



La storia delle donne tra ricerca e didattica

Storia delle donne 1945-2024

Il caso Italia

Monica Di Barbora

Bergamo - 25.10.2024



*NOTA. Tutte le immagini utilizzate nella
presentazione sono disponibili ad esclusivo
uso didattico.*



Oggi

- Un chiarimento terminologico
- Una storia della «storia delle donne e di genere»
- In classe: strumenti e strategie



Archivio fotografico INDIRE

Un chiarimento terminologico... anzi tre

- Storia delle donne...

«Dare forma al silenzio» (marginalità/gruppi minoritari)

Soggetti attivi

Insieme univoco definito da un corpo potenzialmente materno

Integrazione = disvelamento di un occultamento

... e di genere = costruzione sociale

Le donne non costituiscono un gruppo omogeneo

Il maschile = oggetto di studio



- Storia in prospettiva di genere

Fare storia assumendo soggetti le cui identità di genere si costruiscono nell'interazione, attraverso pratiche, rapporti di potere, norme, linguaggi e culture che cambiano nel tempo e nello spazio

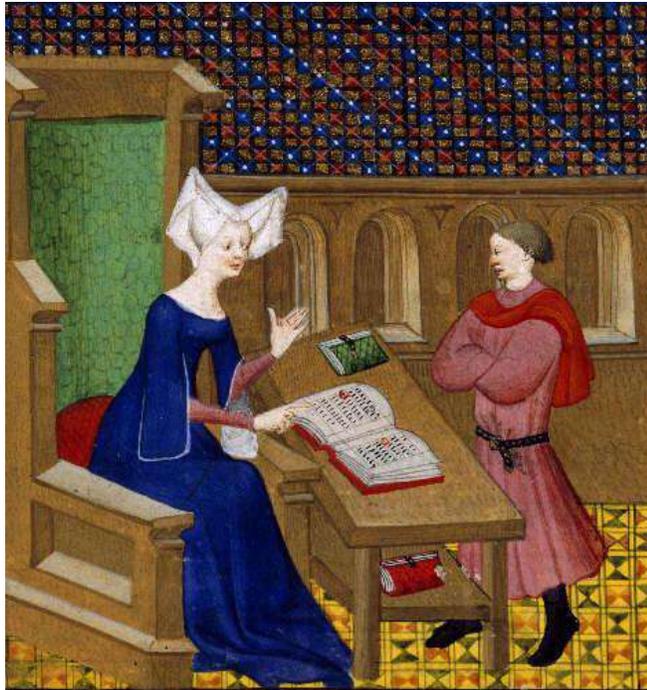
- Storia dei generi

Concentrarsi specificamente su come i generi, disposti lungo uno spettro, si costruiscono in contesti spazio-temporali diversi



Una storia della «storia delle donne e di genere»

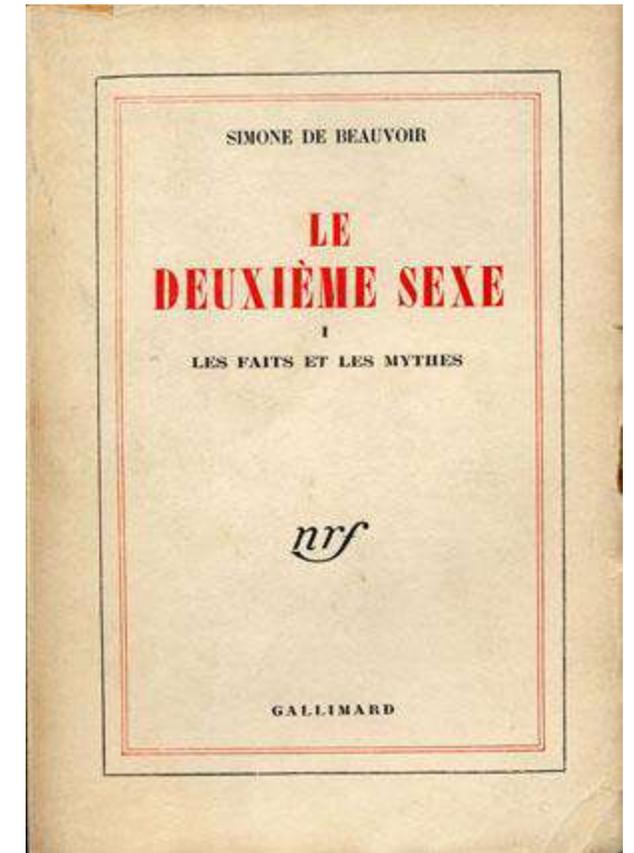
- La nascita della storia delle donne
- In movimento



Christine de Pizan, *La cité des dames*, 1404/5; ms. British library, dett.



Aut. non identif., Roma?, a. '70

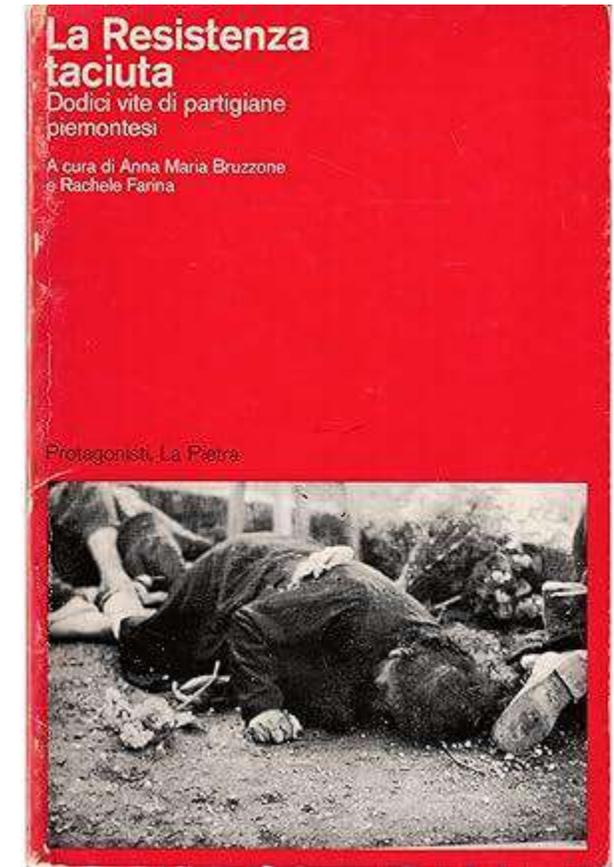


S. De Beauvoir, *Il secondo sesso*, 1949

La nascita della storia delle donne

NOT HISTORY
BUT HER STORY
♀

- Metà degli anni Settanta
- Ridare visibilità e voce
- Legittimazione attraverso la **genealogia**
- Questione della cittadinanza



1976

Did Women Have a Renaissance?

Joan Kelly-Gadol

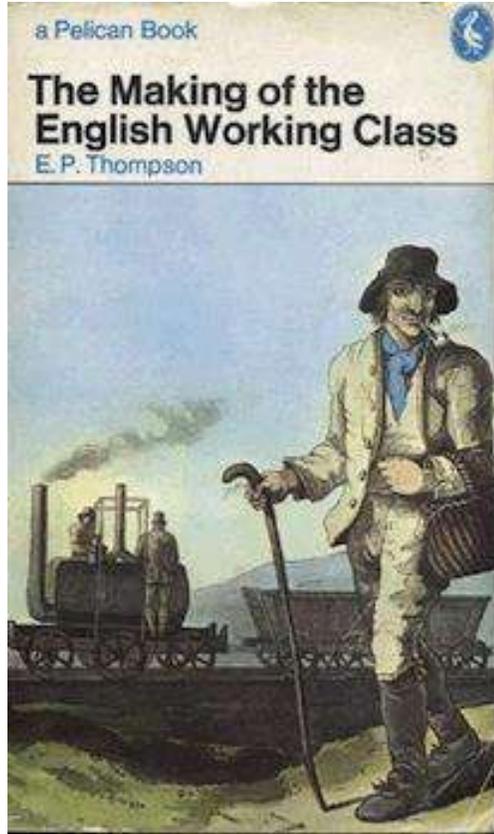
In this essay, Joan Kelly-Gadol challenges traditional periodization in her very title—thus emphasizing, yet again, that women's historical experience often differs substantially from that of men. We note the reappearing interrelationship between changing property relations, forms of institutional control, and ideology. The author demonstrates that an emerging class created new forms of political and social organization that tended to reduce options for women. She examines how literature rationalized and perpetuated class interests and how it reflected political and sexual relations. She traces major changes in the courtly love tradition. Courtly love is first attributed to powerful feudal women, who made it responsive to their sexual and emotional needs, which harmonized with the needs of their class as a whole. In its Renaissance form, courtly love is attributed to powerful male princes and their courtiers, who had an interest in creating dependency in women. In this period, female chastity and passivity better suited the needs of the expanding bourgeoisie and the declining nobility. The modern relation of the sexes, with its subordination of women, makes its appearance. Like Marilyn Arthur, Joan Kelly-Gadol uses literature as an index to the interaction of class needs, state forms, sexual and family relations, and ideology.



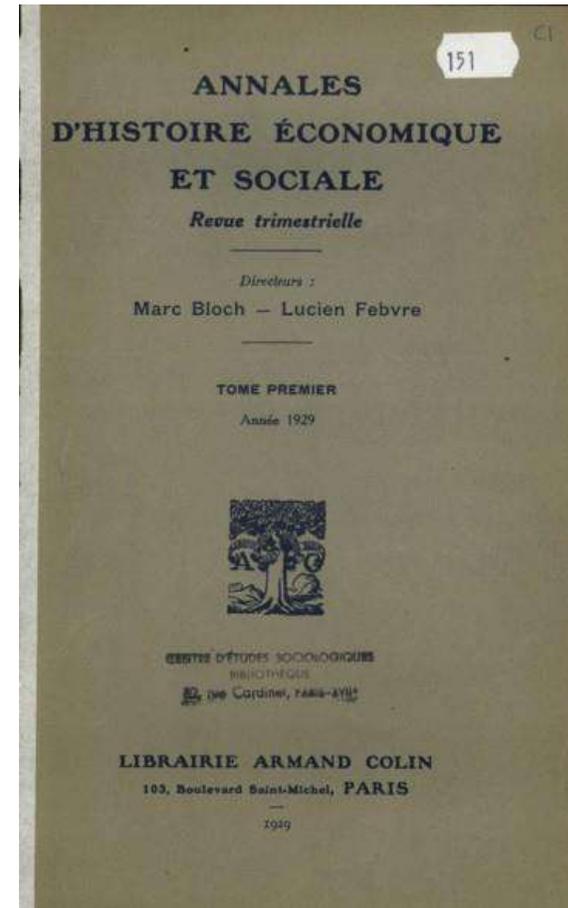
1976

- ❖ Lettura nuova di fonti tradizionali
- ❖ Nuove fonti
- ❖ Nuove interpretazioni
- ❖ Nuovi temi

Il contesto



1963



1929

Il genere come categoria di analisi

"WOMEN'S HISTORY" IN TRANSITION: THE EUROPEAN CASE

Natalie Zemon Davis

The genre of women's history is no newcomer on the scene. In one form it goes back to Plutarch, who composed little biographies of virtuous women, intended to show that the female sex could and should profit by education. Taken up again by Boccaccio in the fourteenth century, the collective memorials of "Women Worthies" continued in an unbroken line—from the *City of Ladies* of Christine de Pisan through Madame Briquet's 1804 *Dictionary . . . of French Women . . . known for their Writings*; from the seventeenth-century *Gynaikion* of Thomas Heywood to the eighteenth-century *British Ladies . . . Celebrated for their Writings* of George Ballard. Sometimes the subjects had talents in many fields; other times they were all religious, as in Osborn Bokenham's medieval *Legends of Holy Women*; or all literary; or all political, as in the *Lives of the Queens of England* by the Victorian Strickland sisters.¹ Some studies were seriously researched; others mixed the mythical with the real. But all of them had a polemical purpose: to disclose the range of female capacity, to provide exemplars, to argue from what some women had done to what women could do, if given the chance and the education. Indeed, a certain part of women's history today is still in the tradition of Women Worthies.

Now, however useful and hopeful was this body of literature, it had its limitations. Establishing the record of female activity in the past, it nevertheless wrenched it from its historical context. Treating women in isolation from men, it ordinarily said little about the significance of sex roles in social life and historical change. And written with special goals for a special audience, it had little effect on the main body of historical writing or periodization.

The second early form of women's history was the biography of the individual woman—the religious or political luminary. The nun Baudonivia wrote about her queen, the Merovingian Radegundis; the royal herald William Camden wrote about his queen, Elizabeth I; in the seventeenth century a French religious of the Visitation composed the life of her foundress Saint Jeanne de Chantal. On occasion, the religious biographies fanned out into institutional histories of a whole house or order, as with Hroswitha's history of the Abbey of Gandesheim and Chaugy's *Lives* of the nuns of the Visitation, thus providing the first European accounts of female collective experience and association.² The study of individual lives was the more frequent form, however, and it had the advantage over that of the Women Worthies in being able to embed a woman more carefully in her culture and society. For instance, Marie Thiroux d'Arconville's three-volume *Life of Marie de Médicis*, published in 1774, was based on

«Feminist studies», nn. 3-4, **1976**, pp. 83-103

Gender: A Useful Category of Historical Analysis

JOAN W. SCOTT

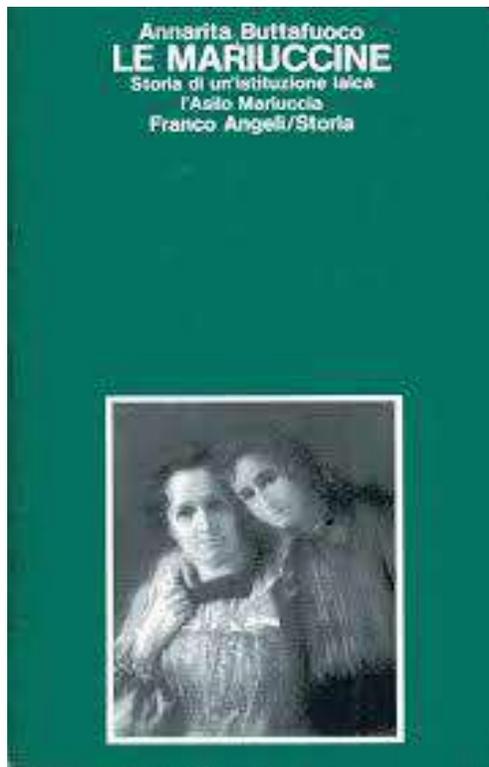
Gender, n. a grammatical term only. To talk of persons or creatures of the masculine or feminine gender, meaning of the male or female sex, is either a jocularity (permissible or not according to context) or a blunder.

(Fowler's *Dictionary of Modern English Usage*, Oxford, 1940).

THOSE WHO WOULD CODIFY THE MEANINGS OF WORDS fight a losing battle, for words, like the ideas and things they are meant to signify, have a history. Neither Oxford dons nor the Académie Française have been entirely able to stem the tide, to capture and fix meanings free of the play of human invention and imagination. Mary Wortley Montagu added bite to her witty denunciation "of the fair sex" ("my only consolation for being of that gender has been the assurance of never being married to any one among them") by deliberately misusing the grammatical reference.¹ Through the ages, people have made figurative allusions by employing

«The American Historical Review», n. 5, **1986**, pp. 1053-1075

La vivacità degli anni Ottanta



1985



L. Ferrante, M. Palazzi, G. Pomata, a cura di
1988

La vivacità degli anni Ottanta



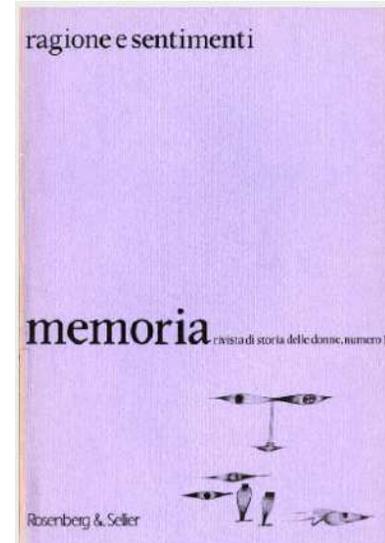
1989

Le riviste

- «Pénélope, pour l'histoire des femmes» (1979)
- «Memoria. Rivista di storia delle donne» (1981)
- «Gender & history» (1989)
- «Journal of women's history» (1989)
- «Agenda» (1990)
- «Women's history review» (1992)

Centri di documentazione e archivi

The International Federation for research
In Women's history (1987)



Un nuovo approccio: l'intersezionalità

University of Chicago Legal Forum

Volume 1989 | Issue 1

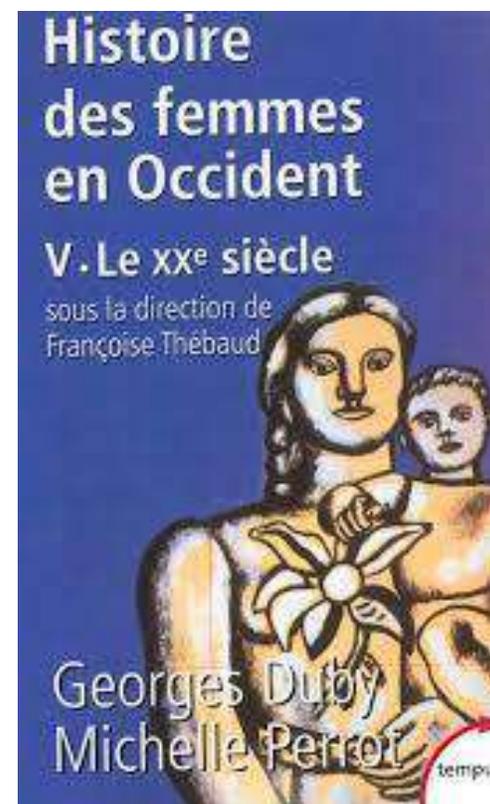
Article 8

Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics

Kimberle Crenshaw

Kimberle.Crenshaw@chicagounbound.edu

Anni '90: un'istituzionalizzazione?



1991

Con ogni mezzo necessario...



 **GopherDonna**

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- [Donne e diritto](#)
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 [La Scuola estiva di Storia delle donne di quest'anno](#)

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URL: <http://www.idg.fi.cnr.it/wwwdonna/donna.htm>
Last revised lunedì 9 giugno 1997 21:48:03

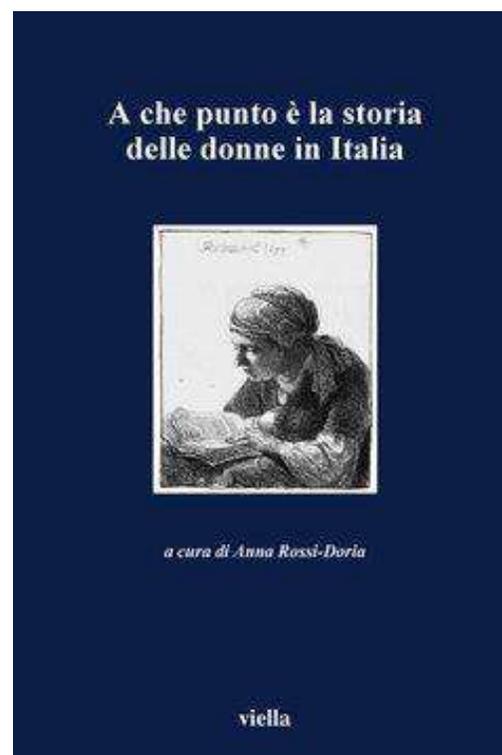
- Divulgazione
- Militanza (doppia?)
- Dentro e fuori l'Accademia

1994

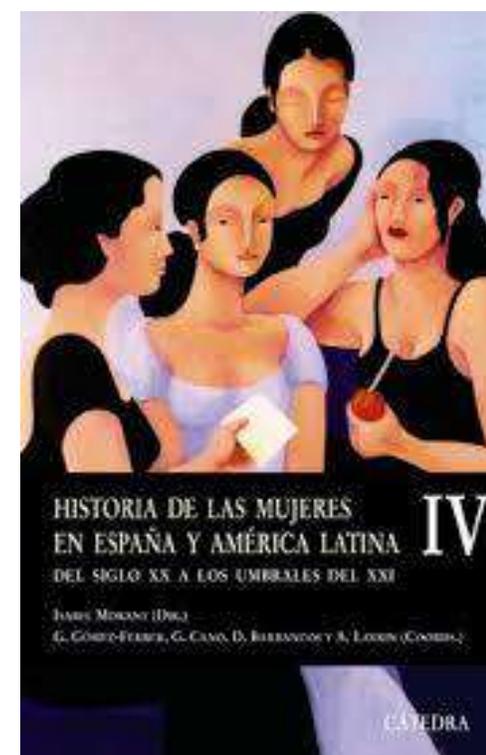
Anni duemila: tempo di panorami e bilanci



2000



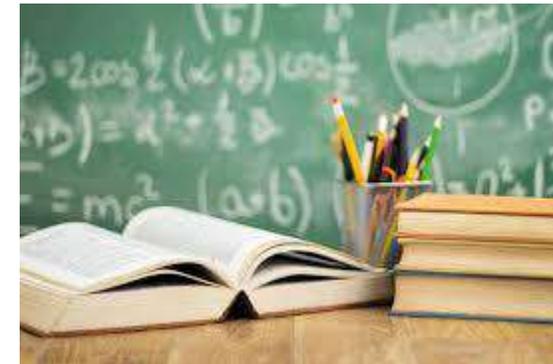
2003



2006

E la scuola?

- Scuola e accademia
- Normativa e indirizzi
- Formazione docenti
- Gli strumenti
- Il tempo
- Le strategie



E la scuola?



2000 (*I nuovi fili della memoria*, **2003**)

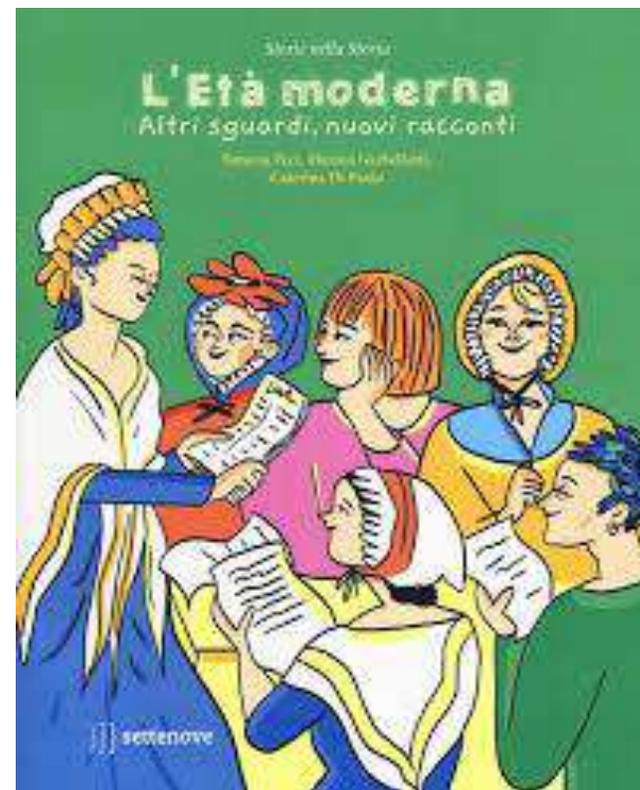


2010

Oltre il manuale



2019; 2023



Storie nella storia; i. 2008

In classe

Perché la storia delle donne e di genere?

- Perché una storia senza donne è una falsificazione
- Perché le nostre classi, e il nostro mondo, sono misti
- Perché la scuola combatte gli stereotipi e la violenza
- Perché è un'innovazione stimolante e intelligente
- Perché è divertente

E come?

- Il linguaggio
- Sfruttare i manuali
- Ampliare i temi
- Partire dal presente
- Le fonti: l'autorialità femminile
- Le fonti visive
- Gli strumenti di valutazione



Grazie

monica.dibarbora@gmail.com



Aut. non identif., Studenti di College, Oxford, Ohio, 1907