

English summary

Jean-Philippe Schreiber

The separation between State and Church: a specific type of laicity?

The regime of relations between State and religions which prevails in Belgium can be seen as very *laïque*, even if the term *laïcité* doesn't appear in the Constitution as such, the word still not existing in 1831. After the compromise of 1830-1831 between Catholics and liberals, which led to the adoption of a Constitution resting on the principle of a very marked separation between State and religion, the Belgian institutional history was for more than a Century dominated by a politico-religious cleavage, which profoundly divided the Belgian society. This cleavage revised, while maintaining firmly the constitutional principles, the spirit of the Constituent and led to a system which its based on two paradoxical pillars: a compromise on education that resulted in 1958-59 in the formalization of a system widely favorable to the Catholic demands; a Belgian society which gradually broke loose from the practice and from the doctrine of the Church since the 1960s, to end during these last twenty years in a strong secularized community, where the weight of the catholic morality very strongly became blurred. At this stage, the consideration of cultural diversity did not lead to a step backward. So that Belgium, while financing certain cults and the laic humanist movement, and even by considering the denominational private school as a "functional public service", is an eminently progressive country today, turning the back in the influence of the religious constraint in the public place.

Keywords: Belgium, secularization, laicity, Church, religion, Constitution

Jacqueline Lalouette

Laicity in France. The contemporary debate (1980-2013)

Called «laical» in the constitutions of the Fourth and Fifth Republic, France is periodically animated by wide and passionate debates about laicity, a term considered by different juridical and philosophical points of view. Among the polemics, we remind the agreement (*concordato*), that is operative too in Alsace-Lorraine – because these regions were Germans when a new law to separate State and Church was approved – and the private schools (previously called «free»), that obtain important public funds according to the Debré law of 31 december 1959, a norm never accepted by the most inflexible laicist exponents. From the 1980s, the debate about laicity refers above all the presence of Islam in France: the dressing of the headscarf or *burqa*, the consumption of meat *halal*, the construction of mosques, and so on. Extremely hostile towards muslims, radical right movement presents itself as a great defender of laicity. Today, further problems foment the debate as the trans-

formation of social customs or the bioethic issues – euthanasia, stem cells, gay marriage –, and continually there is a fight between religious leaders and pro-laicity groups. Moreover, there is a link between laicity and feminist associations, that consider the religions largely guilty of discriminations suffered by women.

Keywords: French Republic, *concordato*, school, Islam, ethics, women.

Fulvio Conti

The unaware secularization. Laicity and public context in contemporary Italy

Even Italy, like much of the Western world, has been affected in recent decades by an intense process of secularization. This secularization of private costumes and the desacralization of religion, however, did not produced a decrease in the power of ecclesiastical institutions and in social, cultural and political influence that they have in the public sphere. Indeed, while secular organizations face increasing difficulty in making their voices heard (for example, there are no more political parties that explicitly recognize the secular tradition, both liberal and socialist), the Catholic Church has regained a new centrality. This is demonstrated by the measures approved in recent years on public funding to private schools, on the living will, on the legal recognition of unmarried couples and homosexual couples, on the use of stem cells for scientific research, on artificial insemination, on the removal of symbols religious from public buildings, on the legalization of RU486 (the so called “morning after pill”). In many cases, the Constitutional Court has been forced to intervene. Through various judgments the Court has defended the principle of pluralism in religious matters and has been a mainstay of the secular state and of In many cases, the Constitutional Court has been forced to intervene. Through various judgments the Court has defended the principle of pluralism in religious matters and has been a mainstay of the secular state and the fundamental rights enshrined in the Charter of 1948.

Keywords: Secularization, secularism, civil rights, public sphere, Catholic Church, Italy.

Ángel Duarte e Ángeles González

Catholic Spain and the other. Laicism and neoclericalism during the democratic period (1975-2011)

The aim of this paper is to analyze the accommodation of the Catholic Church to the new conditions of their own power and influence indemocratic Spain. At the same time, it aims to connect these conditions with the accelerated process of secularization experienced by Spanish society as a whole, in the last years of the twentieth century. Consensus and the good intentions expressed when Democratic Transition are over. Renewed conflictual climate governments relations between political powers, citizenship and Catholic hierarchy. Anti-clericalism, secularism and neo-Catholicism increase the division of public opinion. A question from the past reappears with winds that sometimes are threatening to democratic life. Education, family-model, divorce, gay marriage, laws on abortion and the limits to scientific experimentation with stem cells, the public funding of the Church and so on have been the elements of an agenda that has ended being a new battlefield. The Catholic and anticlerical responses have highlighted the limits of previous secularizing process.

Keywords: secularization, anti-clericalism, democratic transition, Catholicism, laicity, Spain

Leila El Houssi

From Cross-culturality to Islamism? The case of Tunisia

Characterized by strong cross-culturalism, thanks to a social stratification and cultural dynamism that provided fertile terrain for modernization, Tunisia underwent a process of “secularization from above” promoted by Tunisia’s President Bourguiba following the country’s independence from France in 1956. Nevertheless, this secularism succeeded in maintaining a respect for Islam allowing Tunisia to be identified as an Islamically secular nation, differentiating itself from other Arab countries. With Ben Ali’s rise to power, the new government made every effort to be viewed as a bastion of secularism by the Western world. At the same time, the authoritative regime sought to suppress opposing forces, which had found support in many sections of society rediscovering religious elements as a tool of resistance. These elements, however, were not seen in the revolt against Ben Ali’s regime in January 2011 but rather surfaced later in the elections held in October 2011 with the victory of the Islamic Party Ennahda. After more than 50 years as a secular nation, Ennahda seems to be moving the country along a very different path than the one set by Bourguiba. One wonders whether Tunisia will continue to be Islamically secular or if the end result will be a country where Islam prevails over secularism.

Keywords: Tunisia, Islam, secularism, insurrection, Ennahda, Arab spring

Rossella Bottoni

The concept of laiklik in Turkey from the Second to the Third Republic (1961-2011)

This essay aims to examine the peculiarities of the process of secularization and the outcomes of the proclamation and enforcement of the principle of secularism (*laiklik*) during the Second and Third Republic of Turkey. In this period, the country has experienced a deep transformation of the relationship among religion, politics and society, whose most evident results are a greater visibility of the Islamic headscarf and the success of religiously-oriented political parties. These developments have compromised the ideological pillars on which Atatürk, ‘Father of the Turks’, had founded the ‘new Turkey’ and have led to opposite interpretations. On the one side Turkey, once the bulwark of religious moderation in the Near and Middle East, is seen as being threatened by the rise of Islamic fundamentalism. On the other side, the religiously-oriented protagonists of this social and political change have achieved the country’s most significant progress in the process of adoption of the *acquis communautaire* and have strengthened its credentials as a democratic regime far more than their Kemalist counterparts.

Keywords: laicity, Turkey, modernization, Kemalism, Islamic headscarf, Islam-oriented parties

Massimo Rubboli

Religion, politics and secularism in the United States: a historical perspective

In the United States, the idea that modernity brings about secularism and that is in the long term incompatible with religion has been proved wrong. In fact, the development of modernity has not led to a progressive dismissal of religion and secularization coexists with traditional forms of religion. The principle of religious liberty – guaranteed by the First Amendment to the United States Constitution – is a dynamic principle that has requested a

continual adjustment to new social, political, and economic conditions. “Wall of separation,” the metaphor used by Thomas Jefferson to designate the separation between church and state, has been misleading because nowhere in the Constitution and in the Bill of Rights “Church”, “separation”, or “wall” are mentioned. The relationship between church and state in the United States must be considered on the background of the religious pluralism that has characterized the society since the colonial times, and it is better described as a “line” dividing two different spheres without excluding an exchange or a relation. Throughout American history, religion has played an important public role in relation to three issues: war and peace, economic structures, and racial justice. It should also be noted that there is a religious dimension of American society. This so-called “civil religion” is the result of a gradual merging between old and new myths and symbols.

Keywords: United States, religion, politics, secularism, religious liberty, civil religion

Arianna Arisi Rota

*World History, International Society and the Nineteenth Century:
Mazzini as a perspective*

The article explores Giuseppe Mazzini’s political vision of the international society of his time. Since his exile dimension and clandestine networking forced him to shape new mental maps and to mobilize flows of men, writings and ideas, Mazzini was extremely sensible to the opportunities deriving from politics breaking States’ borders and adopting wider unconventional perspectives: his *découpage* of the European international society can thus resemble the spatial *découpage* operated in the last decades by World History scholars. Common points are considered by merging suggestions coming from recent essays on World History and on *Risorgimento* with a philological approach to Mazzini’s writings from the years of *Giovine Europa* to his latest articles of 1871. From a theoretical point of view, two main tools seem to better fit rather than traditional cosmopolitanism his idea of a transnational family of peaceful political communities: the concept of association and the dynamics of transmission of political cultures. The spreading of republican regimes proved a pivot in Mazzini’s geopolitical view, especially when he had to consider the role the United States could play in the American region facing Napoleon III’ s imperialistic expansion in Mexico. And if in Mazzini’s view it was democracy at home which could work as a deterrent to aggressive expansionism abroad, transparency in diplomacy was the real key to a well-ordered and horizontally shaped international society: a perspective worthy of further investigation.

Keywords: world history, Nineteenth Century, Mazzini, transmission of political cultures, international society, international order

Camilla Poesio

Hitler in Venice. The image of the Fascist regime and the city in the early 1930s

This article focuses on Hitler’s visit in Venice from 14 to 16 June 1934. Mussolini and Hitler met each other for the first time. Unlike Mussolini, Hitler wanted to meet the Italian Politician since long time. Why the Fascist regime accepted to meet the new chancellor? Why it took place in Venice? Was the visit really insignificant like has been seen for a long time? This article argues that the Fascist regime used Hitler’s visit for propaganda goals and chose Venice for symbolic and political reasons. The event had a deep impact. Especially Hitler

was impressed with Mussolini who showed himself in different ways, like leader of Fascist party, leader of Fascist militia, club-man of the high venetian society, brain of venetian modernisation, devoted catholic, “father” of venetian orphans. The meeting didn’t produce significant political developments, but had a transnational impact: three years after, the first Mussolini’s visit in Germany was organised on the model of Hitler’s one.

Keywords: Venice, Benito Mussolini, Adolf Hitler, Propaganda, Foreign relations, Transnational History

Michele Mioni

*The two seasons of consensus in the British welfare state:
historiography and periodizations*

The scientific literature focused on the british welfare state agrees with the periodization of two great periods of consensus in the post-war Britain about the social policies. The first period had coincided with the so called “golden age” in Western Europe, approximately from 1945 to 1973. This welfare state had been inspired by the principles of the Beveridge Plan and by the keynesian economic policy. The consensus concerned both the welfare state and the economic policies, and it had been characterised by an universalistic social security system, the free national health service and a set of policies to encourage the full employment. This model fell into a crisis during the decade from 1970 to 1980, when the economical pillars whereupon the “classic” welfare state were built collapsed one by one. At the same time, the rise of neoliberal theories has challenged in the dominant political discourses the previous keynesian orthodoxy in the matter of economic policy in Britain. The same continuity of certain aspects of social policy from Thatcher’s to New Labour’s governments allowed us to identify a new consensus toward welfare policies. The reforms implemented by governments ensued from 1979 have been characterised by the structural reform of the social security system and by a sort of “return” to the residual, individual and private sector-oriented ways of social intervention, which in some sense had characterised also the social policies in Great Britain before 1945.

Keywords: Welfare state, historiography, periodization, labourism, neoliberalism, Beveridge Plan

Giancarlo Monina

Digital History. The Italian historiographical debate

This essay runs through some of the milestones of the Italian historiographical debate about the relationship between history and computing. The main aim of the paper is to give a systematic budget of the Italian debate since the beginning of the 1990s, highlighting the topic arised and trying to evaluate the achieved results. Moreover, it proposes a deep reflection on some of the old and new questions posed by technological developments and complex changes of the contemporary to Digital Humanities.

Keywords: Italy, Digital Humanities, history, computing, technological development, internet.

I collaboratori di questo numero

Jean-Philippe Schreiber, Université libre de Bruxelles
Jean-Philippe.Schreiber@ulb.ac.be

Jacqueline Lalouette, Université de Lille 3 – Institut universitaire de France
Jacqueline.lalouette@wanadoo.fr

Fulvio Conti, Università di Firenze
fulvio.conti@unifi.it

Ángel Duarte, Universitat de Girona
angel.duarte@udg.es

Ángeles González Fernández, Universidad de Sevilla
angon@us.es

Leila el Houssi, Università di Padova
elhousseleila@hotmail.com

Rossella Bottoni, Università di Padova
rossella.bottoni@unipd.it

Massimo Rubboli, Università di Genova
rubboli@unige.it

Arianna Arisi Rota, Università di Pavia
arianna.arisi@unipv.it

Camilla Poesio, Università Ca' Foscari di Venezia
camillapoesio@gmail.com

Michele Mioni, Università Ca' Foscari di Venezia
michele88_m@yahoo.it

Giancarlo Monina, Università di Roma Tre
monina@uniroma3.it