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SEZIONE MONOGRAFICA

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ABSTRACTS

DOMINIQUE JULIA, *The Historian and the Archive*, pp. 9-18.

The author cites a few elementary rules of the historian's profession and poses some questions about the relationship of the historian and the archive. What do the daily acts of reading, copying, classifying and interpreting the documents mean? What is the link between familiarity and unfamiliarity in this type of reading? How is the way in which history is written affected by the influence of learned institutions, scientific rules and the production of a work? The author begins with some examples and tries to establish some consequences for the scientific field of the history of education.

THÉRÈSE CHARMASSON, *The Sources of the History of Education in France during the Nineteenth and Twentieth Centuries*, pp. 19-36.

This is a vast subject. The brief panorama of this article seeks to give a rapid and generic orientation in the thousands of possible sources of the history of education in France. Published sources are undeniably important; the emphasis here, however, is mainly on the files in the public archives controlled by the National French Archives, whose complex organization sometimes baffles the researcher. The article does not underestimate the complementary riches of other archive services, such as libraries and museums.

FRANCESCA KLEIN, *The History of Education and the Sources: School Archives*, pp. 37-43.

Recent inquiries into the problem of education prompted by works written in the last twenty years have considered teaching and learning in a wider perspective and suggested new fields for the archivist. There is now a widespread appreciation of the importance of school records for the history of education, and various initiatives are now under way, aimed at conserving and evaluating them. School archives are also significant for the institutions that produced them, and schools need to be urged to take care of this part of their heritage.

XENIO TOSCANI, *Church Archives as Sources for the History of Education*, pp. 45-68.

Church archives contain numerous series of documents which are extremely useful for the history of education. Their structure is obviously not uniform, given their great variety and the changes which have taken place over the centuries, but some files or series of files are of outstanding importance for their almost uninterrupted continuity. The archives of religious orders and congregations generally preserve many documents about colleges, schools and other educational bodies. Inter alia, the important files about pastoral visits are to be found in diocesan archives, which contain much information about schools, teachers, trustees etc. Parish archives, also, are not to be undervalued.

SONIA PUCETTI, *The Montalve Archives: Sources for the History of Education in Tuscany*, pp. 69-93.

This article examines the documents of the Conservatori delle Montalve alla Quiete, which are in eight files: the first two are those of the two Conservatori delle Montalve, which were amalgamated by royal decree in 1885; four contain parts of family archives, and the last two contain documents of two different convents. The article examines in detail those series of documents which are mainly concerned with the history of education and compares the way in which documents of the two Conservatori were preserved. Since this subject is connected with the history of popular religion in the seventeenth century, the essay also deals with the development of the two congregations.

DIANA RÜESCH, *Educational Materials in the Archives of Contemporary Culture in the Cantonal Library of Lugano. The Maria Boschetti Alberti File*, pp. 95-100.

Nearly eighty years ago Maria Boschetti Alberti wrote in her diary (pub. 1939 by La Scuola, Brescia), "This teaching method is full of surprises; it's a continuing journey in the unforeseen". This refers to the Montessori method which she, half Swiss, half Italian, learnt in Italy in 1917 and then put in to practice in the elementary schools in the Canton of Ticino. The implementation of this new system was only one of the stages in the career of this extraordinary educationalist; see her file, which has been in Lugano since 1987.

PIERRE CASPARD, *Education, its History and the State. The French Example*, pp. 101-123.

"The Service of the history of education" is one of the many history committees that exist in France, most of which were created in the seventies in the great administrative areas dependent on the state. The article gives both long- and short-term reasons: long-term are the political and cultural functions of the history of education; short-term is the French university context starting from the seventies. It

shows how “the Service” put into practice a policy of “historical engineering”, based on the creation of great research organizations which are of benefit to three groups: archives, researchers in social sciences and finally schools.

GIAN PAOLO BRIZZI, *A Source for the History of Students: the “Libri Amicorum”*, pp. 125-133.

The Libri Amicorum is an interesting source for those who wish to study students in the early modern period without confining themselves to archives of official institutions. It deals with the everyday problems of students, their ambitions and worries, their religious life, their great feelings of friendship, disillusion, and their relationship with women. In the author’s opinion the Libri Amicorum is a source which provides good evidence for the behaviour, life-style, moral and spiritual values, and ambitions of the young students who would form the governing class in their own country.

MARIO ZANARDI, *The “Ratio atque Insitutio Studiorum Societatis Jesu”: Stages and Events in its Formation (1541-1616)*, pp. 135-164.

This article uses the introductions and documents of the “Monumenta Paedagogica” and deals with stages and events in the formation of the “Ratio” of the Jesuits. It starts with the organization and implementation of studies from 1541-1558, goes on to deal with the so-called “Borgian” version of 1569, and then with the A and B versions of 1586 during the generalship of Claudio Acquaviva, who, after the intermediate “Ratio” of 1591, both supported the definitive formulation and promulgated it on the 29th of March 1599. Additions which had no influence on the “Ratio” of 1599 are contained in that of 1616, a revision desired by the seventh General Congregation (1615-16).

SILVIA FRANCHINI, *Girls’ Private Schools, Lay and Religious, and Family Traditions. Education of Girls at Florence towards the Middle of the Nineteenth Century*, pp. 165-182.

This article deals with the changes in the education of girls in Florence in the light of the centuries-old traditions which, even towards the middle of the nineteenth century, seemed to be predominant. It considers schools and other educational institutions, customs and family traditions, both individually and in their complex relationship with each other. From unpublished documents dating from the middle of the nineteenth century it appears that there were many private lay schools -an aspect hitherto unexplored- operating alongside the religious schools which involved different social groups, and whose aims were both traditional and innovative.

EMILIO BUTTURINI, *Between "Signs of the Times" and "Signs of God": Social Involvement and Religious Tension among Founders of religious Congregations at Verona in the Nineteenth Century*, pp. 183-195.

Verona, Turin and Rome were the cities which in the last century founded the greatest number of educative institutions; these offered social assistance, were inspired by religion and have an undeniable historical importance. This article deals primarily with Verona, and considers both long-term factors and the more immediate influences of the events of the late eighteenth century and those of the first half of the nineteenth century. Also investigated is the continuation of these educative institutions in the second half of the nineteenth century with new founders who were spiritually and culturally bound to the first founders and often their pupils. The reasons for continuity and innovation are interesting, especially in view of the contemporaneous unification of Italy.

LUCIANO CAIMI, *Problems of Education and of Schools in Antonio Pigliaru. From the First Writings of a Young Man to the Journal "Scuola in Sardegna" (1922-1956)*, pp. 197-229.

Antonio Pigliaru from Sassari (1922-1956) was one of the most famous Sardinian intellectuals after the last war. This study first reviews his cultural career and then deals with his contribution to education and schools, particularly in 1956. He started as a follower of Gentile but gradually became more receptive of other influences such as Christian Spiritualism and Personalism and the philosophy of praxis. He showed from his earliest writings a lively interest in thinking about education and schools; hence his constant preoccupation with elementary instruction, the training of teachers, and with professional and adult education.

FRANZ KÖNIG, *The Benedictine Liceo at Melk*, pp. 231-248.

The Benedictine abbey at Melk in Austria has been one of the most important cultural centres of Europe from its foundation in 1089. In addition to its liturgical obligations and its eminence in scholarship, it has always been concerned with education, and has had many different types of schools. Cardinal Franz König, one of its most famous old pupils, narrates the history of the monastery and pays special attention to its cultural and educative aspects. This article is full of useful suggestions and gives an interesting view of European cultural history.