed the periods of Byzantine, Muslim, Norman, French and Spanish rule. We will examine the unique contribution to Sicilian culture made by the Jewish community, and explore how the Sicilian culinary tradition was adapted to comply with Jewish dietary rules. When the Spanish king of Sicily, Ferdinand II, decreed in 1492 that all Jews should be expelled from Sicily, the Jewish community in Siracusa was the largest in Sicily. We will see how their expulsion removed what had been until then an important element in Sicilian gastronomy, and explore how this event removed some of the richness and depth of the culinary scene of this island: a clear reminder of how cultural influences can go into reverse. The French style of gastronomy began to dominate the aristocratic food scene across Italy in the 17th century, and Sicily was to be no exception. The Sicilian gentry

**Photo Essay Due**
began to employ chefs trained in the classical French techniques to reinvent the meals served at their tables. Many of the more complex Sicilian dishes originate in this period, marrying the rich produce of the island with what was then the most highly regarded cuisine in the world, to create the unique dishes that define modern Sicilian cooking. We will finish this class by examining this new culinary world, equipped with all the knowledge required to deconstruct these dishes and see how their constituent elements had accrued over time.

Coe & Coe, “Chocolate Conquers Europe”
Presilla, “A Natural and Cultural History”

WEEK 10  
**Modican Chocolate**
In this field trip, we will savor a demonstration in chocolate making using the traditional recipe of Modican Chocolate. This type of chocolate was first introduced by the Spanish during their domination of Sicily in the 16th century, in turn adopted from the Central American Aztec culture. A similar chocolate making process today can only be found in indigenous communities in Mexico and Guatemala, while in Modica it was jealously passed down through generations among aristocratic families, thus representing an ideal example of conservation of gastronomic cultural heritage: a fitting end to our historical, cultural and gastronomic journey.

**Chocolate-Making Class in Modica**

WEEK 10  
**MIDTERM EXAM**

### MODULE III: BARCELONA

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<th>Date</th>
<th>Contents &amp; Readings</th>
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| WEEK 11 | **Introduction to the Program.** Overview and summary of the concept and history of the Mediterranean with particular attention to wars, conquests, trade, migration, exploration, and traveling; their consequences and effects such as cultural transfers and interactions; and their echoes in art, architecture, literature, language, and cuisine. Investigation of such different attitudes and perceptions of the other as cosmopolitanism and orientalism. Review of cultural encounters and of Arab and Ottoman influences in the Mediterranean area in general and in the Italian and Spanish peninsulas and in Sicily, our case study, in particular.  

**Day 1** | **What is the Mediterranean Diet? Contextualization and Explication of the Image of the Mediterranean and the Idea of Mediterranean Diet**  
Nestle, “Mediterranean Diets: Historical and Research Overview”  
Kashdan, “Anglophone Cookbooks and Making of the Mediterranean” |  |
| **Day 2** | **Identity Formation, Nation Building/Unbuilding.** Advertising, film making and cookbook writing as discursive practices contributing to the making of a national/regional/Mediterranean identity. What is Discourse? Advertising as Discourse and Mediterranean Stereotypes for Consumption Abroad  
Hall, “The West and the Rest: Discourse and Power” |  |
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<tr>
<th>WEEK</th>
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<td>12</td>
<td>Unity or Regionalism?: Spain’s place in the Mediterranean. The myth of unity vs. the fact of diversity. The opposition between “deep Spain” and the cultural historical regions. Stereotypes of National Identities. Film as Discourse. The independentism of Catalans and Basques. Andalucía and its closeness to Northern Africa</td>
<td>McWilliams, “The Iberian Peninsula”&lt;br&gt;D’Lugo, “La teta la lluna: The Form of Transnational Cinema in Spain”&lt;br&gt;Films: Bigas Luna’s Jamón, jamón (“deep Spain”) and La teta y la luna (Catalan stereotypes)</td>
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<td>Catalan Regional Production</td>
<td>Study Tour to Organic Local Farm</td>
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<td>13</td>
<td>Orientalism and its relevance to the discourse of “us vs. them” in Spain. The Catalans and Basques and their ancient and recent struggles to fit into/out of Spain and the Mediterranean. Self vs. Other Within and Without the Borders of the Spanish Case</td>
<td>Said, Orientalism (selection)&lt;br&gt;Trubek, “Place Matters”&lt;br&gt;Gilbert, “Master Belly and our Daily Bread: A Brief History of the Literary Kitchen”</td>
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<td>14</td>
<td>Film as Discourse: Performing Reality &amp; Literature and Literary Discourse in the Us vs. Them Discourse</td>
<td>Kapuscinski, My Other&lt;br&gt;Cerdán &amp; Fernández Labayen, “Mediating Migration in Ceuta, Melilla and Barcelona: Border Thinking and Transnationalism from below in Independent Documentary”&lt;br&gt;Atxaga, Two Basque Stories (selections)&lt;br&gt;Kurlansky, M. (1999) The Basque History of the World (selections)&lt;br&gt;Film: Jorge Coira’s 18 comidas</td>
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<td>14</td>
<td>Cosmopolitanism. The city as space. Barcelona in the making of the Mediterranean. The first restaurants. Migrant cultures in contemporary Barcelona and the creation of migrant cuisines. The Merging of Migrant and Local Culture and the Phenomenon of Gentrification</td>
<td>More, La Cuina del Raval (selections)&lt;br&gt;Hughes, Barcelona (selections)&lt;br&gt;Díaz Cortés &amp; García Ramón “Gender and Discrimination in Public Space: An Approach from a Multi-Ethnic Neighborhood in Barcelona”</td>
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<td>WEEK 15</td>
<td>Why Do We Talk About Food and What It Tells Us about the Mediterranean and Its Diet, Its History, Its Present Social, Political, and Cultural Context. Debate: Mediterranean Diet under the Light of the Entire Course and Our Findings</td>
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<td>WEEK 15</td>
<td><strong>FINAL EXAM</strong></td>
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