Irina Paert (University of Tartu)

**Material culture and the everyday life of an elementary school: a case-study of the the Baltic provinces (English)** (50.13)

In the last decades of the Russian Empire the Ministry of Education have standardised practices of elementary education. Specific regulations were made about material conditions of schools which inspectors and school authorities were expected to control. In practice, the majority of rural schools all over the Empire did not respond to such standards set from above. The paper will focus on one region of the Russian empire, the Baltic provinces in the period between 1890s-1914. I am specifically interested in the confessional elementary schools (Lutheran and Orthodox) which catered for the majority of rural population. These schools have become underfunded as a result of the school reforms in the 1880s, which have affected their material conditions. In many areas children used boarding facilities at schools, even though not all schools were equipped with kitchens and food storages. I am interested in three aspects of the school material culture: 1) the everyday practices of pupils and teachers who have inhabited at least temporarily the school spaces. 2) The standardisation of material conditions as an instrument of power. 3) The rhetoric of material poverty of schools and its uses in school policies. Criticism of the confessional schools for failing to provide ‘normal’ material conditions can be seen as rhetorically justifying the introduction of national education.

Elisabetta Patrizi (Macerata University)

**Disciplining body and mind in the female conservatoires of the Old Regime. The case of the Conservatory of the Holy Conception in Rome, named the ‘Viperesche’s’ (centuries XVII-XIX) (English)** (20.05)

The practices of disciplining - understood as a process of embodiment of external behaviour standards - are a central point of the educational methods applied in the institutions of the Old Regime. Educate the body to educate the mind: this was the main objective of the educational model adopted in the educational institutions especially in the post-Tridentine Catholic world.

We can find a significant example of this educational approach in women's conservatoires, which represent a nodal chapter of female education history in modern age. Born to defend the honour of orphan and abandoned girls or to protect the widows and unhappily married women, or even to retrieve the honour of fallen women (repentant prostitutes, former prisoners), the female conservatoires are among the most representative institutions of the complex and still largely unexplored educational system active during the decisive centuries of the modern age. Appeared in the early Sixteenth century on the initiative of wealthy lays or religious sensitive to the requests of protection and education of particular women's groups, during the seventeenth century the female conservatoires became a stable presence in Italian and European cities, assuming a level of specialization more and more refined and fit to be a reference of that context's needs. Initially conservatoires’ educational programmes, despite the wide range of specific goals of these institutions, were based on three elements: basic literacy, catechism and womanly work. Discretion and modesty were the key principles of the conservatoires’ educational project and were instilled through a meticulous plot of rules, aimed at organizing every hour of the boarders' day and foster a capacity of full domain over their actions, words and passions. At present, although we have some good studies of synthesis (Groppi; Rocca) and insights about specific cases and periods (Guidi Schiavoni; Potter; Fantappiè; Sani) many questions on the characteristic and evolution of female conservatoires, especially as regard to a multifaceted and central context as the Roman one, are still open. We believe that these gaps can be effectively filled in only through the analysis of important specific case studies. On the basis of this conviction, we decided to shed light on the institutional and educational history of a relevant Roman institution: the Conservatory of the Holy Conception in Rome, known as the Viperesche’s. Founded in 1668 by the noble lady Livia Vipereschi to accommodate «those poor dangerous and well-born spinsters, who couldn't enter the other holy places in Rome because of their age», the Viperesche’s Conservatory remained active during most part of the Twentieth century, overcoming many difficult historical phases, to which it answered by re-formulating its objectives and educational programmes. In this article the history of the institution is reconstructed with the help of a rich unexplored corpus of manuscripts and printed sources preserved at the Historical Archives of the Conservatory. The research focuses on the first two centuries of the institution’s history, paying specific attention to the internal organization and
educational programmes, from which we infer valuable information on the disciplining processes directed to the boarders.

Luciana Borges Patroclo (Pontificia Universidade Católica do Rio de Janeiro/PUC-Rio)

The Children's Magazine O Tico-Tico and the Regulation of the Bodies of Brazilian Girls (1905-1921) (English) (10.03)

The objective of the present research is to analyze the magazine O Tico-Tico in order to identify its female content and reflect about the built speech girl's standards of behaviors. O Tico-Tico was launched in 1905 and was the first brazilian illustrated children's magazine and the first of all to publish comic books dedicated to this specific audience. It was engaged in the project of consolidation and legitimation of a new social and cultural republican order. After the Proclamation of the Republic (1889), brazilian intellectuality defended the necessity to promote a new model of citizen inspired by europeans values of civility and modernity (CARVALHO, 2009, 2009; SEVCENKO, 2006). To ensure project success, the intellectuals and the government developed a number of socials and educations actions facing the children, described as an important social actor (CAMARA, 2013, 2010, 2008; HANSEN, 2007; PERROT, 2009). Beside this context, brazilian's press was passing through a modernization process. The illustrated publications were considered the best way to circulate the ideas and the images of the desired modernity (DIOGO, 2005; SEVCENKO, 2003; VELLOSO, 2010). For this reason, its intellectual's founders – Cardoso Júnior, Luis Bartolomeu de Souza e Silva, Manoel Bomfim e Renato de Castro - advocated that children’s magazine should contribute for such changes. In agreement with conservative thoughts, O Tico-Tico justified that boys and girls, although equally children, had different social roles. The girls should be early prepared for marriage and motherhood. The boys had the role to lead the nation. The magazine histories and sections brought advices and teachings about how the female readers need to care and conform their body, posture, gesture according to gender relations (CHALHOUB, 2001; MALUF, MOTT, 2006; PERROT, 2005; PRIORE, 2013; SCOTT, 1990) and representations (CHARTIER, 1990) that determined women's were submit to men. Although O Tico-Tico has been in circulation until 1962, the chosen time frame was from 1905 to 1921. This period covers the launch of magazine and the ending of Seção para meninas, the first section published to promote housewifely formation. The methodology used was the document analysis of over 800 copies from O Tico-Tico, whose digitized collection belongs to Hemeroteca Digital Brasileira of Fundação Biblioteca Nacional.

Matthew Pauly (Michigan State University)

Teaching Masculinity: Boys' Shelters in the City of Odessa, 1905-1917 (English) (20.05)

On November 7, 1915 Tsar Nicholas II of Russia and his son, Aleksei, visited a new institution afloat in the Odessa Harbor, a decommissioned gun ship converted for use as a shelter for orphaned, semi-orphaned, and wayward boys and named after the heir to the throne. The director of the Tsarevich Aleksei Nikolaevich “shelter-ship,” Rear Admiral S. N. Akimov reported to the tsar, but a ward and pupil of the shelter, Vladimir Andguladze, was entrusted with the task of speaking directly to Aleksei on the shelter's activities and achievements. In assigning Andguladze with this task, the shelter's administrators sought to bind the interests of the imperial family to the shelter through a fraternal (and filial) appeal. This “shelter-ship” represented the last expression in the pre-Soviet period of the lengthy efforts of Odessa's city leaders to combat what they viewed as a perennial problem of abandoned children and degenerate youth. This paper tells the story of attempts to redeem marginalized children through institutional care and thus lend order and coherence to a city of paradox. Odessa's philanthropic leaders held a profound anxiety regarding the fate of boys specifically. Despite an early concern regarding the moral decay of girls, Odessa's elites shifted their attention after 1905. Depravity structured as male, they judged, invited a particular masculinized solution. What motivated this explicit shift from on early emphasis on girls is unclear, but Odessa's philanthropists likely viewed with worry a perceived “new” threat of vagrant boys of working-class backgrounds in the aftermath of the 1905 Revolution. It was assumed that children left to their own devices were bound to err and much of the public discussion of juvenile hooliganism regarded acts commonly committed by boys (public drunkenness and theft), even if girls were involved as well. According to Raewyn Connell, “[m]asculinity and femininity are inherently relational concepts, which have meaning in relation to