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ABSTRACTS

FULVIO CONTI, *Masonry, schools and educational issues in liberal Italy*, pp. 11-28

Scholastic and educational environments were at the centre of Masonic intervention in public life in the first decades after the Unity of Italy. They were the means by which Masonry attempted to oppose the hegemony of the catholic church and to establish a vaster project of secularisation and modernisation of the country. Three different paths were followed: Masons within the educational institutions were activated and there were campaigns for the mobilisation of public opinion in order to condition the choice of educational policy in the country; educational, cultural and recreational structures were created to serve either as training centres or as social centres in alternative to religious ones; an intensive proselytising activity was undertaken among schoolteachers and university teaching staff.

GIANCARLO ROCCA, *Education and Masonic educational institutions in Rome from 1870 to the advent of fascism*, pp. 29-75

The presence of Masons in educational institutions in Rome was to be seen in private sectors, particularly those involved in the formation of teachers, and in recreational centres. Direct contact with small children was an innovation for the masons in Rome and convinced some representatives, particularly Domenico Orano, - an active figure in the educational environment, - that the secularism to which masonry aspired was not an issue for children.

MARCO NOVARINO, *Masonry and education in Turin during Liberalism*, pp. 77-102

Masonry in Turin, at the turn of the eighteenth century, embraced an educational project in opposition to the extraordinary presence in catholic structures in what was known as the "Turin of Saints and Social Works". Starting from 1865, this philanthropic and pedagogical vocation found fertile ground in the Turin lodges when, from being executive organs of the Italian Grand Orient they became territorial units. In this region, lying at the foot of the Alps, the Masons created institutions for the general and technical education of the working classes and to bring aid to that "invisible world", fruit of pauperism, composed of orphans, young boys abandoned to their destiny and young girls forced to become prostitutes. The Turin Masons were motivated by the wish to contribute to the moral and intellectual emancipation of the Italians, based on principles of liberty, equality and fraternity, and principles of science and progress.

ANGELO ROBBIATI, *Holiday Recreational Centres in Milan (1876-1906)*, pp. 103-115

Throughout the 19th century the Masonic lodge was a centre for the exchange and discussion of political and cultural ideas and projects. During the years 1876 and 1877, the Milanese lodge, La Ragione, was responsible for several outstanding initiatives, including the publication of a weekly journal on education, "La Famiglia e la Scuola" (The Family and School), and the setting up of recreational centres as an alternative, and in contraposition, to the Catholic oratories. The latter were recognised as having a very particular role in the formation of culture and tradition among the working classes. The declared aim of these centres was to operate for a new mentality based on secular principles. Ludovico Coiro was entrusted with the organisation of the programme. However, the journal was short-lived (1876-1878), and the recreational centres set up during those years closed down in 1925.

ANGELO GAUDIO, *The presence of Masons and educational and scholastic policies in Leghorn during the period from the Unity of Italy to the advent of Fascism*, pp. 117-132

This contribution records the presence of Masons, members of different communions, all however associated with educational and scholastic policies in Leghorn during the period from the Unity of Italy to

the advent of Fascism. There is a description of some initiatives taken for the suppression of the teaching of the catholic religion in schools. It was considered a local tradition and this opinion was shared also by the moderate liberals. Particular attention is paid to the Tevené family, a real dynasty of republican schoolmasters, who were extremely active within the network of democratic sociability. Another area, decidedly distinct from the previous one, where Masonic presence was felt, was in secondary school teaching and in the scholastic administration. Here the outstanding figure was Dario Cassuto, Jewish lawyer and politician. His political career started when he entered local politics, then he won a seat in parliament and ended up as a member of the Italian senate.

FABIO PRUNERI, *The "Umanitaria" and Masonry*, pp. 133-151

Founded in 1893 in Milan, thanks to the generosity of Prospero Moisé Loria, "La Società Umanitaria" promoted several philanthropic initiatives in favour of the homeless, starting from an innovative secular-positivistic point of view of a preventive nature. Even if indications of an organic connection are not to be found, the article traces the full course of the "Umanitaria", trying to demonstrate the relationship and points in common with the philosophy of the Free Masons. Owing to the differences in the profiles of members of their executive group, the author is convinced that this solidarity was inconstant.

GIANFRANCO BANDINI, *Notes for Michele Coppino's pedagogical biography*, pp. 153-170

Masonry and its affairs closely interwoven with those of the kingdom of Italy. This is clearly to be seen in educational matters where a long series of Masonic brethren held the office of Minister for Education. The figure of Michele Coppino, parliamentarian for many years and an outstanding minister, offers an opportunity for an in-depth study of these themes. We can focus on two telling aspects of his work in the government: the famous law on compulsory education, and his intervention regarding the lesser known, but extremely interesting problem of textbooks.

LETTERIO TODARO, *Temples to honour virtue. Positivist culture and the expressions of Masonry following the Unity of Italy*, pp. 171-184

The fact that Masonry took root and developed in the years following the Unity of Italy can be explained by that systematic organisation inherent in the processes of secularisation of public life and in the project of a total reform of the intellectual tradition of the citizen in a modern state. The assimilation of the canons of evolution and of positivist science represented an ideological vehicle through which, in post-Unity Italy, the expressions of a Masonic laity took shape, and, in the name of order and progress attempted to diffuse the principles of a reformed sociality by appealing to civil virtues. Hence it was, with the same pedagogic inspiration as positivist scientism, that the Masonic mentality interpreted the efforts made to translate into ethical postulates and rules, a lay credo, which, authentic as it was, intended to set itself up as a social religion.

FRANCESCO DE VIVO, *The Teacher Training School of Padua (1906-1923)*, pp. 187-196

Starting from the academic year 1906-1907 also the Padua Studio was a seat of the Specialisation Course held for those who had finished their normal schooling. The Course was continued up to the Gentile Reform and is portrayed on the basis of documentation conserved in the University Archives. Reference is made, in particular, to the teachers present and to the fluctuations in the number of students attending, dwelling on the modifications proposed by the Council at the meeting held 25th November, 1913. From 1908 to the close of the course the president was Marchesini, Full Professor of Philosophy and in charge of Pedagogy.

LUISA ROMANELLO, *The Teacher Training College in Pavia (1905-1923)*, pp. 197-237

The Teacher Training College in Pavia has conserved in its records almost all the personal files of the 2009 students who attended the Specialisation Course held in the school for 18 years (1905-1923). That is why it has been possible not only to reconstruct the debate on the School life, but also to investigate life inside the school as it really was, what kind of teachers attended, the issues dealt with, the culture assimilated. This last aspect emerges from an analysis of the diploma essays, which have been conserved in each student's file. Here, in fact, what clearly emerges is the high cultural level proposed by the School. This is to be attributed to the charismatic personality of Saverio De Dominicis, who, despite financial and organisational difficulties, managed to offer the teachers attending the School a place where they could acquire further theoretical knowledge as well as a grounding in practical teaching experience.

ANNA MARIA COLACI, *Teacher Training Colleges in Southern Italy*, pp. 239-291

Following the Unity of Italy the organisation of the scholastic system and of teacher training became an urgent problem in the country and even particularly so in Southern Italy, where many, many people were

illiterate. Teacher Training Schools in the south of Italy attempted to respond by raising the cultural level of teachers. Besides dealing with the individual characteristics of each seat, the article documents experiences in Naples, Catania, Palermo and Messina, where these enterprises were launched with widespread approval at a regional level: even though attendance made exacting demands on time, both men and women attended and the results on the whole were positive, despite the ambitiously high level proposed.

IRENE SERRA, *Debates and Initiatives for the "Scuola Pedagogica" in Sardinia*, pp. 293-321

After the establishment in the universities in the kingdom of Italy of the Course of specialization for teachers, there were lively debates in Sardinia promoted by elementary school teachers, and many attempts to gain a "Scuola Pedagogica" there. The efforts of the teacher's associations to found such a university school in Sardinia failed for the lack of a Faculty of Literature and Philosophy required by law. Teachers from Sardinia normally went to Rome to attend the Course of specialization to obtain the necessary qualification for directing and inspecting; this enriched their education and had a valuable effect on the teaching in Sardinian schools and on the solving of educational problems there.

PETER MENCK, *Il labirinto del mondo*, pp. 323-338

Various forms of media imparting instruction: apart from the actual equipment involved and what they can be used for, particularly in schools, what exactly are they? Menck starts from the idea that they contain a representation of the world as seen and communicated by the author concerned. He illustrates his hypothesis by analysing some pedagogical texts by Comenius, in particular *Il Labirinto del mondo*, *l'Orbis sensualium pictus*, a few didactic publications, *Consultatio catholica*, where, thanks to images and oral texts, a certain image of the world is portrayed and communicated - an image undoubtedly influenced by the cultural and social features of the various social realities encountered by Comenius. Menck's text is an indispensable tool for those engaged in education, not only does it transmit information but, above all, it offers the opportunity to elaborate on knowledge.

LAURA GIULIACCI, *The Royal College for Girls in Milan: pupils, governesses and teachers from the foundation to the fall of Napoleon (1808-1815)*, pp. 339-363

The Royal College for Girls in Milan was the first lay institute for higher education for girls and was also the first directly at the dependence of the Government. Founded by Napoleonic decree, 19th September 1808, it offered an alternative pedagogical model hitherto only available in convents, most of which were to be suppressed by decree, 15th September, 1810. A study of the activity of the Royal College, from its first moments up to the end of the Napoleonic regime, is presented. Particular attention is dedicated to a brief prosopographical study of the pupils attending the College at the start of the century. The headmistresses, teachers and governesses are examined not only in consideration of their roles in the institute but focusing on their French origins, a feature aimed at a more direct diffusion of a new model of lay boarding schools.

RICCARDO MAFFEI, *A school for democracy: the American occupation and educational reform in Japan*, pp. 365-381

The success of the occupation of Japan was determined by the collaboration of the Japanese. The American authorities and the Japanese functionaries collaborated in order to eliminate the totalitarian system imported by the Japanese military authorities during the second World War and to set up a modern democracy. Educational reform played an important part in this process. During the co-called "punitive phase" (1945-1946) the totalitarian and military educational system was done away with, thus paving the way for a more liberal and more democratic system. In 1947 the fundamental laws on education were passed by the National Diet. The following year scholastic autonomy was assured. When the occupation

FRANCESCA TERRACCIA, *For a study of the convent boarding schools in the Diocese of Milan*, pp. 383-406

The source described in the essay is a collection of records produced by the Archbishop's Chancery of the Diocese of Milan regarding the direction of the convent boarding schools that existed within the walls of monasteries for enclosed orders of nuns. These boarding schools were dedicated to the formation of young girls "on hold", in other words, girls who had been sent there to be instructed in accordance with their social rank, mainly from aristocratic or merchant class families, while the families decided whether they were to marry or become nuns. The author reconstructs the archival history of the documentation and describes the rules and organisation of the education, both of which bore the mark of the strict post-Council of Trent ruling, which flourished during the modern age.

(Traduzione di Mary Nava Bolger)