

ANNALI  
DI STORIA DELL'EDUCAZIONE  
E DELLE ISTITUZIONI SCOLASTICHE

3/1996



EDITRICE LA SCUOLA

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## ABSTRACTS

TINA MATARRESE, *Literacy and Italian Grammar handbooks in modern Italy*, pp. 9-24.

From the Psalter, the familiar booklet by which the Renaissance children were first brought into contact with the written word, up to the late XVIII century alphabet books, we can see the progress to a basic education which little by little rids itself of submission to Latin and comes in the eighteenth century to the full use of the Italian language in school. The route was marked by the advent of printing, which, increasing by the number of readers, aroused new demands for basic education, by the influence of the past Council of Trent Catholic Church and by the reformism of the Enlightenment that, by stating the need for basic public school education, promoted new research into teaching, reading and writing methods, to which we owe Francesco Soave's book *abbeccedario*, which was a valid, well structured instrument to precise methodological and didactic programming.

GIULIANA BOCCADAMO, *Learning and Education in Naples between the Council of Trent and the expulsion of Jesuits*, pp. 25-52.

The essay goes through the course of Naples' school education, which is branched out in sectors that correspond for age and teaching to the present primary and secondary, junior and senior sectors. The use of largely unpublished archives documents has allowed to pick out a circuit of public schools for kids, boarding-schools and conservatoria, most of which run by religious orders (Jesuits, Somaschi, Scolopi, Doctrinaires) that were supported by a second circuit of private schools, whose identification and quantifying appears much more difficult. In some cases it was possible to ascertain the amount of students. The analysis of girls' conservatoria constitutions and the perusal of the records concerning the pastoral visits that were paid in these institutes has allowed to define even the type of education and learning that was thought to be compulsory for girls.

ROMANO GATTO, *Teaching new sciences in Italian Jesuits' schools*, pp. 53-71.

In the complex organization of Jesuits' schools, teaching mathematics ran into many difficulties in asserting its specific value and its formative function. This memento shows the ways through which Jesuitical scientific schools took shape

and developed, schools that, thanks to Cristoforo Clavio's work, to his strong managing and pedagogical capability, to his activity as the author of essays and handbooks, were an unique specimen in the history of that time's scientific and pedagogical life. Even within the epistemological limits that were commanded by the predominating theological-doctrinarian reasons in spite of the scientific rationality, this school had a remarkable part, not only in a specifically educational field, but also in those debates that took part in the formation of a new idea of «science».

CALOGERO FARINELLA, *Teaching and Training in Italian Military Schools: Turin and Verona*, pp. 73-91.

Even if risen in a very different context, Turin's Artillery Schools and Verona's Military School both faced the problem of occupational education within the army's technical fields, finding similar and convergent solutions that made them top-level scientific and specific studies schools, which were never indifferent to the Enlightenment and always in contact with laboratories, scientific publications and libraries. Some of the didactic choices which were tested there in an intense and contextual way (students examinations and evaluation, practical and technical programmes, bringing out worth and competence), were a great success in the following years. Even from unfavourable positions, new means of recruiting and educating new bureaucratic élites to the public service were little by little found out, in order to reach, with the passing of time, other state and social ambits.

MAURIZIO SANGALLI, *Universities private schools, boarding-schools, academies in Padua between the sixteenth and the seventeenth century: some hints to a complete history of scholastic institutions*, pp. 93-118.

In the context of a history of education that tried and opened to the stimuli coming only from a social and institutional history, the essay faces the analysis of different level schools in a certain context: late sixteenth-early seventeenth century Padua, by then rich in cultural traditions. A guiding thread is spotted: the interest for the creation and preservation of aristocracy among those young people who were to hold a civil religious office in the Venetian state. At first this duty was entrusted to the Jesuits but because of their 1606's expulsion, the commitment was taken on by the central authorities. Many failures more than successes spangle the result. 1558's Jesuitical school for aristocracy and the fifty-years younger Serenissima school have a short lifespan, but it is significant that such experiments have been tried in a way that in a short time would have pointed at the right one.

DOMINIQUE JULIA, *Observations on European Education Historiography: a comparative History of Scholastic Cultures*, pp. 199-147.

This essay aims at offering some historical observations on the idea of scholastic culture, starting with a revision of old and recent historiography. After some

historical reflections on the type of speeches on the history of education that were made after the second half of the nineteenth century, the author presents the main stages of the social history of education, which widely developed after the 70's, going on soon afterwards with an analysis of scholastic culture, which requires in many aspect further investigation. In this regard, three tracks have followed in a progressive order: the study of scholastic rules and practices, which could be understood through a parallel analysis; the progressive training of teachers through more and more precise ways of recruiting them; the emergency of school disciplines and the way these were elaborated in relation to the public they turned to.

CARLO PANCERA, *Originality in abbot Fleury's (1640-1723) educational thought*, pp. 149-182.

Abbot Fleury (1640-1723) is known as the author of 1686's *Treatise on studying method and choice* and as Fénelon's collaborator. However, in spite of his being mentioned in several pedagogy history texts, he isn't sufficiently recognised, his thought being inadequately expounded. This article aims at offering an evaluation of his work, which is more consistent with the importance and the influence it actually had. Particularly, we intend offering a contribution to a closer knowledge of his educational thought, by dwelling on those works which were written prior to the treatise or which are anyway less popular, where his original profile is fully defined. Fleury seems therefore to be in a sense Fénelon's source of inspiration and an original author, besides for having combined historical and pedagogical studies, for a succession of discoveries that, from an anthropological and a methodological point of view, seem so extraordinarily modern.

PIETRO BRAIDO, «*Waifs and strays, precarious and perilous*»: *pedagogy, assistance, sociability in don Bosco's «preventative experience*», pp. 183-236.

Don Bosco's preventative system has often been considered solely from a «pedagogical» point of view. This feature decidedly predominates in the Salesiana Society's official records – particularly in the writings of major superiors – but also in the Italian school and university papers. Whether in support of or in opposition to this trends, this essay furnishes evidence as to how don Bosco's preventative experience brings out with equal strength the social and welfare aspects that, even in a historical context, swing between preservation and innovation. In this wider form the «preventative system» has spread among the prominent figures of the Catholic Movement in Italy, Germany, Belgium between the late nineteenth century and the first decades of the twentieth.

GIORGIO CHIOSSO, *Freedom and Religion at Milan's Philosophy Congress*, pp. 237-264.

It was 70 years ago when Pietro Martiretti organised a philosophical congress following the mandate of the chairman of the Italian Philosophical Society (B.

Varisco). The essay obtains information from an unpublished documentation and analytically reconstructs the preparation, the carrying out and the dramatic conclusion of the congress, which was roughly interrupted by coming of the police. Besides digging into the relationship among the main protagonists (offering a living profile of the religious and philosophical outline at that time), the essay describes the controversy inside the Fascist group, where the discord between anti-idealistic philosophers and Gentile's disciples comes out. The comparison of the reactions of the press to the events and the official intervention of the Ministry of National Education allows to take notice of the ideological pressure under which the event was exposed.