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SEZIONE MONOGRAFICA

L'EDUCAZIONE FEMMINILE TRA CINQUE E SETTECENTO (a cura di Angelo Bianchi e Giancarlo Rocca)

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ABSTRACTS

ELISA NOVI CHAVARRIA, *Girls' education between Reform and Counterreform*, pp. 17-28

In modern era the demand for girls' education grew together with a wider and varied training offer. Monasteries, girls' boarding schools, conservatoires, Sunday schools and elementary schools – though they all had in common the goal of training 'good mothers' – became places where female knowledges were given according to the social class girls belonged to and the social function girls had to respond to. Besides these schools other institutions gradually took form: the Ursuline Colleges, Mary Ward's, the Salesians', the Visitandine's and the Sisters of Our Lady of Sorrows' schools that offered different training curricula in which reading and writing abilities were balanced by more techno-practical subjects.

ANNE CONRAD, *The history of girls' education in Germany from the Council of Trent to French Revolution*, pp. 29-49

German history of education was positively influenced by the important contribution it received from studies on girls' education in recent years. These studies focused on sexual differentiation of objectives and educational concepts, as well as different opportunities and educational needs. The beginning of modern era is characterised by a series of changes in all scientific fields and new possibilities for girls' education are also offered. These progresses were made easier by the protestant reforms first and Enlightenment later. Works published on this subject have shown a complex educational scenario. Besides girls' boarding schools offering primary and secondary confessional education, private and self-education are of basic importance.

PHILIPPE ANNAERT, *Female education in Belgium 16th -18th centuries. Contemporary historiographical tendencies*, pp. 51-63

In the last fifty years the field of girls' education was totally left aside by Belgian scholars of Modern History. Most studies focused on teaching as an institution, disregarding school life and teaching methods. The conditions of the different religious institutions taking care of girls' education from the 17th century and their apostolic function are still to be properly analysed. Historians have therefore a virtually untouched field of research in front of them. Only advanced researching, based on original documents, will grant appropriate answers to these matters. In order to give a scientific contribution to these questions we are looking forward to the international convention «L'éducation religieuse des femmes dans les Pays-Bas méridionaux après le concile de Trente (XVI^e-XVII^e siècles)» which will be held in March 2008 at the Catholic University of Louvain under the direction of professor Silvia Mostaccio (University of L'Aquila).

GIANCARLO ROCCA, *Jesuits, Jesuitesses and girls' education*, pp. 65-75

Some 16th and 17th centuries educational institutions go under the name of Jesuitesse and are characterised by the following elements: a strict link with the Jesuit Order, which contributed to their foundation writing their internal constitutions, the secular character of the

institutes, often named 'Collegio', girls' education being the absolute priority. These institutions were founded in different cities throughout Europe, but this essay will only analyse those founded in Italy. It may be useful to keep in mind that the name Jesuitesses is linked to only a small number of institutes but their influence on girls' boarding schools from the 16th to the 18th century was much bigger. Anyway Jesuits, though conscious of the system their order imposed in boys' schools, didn't try to move it into girls' schools. Mary Ward, after the closure of her school, started this process without concluding it.

CLAUDIA DI FILIPPO, *Milanese and Lombard Ursuline Schools between parish and boarding school education*, pp. 77-93

This essay follows the evolution of the Ursuline Congregation in the 16th and 17th centuries. Angela Merici's original intuition was based on a secularized view and freedom of marriage; women were therefore called to be apostles of the faith only through private vows. This tendency was against the trends highlighted by the church in and after the tridentine counter-reform according to which women's religious institutions were obliged to a strict cloister. However, the Ursuline Sisters Congregation became part of the reform project started by Saint Carlo Borromeo and maintained an unusual freedom of action which made these nuns educators par excellence in Sunday schools. The Ursuline way of approaching monastic life mingled with that of other congregations focused on creating internal boarding schools.

FRANCESCA TERRACCIA, *The diffusion of the Visitandine Order in Italy and its relation to girls' education*, pp. 95-118

This essay traces the quick diffusion the Visitandine Order experienced in Italy from the 17th century onwards. This French female congregation, founded by St. Francis of Sales and St. Jean Chantal, saw the rise of its first Italian community in Aosta in 1631. The Italian noble class of the time patronised the birth of other monasteries of this congregation, whose foundation was characterised by a sort of pilgrimage to the next home of the Order. The Visitandine Order, though not specifically committed to educational purposes, from the 18th century onwards devoted itself to young girls' education and met a large approval of the local communities.

EMANUELE PAGANO, *A longeval institution. Girls' boarding school in San Carlo's Monastery in Como (17th - 19th centuries)*, pp. 119-140

A post Trent Council institution founded in 1675 under the guidance of Capuchin nuns, this monastery has shown a unique ability of understanding and adapting itself to the needs of the church and local communities. This becomes particularly relevant in some dramatic historical moments both in church and civilian life. Under the reign of Joseph II, in 1782, the nuns gave up the traditional Capuchin frock for that worn by the Visitandine Salesians and granted the Austrian Government the exclusive use of their school to girls belonging to Lombardy upperclass and nobility. During the Napoleonic era, in 1811 the Salesian nuns got to avoid the closure of their boarding school, although it was transformed into a State-run Girl's Boarding School. After Restoration the Visitandine Salesian nuns were allowed back into the Monastery, and their reputation peaked, thanks to the prestige acquired among the local community.

RITA CHIACHELLA, *Female education history in Umbria: the Pie Maestre*, pp. 141-150

In papal Umbria, a deeply autonomous region, local communities looked at the dioceses as a reference. Schools depended on the bishop's authority to whom were addressed the Holy Congregation for studies, the Vatican Ministry for Education, in 1825, 1833 and 1850. Girls' elementary education (reading, catholic doctrine and female works) started in 1711 thanks to the Sisters of Our Lady of Sorrows who opened schools throughout the region which after Italy unification became State-run Elementary schools.

FILIPPO SANI, *Conservatoires in Tuscany during the Medicean era*, pp. 151-176

This essay traces a historical synthesis of girls' education in Medicean Tuscany excluding monasteries. Conservatoires, in particular, were feminine communities characterised by a monastic life free from cloister and religious vows. The financial frailty of conservatoires made them easily permeable to economical and health crises. Their structural difficulties to place girls outside their own walls were bigger under these circumstances. Conservatoires were therefore turned into monasteries to try and legitimate the perpetual cloister of the majority of girls.

MONICA FERRARI, EGLE BECCHI, *Childhood culture and Culture for children: a two-cases analysis*, pp. 177-203

These two essays are connected to each other because they both set a landmark in childhood culture, which is nowadays relevant in many different disciplines. Moreover both works have something to do with a number of documents and news emerging from two pedagogists' diaries: a physician on one side, a father on the other. Monica Ferrari thinks over Louis XIII child scribblings and drawings, from Jean Heroard's (Louis XIII physician) *Journal*, not only to discuss a 17th century Heir to the Throne of France artistic production, but above all to study a corpus of signs produced by a child hand rich in his own peculiarities which tell us about Louis XIII imagination in relation to adult life. Becchi's essays is centered on a diary written by Hermann Frank in the first half of the 19th century, in which a father tells us about his son Hugo and his relationship with the child. The most important findings in this diary are Hugo's *récits* – part of the son's own diary – reported by H. Frank in his as if in a mixture of summary, exercise and personal initiative.

PAOLA TRABALZINI, *Maria Montessori's Italian journals: 1927-1934*, pp. 205-221

The four Italian journals inspired by Montessori's theories deserve attention because they witness Maria Montessori's progressively larger range of interests: from didactical problems to family education, from educational struggle for peace to scientific interest, to psychoanalysis, from the phrenasthenic children matter to childhood rights, in the light of her precarious relationship with Fascism and the mainstream culture of the 1920s and 1930s. Even though those journals were not a publishing success, due to economical and political reasons, they still are worth academical analysis to get a better knowledge of the Montessori's movement in Italy and of the cultural and social interests of the Scientist before her departure for India in 1939.

DANIELA BOBBI, *The activity of the Liberation Committee for Piedmontese Schools*, pp. 223-248

The Liberation Committee for Piedmontese Schools was founded in Turin in November 1944 by a group of intellectuals of different political backgrounds in order to cooperate with the Regional Committee in the struggle against Nazifascism to drive local schools towards a democratic and free future. Thanks to underground press and the underground commissions created, this committee started to rule out of every school Fascist propaganda and staff and implemented the program published in the intellectuals' underground journal "*L'ora dell'azione*". Besides these forms of intervention the committee also created a Regional Superintendance to monitor the Piedmontese school system, an institution which concluded this brief period of regional autonomy for Piedmontese schools.

ROSSELLA COARELLI, *Vincenzo Craici, Milan Provincial Director of Education in the wake of Liberation*, pp. 249-264

This essay traces a brief biography of Vincenzo Craici, an antifascist Milanese teacher, head of the Department for Provincial Education from 1946 to 1947, right after Antonio Basso's leadership. This historical reconstruction of his life is based on professional and political documents formerly kept by Craici's daughter Laura and later donated to the *Archivio per*

la Storia dell'Educazione in Italia, at the Catholic University in Brescia. This essay traces a brief path through Craici's University curriculum, his first years as a teacher, his period of head of the Provincial Department of Education, his years as headmaster at the Manzoni Civic School in Milan to his death. A brief path through his teacher's life rich in friends, among them: Mario Bendiscioli, Fr. Armando Lazzaroni and Mario Untersteiner.

LUCIANO CAIMI, *Vittorino Chizzolini: spirituality and educational calling*, pp. 265-294

This essay deepens an aspect of Vittorio Chizzolini's life, an important figure of Editrice La Scuola publishing company for over fifty years, virtually left unexplored to these days: the relation between his spirituality and educational calling. In Chizzolini's thought these two aspects are deeply interconnected. His spiritual-religious tension has constantly nourished a Christian attitude towards school and educational matters. This essay highlights thanks to files and original documents this figure of educator and apostle, in particular during his training years.

ALEJANDRO MARIO DIEGUEZ, *Answers to file no. 2202/10 belonging to the Congregation of the Religious on Studies, nowadays part of the Vatican Secret Archive*, pp. 307-345

In the light of the great attention Pope Pius X gave to future priests' training, the file no. 2202/10 dating 6th June 1910 belonging to the Congregation of the Religious archive – whose genesis is analysed in this essay – had the goal of getting the informations needed in order to submit to the Pope a common path of studies to be observed by all religious congregations committed to priests' training. Even if this project remained unattained and these studied were first regulated by the *Codex Iuris Canonici* in 1917, the answers to this file offer a description of the different training future priests received during Modernism by the religious institutions of the time.

RICCARDO MAFFEI, *Arcangelo Ghisleri and popular education in the United States. Some preliminary considerations*, pp. 347-366

In 1893 Arcangelo Ghisleri, an Italian school teacher and editor of a very popular geographical magazine («Geografia per Tutti»/«Geography for All»), visited America. He explored for the first time the American school system in New York, Philadelphia, Washington, Pittsburgh, and Chicago, where he visited the *World's Colombian Exposition*. After his return in Italy, Ghisleri wrote two important essays on this subject (*L'istruzione popolare agli Stati Uniti*, 1894; *Come s'insegni la geografia negli Stati Uniti*, 1899). This article describes Ghisleri's American encounter and Italian knowledge of American school system in the 19th century. An appendix contains a selection of Ghisleri's correspondence with Italian geographers (Giuseppe Dalla Vedova, Giovanni Marinelli), publishers (Paolo Gaffuri, Francesco Vallardi), and a famous explorer (Gaetano Casati).

LUCIANO PAZZAGLIA, *Vittorino Chizzolini's files in the Editrice La Scuola Historical Archive*, pp. 367-389

The foundation of the Editrice La Scuola Historical Archive – started in 2004 to mark the first century of activity of the publishing company – granted a first rearrangement of Vittorio Chizzolini's files, now united in an omonymous collection divided into eight subsections. It is now a collection of files of great relevance because of the great contribution to Chizzolini's biography it may bring. On the other hand these files also reveal Chizzolini's spiritual path and are enriched by Chizzolini's personal letters, including those addressed to Fr. Gemelli up to the moment Chizzolini met this publishing company.

(Traduzione di Giorgio Barbieri)