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## ABSTRACTS

MARC VENARD, *The education of French ruling class girls during the 16th and the 17th century*, pp. 9-24.

Since the Renaissance the girl's education has been a matter of debate. As a matter of fact learned women are actually distrusted. Practically, the daughters of the ruling class used to study in cloisters while a minority of girls coming from a lower class attended small schools, where they usually mingled with boys. After the Catholic Reformation, confraternities of nuns, whose aims were girl's education and learning, came into being. Nevertheless, shortly afterwards they were compelled to shut themselves up in clausura and they were therefore hindered in their pedagogical practice. This way the intellectual level of teaching stayed rather low. At the end of the 17th century the House of Saint-Cyr, founded by Mme Maintenon, stirred up a sort of revolution, which spread into other cloisters, while girl's popular schools were more and more increasing.

CECILIA NUBOLA, *Learning in Trento: women and education in the modern age*, pp. 25-37.

Distant in space and time, two women, the venetian nun Arcangela Tarabotti and the noble woman from Trento Bianca Laura Saibante, compare their ideas on the problem of education and culture. In the modern age the female education in the episcopal principedom of Trento follows the traditional christian education and housework learning methods. Schools of christian education – those for girls' teachers – and convent boarding schools were chosen to fulfil these purposes; among the religious orders specialized in female education, the «Orsoline», which has been present in Trento since 1721, is to be noticed at a first glance.

CARLO FANTAPPIÈ, *Conservatoria in the age of Pietro Leopoldo: genesis and purport of the institution*, pp. 39-57.

After the establishment in 1785 of a secular conservatoria net in several towns and mountain villages inside the Grand-duchy, the Tuscan government determined to resolve a few aspects of the 18th century «women questions» through the coordination between the State's duty to assure an assistance to those women who had lost by then any relation to their families and the necessity to provide for girls'

school and pre-professional education. Even if the organisation and the main aims of the Institution had arisen from the Counter-Reformation, the partial overcoming of a convent-living model, the freedom to choose one's way of living, the predominating educational aim, as well as the opportunity to have a salary show that Pietro Leopoldo has been moving since the first years of his youth in the prospect of a substantial defence of women's fundamental rights.

GIANCARLO ROCCA, *Conservatorium and boarding school in the Italian 19th century*, pp. 59-101.

After having defined the terms of «conservatorium» and «boarding school», the Author distinguishes several kinds of conservatoria and boarding schools. As far as conservatoria are concerned, he deals with: conservatorium as non-convent, conservatorium as charity institution, conservatorium of Tuscany, fifteenth-eighteenth centuries conservatorium as educational school. As far as boarding schools, the Author distinguishes: convent boarding schools, boarding schools of the Tuscan conservatoria, boarding schools of the 15th-18th centuries, boarding schools of new christian Institutions in the 19th century, secular boarding schools. The Author ends his research asserting that the history of conservatoria and boarding schools is not only a record of the educational institutions past, but it is furthermore a history of women, of christian life, of the society.

ANGELO TURCHINI, *For a research about teachers, primary education and society in Milan during the late Renaissance: sources and problems*, pp. 103-115.

In the light of questions about the spreading level of schools in Milan, especially elementary ones, about the role of the many professional figures, about the religious and secular motivations inside of the school organization, about the time dynamics of the scholastic phenomena evolution in the late Renaissance, the Author intends to present a few sources in order to expound the primary school system in Milan. The confessional coeve society with strong social control dynamics under way is the reference context. In this view, reading sources of a consummately ecclesiastical nature allows the acquiring of new information levels, also in consideration of the lack of documents about the early Modern Age. Pastoral visits, vicars' reports, *status cleri*, *status animarum*, teachers' certificates of profession of faith are mentioned among the sources. The intervention brings forward a bigger work about the scholastic reality in Milan during the late Renaissance.

ANGELO BIANCHI, *Instruction and modernizing of the Italian school «curricula» in the middle of the 18th century: G.S. Gerdil's syllaby*, pp. 117-162.

On the grounds of mostly unpublished new sources, the late 18th century syllabies of Barnabite Colleges, those of the so-called Reformation Age, are being restored. The Author is a well-known man, Giacinto Sigismondo Gerdil, later

cardinal and prefect of several Roman confraternities, one of the most prominent personalities in Torino during the middle of the century. After having been educated at some colleges belonging to that religious order, he was given the chance to attend the prestigious Science College in Bologna, where he made acquaintance with Francesco Zanotti and where he was brought into contact with the modern and scientific thought. This and other experiences have been decisive for his moulding as religious and university teacher, and his programmes witness the extraordinary wide-mindedness of the middle-high teaching in barnabite schools towards the newest philosophical and scientific themes: starting from Wolf's criticism, to Newton's physics, up to Boyle's corpuscular theory. From these texts Gerdil's peculiar and original apologetic sensibility transpires immediately; following Muratori's suggestions and reflections he used to see the solid and strict school education as the most suitable instrument to solve the acute disagreement between religious faith and the 18th century rationalistic thought.

RENATA LOLLO, *Clemente Rebona between school and faith*, pp. 163-235.

Some of the unpublished documents of Clemente Rebona (1885-1957) have allowed to determine in a quite reliable way the date of his approaching to the catholic faith, strictly linked with the signing of the «Patti Laternanensi» on 11. Februar 1929. In the light of this newly reached certainty, all the stages of Rebona's research have been followed again, from the original trust in Mazzini's doctrine up to those cultural and existential experiences which made him a considerable poetical and moral character in the early 20th century scene. Throughout this itinerary one will undoubtedly notice the incisive and so far not rightly appreciated presence of the coeval magistral culture in Milan, which has always been bearing upon the academic culture of its forming. Through Rebona's speech personalities as Adelaide Coari or activities as the «Gruppo d'Azione per le scuole del popolo» (Action Group for Popular Schools), as well as the most important informative data end up by being holders of a magistral women culture, where the knowledge in its highest meaning will never happen to be put apart from a correct communicability and from the pledge of preaching.

LUCIANO CAIMI, *The «Paedagogium»: the Department of Christian Educational Studies at the Università Cattolica del Sacro Cuore*, pp. 237-271.

The research, entirely carried out on archives sources, throws light on a pedagogical experience, which will surely arouse great interest in the national scene. The «Paedagogium: Department of Christian Educational Studies» was founded in 1942 by the initiative of both the Catholic University («Università Cattolica del Sacro Cuore») in Milan and the people in charge of the teachers review «Scuola Italiana Moderna» in Brescia. Father Agostino Gemelli (chancellor of the University), Marco Casotti (holder of the chair of pedagogy), mons. Angelo Zammarchi (in charge of the above-mentioned review) and Vittorino Chizzolini (editor of it) were the most representative characters in the Department. They intended to promote the research towards a pedagogical and a didactic field, to

develop formative and updating activities for teachers and educationalists. After more than one year of promising initiatives, the Paedagogium was silenced by the events linked to the war and by the fall of Fascismus. It resumed its activities in the summer 1945, going ahead until 1955.

MARIA MADDALENA ROSSI, *Proposals for a school reform in Italy formulated by a teachers committee in the Università Cattolica del Sacro Cuore (1945-46)*, pp. 273-298.

Moving from the ascertainment of the arduous condition of the school during the postwar period, the essay presents a peculiar document about the Italian school reform, written out by some representatives of the Catholic University («Università Cattolica») between 1945 and 1946, on account of the constitutive Assembly's work. Even if lacking on a pedagogical-educational level, some essential ideas were to be pointed out after an analysis of the text, as the awareness of the relationship between the school and the national social economic condition, between a high school admittance widening form clever and worthy young people in financial straits and the fulfilment of a real democracy. Such an acquired knowledge, spread after some observations about the worth of human beings introduced by the Pontifical Mastership during the last years of the war, was to become a remarkable novelty inside the catholic world at that time, and a prominent contribution to the debate about the second post-war period.