

Educating Italy (1796-1968 ca.): Local, national and global perspectives

4-5 December 2015

The Italian Cultural Institute, 39 Belgrave Square, London SW1X 8NX

Conference Organisers: Dr Claudia Baldoli (Newcastle University)

Dr Marcella Pellegrino Sutcliffe (University of Cambridge; UCL, Institute of Education)

Maria Patricia Williams (UCL, Institute of Education)

Conference Treasurer: Dr Marzia Maccaferri (Goldsmiths, University of London)

In Memoriam Christopher Duggan



ASMI Chair (November 2014-November 2015)

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In Memoriam Christopher Duggan

1957-2015

ASMI Chair November 2014-November 2015

At the conference we will remember our colleague, Christopher Duggan, who passed away on 2nd November during his term of office as Chair of ASMI. Christopher was Professor of Modern Italian History at the University of Reading and Fellow of All Souls College, Oxford. He was a brilliant historian, the author of many volumes of Italian history, including the recent, multi-prize winning *Fascist Voices: An Intimate History of Mussolini's Italy*. He was also a kind, thoughtful human being who gave his time generously to help others and support the studies of young scholars. He had been Chair of ASMI since 2014.

ASMI CONFERENCE 2015

Friday, 4 December

9.00 – 9.45 Coffee

Basement Canteen

9.45-10.00 Welcome by Marco Delogu, Director of the Italian Cultural Institute and by Asmi Conference organisers Lecture Hall, (LH) ground floor

At the start of the conference and at the opening of the AGM we will remember our colleague, Christopher Duggan, Asmi Chair 2014-2015.

Session I 10.00 – 11.30

Room: Library - Chair: Michele Finelli

Room: Lecture Hall - Chair: Claudia Baldoli

10.00 - 11.30	<p>Women, Children and Soldiers: Education and the First World War</p> <ol style="list-style-type: none"> Erica Moretti (Mount Holyoke College) <i>Maria Montessori's White Cross: Rescue Efforts on Behalf of World War One's Orphaned Children</i> Letterio Todaro (Università di Catania) <i>"Sarebbe una viltà": mitologie eroiche, letteratura per l'infanzia e immaginario giovanile negli anni della Grande Guerra</i> Ugo Pavan Dalla Torre (Independent researcher) <i>Educare i mutilati di guerra analfabeti in Italia durante e dopo la prima guerra mondiale. Alcune note su "Comitati di Assistenza" e "Associazione Nazionale fra Mutilati ed Invalidi di Guerra"</i> 	<p>Fascist Education outside Italy</p> <ol style="list-style-type: none"> Stefania De Nardis (Università di Teramo) <i>Educazione e nazione nelle scuole italiane a Istanbul (1923-1943)</i> Umberto Famulari (Royal Holloway, University of London) <i>Promoting public hygiene on the Italian screens: The battle against malaria in Albania under Fascism</i> Gianmarco Mancosu (University of Warwick) <i>'Educare alla cittadinanza imperiale': the role of the cinema as educational tool in the Africa Orientale Italiana (1936-1941)</i>
11.30 - 12.30	<p>Memoria, Narrazione e racconto di sè nell'Italia fra le due guerre</p> <p>Mario Isnenghi (Università Ca' Foscari)</p>	

	Lecture Hall	
	12.30-14.00 Lunch break (please make your own arrangements)	

Session II 14.00 - 15.30

Room: Library - Chair: Marzia Maccaferri

Room: Lecture Hall - Chair: Claudia Baldoli

Room: 1st Floor Hall - Chair: Marta Musso

<p>From the Resistance to 1968: Education and the Left</p> <p>1. Jomarie Alano (Cornell University) <i>Imparting the Ideals of the Resistenza: Ada Gobetti's Pedagogical Activities, 1945-1968</i></p> <p>2. Antonella Cagnolati (Università di Foggia) and José Luis Hernández Huerta (University of Valladolid) <i>The Wind of Change. The Rebellion of University Students in the Italian Press (January-June 1968)</i></p>	<p>Educating for War and at War: From Fascism to the Liberation</p> <p>1. Moon Jun Young (Royal Holloway, University of London) <i>The Great War in History Textbooks in the Inter-war and Fascist Italy (1919-1941)</i></p> <p>2. Giovanni Cavagnini (École Pratique des Hautes Études, Paris) <i>Education for War: The 10th Anniversary of Italy's Victory in the First World War (1928)</i></p> <p>3. Stefan Laffin (Bielefeld University) <i>The Re-opening of Schools in Naples in the Autumn of 1943</i></p>	<p>Education through Schools and Universities in Twentieth- Century Italy</p> <p>1. Annamaria Monti (Università Bocconi, Milano) <i>Law Teaching in Italy: The Turn of the 20th Century and its Heritage</i></p> <p>2. Claudio Mancuso (Università degli Studi di Urbino) <i>Grembiuli e camicie nere. Vita scolastica in provincia durante il fascismo: un caso siciliano</i></p> <p>3. Luigi Petrella (Newcastle University) <i>Educating Persuaders: The Fascist School of Journalism (1928-1933)</i></p>
	<p>15.30-16.00 Tea and Coffee Basement Canteen</p>	

Session III 16.00 - 17.30

Room: Lecture Hall - Chair: Ruth Glynn

Room: 1st Floor Hall - Chair: Erica Moretti

<p>16.00 - 17.30</p>	<p>Popular Culture post-1945</p> <p>1. Emma J. Barron (University of Sidney and Università di Bologna) <i>Popular Magazines and Education 1950-60: The Cultural Advice Columns</i></p> <p>2. Cecilia Brioni (University of Hull) <i>I giovani on Stage: Rita Pavone Educating the Television Audience on Studio Uno 1966</i></p> <p>3. Andrea Mariuzzo (Scuola Normale Superiore, Pisa) <i>Attempts of Education Reform in the 1960's and the U.S.: James Bryant Conant's Mission to Italy</i></p>	<p>Crossing Borders</p> <p>1. Vanni D'Alessio (Un. Naples -Un. Rijeka) Italian Schooling Along and Beyond State and Ethnic Borders. Identifications and Nationalizations from the Habsburg and Italian to the Yugoslav Upper Adriatic.</p> <p>2. Silvia Furlanetto (Università di Udine) <i>The Colonial Settlements of Italian Emigrants in the Americas: Forms of Education in the Late Nineteenth and Early Twentieth Centuries</i></p> <p>3. Joseph Viscomi (University of Michigan) and Annalaura Turiano (University of Aix-Marseille) <i>From Immigrants to Emigrants: Educating the Italian Diaspora in Egypt (1937-1960)</i></p>
<p>17.30 - 18.30</p>	<p>Guest Speaker – Maria Pia Donato Institut d'Histoire moderne et contemporaine, Paris and Università di Cagliari <i>La riforma della scuola del governo Renzi e i suoi modelli</i> Lecture Hall</p>	
<p>18.30 - 19.30</p> <p>20.00</p>	<p>ASMI AGM Lecture Hall</p> <p>Conference Dinner</p>	<p>Restaurant Address: Sofra Mayfair 18 Shepherd St, London W1J 7JG. T: +44 (0) 20 7493 3320.</p>

ASMI CONFERENCE 2015
Saturday 5 December

9.30 - 10.00 Registration and coffee Basement Canteen

Session I 10.00 - 11.30

Room: Library - Chair: Maria Pia Donato

Room: Lecture Hall - Chair: Marcella P. Sutcliffe

Room: 1st Floor Hall - Chair: Maria Williams

<p>Education under Napoleon</p> <ol style="list-style-type: none"> 1. Glauco Schettini (Scuola Normale, Pisa) <i>The Constitutional Circles in the Cisalpine Republic: patriotic sociability and popular education</i> 2. Alexander Grab (University of Maine) <i>Secondary schools in Napoleonic Italy (1802-1814)</i> 3. Giulia Palmieri(Università di Tor Vergata) <i>Circolazione dei modelli educativi tra uniformismo imperiale e specificità locali: l'educazione delle "italiane" durante il dominio napoleonico</i> 	<p>Mazzini's School in London</p> <ol style="list-style-type: none"> 1. Michele Finelli (Università di Pisa) <i>Giuseppe Mazzini and the Free Italian School in London</i> 2. Andrea Del Cornò (London Library) <i>La Scuola Italiana di Londra: a School and its Journals</i> 3. Rossella Bonfatti (Università di Bologna) <i>Filippo Pistrucci filantropo, maestro e improvvisatore</i> 	<p>Religious education in Nineteenth Century</p> <ol style="list-style-type: none"> 1. Maria Romana Caforio (Università degli Studi di Parma) <i>Religione e rieducazione nello Stato Pontificio del XIX sec. Il Reclusorio pei discoli di Bologna (1822-1849)</i> 2. Oliver Logan (Independent Scholar) <i>Giovanni Bosco and Bartolo Longo: zealotry and pragmatism</i> 3. Alessia Liroso (Università La Sapienza) <i>Treaties on Women's Education and censorship of the Catholic Congregation of the Index</i>
	<p align="center">11.30 - 12.30 Keynote – John A. Davis (University of Connecticut)</p> <p align="center"><i>Educhiamo!</i> Education and the transnational mission of the Risorgimento Lecture Hall</p>	
	<p align="center">12.30 - 14.00 Lunch break (please make your own arrangements)</p>	

Session II 14.00- 15.30

Room: Library - Chair: John A. Davis

Room: Lecture Hall -Chair: Alexander Grab

Room: 1st Floor Hall – Marcella P. Sutcliffe

<p>Educating the elites and the nation</p> <p>1. Maria Christina Marchi (Univ. of St. Andrews) <i>Educating royalty: the making of Italian Kings</i></p> <p>2. Laura Meneghello (Justus-Liebig-Universitat Giessen) <i>Jacob Moelschott: Science and the education of the Nation (19th c.)</i></p> <p>3. Susanna Ferlito (Univ. of Minnesota) <i>A pedagogy without ears: Collodi's The Adventures of a Puppet (1883)</i></p>	<p>Local, regional and transnational education</p> <p>1. Pierre-Marie Delpu (Univ. of Toulouse) <i>"A scuola costituzionale": Using Dialects to educate Southern Italian Folks (1820-49)</i></p> <p>2. Lidia Cuccurullo (Scuola Normale, Pisa) <i>"Making Arberesche Italian": Education to italianità for a Diasporic community</i></p> <p>3. Mirella D'Ascenzo (Univ. di Bologna) <i>Educating Bologna: politiche educative e scolastiche tra Ottocento e Novecento tra dimensione locale, nazionale e transnazionale</i></p>	<p>Education, Women and debating sex education</p> <p>1. Azzurra Tafuro (Scuola Normale di Pisa) <i>Workers into Italian women: The 'istituzioni mantegazziane' between education and nationalization</i></p> <p>2. Charlotte Ross (Univ. of Birmingham) <i>Pornography, pedagogy and 'perversion; Paolo Mantegazza and debates on sex Education</i></p> <p>3. Dario De Salvo (Univ. di Messina) <i>Alice Hallgarten Franchetti's Institution</i></p>
<p>15.30-16. 00 Tea and Coffee - Basement Canteen</p>		

Session III 16.00-17.30

Room: Library - Chair: Marcella P. Sutcliffe

Room: Lecture Hall – Chair: Alessandra Antola

Room: 1st Floor Hall –Chair: Claudia Baldoli

<p>Borders, nations and language</p> <p>1. Anja Giudici (Univ. of Zurich)</p> <p>2. - Giorgia Masoni (Univ. of Lausanne) Italiani svizzeri of svizzeri italiani? Identity formation between political and cultural frontiers from the Perspective of education policy (Ticino 1882-1924)</p> <p>3. Eden McLean (Auburn University) <i>Establishing the Border: Defining Italianità in Alto Adige through Language Education, 1919-1929</i></p>	<p>"Pictures from Italy": Rethinking the Italian educational systems (pre-1861)</p> <p>1. Fabio Pruneri (Università di Sassari), From the Village to the Nation: for a History (and Geography) of Education of the Long Nineteenth Century in Italy.</p> <p>2. Angelo Gaudio (Università di Udine) <i>La Toscana: un caso da approfondire</i></p> <p>3. Caterina Sindoni (Università di Messina) <i>"Fotogrammi" del sistema scolastico-educativo del Mezzogiorno d'Italia nell'Ottocento</i></p>	<p>Fascist Education and the media</p> <p>1. Anne Bruch (Georg Eckert Institute for International Textbook Research) <i>Italian Educational Cinema between Fascism and International Cooperation</i></p> <p>2. Paola Bonifazio <i>La Cineteca Scolastica Italiana: Fascist Legacy and American Intervention</i> (The University of Texas at Austin)</p> <p>3. Fabio Andreazza (Università 'G. D'Annunzio' Chieti-Pescara) <i>Teaching Cinema in the Fascist Period: National and Transnational Stakes</i></p>
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17.30- 18.00

Concluding remarks

Lecture Hall

Keynote Lectures

Friday 4th December 11.30 -12.30 Lecture Hall

Memoria, narrazione e racconto di sè nell'Italia fra le due guerre

Mario Isnenghi (Università di Venezia, Ca' Foscari)

Friday 4th December 17.15-18.15

La riforma della scuola del governo Renzi e i suoi modelli.

Maria Pia Donato (Institut d'Histoire moderne et contemporaine, Paris and Università di Cagliari)

Saturday 5th December 11.30-12.30 Lecture Hall

Educhiamo! Education and the transnational mission of the Risorgimento

John A. Davis (University of Connecticut)

Panel Chairs

Alessandra Antola	Royal Holloway, University of London, ASMI Treasurer
Claudia Baldoli	Newcastle University
John A. Davis	University of Connecticut
Maria Pia Donato	Institut d'Histoire moderne et contemporaine, Paris and Università di Cagliari
Michele Finelli	Università di Pisa
Ruth Glynn	University of Bristol, ASMI Executive Officer
Alexander Grab	University of Maine
Marzia Maccaferri	Goldsmiths, University of London, ASMI Executive Officer and Conference Treasurer
Erica Moretti	Mount Holyoke College
Marta Musso	University of Cambridge, ASMI Executive Officer
Marcella Pellegrino Sutcliffe	University of Cambridge; UCL, Institute of Education, and ASMI Executive Officer
Maria Williams	UCL, Institute of Education

Abstracts of Papers

Alano, Jomarie

jma49@cornell.edu

Cornell University's Institute for European Studies.

Imparting the Ideals of the *Resistenza*: Ada Gobetti's Pedagogical Activities, 1945-1968

By the time Turin was liberated in April 1945, writer, translator, and teacher Ada Gobetti had been fighting fascism for almost twenty-five years. As she assumed her position as vice-mayor of Turin responsible for the schools, she believed that the struggle known as the *Resistenza* and its ideals represented a permanent obligation. For Ada Gobetti, resistance after 1945 meant fighting against an established educational system that did not teach children to think for themselves, and fighting for a new meaning of education that included parents and other influences on children as well as teachers within the school system itself. It was not simply a matter of reversing the effects of fascistization, but one of reforming the outdated educational system that Italy had possessed since the *Risorgimento*, where rote memorization, recitation before the class, and regurgitation of the textbook were the norm, and mandatory religious education favoured blind acceptance of orders rather than freedom of expression. She wanted to create a society that respected individuality, found the appropriate balance between authority and liberty, and promoted peace. To this end, Ada Gobetti wrote books for children and adults and published journals on child rearing in order to promote a "democratic education" for children and their parents, claiming "we are all educators." Through her writings, Ada Gobetti could mould a new generation. Perhaps this generation of children — the first in nearly twenty-five years not to be schooled under fascism — along with their parents, could finally break the legacy of fascism.

Andreazza, Fabio

fabio.andreazza@unich.it

University 'G. D'Annunzio' Chieti-Pescara.

Teaching Cinema in the Fascist Period: National and Transnational Stakes

The Fascist regime in the 1930s was pouring resources into the cinema sector, the most popular medium of the time. These investments stimulated film production with a system of prizes and gave visibility to films through the Venice Film Festival. The regime also reorganized the film industry through the Direzione Generale per la Cinematografia (General Directorate for Cinema), built a modern film studio (Cinecittà) and arranged to train the younger generations for the profession, first through the Scuola Nazionale di Cinematografia (National Film School, 1932-1934) and then, more significantly, through the Centro Sperimentale di Cinematografia (CSC, Experimental Centre of Cinema, 1935). Many students, thanks to a system of scholarships, came from the Gruppi Universitari Fascisti (Fascist University Groups), where cinema was considered a medium in the service of the Fascist 'revolution'. However, the teaching practice of the CSC, especially thanks to Umberto Barbaro, involved much international film culture, which in turn was ideologically distant from Fascism. Through research in the CSC archives and the analysis of texts published and of films produced at the Centre, this paper will show how the national stakes (the 'fascist film', the

'Italian style') and the stakes in the transnational cinematic space (themes, staging patterns, stylistic choices, etc.) were related in the teaching and practice of cinema at CSC, from its foundation until the fall of Fascist regime.

Barron, Emma

ebar6783@uni.sydney.edu.au

University of Sydney and University of Bologna

Popular magazines and education 1950-60: the cultural advice columns

As the Italian economy grew in the 1950s and 1960s, popular weekly magazines reflected new modern aspirations with advertisements for FIAT cars, beauty creams and electric razors. In the same way, magazines also reflected readers' interest in culture and self-education through regular columns on art and literature or advertisements for encyclopaedias and books. By the late 1950s, 21 million Italians read at least one magazine a week and magazines played an important role in the cultural education of the rapidly increasing number of lower-middle class readers. This paper examines letters magazine readers wrote to intellectuals and writers seeking advice on culture, self-education and how to fit in with 'people more refined than me'. *Epoca's* 'Italy asks', column featured letters from readers to writers such as Giuseppe Ungaretti and Thomas Mann. *Tempo's* 'Conversation with Quasimodo' offered an opportunity to question Nobel Laureate poet Salvatore Quasimodo as did *Bolero Film's* 'Who am I' advice column by popular author Enrico Dellarno. My paper examines exchanges between Alberto Moravia and an anonymous young woman with a high school education who had read *The Woman of Rome* and letters regarding the low levels of book reading in Italy, in Salvatore Quasimodo's column as readers criticised the high cost of books and the unreadable nature of many classics. The readers' letters highlight the importance of magazines as a source of knowledge and capture generational changes such as increasing numbers of students and women interested in reading and the perceived importance of education and knowledge in society.

Bonfatti, Rossella

rossella.bonfatti@unibo.it

University of Bologna

Filippo Pistrucci filantropo, maestro e improvvisatore

The paper will focus on the character and profile of Italian exile Filippo Pistrucci (1782-1859), a close collaborator of Giuseppe Mazzini, director and teacher at the London-based Free Italian School from 1841 to 1848. Pistrucci's pedagogic role in connection with his artistic performances as an *improvvisatore*, given both at public and private venues in and around London, will be analysed.

Additionally, the paper will attempt an assessment of Pistrucci's collaboration with several journals set up by political émigrés and working-class circles, his links with reformist organisations and his involvement with their actions and activities aimed at assisting European political refugees and destitute children.

Pursuing his political commitment and belief in active citizenship - inspired and influenced by mid-Victorian democratic thought, nationalism and Protestantism - editing and collating some of his lessons given to poor Italian boys and workers in an anthology of *Letture* (published in 1842) or emphasizing the militant content of all his literary output (tragedies, extemporaneous verses, letters, moral sketches and *memoirs*), Pistrucci's artistic work is clear testimony of his complete adherence to Mazzini's cause on education.

By way of these main lines of research, the paper aims to demonstrate how Pistrucci's biographical portrait encapsulates a forceful critique of the Catholic pedagogical model, proposing instead a more democratic one, based on a social contract between different classes and generations.

Bonifazio, Paola

pbonifazio@austin.utexas.edu

The University of Texas at Austin

La Cineteca Scolastica Italiana: Fascist Legacy and American Intervention

In 1938, the "Cineteca autonoma per la cinematografia scolastica" was created as part of the fascist film institute LUCE to produce and distribute films for use as audiovisual aids in classrooms. The Cineteca autonoma closed in 1944 and then reopened in 1951 as the Cineteca scolastica italiana. The latter sponsored and distributed films in Italian schools until the early 1960s. Two catalogues were published in 1952 and 1954, listing the films included in the collection. Reading these catalogues, one realizes that about 50% of these educational films are actually LUCE productions from the 1930s. In addition, 56 out of 209 films that the Cineteca scolastica rented or sold to Italian schools were donated by United States Information Services and were not meant exclusively for the classroom, despite their openly didactic content. USIS films promoted the Marshall Plan, especially in a European context, or portrayed habits and lifestyle of American youth, citizens and workers.

In my paper, I discuss the legacy of fascism and the role played by American governmental agencies in postwar Italy from the particular perspective of educational cinema. Through the analysis of historical documents as well as films and specialized publications, I will show how national and international agencies participated in the education of Italian students through film, at the time of the reconstruction, and examine on which terms and with which goals they undertook this task, during the transition from fascism to democracy.

Bruch, Anne

anne.bruch@uni-hamburg.de

Georg Eckert Institute for International Textbook Research

Italian Educational Cinema between Fascism and International Cooperation -The Unione Cinematografica Educativa (LUCE) and the Istituto Internazionale di Cinematografia Educativa (IICE)

Founded originally in 1919 as the Sindacato Istruzione Cinematografia, the Unione Cinematografica Educativa (LUCE) was officially constituted in 1924 to coordinate the use of film for educational as well as public instruction on scientific and cultural matters. Answerable directly to Mussolini, it was charged with the specific mission of spreading popular culture and disseminating information on the government's various projects and initiatives. Only four years later, another organization was established in Rome. The Istituto Internazionale di Cinematografia Educativa (IICE) – an international creation of the League of Nations – devoted itself with formal and informal film education on an international level. Both institutions positioned Italy as a centre of research on educational films, and were conceived at least in part to help Mussolini improve Italy's image abroad by presenting itself as a modern state ahead of its neighbours. In our paper we would like to draw attention to the international debate about the introduction of the new educational media film evolved in the official publications of the two institutions. Additionally, we would like to focus on the relationship of film, education and politics in the interwar period and examine the influence of the two institutions (LUCE and IICE) on international educational film policies.

Brioni, Cecilia

University of Hull

C.Brioni@hull.ac.uk

I giovani on stage: Rita Pavone educating the television audience on Studio Uno 1966

This paper will reflect on the educative function of 1960s' Italian entertainment shows by concentrating on the role played by television stars in representing normative identities. My case study will be that of Rita Pavone as a representative of *i giovani* on the Saturday night programme *Studio Uno* in 1966. I refer to *i giovani* as the homogenised media representation of young people based on specific practices such as, especially from 1965, those free time activities that characterised young people's consumption of culture and leisure time, such as the making and dancing of music, and bodily expressions, such as style and fashion. Young people in this period were particularly subjected to transnational influences: this is why the role of television in nationalising *i giovani* fitted into RAI's social function of creating a common national identity. Moreover, *giovani* stars were particularly effective in broadcasting this homogenised version of youth and thus the values of disengagement and consumerism embedded in this representation: as Morin (1961) and Dyer (1979; 1986) have demonstrated, cinema – but also television – stars are significant in reflecting social values and favouring the imitation of the audience. Rita Pavone's role as a co-host in the 1966 series of *Studio Uno* made her perform her *giovane* identity through her musical performances, her attitude towards guests, and the physical space she occupied in the programme. Even if through different strategies, Rita Pavone's persona was beneficial for the instruction of both adult and young audiences about the *giovane* identity.

Caforio, Maria Romana

Università degli Studi di Parma

mariaromana_caforio@libero.it

Religione e rieducazione nello Stato Pontificio del XIX secolo. Il Reclusorio pei discoli di Bologna (1822-1849)

Nel corso dell'età moderna, il nesso tra educazione e religione assunse un rilievo del tutto particolare nello Stato Pontificio: non solo i programmi sociali e culturali, ma anche le tradizioni e le pratiche reclusive furono improntate su istanze pedagogiche incentrate sull'acquisizione di virtù cristiane. In particolare, sin dal Seicento, alla carcerazione venne conferito un preciso valore emendativo.

Nell'isolamento dalla società e nell'imposizione di regole disciplinari a carattere devozionale si individuarono infatti gli strumenti consoni al recupero e al miglioramento del soggetto deviante. Tale tendenza, le cui radici affondano nell'idea penitenziale monastica propria del XIII secolo, riemerse prepotentemente nei territori papali durante la Restaurazione come reazione alla carenza politica detentiva messa in atto nel corso della parentesi napoleonica, risoltasi nell'impianto di stabilimenti tesi al solo sfruttamento del lavoro coatto e alla neutralizzazione della pericolosità sociale. Fu dunque proprio sull'esigenza di ripristinare gli equilibri comunitari e familiari cittadini attraverso gli antichi metodi d'emenda che a Bologna, nel 1822, si fondò il *Reclusorio pei discoli* (o *Discolato*), istituto deputato alla correzione dei "corruttori del costume" segnalati da parenti e polizia. Il presente contributo mira a ricostruire le peculiarità e le tappe di questo interessante esperimento penitenziario nel contesto del più ampio progetto di moralizzazione sociale promosso dalla Santa Sede a partire dagli anni Venti dell'Ottocento. Attraverso la definizione della popolazione reclusa, l'esame delle norme interne, dei resoconti e dei carteggi amministrativi si delinea dunque la parabola dello stabilimento che - da luogo deputato alla formazione di "utili e pacifici cittadini" attraverso l'abitudine alla preghiera e alla devozione - finì per ospitare un numero sempre maggiore di miserabili e inoccupati, tradendo così la sua vocazione originaria.

Cagnolati, Antonella

University of Foggia

antonella.cagnolati@unifg.it

Hernández Huerta, José Luis

University of Valladolid

The wind of change. The rebellion of university students in the Italian press (January-June 1968)

The decade of the 60s of the XX century was characterized, among other events, at least in the West, by the emergence and intensification of social, cultural and political movements to make the world better, more liveable, free, fair and supportive. Some of these movements had a deep impact on education in the geographic countries where they exercised their influence, enabling openness of educational systems, introducing equity and progressive democratization into them, and the emergence of other vivid and dynamic forms of education outside the official institutions. A good example of this is the so called "French May", sponsored mainly, but not only by students who were the most

advanced and progressive political, social and cultural part of society; it soon was felt in some neighbouring countries in Europe and across the Atlantic. A special impact it got in Italy, where the movement led to a major reform of the educational institutions and a serious and critical debate on the status of pedagogy, which affected all grades, levels and forms of education, especially universities. In this contribution we aim at analyzing the representations of higher education and youth in the collective imagination shaped by the Italian daily newspapers. More precisely, special attention to events concerning the universities, both to structural and regulatory changes, the role of them in building a free and democratic society, the motivations and aspirations of the demonstrations led by university students, who were the protagonists of the revolution of '68 and the leaders, ultimately, of the changes in educational institutions. This important movement contributed significantly to shaping the civic ideas that create the category of "citizenship". The sources used in this study consist of editorials, opinion articles and interviews on the topic related to the *case study* published in the main Italian national newspapers during the months from January to June 1968: *Corriere della Sera*, *La Stampa* and *Il Messaggero*, in order to focus the analyses on the development of such a "revolution" that so deeply have marked the second half of the XX century

Cavagnini, Giovanni

giovanni.cavagnini@gmail.com

École Pratique des Hautes Études (Paris)

Education for war. The 10th anniversary of Italy's victory in WWI (1928)

In recent years, historians like Emilio Gentile and Paolo Nicoloso have stressed the importance of architecture in fascist Italy, discussing how the regime used that to spread its values and build consensus. Obviously, war memorials and monuments to the fallen played a big role in the process. The proposal that I am submitting to the ASMI focuses on one particular occasion: the 10th anniversary of Italy's victory in WWI. Between October and November 1928, the fascist authorities and the Royal family inaugurated several important monuments all over the peninsula, such as the Tempio della Vittoria in Milan, the Faro della Vittoria in Turin, the Torre della Vittoria in Ferrara and the Casa Madre dei mutilati in Rome. These ceremonies and buildings, not studied yet, are major examples of the "education at war" Italians were subjected to under Mussolini's dictatorship. Celebrating the Great War memory through ideology in stone, the Fascists strengthened the aggressive side of Italian identity, preparing the nation to future conflicts. From this point of view, the speech delivered by the duce on November 4th, 1928 is eye-opening. Talking to the 65,000 veterans who came to Rome to attend the ceremony, he asked: "if necessary, are you ready to do again what you did, what we did yesterday?". The answer was a resounding "Yes".

Cuccurullo, Lidia

lidia.cuccurullo@sns.it

Scuola Normale Superiore in Pisa

“Making Arbëreshë Italian”: education to the italianità of a community in diaspora

On 12 October 1860 Garibaldi, as Dictator of Sicily, issued a decree under which the Greek-Albanians, having distinguished "in all the struggles against tyranny", would enjoy "all freedom in the full exercise of the Eastern Orthodox worship". The decree created a link that altered a crucial fact manipulating it: the arbëreshë community, in fact, did not belong to the "Eastern Orthodox worship" but to the Greek Uniate rite, which was part of Roman Church. If in the Kingdom of the Two Sicilies the Greek Orthodox religion was prohibited, the Greek Uniate rite was not only permissible but also subject of particular consideration by the Bourbon authorities in Sicily. One not familiar with this would assume from a first reading of Garibaldi's decree that the Italo-Albanian community had embraced the ideology of the Risorgimento for necessity of religious survival. Overcoming such intentional ideological refunctionalization, is it worth to wonder which were the real reasons that led the arbëreshë community to take sides in favour of the united Italy, despite the Bourbon government had recognized and supported the Greek rite clerical institutions. I shall then focus on how the Greek-Albanians legitimized their participation in the Risorgimento movement in the eyes of their own community and the Italians. The question is framed in the recent studies on minorities and the formation of the conscience of belonging to italianità, with particular attention to the education within the diasporic realities.

D’Alessio, Vanni

gidaless@unina.it

University of Naples and University of Rijeka

Italian Schooling Along and Beyond State & Ethnic Borders. Identifications and Nationalizations from the Habsburg and Italian to the Yugoslav Upper Adriatic (Fiume/Rijeka and Istria).

The enhancement and preservation of Italian identity of schoolchildren in Trieste, Istria and Fiume have been major concerns of Italian political parties in late Habsburg “Austrian Littoral”, of Italian authorities in interwar “Venezia Giulia”, and also of the Italian minority organization in post-World War II Yugoslavia. This paper intends to discuss the connection between schooling and nationalization in Habsburg, Italian, and Yugoslav 20th century Upper Adriatic, focusing on Italian schools and identification in Yugoslav Fiume and Istria after World War II. During Habsburg and Italian sovereignties Italians enjoyed a dominant position in the linguistic and schooling system. In Socialist Yugoslavia Italians became a minority. They were granted school rights but the new ideological order and the Italo-Yugoslav political confrontation raised problems of status, representation and definition of “Italians” in a dramatic political conjuncture, and in a dynamic multilingual environment. Schooling rights were jeopardized by the very marked decrease of Italians, by policies intended to limit the schooling in their language to “certified” Italians, and by a social environment in which old and new stigmas against them (from occupiers and fascists to chauvinists and cominformists) were amplified by the Question of Trieste and by the Tito/Stalin split. This paper will discuss the school policies and practices of

the Habsburg, Italian and particularly of the Yugoslav authorities in the region, analysing the stances of the Upper Adriatic Italian community in sovereignty transitions and crises, and raising issues of national identification and indifference in this multilingual area.

D'Ascenzo, Mirella

mirella.dascenzo@unibo.it

Dipartimento di Scienze dell'Educazione 'G.M. Bertin' dell'Università di Bologna

Educating Bologna: politiche educative e scolastiche tra Ottocento e Novecento tra dimensione locale, nazionale ed internazionale

La storiografia italiana si è a lungo soffermata sul progetto dei ceti dirigenti connesso alla costruzione dell'identità nazionale, con rinnovato interesse in occasione delle celebrazioni del 150° dell'Unità. Tuttavia solo negli ultimi trent'anni si è avviata una storiografia maggiormente attenta alle specificità delle dimensioni locali dei fenomeni educativi, sia connessa alle politiche scolastiche sia agli aspetti più propriamente 'materiali' della scuola e dell'educazione, come gli spazi e gli oggetti di scuola. Nel contributo si intende illustrare le linee salienti della politica educativa e scolastica realizzate dai ceti dirigenti nella città di Bologna dopo l'Unità, con particolare attenzione all'intreccio tra dimensione locale, nazionale ed internazionale grazie alla presenza, in città, di personalità in dialogo con i Paesi europei ed alla partecipazione ad eventi e dibattiti di rilievo internazionale (esposizioni universali et al.). Ecco così che l'Educating Bologna s'inserisce all'interno del più ampio Educating Italy: da un lato per cogliere le specificità local-global e dall'altro per offrire nuove piste storiografiche capaci di dialogare con la dimensione internazionale della storia della scuola e dell'educazione.

Del Cornò, Andrea

andrea.delcorno@londonlibrary.co.uk

The London Library

La Scuola Italiana di Londra: a School and its Journals

Overcoming financial difficulty, adverse circumstances and outright political hostility, the Free Italian School, established in London in 1841 by Italian exile Giuseppe Mazzini, successfully produced two journals as subsidiary material to school textbooks for the use and benefit of its students. Inspired by heartfelt political and educational purposes, the two journals, *Il Pellegrino* - of which, until recently, no copies were known to be extant - and the ensuing *L'Educatore*, were both short-lived. They represent a significant primary source however, offering an invaluable insight into the wide pedagogical scopes pursued by the educational institution. The School, its didactic plans and the two institutional journals, printed between 1841 and 1843, were all part of a single moral, educational and philanthropic project.

Through a detailed examination of the journals, their production and content, this paper seeks to investigate the centrality of literacy teaching and civic education - closely related yet a distinct process - in the educational activities promoted by the School. The question of their circulation, dissemination and significance is scrutinised against the background of Italian and, more widely, foreign-language printing material diffusion and demand in Victorian London. To Mazzini, education and its political meaning were crucial elements of any modern and fair society, perceived as the vehicle to achieve national consciousness, social and personal emancipation, and, ultimately, active citizenship.

Education remained a powerful instrument of proselytism and, crucially, an effective pedagogical tool for disseminating Mazzini's political agenda and moral beliefs. In Mazzini's own words: 'without a national education, the Nation has no moral existence'.

De Nardis, Stefania

stefania.denardis@gmail.com

University of Teramo

Nation and education in the Italian schools in Istanbul (1923-1943)

The Institutes of Eastern Europe had a peculiar role in the Italian expansionist ambitions among the large number of Italian schools abroad founded under the pressure of Francesco Crispi in the late 19th century. New schools were indispensable outposts of cultural penetration. They were supposed to prepare and anticipate the way for political penetration. As well as other foreign countries, also for Italy, "the sick man of Europe", was a goal to be pursued and an aim strengthened by the myth of a past already steeped in the Italian culture. In the 20th century, Istanbul does not stop from being the centre of attention. On the contrary, it became the main place where foreign countries tried to increase their cultural presence. Furthermore, their own schools were the centre of this "power struggle". In 1923 the proclamation of the Turkish Republic and the presidency of Mustafa Kemal Atatürk declared the new instances of the Turkish nationalism. Taking the case of three Italian schools in Istanbul – the male primary school of Pera, the Salesian vocational school, the female school of the "Suore di Ivrea" – this paper aims to analyze this crucial step. The presence of the Turkish pupils in these schools allows to observation from the classrooms of the coexistence of the attempt to create "the new Italians" and "the new Turks". This is an interesting case from a comparative perspective, as in the same years, both fascist regime in Italy and kemalist reforms considered the school as cornerstones to build consensus.

De Salvo, Dario

ddesalvo@unime.it

University of Messina

Le istituzioni Franchetti

Alice Hallgarten Franchetti (New York, 1874 - Leysin, 1911) ha avuto un ruolo di primo piano nella storia dell'educazione italiana del primo Novecento. All'inizio del secolo scorso, infatti, sostenuta dal marito Leopoldo Franchetti (Livorno, 1847 - Roma, 1917), Barone e Senatore del Regno d'Italia, Alice Franchetti intese incidere sulla realtà di emarginazione culturale del ceto più povero, istituendo le due scuole rurali in Montesca e in Rovigliano, dedicate all'istruzione gratuita per i figli dei contadini umbri. Le cure pedagogiche di Alice vanno soprattutto alle donne che lavorano nel campo tessile. Nel 1908, fonda il Laboratorio Tela Umbra dando a decine di ragazze madri e donne poverissime dei quartieri di Città di Castello la possibilità di lavorare, opportunamente formate da preziose maestre di tessitura, su telai manuali ottocenteschi, per poi produrre i manufatti e tovagliati di lino finissimo dalle geometrie medioevali e rinascimentali. Le tessitrici non solo vengono pagate per il lavoro fatto, ma partecipano alla ripartizione degli utili a fine anno e in poco tempo si vedono addirittura istituire un asilo infantile per i

propri figli, con mensa ed educatrice al piano superiore di palazzo Tomassini, proprietà dei baroni Franchetti e ancora oggi sede storica di Tela Umbra.

Delpu, Pierre-Marie

pmdelpu@orange.fr

Université de Toulouse

« A scula custetuzionale ». Using Dialects to Educate Southern Italian Folks (1820-1849)

The paper aims to study the uses of local dialects in the educative strategies of the Neapolitan and Calabrese patriots during the revolutions of the early 19th century. Inheriting the first experiences of the revolution of 1799 and the seminal reflections of Vincenzo Cuoco on « passive revolution » (*Saggio storico sulla rivoluzione di Napoli*, 1800), Southern Italian liberals used dialects as a means towards political education through widespread writings (*fogli volanti*, political catechisms, periodical press) and rituals (public shows, preaching), widely mentioned in local sources. During the revolution of 1820-21, they invented a specific genre, the *chiacchierata* (written dialogue), destined to spread among the mainly dialect-speaking people the principles of the Spanish Constitution that the revolutionaries had imposed on the kingdom, through references to popular religion and domestic economy. At the end of the 1840s, the propaganda in favour of Italian independency and unity used the Neapolitan, and to a wider extent Calabrese, dialects to make people familiar with the language and cultural references of the Italian peninsula. The local, including moderate, press of Cosenza and Reggio Calabria, and revolutionary tracts resorted to that strategy as well. At the same time, some Albanese-Calabrese, close to radical patriotism, who had gathered in Naples around the poet Girolamo De Rada (1814-1903), experimented the writing of the *arbëresh* dialect which had been passed orally since the Middle Ages. The apparition of a bilingual literature and press contributed to the politicization of the Albanese community of Calabria by taking into account its cultural specificities. These three case studies will allow us to question the politicizing role of Southern Italian dialects which widely contributed to develop local patriotisms, which in turn proved to be both a tool for the spreading of the Italian *Risorgimento* and an obstacle to its realization.

Famulari, Umberto

Umberto.Famulari.2011@live.rhul.ac.uk

Royal Holloway, University of London

Promoting public hygiene on the Italian screens: The battle against malaria in Albania under Fascism

Between 1927 and 1943 the LUCE produced 92 newsreels in Albania and 87 of these productions were filmed after 1932. The number of newsreels produced was impressive, considering that Albania is a relatively small country and its economy was underdeveloped. Through the analysis of a series of non-fiction films the paper aims to show how the cameramen of Istituto Luce promoted the effort of the Fascist regime to fight malaria and promote hygiene care in the Balkan country.

Ferlito, Susanna ferli001@umn.edu

University of Minnesota

A Pedagogy without Ears: Collodi's *The Adventures of a Puppet* (1883)

Collodi's *The Adventures of Pinocchio* have been consistently read as a pedagogical text educating children about the Italian middle-class Risorgimento values of honesty, loyalty to family, self-sacrifice, hard work. Readers remain divided between those who believe the puppet's "earned" transformation into a boy at the end of the *Adventures* represent a happy ending about independence and agency and those who critique the transformation as loss of independence, vitality, and agency. I argue, instead, that *The Adventures* can be read as a post-unification nation-building pedagogical and moral investment in progress and modernity if we ignore the problem of Pinocchio's "ears." Collodi's mischievous puppet presents Geppetto and his other teacher-like figures (the cricket, Blue haired-fairy etc) with many pedagogical-disciplinary problems. But there is one problem that Pinocchio poses from the very start and that to the best of my knowledge has never been discussed: the problem of hearing. From Cherry's terrifying "acousmatic" experience of a voice without a visible human source, to Geppetto's forgetting to carve Pinocchio any ears, to the later discovery that, in fact, Pinocchio does have a pair of ears "so tiny that they could not be seen by the naked-eye" (chap 32), to the donkey-ears bitten off or grown as punishment: "ears" are bio-political and symbolic sites of reception, transformation, and disciplining. My reading of Collodi's remarkable comment on Pinocchio's non-fleshy ears that "could not be seen by the naked eye" is inspired by different disciplinary questions ranging from a historical interest in "hearing-machines" and a cultural history of sound (Sterne), to Thing-theory with its questions about how we look "through" things until they break down (Brown), to the French philosopher Jacques Ranciere's work on emancipation and pedagogy.

Finelli, Michele

University of Pisa

michefinelli@alice.it

Giuseppe Mazzini and the Free Italian School in London

The paper seeks to bring to the attention of a wider public and investigate further the significance of the Free Italian School established in London in 1841 by Italian patriot Giuseppe Mazzini. The importance of the School's educational activities is placed within the context of English society. Its role, as a means to promote progress and national consciousness, is analysed. For Giuseppe Mazzini, education was a key element conducive to amelioration, social and personal emancipation. In support of the charitable institution, Mazzini was able to obtain and secure the involvement of several of his acquaintances, such as Lady Byron, Jane Carlyle, James Clark, physician to Queen Victoria, Joseph Toynbee, Lady Harriet Martineau and James Linton, founder of the *People's Journal*. Undoubtedly, without their encouragement and English philanthropic attitudes, the School would have been unlikely to be such a successful venture or even able to operate. As Jane Carlyle noted, Mazzini, between the years 1841 and 1848, made "mincemeat" of himself in the frantic attempt to support and promote the School.

Inspired by the experience of the Free Italian School in London similar institutions were soon established by Italian communities in other countries (noteworthy were those in the United States and France), bearing witness to the wide influence exerted by the Genoese exile on the network of Italian political émigrés. Additionally, it was through the School and its activities that Mazzini grew closer to some influential and distinguished English families, such as the Ashursts and the Nathans. Both families assisted Mazzini and supported him and his political actions aimed at an ultimate aspiration: Italian unification and national independence. Finally, attention will be given to the representation and transposition of the School's experience into juvenile literature and the work of Cesarina Lupati, an established author for young readers, focusing on her 1927 novel *I monelli di Londra*.

Furlanetto, Silvia

Salesian school "G. Bearzi" in Udine

The Colonial Settlements of Italian Emigrants in the Americas: Forms of Education in the Late Nineteenth and Early Twentieth Centuries.

This paper aims at describing and analyzing the forms of education and the cultural transmission processes of emigrant communities in the Americas. The focus is on the decades following Italy's unification, particularly on the relevant reforms issued by Crispi and the governments of the subsequent decade, up to the rise of Fascism in Italy. The policies of the fascist state, which were intended to improve the country's image abroad as well as at home, influenced the educational contents and objectives of Italian schools on the American continent. Based on studies and data extracted from documents related to the Ministry of Foreign Affairs, such as the "Annuari delle scuole italiane all'estero" (Yearbooks of Italian Schools Abroad), this paper will examine the schooling process of the Italian emigrants' offspring in the United States and in Mexico and Brazil. Particular attention will be paid both to the day-to-day work of the schools run by Catholic religious orders or by charismatic figures, and to that of state schools and state-subsidized schools, which were both crucial in the fight against the phenomenon of illiteracy. The study will moreover underline the considerable impact that the various forms of education had both on the transmission of values regarding national identity and on the sustaining of the emigrants' cultural heritage. At the same time, however, the paper will also highlight the effort it took to contribute to the propagation of the cultural baggage and of the original language in the ethnic enclaves, which led to the gradual and painstaking process of integration and engagement in the culture of the "Other".

Angelo Gaudio

Università di Udine

angelo.gaudio@uniud.it

La Toscana: un caso da approfondire

La Toscana al momento dell'unità si presenta dal punto di vista dei risultati scolastici con una situazione molto divaricata tra le aree urbane dove gli analfabeti maschi sono solo il 39% e le analfabete femmine solo il 55,78 % mentre nelle aree rurali gli analfabeti maschi sono il 74, 98% e le analfabete femmine ben l'87%. Tale divaricazione è certamente il frutto insieme delle esigenze dell'economia a e delle scelte delle

classi dirigenti locali. La Toscana aveva sviluppato, nella benevola indifferenza dello stato, una riforma educativa grazie all'interazione tra riformatori educativi e consolidate presenze religiose come quelle degli scolopi che gestivano buona parte delle scuole secondarie pubbliche di scuole secondarie affidate agli scolopi fino alla caduta del comune moderato nel 1879. Tali caratteristiche vennero confermate dalle modalità della transizione al nuovo stato, che le élite locali riuscirono a gestire in modo autonomo, e almeno nel caso di Firenze a mantenere un ruolo di forte rilievo fino alla crisi del 1879.

Giudici, Anja

University of Zurich

anja.giudici@ife.uzh.ch

Masoni, Giorgia

University of Lausanne and University of Applied Sciences and Arts of Southern Switzerland

giorgia.masoni@supsi.ch

Italiani svizzeri o Svizzeri italiani? Identity formation between political and cultural frontiers from the perspective of education policy (Ticino 1882-1924)

With the opening of the Gotthard railway tunnel in 1882, Ticino, the only Swiss sub-state populated entirely by the Italian-speaking minority, found itself catapulted in the middle of its political homeland, from which it was formerly spatially separated. In historiography, this moment has been assessed as one of the cornerstones (others being WW1 or Fascism) marking the linear process of Ticino's detachment from its cultural affiliation, Italy, towards its political one, Switzerland. A process normally depicted as part of Switzerland's path from a multinational state to a multilingual nation. But, as shown by our new data on Swiss curricula and the political processes that produced them, the sudden spatial integration of Ticino into Switzerland actually induced a counter-reaction by Ticino's political elite: after 1882 the State increased its control over education contents, with the aim of preserving Ticino's civic (Swiss) *and* cultural (Italian) identity. We therefore argue that the common linear interpretation outlined above fails to address the actual complexity and the controversy of nation- and identity-building processes. To make these controversies visible, we propose to differentiate between cultural and civic aspects of identity- and nation-building and to focus on concrete cases, especially on the ones that not match the postulate "one state – one language". A geographical reallocation of a national minority and the subsequent blurring of traditional borders, as Ticino after 1882 is a case of, can make these complexities and controversies visible and thus contribute to a more differentiated theorizing on nation- and identity-building.

Grab, Alexander

University of Maine

alexander_grab@umit.maine.edu

Secondary Schools in Napoleonic Italy (1802-1814)

In February 1806, Napoleon stated at a meeting of the *Conseil d'État*, "Of all our institutions the most important is public education. Everything depends on it, the present and the future ..." In France, Napoleon set up a national education system characterized by uniformity, a hierarchical structure, centralization, state control, and a standardized curriculum. One of the two most important educational legacies of the Napoleonic period was the secondary schools, the *lycées*. Napoleon exported French reform programs to his satellite states and occupied lands in an effort to "frenchify" the rest of Europe. Educational reforms constituted an important part of those policies. This paper will discuss the establishment of secondary schools, *licei*, in northern Italy specifically, the Republic and Kingdom of Italy (1802-1814), Napoleon's longest lasting satellite. The paper will explore educational laws and decrees, which created the *licei*, and their implementation. The government established a *liceo* in the capital of each department. Some of them were boarding schools. The paper will elaborate on the *Direzione della Pubblica Istruzione*, the government institution that administered public education, and its efforts to create, manage, and modernize secondary schools in northern Italy. As time progressed, the authorities created more *licei* which served a growing number of students, and increasingly centralized and standardized public secondary education. The essay will elaborate on the various academic disciplines, teaching personnel, books, who the students were and various provisions designed to regulate daily operation of the schools. Examining all those issues will make it possible to assess the consequences of the educational reforms and answer the question how successful the Napoleonic authorities were in laying the foundations of a modern secondary school system.

Laffin, Stefan

BGHS (Bielefeld University)

stefan.laffin@uni-bielefeld.de

The re-opening of schools in Naples in the autumn of 1943

My proposal tackles the question of education in Italy from a historical angle, focusing on dynamics and processes throughout the Allied Italian Campaign (1943-45) of World War II. Particularly, I would like to shed light on the re-opening of schools after Italian territory was occupied/liberated by the advancing Allies, preferably by using the case study of Naples. Here we can observe the first steps towards a policy on how to engage and deal with post-war Italy. In other words: it might be possible to analyze this very policy as part of the Allied intention to lead Italy to a post-war and post-fascist democratic society. The Allied policy planned to open schools as soon as the buildings were not needed anymore by the Allies themselves. Yet this endeavour soon stalled as school textbooks were found to be steeped in fascist thought. A group of AMGOT (Allied Military Government for Occupied Territories) agents spend over six weeks only checking and correcting elementary

school's arithmetic books trying to remove all fascist idiosyncrasies in there, for instance. I would hence like to add to the conference by offering a genuine historical contribution which would allow scrutinizing forms of a re-establishment of educational policy, especially when taking into account that Italians were exposed to fascist school and cultural policy for more than twenty years.

Lirosi, Alessia

alessia.lirosi@uniroma1.it

La Sapienza University of Rome

Treaties on Women's Education and censorship of the Catholic Congregation of the Index (19th Century)

The paper aims to focus on the opinion of the Catholic Church about women's education between the end of the 18th and the end of the 19th century, as it results by analysing the documents held in the Roman Archive of the Papal Congregation of the Index. Such topic has not yet received so much attention by the historians of education and by the historians of censorship and it is based on a very new research about women's books put in the Index. The Congregation of the Index was, as is well known, one of the most important Departments of the Roman Curia, because it was charged of controlling, examining, censoring and expurgating all of the books published not only in Italy but theoretically all over the world. Especially during the 19th century it analysed, discussed and forbade – completely or partly - various publications concerning Italian women's education, which had been written by male or female educators, activists or intellectual people and even clerics. Among these publications were pamphlet, essays, handbooks etc. Finally, the paper will consider the difference between the attitude of the Catholic Church toward female education and the approach of the authorities of the new Kingdom of Italy. This one, born in 1861, provided new schools and new forms of training for girls and women.

Logan, Oliver

o.logan@btinternet.com

Independent scholar, retired from University of East Anglia

Giovanni Bosco and Bartolo Longo: zealotry and pragmatism.

The educational enterprises of Bosco and Longo provided meeting points between devout Catholics and liberals. Don Bosco, starting in Turin from the 1850s, sought to remedy the problem of infant vagrancy by founding hospice-schools teaching artisan skills and often humanities as well. His major objective was to *prevent* the moral degeneration of boys. Although strongly anti-secularist, he attracted the support of a wide spectrum of patrons. The *avvocato* Longo's Institution for the Sons of Convicts (1880s+), which again taught artisan skills, was an offshoot of the shrine of la Madonna della Nuova Pompei, which he founded. A major theme of his enterprises was *regeneration*, both of a depressed, barely Christian population near Naples, of the sons of convicts and, through the latter, of their unhappy parents; education was to be in piety and 'civil progress'. He attacked the 'Lombrosian' notion of an innate criminality. Like Bosco, he obtained an ideologically broad spectrum of

support. Themes include: the notion of childhood innocence and its connection with the clericalist siege-mentality; the hospice-school as surrogate family and as community; the school and the wider community.

Mancosu, Gianmarco

g.mancosu@warwick.ac.uk

University of Warwick

“Educare alla cittadinanza imperiale”: the role of the cinema as educational tool in the Africa Orientale Italiana (1936-1941).

The use of the cinema in former Italian colonies is a topic scarcely discussed by researchers. However, within the colonial space, the cultural technology was used not only to entertain, but also to display racial differences between Italians and Africans. Ambrosino (1990) and Ben Ghiat (2015) investigated on the diffusion of cinematographic shows throughout the Empire, giving a first qualified glance on the problem. My aim is to study how fascist power used the cinema as a mean to envision the role of both subjects and settlers: the paper will try to trace borders of the discourse about the education of citizenship in the Italian colonial space, starting by the fact that fascism conceived the cinema as the “most powerful weapon” to bring the Italians *sul piano dell'impero* and, on the other side, to teach to Africans to be perfect subjects. I will examine some archival records produced by the African Office of the *Ministero della Cultura Popolare*, by the *Reparto Africa Orientale Istituto Luce* and by the Colonial General Government in order to define the structure which organized the diffusion of educational shows in Africa; furthermore I will analyse some newspaper articles that suggested how to use the cinema to educate both Italians and Africans, the first to be worthy heirs of Roman Empire, the latter to be happy to become subjects. In this way the diffusion of cinema seems to be entangled in a discursive space called to define elements of *italianità/otherness* that fascism wanted to show through the educative role of its cinema production.

Mancuso, Claudio

cla.mancuso@gmail.com

Università degli Studi di Urbino and Istituto Sangalli per la storia e le culture religiose, Firenze

Grebbiuli e camicie nere. Vita scolastica in provincia durante il fascismo: un caso siciliano

Nel quadro dello studio delle trasformazioni del sistema scolastico italiano durante gli anni della dittatura fascista, assume una rilevanza cruciale l'analisi di alcuni casi locali che consentono di verificare le modalità attraverso cui le direttive del regime trovarono concreta attuazione (o eventuali resistenze) all'interno delle realtà scolastiche periferiche. Attraverso l'applicazione della riforma Gentile e l'emanazione delle successive circolari ministeriali, la scuola rappresentò, nei piani di Mussolini, un fondamentale strumento di propaganda e un capillare mezzo di indottrinamento per le generazioni più giovani. La costruzione dello spirito italico e del carattere fascista passava proprio dall'educazione scolastica. Alla luce di queste riflessioni, l'approccio fondato sulla prospettiva locale e provinciale riveste un'importanza cruciale, in quanto permette di problematizzare la questione della costruzione del consenso da parte del regime e, allo stesso tempo, di

esaminarne l'efficacia e il successo. L'analisi proposta si basa sul ricco materiale archivistico inedito rinvenuto all'interno della R. Scuola Complementare "G. Piazzi" di Palermo (verbali dei collegi dei docenti, elaborati e temi svolti dagli studenti, pagelle e registri, libri di testo e materiale inerente la biblioteca d'istituto).

I documenti portati alla luce coprono l'intero ventennio fascista e rendono possibile aprire uno squarcio sulle dinamiche della vita scolastica nelle province lontane dai gangli del potere littorio romano, e, in particolare, in un contesto così problematico per il partito fascista come quello siciliano.

Marchi, Maria Christina

mcm46@st-andrews.ac.uk

Educating Royalty: The Making of *Italian Kings* (1860–1900)

In the widely popular pedagogical novel *Cuore* (1886), the author, Edmondo De Amicis, used the Monarchy as one of the key symbols with which to highlight the main qualities of italianità. The Crown became an educative tool to teach children amor di patria and show that Italy was more than just a "geographical expression". However, in order for the monarchy to acquire this role, to act as a bridge between Italy's institutions and its newly-unified people, it had to first understand what it was meant to represent: the crown itself had to learn how to embody and propagate "Italian-ness." However, in order for the monarchy to acquire this role, to act as a bridge between Italy's institutions and its newly-unified people, it had to first understand what it was meant to represent: the crown itself had to learn how to embody and propagate "Italian-ness". After unification a revised education plan was developed for the heirs to the throne first Umberto I and subsequently his son, Vittorio Emanuele III. As heirs, rather than monarchs, their role within the framework of identity building was far more flexible. In this paper I will show how the transition from heirs of the small Kingdom of Piedmont-Sardinia to the Kingdom of Italy was managed through their modified curricula, their focus on historical continuity, educational trips and understanding of what italianità meant. By Looking at their tutors' reports and the way in which their travels were organised, I will illustrate how the royal heirs were educated to become examples of national identity and how this was an attempt to bring the crown and people closer in the post-Risorgimento era.

Mariuzzo, Andrea

andrea.mariuzzo@gmail.com

Scuola Normale Superiore di Pisa

Attempts of Education Reform in the 1960's and the U.S.: James Bryant Conant's Mission to Italy

In 1960, at the request of the minister of Education Giuseppe Medici, the Ford Foundation sent to Italy American advisers who evaluated the projects of reform concerning the *scuola media unica* and possible liberalization of access to university. Leader of the mission was James Bryant Conant, former president of Harvard, then advocate for a reform of U.S. education founded on open access to comprehensive high schools and meritocratic selection for liberal arts colleges based on standard tests. Conant and his collaborators visited various Italian schools

and universities, and prepared memoranda for both the minister and the Ford Foundation. In particular, they criticized such traditional aspects as the early segmentation of secondary curricula, the privileges reserved to classical studies in academic access, and the overspecialization of university faculties. Their suggestions (a 'comprehensive turn' both in lower and upper secondary school, pluralization of post-secondary titles, investments in students' welfare aimed at the promotion of residential structures modeled on college) were discussed by the parliamentary commission that elaborated an organic reform of education between 1962 and 1963. The substantial failure of any reform of the whole system, and an approach to equal opportunities for student that was far from American conceptions, limited any possible influence of Conant's work on actual policy. However, a study of his mission will clarify the role of a transatlantic network of prominent scholars and intellectuals committed in the field, and will place post-WWII Italian debate on education in the broader context of contemporary school reforms in the West.

McLean, Eden

erk0007@auburn.edu

Auburn University

"Establishing the Border: Defining *Italianità* in Alto Adige through Language Education, 1919-1929"

Italy's acquisition of Alto Adige in the aftermath of World War I was based upon the principle of national self-determination, but the new territory included significant numbers of German- and Ladino-speakers. These populations posed a substantial problem to Italy's claim at a time when national boundaries were often understood to conform to linguistic and cultural commonalities. It was therefore insufficient for the Italian government simply to claim the territory as politically Italian; the state needed to prove the region's spiritual belonging as well and worked to do so through the education of its youngest citizens. Between 1919 and 1929, the Ministry of Public Instruction worked to define Alto Adige's elementary-school children as Italian, in part by implementing strict regulations regarding "non-Italian" languages that were quite different from national language education policies. Pedagogues targeted language as a critical component of *italianità*, believing that it was "the strongest link in the unity of our people". In this region that Italy had just taken from one of its most enduring enemies, officials urged clarification of its residents' identity through language as a way to create a purely "Italian" border and prove Italy's claim on the territory. Utilizing sources from national, regional, and municipal governments, this paper will explore the interwar role of elementary education and language in a region that became the front line of Italy's fight to define its nationhood.

Meneghello, Laura

Laura.Meneghello@geschichte.uni-giessen.de

Justus-Liebig-Universität Gießen and the International Graduate Centre for the Study of Culture (GCSC)

Jacob Moleschott: Science and the Education of the Nation in 19th-century Italy

After the political unification of Italy in 1861, the so-called "real unity" was still to be achieved: the population of the newly established nation-state was all but homogeneous, and the economic, cultural and social differences were a great obstacle to the government of the country. The

formation of a national consciousness and national sentiments was primarily achieved through education; however, the role scientists played in this process has not been sufficiently studied yet. In my contribution, I would like to consider the role of the scientist and politician Jacob Moleschott ('s-Hertogenbosch 1822 - Rome 1893) in shaping the "education of the Italians". Moleschott, one of the most important materialists in the 19th century, was born a Dutch citizen, studied at Heidelberg and taught physiology in Heidelberg and Zürich, before being appointed a Professor of Physiology in Turin by Francesco De Sanctis; he got the Italian citizenship in 1867 and was appointed Senator of the Kingdom in 1876. First, I argue that his activity as a popularizer, a politician and a member of international associations of scientists shows that engagement in nationalist issues did not exclude, but rather presupposed transnational networking. Then, I focus on his contribution in the Senate debate on the introduction of physical education at school (1878) as a way of educating the young Italian population and introducing them to common values, national feelings, hygienic standards and disciplinary rules. Finally, I consider his speech on Giordano Bruno (1885) as an example of his engagement in secularizing cultural politics.

Moon, Jun Young

Royal Holloway, University of London

Jun.Moon.2011@live.rhul.ac.uk

The Great War in History Textbooks in the Inter-war and Fascist Italy (1919-1941)

Memory of the past, as Michel Foucault argued, is controlled by the present needs so that history is constantly rewritten. The Great War history in Fascist Italy is a good example of this. For Fascists, the Great War was one of the most important historical events because Fascism was born from interventionism during the war and they were always eager to identify their movement with heroic sacrifices and patriotism of the war dead. Equally, in the study of Fascism's use of history, the school textbook is an important material to examine: Fascism aimed at transforming Italy into a Fascistised nation and the textbook was regarded as a crucial medium to proliferate the Fascist interpretation of the past by Mussolini's regime. So, the Fascist regime controlled the textbook production from its early years by bringing all existing schoolbooks under the government's exam-permission (1924-29) and finally by monopolising textbook publishing from 1930. This paper will investigate the First World War in the Italian school textbooks for children published between 1919 and 1941. By analysing and comparing historiographies of the textbooks, this paper expects to answer these questions: 'How was the perception of World War I in history education affected by the regime change in the period?', 'What Fascism's interpretation of the war in its history textbooks consists of?', 'What are the differences or similarities in the presentation of history at schools between Liberal Italy and Fascist Italy?'

Monti, Annamaria

Bocconi University, Milan

annamaria.monti@unibocconi.it

Law teaching in Italy: the turn of the 20th century and its heritage

My proposal deals with the significant changes which occurred in legal education in Italy in comparison with what happened in other European countries (above all in Germany and in France) starting around the turn of the 20th century until World War I, bearing in mind that legal education was regarded as the preferred pathway to educate the ruling class: at the end of the 19th century 1/3 of the Italian parliament was made of lawyers, who were often law professors. In most cases these changes were determined by a more general rethinking of the role of the jurists. They also influenced the following developments of the Italian legal education system until today. Indeed, a rethinking of law-teaching methods and their contents across Europe was stimulated by a number of factors, namely: the economic and industrial development of the late nineteenth century; the appearance of 'social sciences' such as sociology; the emergence of new fields of study, such as statistics and economics; and, of course, the influence of German legal culture and the impact of the new German codification of 1900, the BGB. Unlike in England, for instance, where in those times law was empirically taught by practitioners (think of Albert Venn Dicey's inaugural lecture delivered at All Souls College, Oxford, in 1883, Can English Law be Taught at the Universities?), legal education in continental Europe was conceived as a matter for universities. In Italy the main legislative framework on the university system until the fascist era was the Casati law, which was promulgated in 1859. In synthesis, my purpose is to show how at the end of the 19th century the quality of teaching increased and new subjects came to the fore. Moreover, I'd like to give an idea of the cultural exchanges among professors coming from different countries, which were especially intensive in the new fields of study such as Labour law, Industrial law and Comparative law. Connections and reciprocal influences among European jurists facilitated exchanges, as well as 'contamination' with other legal teachings.

Moretti, Erica

Mount Holyoke College

emoretti@mtholyoke.edu

"Maria Montessori's White Cross: Rescue Efforts on Behalf of World War One's Orphaned Children"

My contribution investigates Maria Montessori's reflections on parental authority as it pertains to children affected by catastrophe. It is well known that Montessori devoted her pedagogical writings to the study of "children in need." She was an advocate for children suffering from poor health, poor education, and poor economic circumstances. Indeed, her work on these issues has been thoroughly analyzed by historians and cultural critics alike. However, within this broad category of "children in need," Montessori worked to exceptionalize certain groups of particularly endangered children: the children who had endured historical and natural disasters. For Montessori, these "children of catastrophe" warranted special attention. Their situation called for a new and particular pedagogical approach. In my paper, I examine the

pedagogue's disillusionment with the Italian liberal intelligentsia after they reject her method for reorganizing the Italian pre-school system (1914). Unwilling to collaborate with the Italian state, Montessori asked prominent members of the Catholic Church to join her in the creation of a humanitarian organization that would assist children distressed by war, an entity she called the White Cross. In Montessori's vision, the association would be operated by "spiritual mothers," women who were to be trained as nurses as well as Montessorian teachers. Corroborated by an unpublished correspondence between Montessori and Pope Benedict XV, found at the Secret Vatican Archive, this paper aims at contextualizing the pedagogue's known interest with the Catholic doctrine as an outgrowth of her primary interest in caring for "children of catastrophe."

Palmieri, Giulia

giu2606@hotmail.it

Università di Roma "Tor Vergata"

Circolazione dei modelli educativi tra uniformismo imperiale e specificità locali: l'educazione delle "italiane" durante il dominio napoleonico

Il mio intervento intende analizzare il difficile e controverso approccio che Napoleone Bonaparte si trovò costretto ad assumere riguardo l'educazione femminile nella penisola italiana, uno degli esempi più rappresentativi della necessità della dominazione francese di adattarsi e modificarsi in base alle diverse modalità di annessione e ai sostrati culturali preesistenti. In parte ispirato dalle idee di Rousseau e dal dibattito rivoluzionario, e in parte, dall'esempio di sua madre, l'imperatore aveva in mente un preciso ideale di donna, moglie e madre, e credeva fermamente che le ragazze dovessero essere educate al ruolo che la natura stessa aveva attribuito loro. In aggiunta, era fermamente convinto che a tale educazione fosse legata anche la capacità di assicurarsi la lealtà delle future generazioni di sudditi. Di conseguenza, sia lui che i suoi parenti importarono nella penisola il modello della scuola di Écouen, ma furono costretti ad adattarlo alle diverse situazioni territoriali. Contemporaneamente, il Direttore Generale della Pubblica Istruzione del Regno d'Italia, Giovanni Scopoli, tentò di creare un sistema statale di scuole per fanciulle, ma i risultati furono deludenti. Eppure ci furono. E, nel lungo periodo, segnarono una svolta significativa nella storia dell'educazione e del ruolo delle donne in Europa, anche se non si trattò di quella che Bonaparte sognava.

Pavan Dalla Torre, Ugo

ugo.pavandallatorre@gmail.com

Independent researcher

Educare i mutilati di guerra analfabeti in Italia durante e dopo la Prima Guerra Mondiale: alcune note su "Comitati di Assistenza" e "Associazione Nazionale fra Mutilati ed Invalidi di Guerra"

Scopo di questo intervento è analizzare le azioni educative predisposte per i mutilati e gli invalidi di guerra italiani, durante e dopo la grande guerra. La gran parte dei soldati arruolati non avevano completato i loro studi o erano analfabeti. Molti di questi giovani divennero permanentemente invalidi al termine del conflitto. La combinazione di questi due elementi fu alla base di una rilevante emergenza sociale: a causa delle menomazioni subite i mutilati non potevano infatti ritornare a svolgere il loro lavoro e spesso non potevano neppure aspirare a un

altro impiego perché non avevano i requisiti culturali. In diverse città italiane sorsero i Comitati di Assistenza (medica e sociale). I soldati poterono imparare un nuovo lavoro, accrescere le loro conoscenze e concludere il corso di studi, almeno a livello elementare. Nel 1917 fu fondata l'ANMIG (Associazione Nazionale fra Mutilati e Invalidi di Guerra) diretta da soldati invalidi. In diverse sezioni vennero aperte delle piccole biblioteche e istituite delle borse di studio per i figli dei soci. Nel 1918 e poi nel suo Manifesto, l'ANMIG sottolineò l'importanza della scuola e dell'educazione per lo sviluppo del Paese. Queste azioni sono esempi di 'educare la nazione in guerra' e anche, in una visione più generale, un elemento dell'educazione popolare in Italia nel XX secolo.

Petrella, Luigi

luigi.petrella@newcastle.ac.uk

Newcastle University

Educating Persuaders. The Fascist School of Journalism (1928-1933)

The Fascist School of Journalism was inaugurated on 21 January 1930 by the minister of Corporations Giuseppe Bottai. Its promoter and chief organizer, the general secretary of the Fascist Union of Journalists, Ermanno Amicucci, granted a wish Mussolini expressed, addressing the newspapers editors in 1928, to forge journalists 'morally and technically trained' to 'the mission' to bring 'information and education to the masses'. In spite of the Duce's and Party's support, the School closed down in 1933, when the first and only two-year academic course ended. The emerging of a new generation of Fascist journalists was meant to be the final stage of the fascistisation of the Italian media started in the years 1925-1926 by the laws which suppressed the freedom of the press. According to Mussolini, political orthodoxy and propagandistic skills must concur in preparing a key actor in the colossal pedagogic undertaking of the regime. Drawing mostly on archival sources and personal memoirs, the main purpose of this paper is to investigate both the rationale behind that aspiration and its actual execution by means of the School. In particular, curricula, teachers and response from the students will be put in the context of a political process in which the Duce's professed objective to eclipse characters and priorities of pre-fascist journalism clashed with entrenched professional habits, residual influence of institutions and elites of liberal Italy, and pressure coming from competing centres of power within the regime itself.

Pruneri, Fabio

pruneri@uniss.it

Università di Sassari

Dal villaggio alla nazione: per una storia (e geografia) dell'educazione nel lungo Ottocento in Italia.

Il governo piemontese, che guidò il processo di riunificazione, riformò il sistema scolastico dall'alto in basso attraverso la legge Casati (1859). Gli studiosi hanno considerato questa misura legislativa da un lato come il punto d'inizio per garantire la formazione di una nuova classe dirigente leale verso lo Stato e verso la giovane monarchia costituzionale, dall'altro come l'inizio dell'obbligo scolastico. Così, l'affermazione: "fatta l'Italia, dobbiamo fare gli italiani" è stata comunemente seguita dalla spiegazione degli sforzi per insegnare l'*italianità* basandosi sulla scuola. Grazie ai dati statistici raccolti negli archivi della Sardegna e della Lombardia, usati in questo contesto come studi di caso, ho trovato

indizi che non coincidono con la trama generale e suggeriscono agli storici dell'educazione di passare dall'attenzione al centro (lo Stato) ai margini (i villaggi). Le fonti locali, gli archivi regionali e l'aiuto di nuove tecnologie permettono ora la raccolta di un enorme quantità di dati, che possono essere correlati e esaminati con grande precisione e flessibilità. La presentazione è un invito a ripensare l'importanza della geografia e altri approcci interdisciplinari per capire meglio la storia della scolarizzazione della penisola.

Ross, Charlotte

University of Birmingham

C.E.Ross@bham.ac.uk

Pornography , pedagogy and 'perversion'. Paolo Mantegazza and debates on sex education in the late nineteenth and early twentieth centuries

This paper will explore some of the debates around sex education in last few decades of the nineteenth century and the early twentieth century. Thanks in great part to the extremely successful work of the popular scientist Paolo Mantegazza, ideas about sexual hygiene began to circulate widely, including reflections on topics such as masturbation, sexual pleasure, and same-sex desires and practices. However, moralistic perspectives condemned many 'scientific' works as pornography. While sex education in this period has attracted some scholarly attention (Rifelli and Ziglio 2006), many aspects of debate remain unexplored and demand further investigation, including attitudes towards same-sex desire and female sexual pleasure. Mantegazza's work provides a fascinating case study, since not only was he the best-selling scientific author of the period, but he departed quite radically from his contemporaries in his arguments that not only could women experience the same levels of sexual pleasure as men, but they had a right to this. I analyse some of the more radical elements of Mantegazza's thought, and contextualise these in relation to broader debates, including moralistic judgements of his arguments in the early twentieth century. I suggest that, while his work remains fundamentally conservative, his attitude to female sexual pleasure in particular was strikingly progressive; however, as far as I can tell, while his works continued to be republished well into the twentieth century, other sexologists and educationists did not take up this aspect of this thought in any significant ways.

Schettini, Glauco

Scuola Normale Superiore of Pisa

glauco.schettini@sns.it

The Constitutional Circles in the Cisalpine Republic: Patriotic Sociability and Popular Education

In 1798 the Jacobin Matteo Galdi theorized the distinction between methodical public education, given in the schools, and revolutionary public education, «which instructs the masses in the principles of democracy». Among the latter's instruments, Galdi enumerated the constitutional circles, which were patriotic societies specifically devoted to educate the adults, who could not take advantage of the new scholastic system. Many patriots got involved in circles' activities in 1797-98. In comparison with precedent experiences of patriotic sociability in 1796-97, the circles did not have admission requirements and allowed women and men of all social classes to actively join the sessions. My paper primarily

intends to analyse the way this new form of egalitarian republican sociability was intended as a useful tool for the political education of Italian people. Particular emphasis will therefore be placed on the pedagogic instruments conceived by the patriots within the circles: they included not only speeches and catechisms, but also songs, poetry readings, parties, para-religious ceremonies, and commemorations held in honour of the martyrs of freedom. Through the revolutionary education, the patriots aimed at giving birth to a new political community, replacing the ancient regime's one. Furthermore, my paper deals with the patriots' successful attempt to organize all the Cisalpine circles in a similar way, in order to build a real network devoted to the popular education, and to maximize the positive effects of patriotic sociability.

Sindoni, Caterina

csindoni@unime.it

Università Degli Studi Di Messina

Immagini del Sistema educativo nell'Italia meridionale nel diciannovesimo secolo

Studi considerati "classici", basati sull'esame della legislazione scolastica o sull'analisi dei dati ricavati dalle statistiche post-unitarie, nel mettere in evidenza più le inefficienze che le "buone pratiche", forniscono immagini a "tinte fosche" dell'apparato scolastico-educativo meridionale nell'Ottocento: l'istruzione pubblica e privata del Sud è rappresentata come un enorme *monolite* privo di una qualsivoglia differenziazione interna e di peculiarità territoriali, sociali, economiche, politiche e culturali. L'ampliamento della ricerca a fonti documentarie finora poco utilizzate e ad archivi poco considerati, quali quelli locali e diocesani, mostra, al contrario, per quanto attiene la Sicilia, l'esistenza di *aspetti*, di *pratiche didattiche* e di *attori* che, considerati nel quotidiano e concreto svolgersi della scuola ottocentesca, presentano, in non pochi casi, un'inaspettata vivacità e la presenza di tratti *atipici* rispetto ai sistemi educativi degli altri domini borbonici. Un'*atipicità*, quest'ultima, che è andata gradatamente emergendo sia dai risultati di alcune interessanti ricerche sul Mezzogiorno (S. Agresta, M. Lupo, C. Naro, A. Tanturri), sia dall'imponente indagine effettuata nell'ambito del progetto sull'*Atlante storico dell'istruzione* diretto da A. Bianchi. In particolare, i dati raccolti per l'*Atlante*, riguardanti le scuole primarie siciliane, la loro organizzazione, i maestri e le maestre, gli allievi e le allieve, i metodi didattici e le discipline impartite – tutti aspetti sui quali ci si soffermerà nella presente relazione – "raccontano" una molteplicità di "storie" che, a prescindere dai problemi che le accomunano, rivelano una marcata vitalità del processo di scolarizzazione siciliano e l'esistenza di "universi pedagogici" meritevoli della massima attenzione e dell'avvio di auspicabili comparazioni con i sistemi scolastici degli altri Stati preunitari e dell'area del Mediterraneo.

Tafuro, Azzurra

azzurra.tafuro@sns.it

Scuola Normale Superiore di Pisa - École Pratique des Hautes Études, Paris

Workers into Italian women: The "istituzioni mantegazziane" between education and nationalisation (1850-1870)

Between 1850 and 1870, an extensive network led by Laura Solera, a well-known figure of the Italian democratic area, created three associations to educate the female workers of Milan, turning them into good Italians. My paper will focus on this double action, based on one

ideal figure: the good Italian mother, capable of raising model citizens. The Italian national movement strongly believed that this goal could not be achieved without breastfeeding; in fact, it was not uncommon for upper-class patriotic women to do so and to teach the working class to act the same way, as shown by the group's many activities. For instance, the supervisors of the Pio Istituto di Maternità (1850) forced the women to interrupt their work three times a day, in order to feed their children. In a similar way, the Società di Mutuo Soccorso delle Operaje di Milano (1862) was intended to shape responsible mothers, who could write, read and breastfeed their children, i.e. the youth of the nation. On the other hand, the Scuola Professionale Femminile (1870) was meant to teach women to sew, draw and decorate, so they could work at home, stay away from the factories and spend time with their children, the obvious implication being that they would not take part in the strikes that undermined national unity.

Todaro, Letterio

Università di Catania

ltodaro@unict.it

“Sarebbe una viltà”: mitologie eroiche, letteratura per l'infanzia e immaginario giovanile negli anni della Grande Guerra

La ricorrenza del centenario dall'ingresso dell'Italia nella Prima Guerra Mondiale ha riaperto un capitolo importante nella storia degli italiani. La memoria di quegli anni dolorosi ha ricondotto a prendere in considerazione come la straordinarietà degli eventi funzionò da volano per l'innescamento di processi di mobilitazione delle coscienze votati a modellare un'immagine di affratellamento e di unità nazionale alimentata dall'allargamento di una tensione emotiva collegata alla percezione della 'sacralità' della prova. La nazione, ancora estremamente debole nella sua capacità di affrontare il proprio enigma identitario, si trovò trascinata in una situazione estrema e condotta a rimodellare la propria rappresentazione collettiva dentro una mitologia dell'azione, del coraggio e del sacrificio, concepita come nuova 'via' educativa per 'fare gli italiani'. L'immaginario collettivo fu attratto da potenti simbologie sacrali in cui si rincorrevano figure di offerta di 'giovani petti' alla Patria, di fuochi rigeneratori e di necessari lavacri di sangue. Entro tale mitologia della guerra, diffusa attraverso diversi canali e volta a cogliere come destinatari prediletti gli italiani più giovani, la compattezza della nazione si volle misurare di fronte alla capacità di rispondere con prontezza alla sublimità della prova. Molte delle pagine che in quegli anni furono destinate alle letture giovanili e all'infanzia si ritrovarono perciò compromesse con l'insediamento di un laboratorio culturale che, partendo dall'enfasi del patriottismo e dalla celebrazione dei martiri della Patria, attraverso l'istituzione di una funzionalizzazione ideologica delle memorie risorgimentali, si subordinò alla presa retorica di una mistica nazionalistica, capace di diffondere nuovi modelli, simboli, linguaggi per educare gli italiani. Un percorso di analisi attraverso la produzione narrativa per l'infanzia e per la gioventù prodotta negli anni del conflitto può essere utile per capire come la guerra effettivamente funzionò da laboratorio per costruire una forma di produzione simbolico-culturale destinata a perdurare negli anni seguenti, avviando per molti versi taluni tragici percorsi della successiva fase della storia nazionale.

Turiano, Annalaura

University of Aix-Marseille

Viscomi, Joseph J.

University of Michigan, Ann Arbor

viscomi@umich.edu

From Immigrants to Emigrants: Educating the Italian Diaspora in Egypt (1937-1960)

With Italy's entry into the Second World War, Anglo-Egyptian authorities repatriated Italian diplomats from Egypt, arrested around 5000 Italians, and placed personal and business accounts under a conservative sequester. All Italian institutions were closed, including the Italian state schools, most of which were never to reopen. The Salesian religious schools, however, whose mission since the late-nineteenth century had been to inculcate nationalist-religious sentiment among members of the Italian community, assumed a central place in the lives of young Italians. By 1945, the confessionalization of Italian education in Egypt was a matter of fact given this new authoritative role played by the Salesian-run schools. Yet, the most pressing question after the war concerned the means by which the roughly 60,000 Italian residents could remain in Egypt, no longer benefitting from the extraterritorial privileges conferred to European national communities by the Capitulations. These changing realities necessitated a restructuring of the community and its institutions; education in Arabic-language and intensified vocational/technical training at the hands of the Salesian schools were seen as solutions, operating under the assumption that "only specialized workers will be able to look... towards a future in Egypt." In this presentation, we will demonstrate how, rather than generate conditions for continued residency in Egypt for Italian subjects, the restructuring of the Italian community and its educational institutions provided tools and conditioned the departure of Italians from Egypt well into the 1950s-60s. In examining these transnational processes, we will look at how the postwar changes within the Italian community interacted with broader socio-economic transformations in Egypt following the abolition of the Capitulations in 1937