

ANNALI
DI STORIA DELL'EDUCAZIONE
E DELLE ISTITUZIONI SCOLASTICHE

8/2001



EDITRICE LA SCUOLA

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SEZIONE MONOGRAFICA

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ABSTRACTS

FULVIO DE GIORGI, *The grey Republic. Catholics and Education for Democracy after the End of the Second World War*, pp. 9-42.

After the end of the second world war catholics faced the problem of how to educate democratic and republican citizens. They recognized that the Resistance had been an educative democratic experience, and, by eschewing rhetoric, were able to use a “grey” anti-rhetoric of a Tocquevillian cast, though with different sentiments and attitudes. Apart from the examples of individuals in democratic politics, the very climate in which the Republic of Italy was born was characterized by passions connected with the idea of the State. These were inimical to fanaticism and demagogy, and favoured efficiency and moderation.

GUIDO FORMIGONI, *Catholic Lay Associations, Party and Education for the Democracy in the organized Catholic World*, pp. 43-55.

The problem of the formation of a new democratic conscience concerned catholics as well in all their different groupings. At first, the most important matter was social education in lay associations; then there was a more determined drive for education for politics and democracy. Here the protagonists were the organization of the Azione Cattolica and the followers of Dossetti in the Christian Democratic Party. Even after the election of April 1948 the catholic world had for several years a reductive attitude of a more open and positive confessional type towards democracy.

MIRCO DONDI, *The Army of Communism: the Party Schools of the Italian Communist Party (1944-1954)*, pp. 57-100.

On the basis of a rich documentation which has only recently become available, this article seeks to relate the communist educational system to the practicalities of teaching and the level of learning attained. It presents different educational typologies, investigates the impact of teaching, and considers the relations of the teachers and the judgements of their pupils. The different levels of literacy of the pupils, the unequal territorial distribution of the schools and the poor relationship between the centre and the fringes of the party were all factors that hindered the full success of the party schools.

FABIO PRUNERI, *The Formation of the Republican Man in the Italian Communist Party (1945-1953)*, pp. 101-122.

In the years after the second world war, the PCI made a decisive contribution, albeit sometimes unwittingly, to promoting republican ideals. Among the instruments aimed especially at organizing its adherents and indirectly at educating them in democratic life the most significant was attendance at the various cells, party schools and festivals. If the individuality of the militant was sacrificed on the altar of party discipline, nonetheless the communist educational perspective allowed large numbers of citizens to take part in the political life of the country for the first time in practical way.

GIORGIO VECCHIO, *The Tricolour, Politics and the Civil Education of the Italians: Ideas for New Studies*, pp. 123-143.

This article examines the significance of the national flag in different periods of Italian history. Italy's participation in two world wars and patriotic propaganda during fascism account for the unanimity of agreement on the Tricolour at the time of the Constituent Assembly, in contrast with the attitude of many Italians in the subsequent fifty years. Under the Republic national identity is "weak" in symbols and anniversaries, a consequence of a mass culture divorced from specific "national" models.

LIVIANA ROCCHI, *The 25th of April. Festival of the Liberation (1946-1949)*, pp. 145-171.

Recent research on national identity, and in particular on the role of civic liturgies, has underlined the great importance of the political use of festivals. In this vein, this article examines the celebration of the festival of the Liberation in Italy from 1946 to 1949 and shows how the identification of the Italians with their newly democratic and republican country was promoted. Such an educative function is still efficacious, despite the fact that the festival was more and more obviously politicized, until in 1948 it became the image of the national division into two opposing blocks.

DARIA GABUSI, *The 2nd of June. The Festival of the Republic (1946-1956)*, pp. 173-195.

This article deals with the celebration of the Festival of the Republic of Italy starting from the spontaneous demonstrations after the constitutional referendum of the 2nd of June 1946 and going down to the impressive military parades of the fifties. The first anniversaries already revealed the "polarization" of the festival. On the one hand the government wished to make the 2nd of June an element of civic republican ritual; on the other, the opposition parties intended to promote a "popular" festival in which all participated. The efforts of both sides contributed to re-nationalizing the masses under the symbols of the Republic and of civic democratic values.

RENATA LOLLO, *Republican Man and Children's Literature*, pp. 197-220.

In the decade under scrutiny the children's literature that is already familiar might seem to make one think of an education of the republican man that is perhaps too one-sided. This inquiry, without taking away anything from what has already been acquired, seeks to offer other data (such as the texts connected with Luigi Santucci and the magazine "L'Uomo") or different reading matter (such as "Favola di Natale" "A Christmas Tale" by Giovannino Guareschi and "La famosa invasione degli Orsi in Sicilia" "The famous Invasion of Sicily by Bears" by Dino Buzzati) to assess the importance of the metaphorical and fairy-tale element in the still uncertain education of the "republican" man, at that time not clearly distinct from "free" or "democratic" man. Furthermore the importance is stressed of the "Fiabe italiane", "Italian Fables" edited by Italo Calvino. These are an authentic call, perhaps not always understood, to the common roots of the history of Italy.

BLANDINE DELAHAYE, *The Model of the Seminary devised by Bérulle and his Collaborators*, pp. 221-244.

When on the eleventh of November 1611 Bérulle instituted the Oratory, a secular congregation without a solemn vow, he proposed a specific education for priests and for those who, through a profound vocation, dedicated themselves to the priesthood. Bérulle and his collaborators radicated their theological visions in spiritual experience. Guided by an intense inner life dedicated to contemplation and the service of the souls entrusted to them, they completely changed people's perception of the priesthood.

SIMONETTA POLENGHI, *Felbiger's Education System and the Normal Method*, pp. 245-268.

This article sheds light on the educational work of the Augustinian Abbot Johann Ignaz von Felbiger. It examines first of all the reforms that he introduced into the catholic schools of Silesia at the time of Frederick the Great and then those he introduced into schools in Austria under Maria Theresa. It illustrates the diverse spiritual and cultural influences that moulded Felbiger's theory of education. His educational reforms did not just respond to the need for the modernization of the state and the disciplining of its subjects that was typical of enlightened despotism, they arose from complex religious and cultural roots. These were: pietist education, Augustinian theology, the sensitivity of the enlightenment to the sciences, attention to the teaching of Comenio, open-mindedness towards the educational theories of Basedow, the influence of the logic of Wolff, the acceptance of the thought of Muratori, and agreement with the *katholische Aufklärung*. Such a detailed panorama enables us to understand the resistance to as well as the successes gained by Felbiger's educational reforms.

JACQUELINE LALOUETTE, *Lay instruction: an Ideal for Free-Masons and Free Thinkers (France, 1860-1890)*, pp. 269-289.

In order to spread their ideals, masons and free thinkers in France trusted to free lay schools that were either run by their lodges or set up by militant free thinkers. The first were in the provinces towards the end of the Second Empire, then at Paris as well. Free lay schools were also set up in the first years of the Third Republic and they continued after the parliamentary vote on measures of laicization, which were considered too feeble by the masons. Although the catechism was no longer taught, the idea of God was still present in the moral education programme until 1923. Masons and free thinkers supported an all-round education that involved P.E., handwork and technology, subjects to which state primary schools attached little importance.

MARGARETH LEVITTA BALDI, *Archive Documents Relating to the First Competition for the Chair of French Grammar at the Liceo-Ginnasio at Florence*, pp. 291-302.

The author starts by giving the historical and legislative background to the competition and analyzes the statute dealing with French in the regulations then in force. There follows an examination of the documents found in the Historical Archives of the City of Florence which relate to first competition for the chair of French at the Liceo-Ginnasio at Florence. After describing the events of the competition (the formalities, types of examination, the level of the aspirants), the author tries to give a profile of the teacher of French in Italy in the second half of the nineteenth century, starting with the *curricula vitae* of the candidates.

NICOLETTA PIAZZA, *Detentive Hospitalization, Confinement for Health Reasons, Recovery and Rehabilitation: the VD clinic at Parma (1864-1888)*, pp. 303-322.

This article tells the story of the VD clinic at Parma. This clinic, the St Elizabeth, was for the detentive hospitalization of women with venereal disease. The article examines all the relevant aspects of the direction of the clinic and the cure of the patients, and tries to construct a profile of the prostitutes from a social point of view. The history of this clinic and of the hundreds of women who were detained there shows that the attempt to control prostitution by coercive measures was doomed to failure, both in health and social terms, since the requisite basics for prevention and re-education were lacking.

LUCIANO PAZZAGLIA, *Lucien Laberthonnière: The Year of his Novitiate at the Oratory and his first Work on Education (1886-1887)*, pp. 323-362.

This article deals with Laberthonnière's year of novitiate at the Oratory spent at Sceaux under the guidance of Father Dominique Mariote. The novitiate at the Oratory, as well as the education of priests of the time, was characterized by

the excessive and meticulous devotional pity that was typical of the nineteenth century. During all this, Laberthonnière managed to excogitate an ideal of a priest that served all men and a project of education designed for internal emancipation.

(Traduzione di Philip Barras)