

# Dante Review

*“To preserve and disseminate Italian language and culture”*

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180 London Circuit Canberra City ACT 2601 - Ph: 02 6247 1884 - Email: info@danteact.org.au - Website: www.danteact.org.au - Issue: May/June 2015*



## Regular Events

- DMV rehearsals**  
**on Thursday 5-7pm**
- Enrolments for Term 2**  
**close on Monday 25 May**
- Term 2 begins on 2 June**
- Conversation groups on**  
**Thursday 7-9pm from 4 June**

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**On the occasion of**

**DANTE ALIGHIERI's**  
**750<sup>th</sup> anniversary**  
**since birth**

## GINO MOLITERNO

**Head of Film Studies at the ANU  
and former lecturer in Italian**

**will give a presentation on Dante's life  
and work focussing on the Divine Comedy**

**You will also enjoy recitations of Dante,  
excerpts from films on Dante  
and will be able to admire Gustave Doré's  
illustrations of Dante's Inferno**

**8 pm Thursday 18 June 2015**  
**Function Room 2<sup>nd</sup> floor Notaras Multicultural Centre**  
**180 London Cct Civic (entry via Civic Square)**

# *News from the office*

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## **Stop press!**

The Society's Annual General Meeting was held on 23 April 2015. There was minimal change to the composition of the Committee. Here are the members of the 'new' Committee:

### **President:**

Professor Franco Papandrea

### **Vice-Presidents**

Yvette Devlin and Tamsin Hong

### **Treasurer**

Mario Rosi

### **Committee members**

Luigi Catizone, Francesca Foppoli, Giuliana Komnacki, Alessia La Caveria, Nicola Patini, Bruno Santagostino Baldi

The president's report presented at the AGM will be included in the next edition of the Review.



*The 2015 Committee - Nicola, Francesca, Mario, Alessia, Franco, Yvette and Luigi. Bruno, Giuliana and Tamsin are missing from the photo*

## **Upcoming Events**

**24 May:** Annual Concert Dante Musica Viva choir (see p. 19)

**25 May:** enrolments for Term 2 close

**31 May:** Italy's national day celebrations (see p.15)

**2 June:** Term 2 begins

**4 June:** conversation groups @7pm

**18 June:** celebrating the 750th anniversary of Dante's birth (see p.1)

**11 June:** conversation groups @7pm

**18 June:** conversation groups @7pm

**25 June:** conversation groups @7pm

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## **Office Hours**

The Dante Alighieri Society of Canberra office hours are:

**10:30am - 2:00pm Tuesday to Friday**

For enquiries please call the office on **6247 1884** or send us an email to [info@danteact.org.au](mailto:info@danteact.org.au)

Visit us at [www.danteact.org.au](http://www.danteact.org.au)

We are also on **Facebook**: click '*like*' to be up-to-date!

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## **Library**

The Dante library is open during office hours. It includes the following sections: Reading, Education, Literature, Youth, Geography, History, Art, Music, Cinema.

All members are welcome!

# Modi di dire

## Sayings

by Francesca Foppoli

Italian food and culture go hand in hand. We continue with our “Modi di Dire” based on food.

### *The hidden qualities of fruit*

**Ogni frutto ha la sua stagione.**

*All things have their season.*

**L'abbiamo aspettato a lungo, ma è arrivato quando eravamo già alla frutta.**

*We waited for him for a long time but he arrived when it was all over.*

**Ho cercato di aiutarlo in matematica, ma non capisce un fico secco.**

*I tried helping him with maths but he is as thick as a brick.*

**Non preoccuparti che quando la pera è matura cade da sé.**

*Don't worry, all things happen in their own good time.*

**Una mela al giorno toglie il medico di torno, ma un buon due chili e mezzo di aglio e cipolla ti tolgoni di torno anche i parenti.** (*Anatolj Balasz*)

*An apple a day keeps the doctor away but with a couple of kilos of garlic and onions you can keep the relatives at bay.*

**Questa volta tocca a noi togliere le castagne dal fuoco e mettere fine alla questione.**

*This time it's our turn to solve the question and put an end to this matter.*

**L'hanno spremuto come un limone e poi l'hanno licenziato.**

*They worked him to death and then sacked him.*

**Basta una mela marcia per farne marcire altre 100 belle.**

*All it takes is one bad apple to spoil the barrel.*

# L'angolo della lingua

## Language corner

by Yvette Devlin

The English word *then* is translated in a few ways (*poi/dopo, allora*) depending on the context. If you refer to a time or location sequence, then you use *poi/dopo*. If you mean *in that case*, then you use *allora*. The latter can also mean *at that time*. Check out these examples.

*In March we visited Florence and then went to Siena* = **A marzo abbiamo visitato Firenze e poi siamo andati a Siena.**

*Maria has two exams today: English and then Chemistry* = **Maria ha due esami oggi: inglese e poi chimica.**

*Are you going to the movies tonight? Then I'll go too* = **Vai al cinema stasera? Allora ci vado anch'io.** [note the use of *ci* meaning there, and the use of *anch'io* instead of just 'anche' which you must avoid at the end of a sentence].

*I didn't know him then (at that time) because I lived in another town* = **Non lo conoscevo allora (a quei tempi) perché vivevo in un'altra città.**



**Da quando lo abbiamo portato allo zoo ed ha visto i canguri, non c'è verso di farlo smettere!**

# The art of cooking and eating in Italy

## A presentation by Grazia Miccichè

### by Yvette Devlin

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On 5 March we launched our 2015 cultural activities program with an academic look at Italy's passion for food. Grazia Miccichè, lecturer in Italian at the ANU, gave us a fascinating overview going back 2500 years ago to when Southern Italy was part of Greater Greece.

Grazia illustrated the talk with beautiful images, ranging from Ancient Greek vases to paintings through the centuries, including the famous Leonardo da Vinci's *Il cenacolo* (*The last supper* in which Christ shares bread and wine with his 12 disciples) and Vincenzo Campi's *Christ in the house of Martha and Mary* which presents venison, seafood and tomatoes among other produce.

Greece viewed eating and drinking as a social activity for people of equal status in which

topics such as politics were discussed – 'symposion' was a drinking session (at which wine was consumed mixed with water). Meanwhile, the Romans were busy working in the fields or fighting wars, consequently eating was a modest activity. Their meals were called *ientaculum*, *coena* and *versperna*. Their bread ranged from the most rustic for the poor to the most refined for the wealthy – *rusticus*, *secundarius* and *candidus*.

The Etruscans in central Italy had become wealthy in the iron age and lived to enjoy life as much as possible, conscious of its transience. The treasure of Boscoreale, buried with its owner under the ashes of the Vesuvius eruption, contains silver plates and cups in which food and drink were served.

Changes in approach started with the early

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#### **Il cenacolo (The last supper) in which Christ shares bread and wine with his 12 disciples**



# The art of cooking and eating in Italy

## A presentation by Grazia Miccichè

### by Yvette Devlin - cont'd

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Christian times (ie 313 AD onwards). The three meals became known as *collationem, prandium and cena* with this last meal of the day providing a moment of gathering and eating around the table – the very tradition inherited by Italians.

With Italy's political fragmentation (the North was conquered by the Vandals (Visigoths, Ostrogoths, Lombards) and the South conquered first by the Moors and then by the Normans), food culture differed across the country. At the same time there was a lot of movement to the Middle East with the crusades; the discovery of America; and trade by the Venetians to the Far East – all of this contributed to the introduction of different ingredients into the cooking habits: pasta, rice, sugar and spices from the Arabs; spices from the Far East (cinnamon, nutmeg, cloves); potatoes, tomatoes and corn from the Americas.

Of particular interest is the fact that the imported ingredients and food appealed in different ways across the country, for instance polenta flour took hold in the North and tomatoes in the South.

Grazia then mentioned a number of key publications on food, in particular: a book published in England in the 12<sup>th</sup> c. on how the Mediterranean cuisine had been influenced by the Arabs; Maestro Martino's 1465 *De Arte Coquinaria* in which he promoted the use of Italian herbs and spices (eg parsley, mint, rosemary, sage) to replace imported ones; in the late 19<sup>th</sup> c. Pellegrino Artusi self-published *The Art of Cooking and Eating Well (La scienza in cucina e l'arte di mangiar bene – manuale pratico per le famiglie)* in which he included 790 recipes, region by

region, with stories about food and life, selling over 1 million copies; in the 1950s *The silver spoon* – a collection of recipes; and then Ada Boni's *The Talisman of Happiness*. These days, TV shows and recipe books proliferate. They are aimed at food lovers and cooking amateurs as well as people who are diet conscious. And another important aspect stressed by Grazia is the number of university-level courses on food technology and wine-making.

Grazia concluded her presentation by injecting a personal note. Having a Sicilian father and a Piedmontese mother brought her into contact with the two diverse cooking traditions: her Sicilian grandmother's favourite dish was spaghetti with meatballs sauce, while her Piedmontese grandmother would serve up polenta with a stew and also bake a Torta Margherita, named after the wife of King Umberto I of Savoy.

Our lovely and thoughtful Committee member Francesca Foppoli, another Piedmontese and a friend of Grazia, brought a freshly-baked cake Margherita for us to taste at the end of Grazia's mouth-watering presentation.

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**Francesca Foppoli with Grazia Miccichè  
after Grazia's presentation**



# Galileo vs the Church

## *Galileo vs la Chiesa*

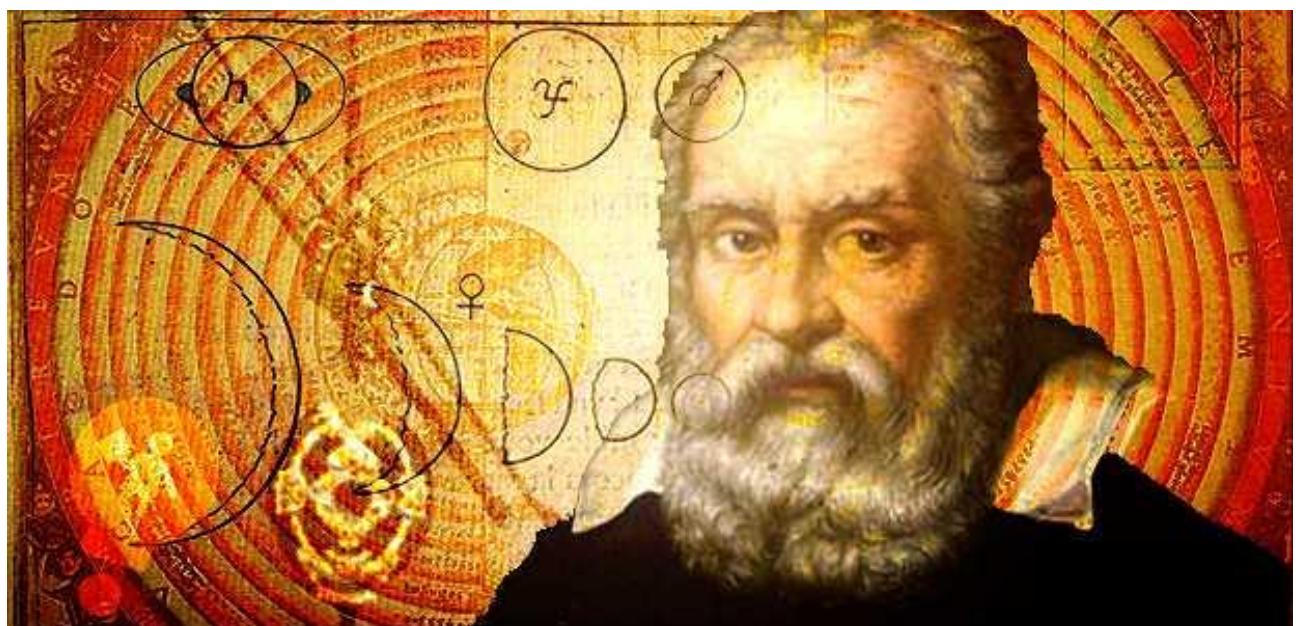
by Alistair Drake

The Society's Cultural Event for April was a talk given by long-term member David Wilson on the topic *Galileo v. the Church. Who was the Hero and who was the Villain?* David has an interest in the history of science and has previously spoken to the Society on Galileo Galilei, with a talk in March 2010 on his pioneering researches with the then newly-invented telescope. The talk this April recounted Galileo's famous dispute with the Roman Catholic Church over the issue of *heliocentrism*, i.e. whether the Sun or the Earth was at the centre of the universe; a dispute that encapsulates many elements of this middle period of the Renaissance during which empirical approaches to answering scientific questions gradually replaced reliance on scriptures or classical authorities such as Aristotle and Ptolemy.

David started by offering the opinion that neither Galileo nor his best known adversary in the Church, Pope Urban VIII, really deserved their traditional hero and villain statuses. From his reading of the events, the most he-

roic character was Galileo's daughter Virginia, who at a young age entered a convent where she was known as Suor Maria Celeste, as she provided constant devotion and support to Galileo throughout his trial and subsequent punishment. For the role of villain, David identified Tommaso Caccini, an ambitious Dominican friar who became intent on exposing perceived conflicts between Galileo's teachings and the Scriptures, and who in 1615 precipitated his referral to the Inquisition. David also sought to dispel some popular myths about the subsequent events, for example that Galileo was imprisoned in a dungeon when in fact he was lodged quite comfortably during his trial, and his punishment consisted mainly of confinement in his home. It is unlikely he uttered the phrase "Eppure si muove" ("and yet it moves") at the end of his trial, as many popular accounts claim, and it is also incorrect to say that he recanted heliocentrism under torture.

The theory of heliocentrism, in which the Earth orbits the Sun, was proposed by the



# Galileo vs the Church

## *Galileo vs la Chiesa*

by Alistair Drake - cont'd

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Prussian astronomer Nicolaus Copernicus in 1543. It is contrary to our everyday experiences of the Earth as a fixed platform with the Sun apparently moving across the sky from east to west and reappearing to follow much the same path the next day, and of the stars in the night sky moving steadily and all together, as if painted on the surface of a turning sphere. But the more complicated movements of the five naked-eye planets are harder to explain. Copernicus' system did a slightly better job of accounting for these than earlier proposed explanations, and it also appeared a little less artificial. Differences between Copernicus' predictions and astronomical observations remained, however, so the validity of his system was still open to question. (These differences were eventually resolved by the German astronomer and theoretician Johannes Kepler, a Protestant contemporary of Galileo, who realised that planetary orbits are elliptical rather than circular. This breakthrough was slow to be recognised, however, and it played no part in the saga of Galileo v. the Church.)

In a letter written in 1597, Galileo stated that he accepted the Copernican theory but that he was reluctant to espouse it publicly. His concerns at this stage may have been mostly for his reputation among his astronomer peers, for at least some key figures in the Church had initially been quite supportive of Copernicus and his ideas. Galileo probably wanted to have stronger evidence available before proclaiming that the very established idea of a fixed Earth at the centre of the universe must be wrong. Astronomers at this time were attempting to observe *parallax* – the apparent change in direction of the stars that should arise between winter and summer (or



**David Wilson enlightens us  
on Galileo's dealings with the church**

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any interval of six months) if the Earth were indeed moving around the Sun. Their failure to see this, understandable today as due to the limitations of the instruments then available and the almost inconceivably large distances to the stars, further sapped their confidence in the idea of a moving Earth.

Debate about the nature of the universe intensified in 1604 when a new and very bright star (in today's parlance a *supernova*) appeared in the skies for several weeks, demonstrating that contrary to the received knowledge of the day, the "firmament" (the stars and the Milky Way) was not fixed. And in 1610, Galileo published an account of his astronomical discoveries, made with the new telescope, that contradicted several aspects of the classical world view. Moreover, these findings were soon verified by other astronomers as telescopes became widely available, and informed thinking about the nature of the universe began to shift.

In the years 1610-1615, elements in the Church became increasingly alarmed at this

# Galileo vs the Church

## *Galileo vs la Chiesa*

by Alistair Drake - cont'd

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spread of heliocentric thinking, which they perceived as directly contradictory to statements in the Bible that appear to assert the Earth is fixed. The rise of Protestantism in northern Europe following the Reformation, and politico-religious disputation in the lead up to the 30 Years War (1618-1648), was making the Church much less tolerant of alternative views. Attacks on Galileo's teaching of Copernicus' ideas began, and he heard via a friend that a group of his critics were organising to make trouble for him. Initially these efforts had little impact, but a forceful sermon delivered in Florence in 1614 by Caccini, although greeted with strong criticism as well as support, appears to have brought the matter to the fore. Galileo responded to these developments by travelling to Rome in 1615 to lobby on behalf of himself and for contin-

ued discussion of Copernican theory, hoping to prevent this being closed down by a papal injunction. However his presence in Rome may instead have inflamed the controversy, and the Roman Inquisition, responsible for determining if heresies against the Church's teachings had been committed, became increasingly engaged in the matter. In February 1616 the Inquisition declared against heliocentrism, banning Copernicus' book. The then pope, Paul V, had this judgement delivered to Galileo, ordering him to cease teaching or defending heliocentric ideas.

Galileo largely accepted this ruling, turning his creative mind to other topics until 1623, when his friend Maffeo Barberini became Pope, taking the name Urban VIII. Galileo met with Urban and inferred from their discussion that he could now publish arguments espousing heliocentrism, even though the previous papal order had not been rescinded. Urban had requested that the proposed book also present the traditional Earth-centric view, and Galileo wrote the arguments for the two theories in the form of a dialogue, as had been the style of the ancient Greek philosophers. The book, *Dialogo (Dialogue)* was published, in Italian, in 1632, following receipt of a licence from the Inquisition, and quickly became popular. However, it soon became evident that the contrary arguments were presented weakly, and at times frivolously, and as Urban had associated himself with these he concluded that Galileo was seeking to mock him.

Urban, under pressure at that time over matters of state and questions about his religious leadership, promptly banned the *Dialogue*. Galileo was brought to trial before the Inqui-

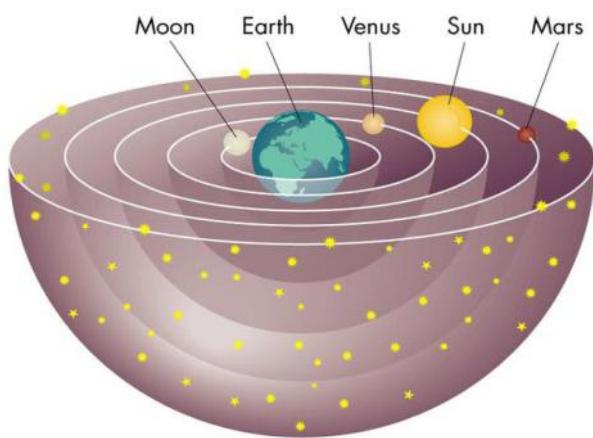


# Galileo vs the Church

## *Galileo vs la Chiesa*

by Alistair Drake - cont'd

sition in 1633, accused of heresy (for denying the Earth was at the centre of the universe) and of ignoring the 1616 papal command not to teach heliocentrism. Galileo still had friends and supporters within the Church, and there is some evidence they were able to save him from even more serious charges and, later, punishments. Nevertheless, he was interrogated under threat of torture, though torture was not actually administered. In his defence, he claimed never to have believed in heliocentrism since 1616, but this seemed implausible in light of his writings in the *Dialogue*. The trial turned to some extent on what had actually been banned in 1616: at least some in the Church seemed willing for the Copernican system to be examined provided it was regarded as a hypothesis rather than a fact.



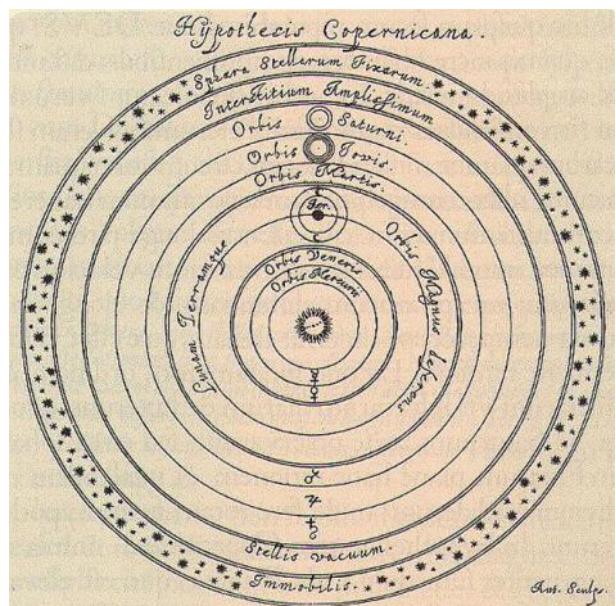
Galileo was found guilty and sentenced to indefinite imprisonment, though this was almost immediately commuted to house arrest. Publication of all his works, even future ones, was banned, and he was required to recant his heretical opinions. He was nevertheless able to continue with scientific work from the relative comfort of his home, and did so up to his death in 1642. He even produced another

important scientific book – though this was on a different topic and, to avoid the censor, published in a Protestant country (Holland).

The talk was followed by a lively question session, in which it was recounted that the *Dialogue* was not removed from the *Index* (of banned books) until 1835, and that the Church finally issued an apology for Galileo's treatment in 1992. It was also noted that Roman Catholicism today is generally accepting of scientific findings (such as Darwinism and "Big Bang" cosmology) that can be challenging for religious believers, with opposition to these now found primarily among followers of some Protestant denominations.

The Society is grateful to David for giving this fascinating presentation at short notice after the previously announced speaker had to withdraw.

[Ed: Alistair Drake is a long-time member of the Society, and a scientist. He regularly attends conversation evenings in Pauline's group].



# **Terroni?**

## **Immeritata denigrazione dei meridionali**

### **di Luigi Catizone**

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La Società Dante Alighieri di Canberra promuove la lingua e la cultura italiane con molte iniziative: corsi di lingua italiana e gruppi di conversazione e conferenze su argomenti scelti allo scopo di far conoscere aspetti e persone d'Italia. Viene anche pubblicata questa Review, con articoli in italiano e in inglese. Presto vedrà la luce una newsletter che informerà gli iscritti su notizie ed avvenimenti di interesse generale.

La Dante Alighieri ha ora iniziato una nuova attività culturale: delle video-conferenze, in collegamento Skype con l'Italia, invitando importanti personaggi italiani a parlarci degli argomenti più attuali in Italia.

La prima di esse si è svolta il 6 marzo 2015 presso il Club Italo-Australiano che ci ha gentilmente ospitati. Abbiamo avuto la collaborazione delle associazioni di diverse regioni, in particolare della Calabria e della Campania. C'è stata anche la gradita presenza dell'Ambasciatore d'Italia in Australia, Sua Eccellenza Pier Francesco Zazo.

Il primo oratore invitato è stato Pino Aprile, pugliese, giornalista, scrittore e saggista. È stato direttore della rivista *Gente* e vicedirettore del settimanale *Oggi*; per la TV italiana ha lavorato con Sergio Zavoli all'inchiesta a puntate "Viaggio nel Sud" e al programma settimanale di approfondimento del TG1, *TV7*.

Ha scritto *Il trionfo dell'Apparenza* sul deludente esordio del terzo millennio, *Elogio dell'imbecille*, *Elogio dell'errore*, accolti con successo e tradotti in molti paesi. In Spagna, l'*Elogio dell'imbecille* è stato a lungo in testa alle classifiche di vendita.

Ha anche diretto il mensile *Fare vela* e scritto libri di mare e vela, come *Il mare minore*, *A mari estremi* e *Mare, uomini, passioni*.

Il suo più grande successo editoriale è stato il saggio *Terroni* (oltre 500 mila copie vendute), cui sono seguiti *Giù al Sud*, *Mai più Terroni*, *Il Sud puzza*. L'ultimo suo libro è *Terroni 'ndernescional*. In tutti, l'autore spiega, con ampia documentazione storica, come i popoli del sud d'Italia fossero molto più evoluti e ricchi di quelli del nord, fino all'unificazione d'Italia nel 1861. Successivamente, c'è stata una progressiva spoliazione della ricchezza della popolazione del sud a favore di quella del nord e tale situazione continua tuttora.

Secondo Pino Aprile, ma anche secondo storici sempre più numerosi, l'unificazione d'Italia è nata dal bisogno economico del Piemonte e dei Savoia, con le casse vuote per le precedenti guerre disastrose, di impadronirsi della grande ricchezza in oro del Regno delle due Sicilie e dei Borboni. Inoltre vi era anche l'interesse dell'Inghilterra di avere nel Mediterraneo libertà di azione in previsione dell'apertura del canale di Suez che avvenne nel 1869. Per questo motivo, l'Inghilterra appoggiò il Piemonte e la spedizione di Garibaldi. Durante questa azione combinata si ebbero anche molti massacri, storicamente accertati, della popolazione civile. Per alcuni storici fu una vera e propria colonizzazione.

Tutto questo portò alla spoliazione del sud a favore dell'economia del nord d'Italia, determinando così la nascita del fenomeno del brigantaggio, l'inizio di una massiva emigrazione verso tutte le parti del mondo,

# **Terroni?**

## ***Immeritata denigrazione dei meridionali***

### **di Luigi Catizone - continua**

l'incremento della criminalità organizzata e infine l'impoverimento culturale, sociale ed economico del sud d'Italia.

Sono stati proprio questi i temi affrontati nel corso della video-conferenza il cui titolo era *"Terroni? Immeritata denigrazione dei meridionali"*

Per quasi un'ora l'oratore ha spiegato con grande passione il suo punto di vista, come prima lo abbiamo brevemente esposto, ad un pubblico molto interessato. Come era prevedibile, questa originale e inusuale lettura della storia d'Italia degli ultimi 170 anni ha lasciato i presenti un po' disorientati in quanto è una visione che sconvolge quanto finora sosteneva la storiografia ufficiale. Tale nuova interpretazione sta comunque avendo un notevole seguito anche in Italia.

Come il relatore ha sottolineato, la storia del sud d'Italia è per molti versi paragonabile a quella degli indiani d'America, degli aborigeni australiani e dei tedeschi dell'est, con la differenza che a tutti questi popoli è stato successivamente chiesto scusa dai rispettivi governi. Cosa che invece non è accaduta in Italia.

Pino Aprile ha poi spiegato che solo la concreta costituzione di un'Europa unita ed equa potrà risolvere i problemi economici e sociali del sud d'Italia che si sono sviluppati nel corso di molti decenni. Ha anche precisato, nel corso della discussione che è seguita alla relazione, che questa nuova visione storica non ha assolutamente lo scopo di mettere il popolo del sud contro quello del nord, ma deve servire solo a raggiungere la consapevolezza storica di come esattamente

si sia sviluppata la storia d'Italia e ha auspicato che una classe politica nuova e senza pregiudizi, da qualunque regione d'origine, possa colmare le gravi differenze che ci sono tra le due parti d'Italia e che influenzano negativamente anche la situazione economica globale italiana.

Questa prima video-conferenza è stata apprezzata dai presenti e anche tecnicamente tutto ha funzionato molto bene, con audio e video molto soddisfacenti.

La Dante spera di poter proporre altre video-conferenze nei prossimi mesi, sia in italiano che in inglese, auspicando una partecipazione sempre maggiore di australiani e italo-australiani interessati alle questioni italiane.

NB: due to lack of space in this issue, the English translation of this article will appear in the next issue.



# **Una maestrina esemplare**

## *An exemplary teacher*

### **di Yvette Devlin**

Scommetto che tutti quanti ricordate un maestro/una maestra, un professore/una professoressa che vi ha ispirato, incoraggiato, sostenuto – e che così facendo ha influenzato il corso della vostra vita. Nel mio caso si tratta di Bianca Bertolini, la maestra della quinta elementare del mio paese natio (Vivaro, in Friuli) una sessantina di anni fa.



#### **Bianca Bertolini, la mia cara vecchia maestra**

La Bertolini, una giovane maestra alle prime armi, insegnava a Vivaro da pochi anni. Nonostante la sua giovane età, sapeva come gestire i bambini a lei affidati e come incoraggiarli a dare del loro meglio. Esile, ma forte di carattere, si faceva rispettare. Io ero una bambina buona ed obbediente quindi non le creavo problemi in classe – ma mio fratello Roger con la sua vivacità era un altro paio di maniche!

L'anno scorso durante il mio soggiorno annuale a Vivaro mi venne in mente di cercarla perché da anni volevo rintracciare la maestra che avevo in quinta in modo da ringraziarla. Perché ci tenevo tanto?

Semplicemente perché la Bertolini, senza saperlo, aveva praticamente deciso il mio destino.

Alla fine dell'anno scolastico 1955 la cara maestrina era andata dalla mamma e le aveva suggerito di mandarmi a fare le medie (l'equivalente del ‘junior high school’) perché, secondo lei, ero brava negli studi e avrei potuto fare qualcosa della mia vita. Spiego subito che, a quei tempi, nei paesetti di campagna pochissimi bambini – soprattutto bambine – andavano oltre le elementari. Le scuole medie erano distanti dal nostro paese, bisognava andarci in corriera, ed il tutto comportava una spesa che mia madre non poteva affrontare essendo vedova con tre figli e non avendo nessun sussidio governativo. La mamma aveva già pensato di mandarmi dalla sarta ad imparare il mestiere, nonostante le dicesse che odiavo cucire e che invece mi piaceva studiare.

Per fortuna la Bertolini era riuscita a convincere la mamma che valeva la pena fare dei sacrifici e permettermi di continuare la scuola. Dopo aver completato le medie, la mamma ed il fratello maggiore (Roger, che aveva già cominciato a lavorare) mi permisero di continuare gli studi a Roma in un istituto professionale per il commercio con l'estero dove imparai anche l'inglese. Sono stati questi studi che, qualche anno dopo in Australia, mi permisero di trovare lavoro presso la La Trobe University ed in seguito di laurearmi.

Posso onestamente dire che senza l'intervento di Bianca Bertolini al momento giusto, la mia vita sarebbe stata molto meno soddisfacente. Rimango convinta che l'istruzione può

# **Una maestrina esemplare**

## *An exemplary teacher*

### **di Yvette Devlin - continua**

cambiare le sorti di una persona e ringrazio Dio di avermi piazzata nella classe di questa perspicace maestra.

E l'anno scorso quando le telefonai per dirle che volevo passare a ringraziarla e le diedi il mio nome, mi disse: "Ah sì, mi ricordo di te. Eri piccola e bionda ed avevi due fratelli". Aveva insegnato a migliaia di bambini durante la sua vita lavorativa eppure si ricordava ancora di me. Che memoria!

La mia visita fece un piacere enorme a tutte e due – a lei che nel corso degli anni si era chiesta cosa ne era stato di me, e a me che finalmente avevo potuto ringraziarla per aver segnato il felice percorso della mia vita.

Colsi l'occasione per chiederle di riflettere sulla sua vita dedicata all'insegnamento. "Bisogna insegnare con il cuore ma anche con decisione ed energia" affermò. "I bambini motivati rendono molto. Bisogna

educare [per la vita] non solo istruire [insegnare a leggere e scrivere]." Se i bambini erano distratti, lei capiva che stava succedendo qualcosa a casa. "I bambini non sanno valutare... si salvano nei giochi. Il compito dell'insegnante è d'incoraggiare, non giudicare. E quando non si conoscono le circostanze è meglio tacere. S'impara dai bambini; si matura noi!"

A febbraio ho appreso con rammarico che si era spenta, all'età di 86 anni. Speravo tanto di poterla rivedere anche quest'anno e di passare di nuovo qualche ora assieme. Il sindaco del paese dove viveva da decine di anni ha detto di lei "Con Bianca Maria se n'è andata una pagina di storia del nostro comune di Zoppola, fatta di insegnamento, impegno pubblico e volontariato durante una vita dedicata ai giovani e alla comunità".

Io ricorderò sempre la mia maestrina con estrema gratitudine. *Vale* Bianca Bertolini!

**Yvette con i fratelli Angelo e Roger sui banchi di scuola nel 1950**





# Ambasciata d'Italia a Canberra

## 2015 Cultural Program

**8 March:** 'Italy, Art, History and Emotions' – an exhibition of the works of Princess Nike Borghese at the Crisp Galleries

**21 April:** Luciano Bellini – piano recital at the ANU School of Music

**3 June:** Christian Leotta – piano concert at the ANU School of Music

**4 July:** Henry Laska and Nicholas Milton with the Canberra Symphony Orchestra – an evening with Puccini

**22 September to 11 October:** Lavazza's Italian Film Festival at Palace Cinema

**10-11 October:** Windows to the World: Open Days at the Italian Embassy

**24 October:** Settimana della Lingua: Italian Language in Music and the Music of Italian – Conference at the Italian Embassy

**October:** Riccardo Minasi – a violin concert at the ANU School of Music (precise date yet to be determined)

**8 November:** Festa Italiana in the Embassy Gardens

**December:** selected contemporary artworks from the Farnesina collection at the residence of the ambassador (precise date yet to be determined)

For further information: Facebook: Education & Culture Italian Embassy Canberra or [annarita.tamponi@esteri.it](mailto:annarita.tamponi@esteri.it)

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## 2015 CALENDAR OF ACTIVITIES

### **FORMAL COURSES: 6-8 pm Italo-Aust Club in Forrest, Yarralumla Primary School or Dante Library in the National Multicultural Centre, Civic**

Term 1	Tues 17 /Wed 18 Feb to Tues 21/Wed 22 Apr	(10 wks then a 5-wk break)
Term 2	Tues 2/Wed 3 June to Tues 4/Wed 5 Aug	(10 wks then a 5-wk break)
Term 3	Tues 15/Wed 16 Sept to Tues 17/Wed 18 Nov	(10 wks)

### **THURSDAY CONVERSATION GROUPS: 7-9 pm Function Room NMC, Civic**

Term 1	Thurs 19 Feb to Thurs 23 Apr	(10 wks then 5-wk break)
Term 2	Thurs 4 June to 6 August	(10 wks then 5-wk break)
Term 3	Thurs 17 Sept to 19 Nov (10 wks).	<b>Total: 30 weeks</b>

### **CULTURAL ACTIVITIES: 8-9 pm Function Room, NMC, Civic**

**5 March:** Grazia Miccichè (ANU) - The art of cooking and eating in Italy

**6 March:** videoconference with Italian author Pino Aprile: Terroni? Undeserved vilification of Southern Italians

**9 April:** David Wilson: Galileo v the Church – who was the hero and who the villain?

**18 June:** Gino Moliterno (ANU): celebrating the 750th anniversary of Dante's birth

**16 July:** Elizabeth Minchin (ANU): The garden in the ancient Roman world

**1 October:** Mathew Trinca of the National Museum of Australia: The Italians in Australian Museums: how we represent the Italian diaspora through objects and their stories

**11 October:** readings of Italian poetry – at Manning Clark House

**29 October:** Christopher Latham: Puccini – the populist revolutionary

**26 November:** end-of year function

**AGM:** 23 April (8-9 pm Function Room, NMC, Civic)

**CHOIR REHEARSALS:** every Thursday from 29 January to 10 December (5-7 pm Function Room, NMC, Civic)

**PUBLIC HOLIDAYS:** (all during our term break) Easter: Good Friday on 3 April; Easter Monday 6 April; Anzac Day: Friday 25 April

# Festa della Repubblica

## *Italy's National Day*

### di Alessia La Caverà

Si avvicina il 2 giugno e gli italiani, in ricordo dell'esito di quel lontano referendum avvenuto tra il 2 e il 3 giugno 1946, si preparano a festeggiare la festa della Repubblica Italiana. Ma di cosa si tratta esattamente?

Il 2 e il 3 giugno 1946 gli italiani vennero chiamati alle urne per esprimersi su quale forma di governo, monarchia o repubblica, dare al Paese. I risultati ufficiali di quella consultazione, avvenuta per la prima volta nella storia italiana a suffragio universale [full plebiscite], furono annunciati il 18 giugno e sancirono la nascita della Repubblica Italiana. Furono, infatti, 12.718.641 gli italiani che si espressero a favore della repubblica contro i 10.718.502 favorevoli alla monarchia (1.498.136 le schede bianche o nulle). Quello stesso giorno la Corte di Cassazione proclamò la nascita della Repubblica Italiana.

La festa della Repubblica Italiana venne celebrata per la prima volta nel 1948 e si festeggiò il 2 giugno fino al 1977 quando, a causa della crisi economica, fu spostata alla prima domenica di giugno. Soltanto nel 2001 le celebrazioni furono riportate al 2 giugno che quindi tornò ad essere un giorno festivo.

Nel giugno del 1948 per la prima volta in via dei Fori Imperiali, Roma ospitò la parata militare in onore della Repubblica. L'anno seguente, con l'ingresso dell'Italia nella NATO, se ne svolsero dieci in contemporanea in tutto il Paese, mentre nel 1950 la parata fu inserita per la prima volta nel protocollo delle celebrazioni ufficiali.

Il ceremoniale prevede la deposizione di una

corona d'alloro al Milite Ignoto [unknown soldier] presso l'Altare della Patria e una parata militare alla presenza delle più alte cariche dello Stato.

Alla parata militare e durante la deposizione della corona d'alloro presso il Milite Ignoto prendono parte tutte le Forze Armate, tutte le Forze di Polizia della Repubblica ed il Corpo Nazionale dei Vigili del Fuoco e della Croce Rossa Italiana. Dal 2004 sfilano anche il Corpo di Polizia Municipale di Roma in rappresentanza di tutte le Polizie Locali d'Italia ed il personale civile della Protezione Civile.

La cerimonia prosegue nel pomeriggio con l'apertura al pubblico dei giardini del palazzo del Quirinale, sede della Presidenza della Repubblica Italiana, con esecuzioni musicali da parte delle bande dell'Esercito Italiano, della Marina Militare, dell'Aeronautica Militare, dell'Arma dei Carabinieri, della Polizia di Stato, della Guardia di Finanza, del Corpo di Polizia Penitenziaria e del Corpo Forestale dello Stato.

### **How about in Canberra?**

**Italy's National  
Day celebrations**  
**11 am - 4 pm Sunday**  
**31 May 2015**  
**Italian Cultural Centre**  
**80 Franklin Street Forrest**  
**Italian Food Great Coffee**  
**Fun and Games**  
**Live Music, including**  
**a performance by**  
**Dante Musica Viva**

# Why learn a language?

**"To have another language is to possess a second soul"**  
Charlemagne

**Interested in developing an Italian soul?**

**Enrol in our language classes in 2nd term!**  
**(June 2 – August 5)**

**Classes are held on Tuesday or Wednesday evenings from 6-8pm.**

**More details at <http://danteact.org.au/language/formal-courses/>**

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**If formal classes are not for you, come to our informal conversation evenings!**



1. L'affiatato gruppo di Ferro, livello avanzato
2. Luigi, a sinistra, con il suo gruppo livello intermedio
3. Il gruppo di Yvette, livello avanzato
4. Nicola, al centro, con il suo gruppo livello principiante 2
5. Il gruppo avanzato di Pauline
6. I principianti con il loro leader Salvatore Carluccio
7. Giuseppe, al centro, con il suo gruppo livello intermedio



## **Enrolment form for Term 2/2015 Commencing June 2, 2015 Enrolments close on Monday May 25, 2015**

**Please note that students must be financial members of the Dante Alighieri Society of Canberra**

### **Please select course level**

- Beginner 1**     **Beginner 2**     **Beginner 3**     **Beginner 4**  
 **Pre-intermediate**     **Intermediate**     **Advanced**

Classes are held at the Yarralumla Primary School (Loftus Street, Yarralumla)  
or at the Dante Library in the National Multicultural Centre (Civic) and consist of 10x2 hour sessions

Enquiries: Tuesday to Friday (10:30am-2:00pm) Ph: 6247 1884 Email: info@danteact.org.au

**Name and Surname** \_\_\_\_\_

**Address** \_\_\_\_\_ **Suburb** \_\_\_\_\_ **State** \_\_\_\_\_ **Postcode** \_\_\_\_\_

**Phone** \_\_\_\_\_ **(h)** \_\_\_\_\_ **(w)** \_\_\_\_\_ **(mob)** \_\_\_\_\_

**Email** \_\_\_\_\_

### **How did you hear about this course?**

- Newspaper  Internet  Friend/Family  Previous Course  Other

**Full course fee: \$295.00**

**Discounted course fee: \$265.50 (CONTINUING STUDENTS)**

**Textbook for Beginners and Pre-intermediate: *Italian Espresso 1*, \$70.00**

**Textbook for Intermediate and Advanced: *Italian Espresso 2*, \$70.00**

**Workbook: *Italian Espresso 1* and *Italian Espresso 2*, \$30.00**

### **Payment by cash, cheque or deposit**

*Please make cheque payable to: "Dante Alighieri Society of Canberra Inc"  
or deposit at the National Australian Bank*

Account name: **Dante Alighieri Society BSB: 082 902 Ac No: 515 003 825**

Please include your surname and initial as the reference when paying by EFT or send the deposit slip with your enrolment form. Your enrolment will be completed when payment confirmation is received.

We regret no refund, deferment or credit will be allowed (qualified cases considered according to the policies

Signed  
(signature of student)

Received by  
(for the DAS)



CITY  
6249 6666  
55 NORTHOBURNE AVE  
CANBERRA CITY

WODEN  
6162 0366  
38 CORINNA STREET  
PHILLIP

[www.cataldos.com.au](http://www.cataldos.com.au)



## OPEN

Each Thursday to Sunday  
8am to 5:30pm

Serving the freshest & most  
competitively priced produce  
in the Canberra Region

## FREE PARKING

### PROUDLY SPONSORING

National Multicultural Festival : Australia Day  
Breakfast : Hartley Lifecare Ability Challenge : Women &  
Girls Triathlon : Indigenous Sporting Events:  
Canberra Times Fun Run

## ITALIAN LANGUAGE COURSES IN ITALY

Are you thinking about  
studying in Italy?  
Don't miss this opportunity!

The Dante Alighieri Society of Camerino (Marche region) offers Australian students discounts of up to 46% on their 2015 course prices.

For only 922 Euros, you could have a four-week language and culture course, accommodation, cultural visits etc.

Excellent value!

If you intend to travel to Italy for an intensive course, contact the office for further details or visit [www.scuoladantealighieri.org](http://www.scuoladantealighieri.org)



EMPIRE  
MANAGEMENT SERVICES

Commercial Cleaning and Maintenance  
Unit 5, 89 Tenant Street - Fyshwick  
Tel: 62281777

# **Annual Concert**

# **DANTE MUSICA VIVA choir**

**2.30 pm Sunday 24 May 2015  
Damiano Hall - Italo-Australian Club  
Franklin Street, Forrest**

**Entry: \$15 (\$10 concession)**



**DMV at the end of a concert at the High Court of Australia - March 2014**

**The Dante Musica Viva choir is pleased to give its third annual concert in Canberra featuring many new pieces from the folk, popular and opera repertoire of Italy**

**It will also perform some old favourites**

**DMV's second CD has just been released  
and will be available for sale - \$15**

# 2015 Membership

**Dante Alighieri Society Membership**  
Dante Alighieri Society of Canberra Inc.  
PO Box 979 Civic Square ACT 2608

**Receipt No**

**Subscription for membership for one year commencing 01/01/2015:**

- INDIVIDUAL \$30
- CONCESSION \$15 (student/pensioner)
- CHOIR \$10 (in addition to membership)

**Surname** \_\_\_\_\_

**Given Name** \_\_\_\_\_

**Address** \_\_\_\_\_

**Suburb** \_\_\_\_\_ **State** \_\_\_\_\_ **Postcode** \_\_\_\_\_

**Phone** \_\_\_\_\_ (h) \_\_\_\_\_ (w) \_\_\_\_\_ (mob) \_\_\_\_\_

**Email** \_\_\_\_\_

**Our newsletter is automatically made available to members electronically.**

However, if you prefer the paper version, please tick this box

Is this a renewal?

Yes / No

Are you interested in assisting with the activities of the Society?

Yes / No

**I agree to abide by the rules and regulations of the Dante Alighieri Society.**

Copies are available from the Dante office on request.

**SIGNED**

**DATE**

*Please make cheque payable to: "Dante Alighieri Society of Canberra Inc"  
or deposit at the National Australian Bank*

Account name: Dante Alighieri Society BSB: 082 902 Ac No: 515 003 825

**Please include your surname and initial as the reference when paying by EFT  
or send the deposit slip with your membership application form.  
Your subscription will be completed when payment confirmation is received**