

NUOVE FRONTIERE PER LA STORIA DI GENERE

a cura di Laura Guidi e Maria Rosaria Pelizzari

ABSTRACT

VOL. I

Pauline Schmitt Pantel, Françoise Thébaud,
New frontiers of Gender History, from the Classical era to the Contemporary World

Ten years after the term was first used in France and after at least twenty years of practice, what is now the state of Gender History? To evoke the initial thrust of the 1974 manifesto of the « Nouvelle Histoire », what are its new subjects, its new approaches and its new problems? This joint presentation, while not proposing to be exhaustive, sets out to take stock of the situation and to open a debate.

Marta Petrusiewicz,
"Monsieur le Capital", "Madame la Terre": the Gender of Progress in the 19th Century.

Since the onset of the Industrial Revolution, in the eyes of historians and economists, Madame la Terre and Monsieur le Capital has become an inseparable couple. However, from the social and economic viewpoint, theirs has never been a peaceful marriage. Land - that is agriculture - is organically linked to the soil, to the place, to nature, to identity, to cycles, to the renewal of life and of human energy. Capital - that is industry - emphasizes material nexus, is super-local, uprooted from a place-specific history and follows a progressive exponential curve. Land remains where it is, does not change form and does not multiply. Capital changes form and place, running after profit, and multiplies endlessly. Land is harmony, capital is antagonism; land is of God, capital of the devil. This paper explores the 19th-century discourse on 'which progress befits Europe' unveiling its gendered language. In fact, obviously, Madame la Terre is a woman and Monsieur le Capital is a man.

I. GENERE E POLITICA

I.1 Starting with Nicole Loraux: the female between hybris and nomos

Claudia Montepaone, Gabriella Pironti (editors)

This panel focusing on Ancient History will deal with what were the principal themes of Nicole Loraux's studies, in her writing on politics, the male and the female, tragedy and comedy as representations and mediators of social contradictions. In our analysis gender studies, with an anthropological background, is essentially employed as a heuristic model and establishes itself as a

valid interpretational tool with regard to the Ancient World. More specifically, the interpretation of the male/female relationships in given contexts, the dynamics of the *polis* and *stasis* and the sociopolitical transformations highlight the contradictions of the social, institutional, cultural and religious systems, while overcoming the risk of producing evolutionistic readings. Gender studies offer a way of rendering the diachrony and synchrony interferential, which have often seemed irreconcilable in traditional historical approaches.

1.2 Gender and Politics in Early Modern Europe

Linda Jauch (editor)

This section presents very recent findings by four young scholars working on the interplay of gender and politics in early modern Europe. The section opens with a discussion of recent scholarship in the field. It argues that especially questions of power and familial relations should guide future research. Anna Becker in her paper further highlights this point by concentrating on Jean Bodin's analysis of the conjugal relationship which is intimately intertwined with an exploration of the nature of rule. According to Becker, Bodin presented the conjugal relationship as the most important of the three governmental relationships in the household, because 'the power of the husband over the woman is the source and origin of any human society.' Bodin's contemplation of absolute sovereignty is thus directly linked to notions of gender. Sarah Bercusson's also explores the complex relationship between the household and the state in her paper, although from a different angle. By concentrating on the courts of three female consorts (and sisters), Giovanna, Barbara, and Eleonora of Austria who married into the duchies of Florence, Ferrara, and Mantua respectively, Bercusson demonstrates in what ways consorts could exercise political power and what factors determined their success. The role played by Mary Habsburg (1505-1558) as dowager queen of Hungary is the focus of Andrea Fröhlich's paper. She argues that Mary Habsburg's life went beyond mere servitude to the male members of her family, especially visible in Mary's battle with her brother Ferdinand (later Holy Roman Emperor) to maintain control of her dower lands in Hungary. Finally, Linda Jauch in her paper analyses various defenses of female power that emerged around Eleonora d'Aragona, Duchess of Ferrara. Jauch believes that Eleonora's outstanding ability to integrate herself at the court of Ferrara and to exercise political power is a direct adaptation of the advice given to the duchess in these treatises.

1.3 Female identity and itineraries into the public/political spheres in the course of the Long Ottocento

Maria Luisa Betri (editor)

The aim of this panel was to present the results of research carried out or in progress at the various Milanese universities and the *Biblioteca di Storia moderna e contemporanea* in Rome by a group of scholars who for some time have been engaging with the issue of female identity as it emerges from the forms and modes of "primary" writing in particular, including letters, correspondence, diaries and memoirs. Drawing on sources held in the Milanese archives but which only recently have been catalogued or attracted scholarly attention, the issue of how relations between private and public/political spheres were expressed in Lombardy, and the implications entailed by the changing gender relations, were examined from a variety of perspectives in the history of healthcare provision, education and the process of reacquiring ethical and civil dignity in building the nation. Several female itineraries emerged in the course of the long *Ottocento*, in which acts of independence, ability to take initiative, and expressions of solidarity were defining characteristics. These embraced participation in patriotism, in the formation of an embryonic national consciousness leading up to unification, and, once this had been achieved, in the aspiration to achieve full citizenship within the national state; and were also reflected in the increasing

propensity towards philanthropic and emancipator projects. The papers presented in this panel thus also help deconstruct the long-held interpretative paradigm whereby the divide between the female, private domestic sphere and the male, public sphere has been seen as a distinguishing feature of the birth of nineteenth-century bourgeois society.

I.4 *What kind/gender of Nation?*

Raffaella Bianchi (editor)

On the occasion of the 150th anniversary of the Italian unification in 2011, this section explores the gendered construction of the nation via different perspectives in cultural history. It shows how gender is relevant to the construction of national identity and how its significance and representations shifts from the end of 18th century, when “Italianity” was a concept *in nuce* up to 1840s, in the threshold of the so-called “First War of Independence”. The political function of different forms of femininities is investigated from a gendered perspective to uncover different contributions of the bodies of women to the construction of the ‘body’ of the nation. The relation with the “Other” is central in these identitarian constructions. The nation, as encountered by Serena Guarracino on London’s stages at the end of 18th century, is defined by the gaze of the ‘Other’. Here, Italianity is associated with the ambiguous femininity of the *castrati*, as opposed to the unambiguously masculinity of English identity, which was reaffirmed in the context of colonial conquests. With the decline of the era of the *castrati*, women became the focus of attention in opera, which was the most popular performing art in 19th century Italy. Simonetta Chiappini explores this period from a musicological perspective, highlighting how the relations between the shifts in relevance of “other” voices on the operatic stage (from the *castrati* to the *contralti* of the early 19th century, to the sopranos of the 1830s) has not only musical, but also political resonances. The papers in this section will show how these tropes of femininity models on the operatic stage interact with the complex participation of women in the *Risorgimento* which the following papers deal with. Giulia Frontoni analyses how a generation of women promoted feminine political participation throughout their writings and tried to legitimize women’s political activities by referring to the next generation – that of their children. While Benedetta Gennaro explores the case of the women in arms who participated in the *Risorgimento*, posing the question of why certain women who fought were celebrated for their heroic deeds whilst some others were ostracized for behaving in what is defined as a disorderly way.

I.5 *Gender roles and Women’s participation in the Italian Risorgimento*

Laura Guidi (editor)

This section focuses on specific aspects of the Italian *Risorgimento* and the nation building process in the broader context of gender roles. Each paper of the section features the recurring theme of Southern Italy. Karoline Rörig focuses on the Milanese patriot Cristina di Belgiojoso and particularly on her writings concerning Southern Italy, that she considered a serious impairment to the newly found national unity because of its deeply rooted differences from the more developed regions of Northern Italy. Belgiojoso, a cosmopolitan Northern woman, having had no great direct experience of the South, was influenced by the overwhelming stereotype of a “primitive” Southern society ruled by a reactionary Bourbon dynasty and a corrupt élite. Other papers in this section offer more complex views of Southern society, especially of its intellectual liberal élite that took an active part in the major European culture of the age. This was the case of Angelica and Laura Caracciolo di Torella, whose correspondence with Vincenzo Salvagnoli is analysed by Franca Bellucci; similarly, Marcella Varriale, in her study on the Neapolitan families of Capececelatro, Ferrigni and Ranieri, underlines their liberal and modern mentality and the significant political and cultural role played by the women of these families. Francesco Muollo analyses the initiative of

Francesco De Sanctis in calling for physical training for both girls and boys in Italian schools. With the law of 1878, introducing physical training both in male and female schools, he overcame deep prejudice against female physical exercise, contributing to a remodelling of gender roles in education. Ugo Della Monica shows in his paper how, on the opposite side of the struggle, Maria Sofia di Borbone developed a new and unconventional style of communication, winning the hearts of the people.

1.6 The wideness of a border. Gender, Citizenship and Politics in Republican Italy. Valentina Greco (editor)

The title chosen for this section, apparently an oxymoron, perfectly describes the bond that unites the three essays it contains, portraying collective as well as personal experiences excluded from official narrations. Paths experienced in margins, but not marginal at all. Taking into account the size of that margin, Grauso, Landini and Voli give voice to these otherwise silent lives, giving them back a place and offering at the same time a wider and deeper look on Italian history. The radical choices described in these works do not match at all, nonetheless the three participations root in each other on a chronological basis, telling the stories of two generations of women: the former, born between the nineteenth and the twentieth century, and active during fascism and after the Second World War, and the latter, politically active in the Seventies. Luca Grauso reconstructs the life of Olga Arcuno, proud history and philosophy teacher, antifascist and close to communist culture, who upheld an ideal of a democratic and non-hierarchical social education by founding an association and a magazine. M. Eleonora Landini re-enacts the collective biography of those women that, after the fall of the regime, kept committed to the fascist ideology by joining the *Movimento Italiano Femminile* (i.e. Women's Italian Movement), an association striving to aid fascists in dire needs, particularly in prison. Stefania Voli tells about the extreme left extra-parliamentary movement *Lotta Continua* (i.e. Constant Struggle) through autobiographical narrations, highlighting the gender gap in subversive groups and the relationship between women and political violence.

No matter how deeply different these three contexts are, they are put together by the same search for interstitial spaces for social expression and action, apart from mainstream culture and politics, and by the same need to aggregate and be active in a way different from the typically masculine form of the party.

1.7 Women being political and social subject in Seventies: voices, experiences, fights

Beatrice Pisa (editor)

Anna Balzarro analyzes how school was viewed by feminist magazines in the 70's. It underlines the difficult but close relationship between feminist teachers and their job. Feminist teachers were aware that sometimes teaching was not a free choice for women, but at the same time they considered their job as an useful instrument to change the society. According to their view, school was a place where they could try to build a positive feminine power. Rossella De Prete proposes a reflexion about the *Statuto dei lavoratori*, starting from an evaluation of the present legislation and from a concise recapitulation of the evolution of female labour in the post-statute phase. Beatrice Pisa analyzes history of Mld, unideological and libertarian movement, not sufficiently considered so far by historiography, even if it played a very important role during the seventies, when it was in middle of initiatives and experiences representing the core of feminist fights. Stefania Boscato analyzes how the feminine movement of the Democrazia cristiana party dealt with the complex challenges of the 70's, particularly about the necessity to change the family law. It also focuses the attention on their own political action in the party and in the Parliament.

1.8 The increasing role of Latin American women in the political sphere in the twentieth century

Maria Rosaria Stabili (editor)

This section highlights the increasing role of Latin American women in the political sphere in the twentieth century, a sphere which in the past has been dominated quite exclusively by men.

Women's public role in the greater part of the nineteenth century demonstrates continuity with the preceding century. It is evidenced by the power and capacity of single great personalities who emerge against a background of apparent female invisibility. This is the case for Frida Kahlo, Tina Modotti and Maria Rosa Oliver.

The biographies of the Bolivian Loyola Guzman Lara and of the Salvadorian Marianela Garcia Villas mark a transition from these notable women who belonged to a social elite, to a reality marked by the diffuse emergence of a female presence in the public scene. In fact, beginning in the seventies of the last century, a kind of discontinuity begins to emerge in the manner and style in which this presence manifests itself.

The military dictatorships and internal armed conflicts which in some countries characterized the last part of the Latin American twentieth century as well as the birth of feminism, brought about the mass participation of women at various levels and in different ways. Notable female figures who emerged, found their meaning within unprecedented movements of resistance both to authoritarian regimes and in the defence of human rights. The initiatives of the women of Lima's barricades and in the Peruvian Sierra, the militancy of the Madres and grandmothers of the Plaza di Mayo of Buenos Aires, the cultural commitment of Beatriz Sarlo and of Patricia Verdugo and, lastly, the election of Michelle Bachelet to the presidency of the Chilean Republic are some of the examples of female leadership which are built and which express themselves thanks to a variety of practices and experiences of female empowerment.

1.9 New Millennium Challenges in the MENA region: socio-cultural gender dynamics, political and economic transformations

Anna Maria Di Tolla , Ersilia Francesca (editors)

The panel on socio-cultural gender dynamics and on the economic and political transformations in the MENA (Middle East and North Africa) region, that was presented at the last Congress of the Italian Association of *Women Historians* (Società Italiana delle Storiche) on *New frontiers for the Gender History* (Naples, January 28th -30th 2010), analyzed some crucial matters in the understanding of women's conditions in the MENA region including family relations, incidence of Islamic fundamentalism, governmental politics, labor and immigration. This section of the Proceedings presents a selection of the papers from the panel which explores the goals to a greater depth. Far from attempting to draw a complete picture of the gender dynamics in the MENA region, in the present section we aim to examine some revealing features in the processes of women's representations and self-representations, and to evaluate how Muslim women react to the challenges of our times. The conditions of women in the MENA region cannot be described only in terms of discrimination and subordination as it depends on numerous and contradictory elements. On the one hand, Islam and the patriarchal social system deeply affect the gender dynamics and the state politics towards women. On the other hand, however, the Muslim countries' instrumental use of both Islam and patriarchy aims to perpetuate the gender discriminations and the *androcentric* social order. Both Berber traditions and Islamic feminism propose a different approach in analyzing gender dynamics from within Islamic traditions, while modernization and globalization had a contradictory influence on the female condition in the MENA region. While modernization and

globalization advanced women's rights on the political, social and economic level, they promote the emergence of new and underlying forms of discriminations against women. This multidimensional approach to the socio-political and economic transformations in the MENA region overcomes the categories of "tradition" and "modernization" and it opens new possibilities into the analysis of gender dynamics.

I.10 Politics and female militancy on both sides of the Mediterranean: the Case of Tunisia

Lucia Valenzi (editor)

In this section, we explore the case of Tunisia with the essays by Daniela Melfa, Leila El Houssi and Lucia Valenzi: on the one hand, with the story of the White Sisters, working in that country since the beginning of the twentieth century; on the other hand, with stories of women who represent a female public "participation" from an anti-colonialist and anti-fascist point of view. The emancipator action of the missionary activity of the White Sisters is contradicted by the conditions of silence and subordination of the sisters, who are mandated to perform that action. A modernizing action, addressed to women, is used in order to morally legitimize colonialism, but at the same time the Sisters are deprived of any visibility and capacity of being protagonists, keeping them in a state of subordination to the male branch of the congregation. The other works reveal the Tunisia of the Thirties and Forties as an interesting political laboratory, where there were many anti-fascists of different nationalities, women and men, French, Italian, Arab. In the small but fierce Communist Party women are not numerous, but they play a significant role. Many stories are interwoven, and among them those of Gladys Adda, Simone Bessis, Litza Cittanova, Diana and Nadia Gallico. Some of them, of Italian origin, will reach the "other side" of the Mediterranean sea after the war. Their deep involvement in the Resistance, and the fact of having lived in an international dimension, gave them a special running when, after reaching Italy, they continued to be militant members.

The works presented in this panel have interest also from a methodological point of view, and with regard to sources, some of them being memoirs writings. Above all, the power of the fighting spirit emerges, and the optimism of those women who have gone through hardships and through the disappointment of the political reaction in the Fifties.

I.11 Gender and Nation in Periods of Conflict. The role and representation of Israeli and Palestinian women.

Maura Palazzi (editor)

The complex relationship between gender and national identity in the dramatic context of the Israeli-Palestinian conflict lies at the heart of all the scholarly papers presented in this panel. There are two core themes. The first concerns the role of women in female/feminist peace organizations. G. Daniele explores the potential for useful interaction in groups involving both Israeli and Palestinian women – such as *Jerusalem Link* – and the *One State* proposal for the resolution of the conflict which was revived after the failure of the Oslo Accords. L. Aletti analyzes the history of *Machom Watch*, a group of Israeli women who act as observers at military checkpoints in order to monitor human rights abuses suffered by Palestinians, and demonstrates the risk of this approach, namely the risk encouraging the normalization of the situation by attempting to improve the army's behavior. The second theme concerns the representation of Palestinian and Israeli women within their own national communities. E. Lotti explores West Bank and Gaza schoolbooks, published by the Palestinian National Authority, which show that the greater presence of women in both the private and public spheres caused by occupation, even if praised, is always presented as an extension of their traditional role. Finally, R. Cohen discusses the work of (male) Israeli film

directors and authors like D. Grossman and A. Mograbi, and wonders why, despite the fact that they adopt a critical approach to the female role models dominant in the national narrative and include depictions of mothers and wives who criticize their men for committing war crimes, they never manage to imagine women creating 'alternative political spaces'.

I.12 The image of femininity in European Projects and Programmes for gender equality and equal opportunities

Silvia Niccolai (editor)

Where has Second Wave Feminism gone? Mostly, towards applying for and implementing projects within the European Action Programmes for gender equality and equal opportunity. This panel explores the interaction between EU Funding in the field of Gender and the experience and activities of women's groups in Italy. It collects and analyses narratives that investigate if, how, and at what cost women in Italy have been able to use EU funding to develop actions and initiatives favourable to women's interests. EU funding in the field of gender emerges as one of the experiences where feminist action takes shape, renewed and modified by its need to become able to handle the tools and languages of EU social governance.

II. SPAZI E RUOLI

II.1 The Archaeology of difference

Maria Assunta Cuzzo, Alessandro Guidi (editors)

In recent years, Italian archaeology appeared in the wider theoretical arena of gender studies. As a matter of fact, this panel was organized with the aim to scrutinize gender, age and "ethnic" differences in the funerary contexts of the Tyrrhenian area - a territory in which the researches and the excavations of the last twenty years allowed a tremendous increase of our knowledge - between the Final Bronze Age and the beginning of the historical period. These characteristics of the archaeological record must be studied alongside with another type of difference, the unequal access to resources or, in complex societies, the rank or class difference, becoming an indispensable tool for the reconstruction of the origins and development of social inequality. The introductory paper by Alessandro Guidi and Mariassunta Cuzzo focuses the problems linked to this theoretical approach. Guidi explores the correlates of "ethnic" differences (a characteristic of complex protohistorical societies) detectable in the Early Iron Age cemetery of Veii, while Andrea Zifferero deals with the problem of archaeological materials associated with different age groups in the Villavan and Latial graveyards. Anna De Santis and Loredana Salvadei describe the gender dynamics through the analysis of Latial children graves; finally Luca Cerchiai, Teresa Cinquantaquattro and Carmine Pellegrino offer new data from a recently discovered necropolis in the Agro Picentino, in Campania. All these papers demonstrate the liveliness of the debate on gender approaches in the present Italian archaeology.

II.2 Women, Property and power between Ninth and Tenth centuries

Tiziana Lazzari (editor)

The panel aims to investigate the dowries of the queens of the Italian kingdom and the kingdom of Germany between Ninth and Tenth centuries; dowries consisting of the assets of the royal treasury. The different contributions, each devoted to a specific queen, reconstruct

the whole of the estates assigned to each queen and the deployment of those assets. The goal is to understand the political significance of these substantial powers over public goods to the wives of kings: the geographical location of those property, in fact, once reconstructed with certainty, shows that those powers had a strategic value for the control of large fiscal share in the assets of the kingdom, rather than a private value in relations between the king and the family home of his wife.

II.3 Roles and functions of women within minority groups from the Middle Ages to the Contemporary Period

Ilaria Pavan, Alessandra Veronese (editors)

The history of minority groups has traditionally been a neglected topic within Italian historiography. A gender perspective, focusing on the history of women within minority groups, represents a further challenge to face. This challenge has been our guideline in organizing a panel that deals with women belonging to religious, racial, foreign, domestic minorities: Jews, gypsies, foreigners, slaves and converts. Furthermore, we chose a long-period timeline in order to better emphasize possible similarities or differences in the case studies analyzed here. As to the medieval and Renaissance periods, Christoph Cluse (University of Trier–Germany) and Anna Esposito focused respectively on women enslaved in Genoa and on the composite population of foreign women in Rome between the end of 15th century and the beginning of the 16th. As to the early modern era we are proposing the essays of Elisa Novi Chavarría on gypsy women in Southern Italy and that of Samuela Marconcini on converted Jewish women in Florence. As to the contemporary period, Silvia Bon analyzes the identity of the Jewish women of Trieste between 19th and 20th century. When approaching such a broad yet complex topic, it is only natural that a myriad of questions arise: how is the identity of these women shaped? What are the implications of their not being Catholic? In what way do they mold their relationships with the male side of their own groups? To what extent being part of a minority modifies their relationships with the male universe? What are their relations with women belonging to the majority groups? What these papers provide in response are answers that originate from different points of view, offering in depth input crucial to such complex topic.

II.4 Concealed faith or double identity? “Marranism” in the 19th and 20th centuries

Paola Ferruta, Hannah Lotte Lund, Anna Dorothea Ludewig (editors)

The project «Dissimulated faith or double identity? Marranism in the 19th and 20th centuries» explores images and concepts of marranism in the 19th and 20th centuries, making reference to concrete examples and contextualizing methodological and theoretical issues. Marranism is considered as a process of assimilation into a religious system that coexists with Jewish cultural legacy without erasing it. Transnational perspectives, gender and/or identitarian constructions and the concepts of religiousness and secularity in the modern world are of fundamental importance. Marranism coincides with border crossing and transgression of moral and material limits. The three contributions of this panel focus on specific aspects of this phenomenon. Anna-Dorothea Ludewig thematizes German “literary historicity”, Hannah Lotte Lund deals with sociability and conversionist trends in Germany, and Paola Ferruta introduces the perspective of German-French *histoire croisée*.

II.5 Womens’ culture and practices between female job and trade union

Gloria Chianese (editor)

The panel discusses the research presented in the book *Female worlds over hundred years of Trade Union* by Gloria Chianese- Fondazione Di Vittorio (Roma, Ediesse, 2008). It aims to shed light on

its key findings and to provide new research inputs. As the author explains in the Introduction, the panel delves into the connections between female job, trade union culture and development of gender citizenship. The essays focus on two periods: the first thirty years of the Twentieth Century and the decades between 1950 to 1970. Maria Grazia Ruggerini analyses female workers' strikes in the mid of the Twentieth Century and their impact on women's welfare. Aurora Del Monaco investigates the role of the teacher profession by looking at several generations of women. Emilia Tagliatela analyses the female clerk world. Fiorella Imprenti delves into the development of the mill workers' federation in Milan at the beginning of the Twentieth Century. Maria Paola Del Rossi presents the biographies of three female unionists: Argentina Altobelli, Leda Colombini e Donatella Tortura. Maria Antonietta Selvaggio writes about Giulia Civita Franceschi, founder of the "Nave Asilo Caracciolo (1913-1928)", which was inspired by the English educational model of training ships.

II.6 Gender and Migrations in the XXth Century

Maria Rosaria De Rosa, (editor)

This section analyses the contradictions and the resources of migrant men and women in the XXth century. Recent studies have reconsidered the role of the migration experience in the life of those who choose to leave their native town or country to begin a new life elsewhere. Migration in these cases does not represent a definitive decision but the segment of a complex movement, in which there are not only departures but also returns, changes, relations that are stronger than the distance. In this perspective – that is much more dynamic and composite – it is important to focus some questions in particular, first of all the value of individual strategies of migrant men and women in their new city. It is important to assume that migrants are not only the members of a community, but they are also individuals that create autonomous and original relations inside and outside their group. These relations tell us very much about their conditions of "strangers", but also about matters that are completely extraneous to the migration experience. Another important aspect of the migration studies is its gender dimension. The gender composition of migrations invites researchers to find new questions. The role of migrant women can't be entrapped in its gregarious character: it is important to underline the flexibility and the unpredictable resources of this aspect. If we assume this point of view, migration becomes an important and useful filter through which we can observe important and original aspects of contemporary society such as neighborhood relations in the arrival town, the use of money, the importance of coming back in a migratory project and the concept of clandestine migrations.

II.7 Everyday Life and Material Culture in Post war Italy

Fabio Dei, Laura Savelli (editors)

The worlds of everyday life are inhabited by ordinary objects. They are an important part of individual and familial cultural practices, embodying significant values and meanings as well as emotions, memories, family traditions.. In this panel, historians and social anthropologists propose to study post war Italian society through the prism of objects and material culture, focusing on three major topics. In the first place, the role material objects play in defining work and domestic environment, and in shaping private, familiar and sometimes public memories and identities. Second, their distribution and consumption in mass society (both in market and gift exchanges), as a major arena for strategies of social distinction according to gender, generation, socio-cultural status. Third, rapid changes in the world of things and goods (as well as in the related practices of preservation and collection) offer an interesting point of view for the study of cultural and anthropological changes in contemporary societies.

II.8 *The women's places in organized crime of Southern Italy between XIX and XXI century: roles, practices and identities*

Gabriella Gribaudo, Marcella Marmo (editors)

The panel aims to develop a gender perspective in relation to the study of criminal organizations, between the historical perspective and contemporary changes. The theme of women and organized crime is dealt with by focusing several issues, decisive to gender studies: the relationship with power and violence, the connection with the ideas of tradition and modernity, the hierarchy between the sexes, the role of honor codes. The accounts draw the figures of camorra's women from the nineteenth century to the contemporary era and the images of women who belong to the mafia, 'Ndrangheta and Sacra Corona Unita. The prevailing approach, including judicial sources and qualitative interviews, is biographical: it allows us to analyze the relationship between the subjects and the group's constraints, the transformations between long-term practices and arrangements to global dynamics.

VOL. II

III. IMMAGINARI E LINGUAGGI

III.1 *Education of the female élite, culture of women and for women from the late Middle Ages and the beginning of the Modern Era*

Monica Ferrari (editor)

The cultural background of princesses was brought out of a historiographic production and literature with great hardship. The literature, not exclusively pedagogical, assigned, for a long time, central importance to the males of the family who took care of their daughters, wives, mothers and sisters, especially in novels or biographies which knew how to emphasize court life. The 1400s in Italy are an unavoidable starting point for those willing to ponder on, from an interdisciplinary and comparative point of view, the subject of formative paths and culture for/of Ladies destined to play an important role in Society. For some a complex pedagogical itinerary starts during a moment in which the cultural background of the *élites* is being redesigned, along with the action range of women more generally regarding a repositioning of various figures of social life in relation to debates about ethical and civil matters; we are not without treaties in which are discussed the cultural make up of princesses and their social fate, texts and manuals written *ad hoc*, while a great deal of correspondence sees them as protagonists. The panel presented at the convention that took place in Naples in January 2010 talked about, on the basis of different perspectives and documentation for different case studies, the subject of an articulate cultural formation which does not end with marriage, inclusive of a series of know-how that assign an active, and in some ways unseen before, role to the princess. In publishing the minutes we suggest two accounts presented there.

III.2 *Subversive memory: signs and plots of emotional life*

Maria Cristina Leuzzi (editor)

Since the Sixties of last century, several factors contributed to widening the breath of the history of education. Among them, a wider “laicization” of the pedagogic taught, the contamination of different humanistic-scientific disciplines, and then, new scenarios of the social history, the use of the category of gender, the close observation of sources of different kind and the semi-circumstantial study of the literary sources. At the same time, the contributions of an increasing number of she-historians of the education made possible and still make possible the disclosure of the “private” dimension for the benefit of a more balanced relation between nature and culture. The criticism of a certain “mystics” of the motherhood – often represented by the undisputable, disinterested mothers’ love – has made possible not only to conditionally separate the maternal moods from the maternal instinct - as much natural as less cultural - but also to include the maternal instinct among the feelings to be cultivated and developed, always in relation to the other-than-self. Similarly, a deeper attention has been devoted to the choices of many women who, through the centuries, have been looking at their life – consciously or not - in a di-verted way.

II.3 *Ladies of Gentlemen*

Annamaria Laserra (editor)

The aim of these papers is to present five women who, through their political and social positions, whether inherited by birth or acquired through political and social struggles, succeeded in becoming influential figures (in one way or another,) in the country in which they lived thanks to their proximity to “great men” of their time. The five women presented here came from diverse social milieus and lived in different times and countries. Both Germaine of Foix (1488-1538) and Anne of Denmark (1574-1619) belonged to European royal dynasties. Abigail Smith (1744-1818) was the wife of John Adams, second President of the United States, and the mother of the sixth, John Quincy Adams. Ana Maria de Jesus Ribero da Silva (1821-1849) was born in Latin America in a lower middle class family and married Giuseppe Garibaldi, the hero of the Italian Risorgimento. Colette Hubert was born in Normandy in a French provincial middle-class family and became the second wife of Leopold Sedar Senghor, first President of Senegal. Touching upon diverse times and cultures, the authors of the papers highlight how Germaine de Foix and Anne of Denmark used their power with an assertive awareness of their importance and their dynastic rights, Abigail Adams expressed a certain degree of collective conscience of the reality of women’s condition within American democracy, Anita Garibaldi lived a passionate and romantic conception of a woman devoted to “her” man as well as to “his” and therefore “her” historical struggle, and Colette Hubert presented by her husband as a symbolic figure identified with the suffering of African women in the tragedies ravaging their continent.

III.4 *Individuals and emotions. Some case studies between XIXth and XXth Century*

Luisa Tasca (editor)

The panel explores the topic of feelings, love relationships, and the language of emotions of women and men of the past, through the analysis of different types of writings – letters, journals, autobiographies, biographies – in order to discuss some important issues of the historical research: 1) the relationship between emotional sphere and reason; 2) the relationship between politics and feelings; 3) the relationship between historical events and emotions; 4) the ways in which historians have approached the question of individual psychology. Alessandro Casellato presents the story of a

married couple, Franco Calamandrei and Maria Teresa Regard, both protagonists of the Resistenza, members of the Pci and authors of journals and autobiographies; Monica Pacini gives account of the letters of Adelaide Dore Pintor, woman of the educated middle class of Sardinia and mother of Giaime Pintor; Luisa Tasca looks at the figure of Angelo de Gubernatis, intellectual and journalist, comparing his public image with his private one; Antonella Piazza focuses on the relationship between Virginia Woolf and her sister, Vanessa Bell, as an example of the overcoming of the Victorian family; Marcella Soldaini examines *The three Brontës*, the biography of Anne, Charlotte ed Emily written by May Sinclair.

III.5 Gender and the Audience: perspectives for a History of Female Spectatorship Annamaria Cecconi, (editor)

The articles contained in this section aim to develop a new field of research in a transdisciplinary area, at the crossroads between cultural history, theatre and opera studies and the history of women. Is it possible to write the history of female audiences in the light of gender and feminist theories? Are there new conceptual tools and research practices to give voice to a gendered feed-back from spectatorship? The essays run from late XVII century to the Italian feminist theatre of the Eighties. Annamaria Cecconi in her introductory paper (*The Female Spectator and Women Performers: Outlines for an Historical Enquiry*) starts from a scrutiny of Jill Dolan's *The Feminist Spectator as Critic* to investigate how gender theory can be fruitful for solving crucial issues in writing the history of audience, due to a peculiar two-way relationship between women on stage and women in the playhouse. That is a continuous negotiation between two double 'impersonators of womanliness' in history. The examples regard the female spectator in Restoration theatre and her agency. Tiziana Plebani (*From Stage to Life. Agency and Eighteenth Century Women (1750-1790)*) reads the Venetian archive sources (trials, letters) as a living exchange between the issues of the culture of *sensibility* played on stage and the passions of young women that fought for a free marriage choice against social and class prejudice. Giuseppina Mascari («*Women at the Opera House*»: *The Voice of Milan Female Opera-goers in the Pages of the "Corriere delle Dame".1804-1818*) discusses the operatic reviews of Carolina Lattanzi, one of the first musical critics, and how her pioneering work encouraged other women to enter in the musical debate and claim for a space to express female audience criticism. Laura Mariani (*Knowing Each Other: Actresses and Female Spectators. Two Historical Examples*) describes the peculiar exchange between Giacinta Pezzana, Eleonora Duse and their female supporters and how this linkage led to a large feminization of theatre audiences in late nineteenth century. Her second historical example concerns the Eighties, when female audience and women performers shared identical feminist political battles and a new dramaturgy was created as a medium to develop feminist debates.

III.6 Corporeal imaginaries and Gender representations among dance, writing and society

Susanne Franco (editor)

The essays in this section deal with the representation and reception of dance and discuss the corporeal imaginaries that shaped dance trends between the 18th and 20th centuries. Together, these articles underscore an urgency to restore bodily practice to the complex cultural dimensions that it expressed historically. Susanne Franco's introduction investigates the causes of current resistance to theories of gender in the field of dance studies in Italy and offers some keys to understanding this phenomenon. Elizabeth Claire's essay examines the correspondence between German romantic Rahel Levin Varnhagen and the Jewish physician David Veit. Taking their cue from the polemics surrounding the alleged side effects of waltzing, these two intellectuals delineate a far more threatening social utopia rooted in the egalitarianism that this dance seemed dangerously to

embody. Vannina Olivesi looks at the modes of choreographic creation of female dancers at the Paris Opéra between the 18th and 19th centuries, finding in the act of improvisation on stage, during class and in rehearsal a means to affirm their authorship of ballets, hitherto an exclusively male prerogative. Emmanuelle Delattre's essay closely scrutinizes the 19th-century construction of the ambiguous image of the «prima ballerina» in the pedagogical programs and administrative practices of the Académie de Danse at the Paris Opéra. The performing life of Isadora Duncan is the focus of Patrizia Veroli, who examines both the autobiographical and theoretical writings of the dancers and the images to which Duncan committed her myth, in order to question the ways in which the public and private dimensions of Duncan's complex and fascinating female subjectivity overlapped. Finally, Marina Nordera focuses on the theoretical issues concerning the construction and reception of the image of the female dancer. Through a series of questions, she opens up new perspectives to be explored in the framework of gender theories, highlighting the interplay between researchers and their subject of study.

III.7 *Women's History in the Film History: Italian Women Film Pioneers*

Monica Dall'Asta (editor)

The section offers an introduction to the Italian branch of the Women Film Pioneers Project, a collaborative research launched about the end of last century, and now involving contributions by several dozens of scholars across the world. Some key methodological issues are examined in the first two articles, particularly with reference to the adoption of a transnational approach and the project's orientation toward social history. The following essays examine a few cases regarding different forms of women's participation in Italian silent cinema. New paths of research are explored in the study of such little known figures as Daisy Syvan (director, producer and leading actress of two films shot in Florence in 1920), Elettra Raggio (a screenwriter and producer based in Milan), and Bianca Virginia Camagni (an actress who took an active role in a complex experimental project of musical cinema). Especially in the case of these little-known examples, it is vitally important to investigate all types of sources and archives. Documents have been reconnected, piece by piece, within the broader sphere of gender and women's history of XXth century. The rediscovery of *Umanità*, a pacifist film made by Elvira Giallanella in 1919 is an important event for both Italian film studies and gender studies. While offering an interesting feminine intellectual perspective on WWI, the film also throws a light on women's relations with current social and political issues, and their participation in the anti-war movement. The work of Italy's most prolific woman director, one of the best representatives of the Neapolitan genre of the filmed *sceneggiata*, Elvira Notari, is reconsidered with the help of new documentation that give an insight in the structure of labour organization within her family company. Finally, a case is made about Anna Vertua Gentile, a writer specialized in novels for girls, who may have been the first to have described cinema in an Italian work of fiction, in 1895.

IV. Il corpo: discorsi e pratiche

IV.1 *Body and Gender. A new perspective on Social and Cultural History*

Patrizia Dogliani (editor)

Though neglected in the past, in recent times the study of the representations of the human body has become an effective instrument to investigate societies and cultures in History. This panel aims to establish a link among researches focusing on different geographical and historical contexts from

different perspectives (Political and Social History, Art History, Cultural History). The Authors employ a wide range of documents, including visual ones, as in the case of Di Barbora's research on bodies in photography. Nevertheless, all the papers are connected by the gender interpretation of the representations of the body: femininity appears often subordinate to social and gender powers, considered as an aesthetic object or even nationalized, as it happened in the Argentinian case analysed by Tossounian. Masculinity becomes in most cases a dominant virility, as in military and colonial representations (Benadusi, Spadaro). Papers investigate values and features attributed to a body identified with a gender and with a social role: soldier, sportsman, colonizer. Dress may underline the social role (as military uniform), but it may as well subvert it. Papers by Muroi and Zitani investigate the role played by female militants and artists, who through their creative and intellectual work subvert established gender identities in a search for new artistic and relational experiences.

IV.2 Gender violence. Languages and representations

Maria Rosaria Pelizzari (editor)

The concept of Gender violence is considered by several subject and disciplinary points of view. The authors of the paper discuss about violence languages on some historical context and about models on domestic structures, on sexed roles, on deviance and criminality within the family, as well as in present urban contexts of migration. This part, therefore, is structured, on the one hand, by accurate microanalysis researches: idea of rape on Longobard age (Arianna Bonnini); the tragic condition of prostitutes and single women in Marseillaise suburbs between Seventeenth and Eighteenth Century (Giulia Castelnovo); the case of prostitution among Parisian workers on second half of Nineteenth Century (Lola Gonzalez-Quijano); the abuses of power and coercions within the family on early Twentieth-Century (Roberta Galeano); the report of sexual abuses and rape of children, examined through Neapolitan Criminal trials in early Twentieth-Century (Maria Rosaria Pelizzari); some Anthropological urban contexts through the examination of daily cruelties and family system among migrant women (Annalisa Di Nuzzo). Besides some theoretical points of view about Gender violence (either within the family and public aspects) are taken into account: the Catholic Church thought about physical and psychological violence on women, examined through handbook of father confessor and Synod constitutions (Giuseppe Maria Viscardi); the secular humanistic treatise writing, advising the forms of psychological violence that the husband must do towards his own wife, considered as his absolute ownership (Sanguineti); the relationship between culture, society, mores and legislative bills, examined through a careful analysis of contemporary juridical sources (Vitulia Ivone); through the latest interpretations about sexual female mutilations (Anna Maria Musilli), and finally, account of gender violence on figurative arts (Beatrice Salvatore).

IV.3 The body between freedom and public control in contemporary societies. A space for debate in feminist thought

Margherita Sabrina Perra (editor)

Public control over the body is one of the distinctive traits of all human societies. In the course of history it sometimes manifests itself by setting the aesthetic standards which bodies must adhere to, or by imposing sanitary standards with following disapproval of insanitary behaviours, or yet by establishing the functions that bodies need to implement in order to comply with public obligations and responsibilities. In contemporary western societies the public domain takes the shape of a paternalistic state defining the boundaries of maleness and of femaleness by difference, legitimates the sexual distribution of work, assigns social roles and protects reproductive functions by defining their framework of legitimacy. This process unfolds in the relationship between the State, public

control over the body and individual freedom. In the recent past feminist thought has established the principle of women's self-determination as one of the staging posts for women's emancipation from the patriarchal system, thus marking one of the most important changes in this relationship, as it's shown by a few adjustments of the legal framework. The stability of these achievements, however, appears to be highly jeopardised in the current public and political debate in Italy on the issues of bioethics, as it seems to show a growing tendency towards control of the body. Working on the background of women's condition in today's Italy, the authors suggest that individuals do resist this control by implementing new self-construction processes. Starting from different disciplinary perspectives, the authors bring together their reflections and draw a picture which shows, indeed, a few signs of concern – first and above all, the need for feminist thought to regain instruments and public spaces in order to promote their renewed political commitment.

IV.4 Sexual habits in the United Italy

Martina Salvante (editor)

This collection of essays deals explicitly with sexuality in nineteenth- and twentieth century Italy. It focuses on how sexual encounters were experienced and perceived by their protagonists, evaluated and described by external observers, controlled and regularized by both individuals and public authorities. The topic of the three articles is homosexuality. All of them refer to prostitution and/or the body as an object of exchange, employing different sources and diverse methodological approaches. Chronologically they go from the unification to the post-WWII period. Domenico Rizzo's essay analyses some court cases concerning crimes against «public order and decency», which he retraced in Roman archives. Particularly, these cases concern sexual acts between males, some of them minors. He makes use of a rich documentation to reflect upon the relation between sexual practices and roles, as well as economic negotiation and social construction of masculinity. Nerina Milletti reveals the employment by nineteenth-century scientists of images taken from ancient Roman and Greek texts to describe love and sex between women. Cesare Lombroso's theory of biological atavism referred, among others, to the myth of hermaphroditism and 'confusion of the sexes' to interpret lesbianism as a descending phase in the evolutionary process. Finally, Martina Salvante's essay tackles the question of male prostitution as observed and described by medical doctors and criminologists especially in the Twenties and Fifties. Male prostitution was seen not only as an issue related to homosexuality, but also as a matter for juvenile criminality. Theories on the possibility of redeeming 'deviant' minors changed over the decades in relation to the mutable speculations on the nature of homosexuality.

IV.5 Outlines for a History of the Lesbian Movement in Italy

Maria Cristina Gramolini (editor)

The following section presents studies on some collective experiences of women who put their homosexuality at the core of their cultural and political activity. Daniela Danna's essay focuses on women participation in the FUORI where the prevailing libertarian and anti-capitalist atmosphere was deeply marked by the feminism based on consciousness-raising practice and by disobedience towards mothers seen as keepers of a system which repressed them. Lesbians immediately called on other women, but the disappointing answer, which will appear again and again all through the history of the movement, is the ground for the tension between lesbianism and feminism. Cristina Gramolini's research on the beginnings of political lesbianism in Milan shows that the coming out of the closet has been a laborious conquest: it has matured collectively within places that were, at the same time, shelters, spaces of personal growth and of cultural and political activity. Thanks to these places lesbians discovered a need for freedom that could not exist without the coming out, even if such coming out did not enjoy the support of feminists or of other lesbians. Helen Ibray

presents the discourses by lesbians on sexual desire among women, from the initial romantic foundation to the post-ideological explorations, examining the *querelle* which emerged at the beginning of the '90s about lesbian pro-sex trends coming from the USA, labelled lesbian sadomasochism. During the same period lesbians who were politically allied with gay men adopted the language of safe-sex, rife in anti-aids fight, to deal frankly with sexual practices among women. Maya De Leo's essay deals with the outlines of international historiography on the positions built on lesbian identity: the coming out politics has a theoretical impact on the works seeking historical precedents to the contemporary lesbian until, in the '90s, queer theory started to deconstruct the self-representation of lesbianism, viewed as another narrative produced by the sexist dominant discourse. Elena Petricola underlines the importance of memoir writings which are an important source for the reconstruction of less visible experiences and of the crossover between lesbianism and other movements or traditional political organizations. These studies, so far mainly developed within the movement, aspire to redefine women's history in republican Italy. Our hope is that they will encourage further research.

IV.6 Medicine of women, medicine for women, between Modern age and Nineteenth Century

Claudia Pancino (editor)

The definitions "medicine of women" or "medicine for women", between modern age and nineteenth century- indicate, on the one hand, the history of the medical and philosophical thought about female body, and on the other hand the history of medical practices. Rarely in those centuries what doctors studied and wrote had a practical feedback, in fact women were most of times cured by other women thanks to popular knowledge orally transmitted. From sixteenth century appeared new ways to communicate medical knowledge, that means medical books in vulgar language. Sometimes they are just simple recipe books, that show a mix of a learned knowledge and a popular one. Also in Italy there were doctors who wrote in vulgar language to instruct healers and midwives who came from the popular classes. Reading the gynecological-obstetric treatises written in sixteenth-seventeenth century instead, it emerges the image of the female body, and of the woman, that characterizes the medicine's history in western culture: it's the model of a woman made to procreate, and that needs healings if she's not able to do that. The careful reading of "scientific" texts' series shows how the physical and moral inferiority of the women is nothing but an ideological construction. The research highlighted that the print's diffusion spread some works about illnesses in women, and with these works the prejudice about woman's moral and physical inferiority. The evolution in the profession of midwife reflects the continuity and the changes that went through the medicine for women. The research about the Italian midwives emigrated in Brazil between 1870 and 1920 is a clear example of the complex history of knowledge about female body in European culture and society, and of its overseas diffusion.

IV.7 Treating in the feminine : scientific ideas and practice in public and private health (19th – 20th century)

Gabriella Botti, Giovanna Vicarelli (editors)

The lavish care given by women is proportionally inverse to the care provided for them. The division of roles and responsibility in the family and the dominance of a masculine way of thinking, unable to accept differences, have conditioned science and produced inequalities in the diagnosis, treatment and effective prevention of disease, considering experimentation as neutral.

The gender factor in health is still ignored by the academic world in Italy, although international research protocols have included gender as an indicator.

The relationship between treating and treatments (family, relieving, psychological, medical, pharmacological , etc.) is analyzed in a number of papers which address very different issues. The aim is to reveal, through the complex interplay between private and public health, the cultural and social factors that determined the separation between treating people , on the one hand, and treatments as therapy and healing on the other, in course of the nineteenth century, and to show that official medical science was unable to intervene in an efficient way to deal with disease among the population until the beginning of the twentieth century.

In the post World War II an individual and curative health intervention will emerge along with the specialist and diagnostic medicine. Medicine's role will imply less and less treating and will be oriented more and more towards treatments. In this changing and contradictory frame one has to take into account the feminization of the medical profession, that proceeds at a slow and difficult pace during the first half of the XXth century, and then increases considerably starting from the 70's and the 80's.

IV.8 Medicalizing motherhood

Maria Conforti (editor)

While obviously changing over the centuries, some notions of specifically female pathologies have in many instances been in uninterrupted use from antiquity to the early modern, and well beyond - as in the case of one pathological entity here dealt with, the mola, still in use in contemporary gynecology. The panel, the outcome of a group on 'Women, Health and Care' within the Società Italiana delle Storiche, is also part of a wider international research project on pathological pregnancies and the medicalization of motherhood in early modern medicine, and it aims at reconsidering the question of the pathologies of pregnancy and more generally of the medicalization of critical moments in women's life and bodies. In this case, we have chosen to illustrate our topic through a 'longue durée' periodization - from ancient Greece to modern Naples - and through a variety of subjects, ranging from ancient myths on the dangers of parthenogenesis (Gazzaniga), to instruments designed to perform fetuses' baptisms (Fazzari), to the status of midwives in Naples 19th century hospitals (Cicatiello).

IV.9 Citizenship issues between ethics, bioethics and law

Emilia D'Antuono (editor)

The panel focuses on themes related to citizenship in the light of a specific and particularly significant field of knowledge, namely bioethics. The Scientific and Technological Revolution and the transformation of life conditions and the ethos of western civilization have led to a noteworthy result, namely that a number of phenomena, traditionally positioned in the province of the so-called "natural" and thus accepted (or suffered) and dealt with in the private sphere, are now subject to human choice and intervention. This means that such phenomena are being pushed into the sphere of what can be decided and evaluated, that is, the sphere of moral judgment and political decision.

Bioethics has become the field in which to experiment the possibility to transmit women's claims to individual as well as collective liberties into common life. Bioethics is thus a sort of test field for defining an innovative configuration of citizenship. Emilia D'Antuono's talk focuses on the thesis that, for women, bioethical issues actually translate into citizenship issues. In order to critically examine the philosophical premises and implications of a conceptual viewpoint typical of "women's thought", Mariangela Caporale assumes as paradigmatic the issues and problems related to the beginning of life, by reconstructing, through a critical approach, the large debate on the value of medically assisted procreation. Maria Antonietta La Torre deals with the horizon of plurality of individuals and cultures, with particular emphasis on the challenges related to this issue and

involving bioethical as well as legal thought. Linda De Feo, drawing on Donna J. Haraway's work, concentrates on the variety of conceptions of the human, the ongoing metamorphoses made possible by the hybridizations between man and machines, and the anthropological and ethical implications of such hybridizations. Emilia Tagliatela analyzes the crucial, although still largely neglected, theme of the relationship between gender-related culture and the education of the new generations: in this respect, she regards the issues concerning the relationship between freedom and the body as strategic, since such issues are at the core of bioethics and are fundamental points to clarify, in order to elaborate a concept of citizenship adequate to present day's issues.