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Introduction

*Carmel Borg and Michael Grech*

As we approach the fiftieth year since Don Lorenzo Milani (1923–1967) wrote a rejoinder in response to a letter sent to the newspaper—*La Nazione*—by a group of retired military chaplains, in which they referred to conscientious objection as “an insult to the fatherland and to the Fallen” (Burtchaell, 1988, p.17), this book offers a stark reminder that Milani is not simply a man of his times but a prophet that speaks of the absence of today’s peace in a global context marked by savage inequalities and asymmetries of power. As illustrated by a number of contributions to this book, the war on the poor has intensified. Simultaneously, the various manufacturers of consent continue in their quest to persuade us that the real war is on terror. Milani’s legendary letters, alongside his radical reading of the gospels, translated into his conscious and deliberate, preferential option for the poor, and his educational vision, reflected in educational projects that welded critical literacy with transformative action, focus on the link between peace and social justice. They denounce blind obedience to hegemonic discourses that alienate the poor from the real threats to lasting peace, luring them into a war culture that ultimately leads them to shed their blood in wars against their fellow poor. His call for resistance and subversion by the oppressed is echoed in this book which, through most of its chapters, clearly distinguishes between authentic peace and pacification, that is, between just peace and a pseudo-peace arrangement that violently reproduces the social and economic status quo on a global scale.

*Lorenzo Milani—Profile of a Peace Maker*

Born into a prestigious, Florentine family, on May 27, 1923, Lorenzo Milani Comparetti’s boyhood unfolded within a distinctively upper-bourgeois context, marked by privilege, economic comfort, social networking, and intellectual stimulation.

Milani was born when Italy was still a Kingdom. The fascist regime had marched on Rome on October 29, 1922, and effectively ruled the country
from then on. While Mussolini consolidated his grip over Italy, another concentric political ring was forming around the Kingdom and the rest of Europe. On January 30, 1933, Hitler was appointed chancellor of Germany. This event was of direct relevance to the Milani family—Lorenzo’s mother, Alice Weiss, was of Jewish descent. Essentially agnostic, his parents turned to the Catholic church for protection. A marriage of convenience, choreographed by Don Vincenzo Viviani, a family friend from the parish of San Pietro in Mercato, followed, on the same day (June 29, 1933) by Lorenzo’s baptism, was meant to shield the family from the anti-Semitic rhetoric, vandalism, and violence that characterized the years leading to the Second World War (Borg et al., 2013).

Writing about school, several years later, Lorenzo denounced his schooling as a process that socialized students into assimilating and absorbing the fascist ideology. He also accused his former teachers of acting as organic intellectuals to the fascist bloc by legitimizing “common sense” (read fascist) knowledge within schools.

Lorenzo continued to live a bohemian life until the end of his schooling years in 1941. Breaking with family tradition, Milani spent a year in art school instead of going to university. To his family’s shock, Lorenzo underwent a silent and largely mysterious religious conversion that led him to the seminary in 1943.

Lorenzo’s antipathy toward the school’s socialization process, the fact that his social-class position brought him in direct contact with social, cultural, and economic privilege and dominance, his awareness that his own social class had delegated political powers to Mussolini, his close contact with poverty on the streets of Florence and Milan, coupled with an early understanding of the social injustice that characterized society in which he lived, constituted the prelude to a journey that led him to: a radical reading of the gospels; his eventual preferential option for the poor; a pastoral life that was characterized by an obsession with coherence (close to his ordination, Lorenzo renounced his family’s inheritance, a deeply symbolic gesture of how he wanted to live his pastoral years) and social justice; a commitment to a liberatory vision and project; and his antiwar stance (Borg et al., 2013).

Milani’s twenty years of pastoral leadership in Tuscany (1947–1967) unfolded against a sociopolitical backdrop marked by Pius XII’s crusade against communism; a crusade that was partially responsible for the polarization of Italian society. Milani refused to foreground anticommunism in his pastoral work. He considered communists as children of a common Father God. As a priest, Milani felt morally obliged to reach out to all, irrespective of one’s ideological or denominational background.

Lorenzo’s radical teaching and action were energized by Tuscany’s wealth in projects that addressed peace and social justice. Some of these projects were led by radical Catholics such as Don Primo Mazzolari, Giorgio La Pira, Don Bruno Borghi, Ernesto Balducci, and others from the circle of Testimonianze, a well-established Catholic periodical. Aldo
Capitini, whose reflections and action were inspired by the philosophy of passive resistance of Mahatma Gandhi, was also highly influential within Catholic circles in Tuscany (Schettini, 2008).

Milani’s pastoral journey started at the parish of San Donato di Calenzano, a small community near Prato, 15 kilometers away from Florence. Characterized by high levels of illiteracy, unemployment, and exploitation of child labor, and by a crisis in accommodation, San Donato was populated by farmers and textile workers.

His pastoral leadership at San Donato mirrored the principles that informed his entire pastoral journey: coherence between action, reflection, and spirituality (Schettini, 2008); dominance of moral law over predominance of power; and a life dedicated to others, particularly those who were living in poverty (Fiorani, 1999).

San Donato’s cultural landscape was mainly defined by what Milani considered as low levels of analysis, weak organization of ideas, and poor communication skills. Shyness was also understood by Milani as a major roadblock to the community’s emancipation. Against such a backdrop, Milani’s educational project at San Donato, which consisted mainly of a *scuola serale* (evening school), was meant to reclaim the community members’ humanity by engaging in a process of “locating and dislocating oppression” (Freire, 1973; Ledwith, 2005).

True to Milani’s inclusiveness, the educational context of San Donato was nondenominational in nature. Milani rejected the confessional school. For Milani, school constituted a space for genuine dialogue and for active engagement with issues that were profound, relevant, immediate, and potentially transformative in nature. Milani argued that the search for truth and genuine dialogue were not possible within a school climate that was partisan and exclusive (Borg et al., 2013).

Language was central to Milani’s pedagogy of freedom. He understood that one cannot read the “world” without mastering the “word” (Freire, 1995). Milani referred to language as the “ghostly key” that opens every door, including the door of sovereignty. For Milani, proficiency in the language of power is intimately tied to the struggle for democracy, equity, peace, and social justice.

Milani’s students at San Donato and, later, at Barbiana, engaged in emancipatory action research. The students were the subjects and protagonists in the process of research and writing. Blending archival research with direct, experiential knowledge, the writing phase served to collectively bond them with the contents of their analysis. In the true spirit of social theology, the ultimate goal of writing was to help the community transform the conditions that facilitate material as well as cultural domination. As a result, the writing had to be kept simple and sieved of any flowery language that tends to colonize rather than emancipate the reader.

Milani’s radical pastoral approach at San Donato disturbed the comfort zone of a number of parishioners, ecclesiastics in the vicinity and the ecclesiastical authorities in Florence. Milani’s radical option for the poor, his
readiness to problematize, question and challenge established practices, his willingness to venture into hazardous territories, his openness to all, irrespective of political allegiances, his controversial sermons, some of which included references to upcoming elections and twice, in 1951 and 1953, provided clear indications of his voting preferences, his critique of parish priests in the area and of communists for their alienating practices, rendered his transfer to another community a foregone conclusion (Borg et al., 2013).

On December 6, 1954, seven years into his priesthood, Don Milani arrived at his new parish—Sant’Andrea a Barbiana. Situated in the hills of the Mugello region, Barbiana was a hamlet that lacked most of the basic services, including an access road, water, and electricity that was introduced in 1965, two years before Milani’s death.

While “exile” was meant to silence and isolate Milani, the Barbiana phase proved to be the most productive, radical, public, and controversial of the two pastoral experiences. It was characterized by his total dedication to an educational project—the school of Barbiana—that served students, ranging in age from 11 to 18, 12 hours a day, 7 days a week, public holidays included.

The educational life of children born at Barbiana followed a definite script—they would come out of the *quinta elementare* semiliterate, timid, and with poor self-esteem. In fact, most of the children who would later attend his school would “have either failed their exams and left school or were bitterly discouraged with the way they were taught” (Rossi and Cole, 1970, p.10).

Given the fact that the formal education system had shortchanged most of his students, Milani acted with a sense of urgency. The school at Barbiana had to quickly equip students with relevant skills while preparing them for the formal exams imposed by the official system. It was a parallel curriculum that addressed official expectations as well as what Milani perceived as real needs. From the eyes of one of his former students, real needs were skills in critical and active citizenship; a curriculum aimed at equipping citizens with the necessary analytical competence and courage to challenge and subvert the root causes of symbolic and real violence.

Barbiana’s school ethos is best captured in its motto. Written in English—“I Care”—it provided an antidote to dominant educational practices where individualism, achievement, and selection were symptomatic of a system that reproduced dominant cultures and asymmetrical relations of power on the basis of specific class, gender, and linguistic lines. Not only did pupils care but their caring also took the form of a pedagogical experience in which they were both teachers and learners, a political and pedagogical principle that Freire would develop, almost simultaneously, in Brazil (Mayo, 2007).

The Barbiana experience revolved around a very important principle—schools should not fail students. Milani and his students considered failure as the weapon used by schools to perpetuate a “caste system,” as the root
cause of most of the intra-class hatred, and as politically unsustainable and unconstitutional. Exclusionary practices were discriminatory since they acted as sorting machines that ultimately pushed students from disadvantaged backgrounds out of the education system, possibly readying them for exploitation, including overrepresentation at the war front.

Visually and symbolically, the logic of inclusion was expressed in a different way at Barbiana. While at San Donato the crucifix was removed to create an open, nondenominational space for all, at Barbiana the holy cross reappeared on the wall, next to other symbols—Gandhi, Confucius, and a Cuban poem. While not using the term “intercultural dialogue,” Milani’s curriculum centered around the affirmation and valorization of difference. Difference was perceived by Milani as an essential ingredient in the formation of human beings as well as in the development of democratic and authentically peaceful societies.

Milani’s obsession with language became more apparent at Barbiana. Milani conducted 1–3 hour-a-day reading sessions. These sessions were consciously meant to sharpen the students’ use of the Italian language and to provide them with a backdrop to read, understand, and write the world from the point of view of the oppressed. During these sessions, students were exposed to narratives of revolutions, wars, resistance, liberation movements, trade unionism, and social movements, among others. These narratives were analyzed against a historical backdrop that ranged from the war experience of their grandparents and parents to the Russian revolution or the wars of liberation in Africa and Asia. These reading sessions centered around Milani’s idea that those who could not read and understand the first page of the newspaper were easily pushed to sports pages and doomed to a life of subordination. Such an approach to reading, which also included books like Gandhi’s autobiography, “Apartheid” by Angelo Del Boca, and the letters of Claude Eatherly (Martinelli, 2007), contrasted heavily with the fascist practice of using newspapers and periodicals for propaganda. Such was the case in 1936 and 1941, during the occupation of Ethiopia and the first defeats in Africa respectively. Fascist propaganda was also disseminated in schools by Balilla and GILE.

Barbiana’s curriculum was also characterized by the struggle against ethnocentricity and monoculturalism (Toriello, 2008). Starting from 1959, Don Milani hosted a number of young foreigners with whom his students could interact in English, French, or German. Those who demonstrated sufficient knowledge of any of the foreign languages were normally encouraged to spend some time abroad. The experience of travelling abroad added credibility to the intercultural dimension of Barbiana’s curriculum as it was through such an experience that language genuinely served as an instrument of social relations, real exchange, culture, and negotiation (Toriello, 2008).

Critical literacy and Milani’s obsession with mastery of language/s converged in a series of letters that were meant to sharpen his students’ analytical skills as well as provide possibilities for action. One of the letters,
Lettera a una professoressa (Letter to a Teacher), constitutes a critique of the education system, written by eight of his students, all boys and in their teens. In their Lettera, the authors distinguished between a teacher whose attitude and action contributed to their exile to a life of labor in the fields and a teacher, like Milani, who loves unconditionally to the point of going on a hunger strike to reclaim a child who was taken away from school by his parents (Abbate, 2008).

The anger that characterizes Lettera a una professoressa is partially attributed to the boys’ recognition of the fact that the school system served to reproduce vertical inequalities rather than liberate students. What appeared to be an innocent and apolitical system, intended to offer equal opportunities for all, was, in effect, a school system that sorted, classified, and labeled students, before sending them to different life trajectories, including serving the colonial ambitions of the fascist regime.

Don Milani and his schoolboys were well aware that parents could play a decisive role in the struggle for quality education. The Lettera directly addressed parents, encouraging them to stand up to a system that was engineered to perpetuate the hierarchical structure of society; a system that was ironically funded by the work of the poor.

The Lettera foregrounds the different fortunes of two boys—Pierino and Gianni. Pierino, a generic name, represents the privileged students who are rewarded and promoted by the education system, and eventually by an “occupational hierarchy” (Bowles and Gintis, 1976) that is essentially credentialist in nature. Scholastic life is easy for Pierino as he comes to school already equipped with the psychophysical discipline, the cultural capital and the mental attitude expected from school. Gianni, another generic name, mirrors the authors’ background and fortunes. He represents the low-socioeconomic status students who have been pushed out by the education system and forced into internalizing a complex of inferiority and low self-worth; an education system that did not respect their culture and was at war with the poor.

In response to the analysis of their own exclusion, the Barbiana boys favored a broad-based, curricular experience where the rights of citizenship, the right to be listened to, included and respected, are affirmed (Borg et al., 2013).


Milani—Story of a Peace Activist

Lettera a una professoressa was written in the shadow of a major controversy that started in 1965. A group of retired military chaplains published a letter in La Nazione denouncing those who refused service in the Italian army on the grounds that they were conscientious objectors. The chaplains considered conscientious objection as an insult to the nation and to those who had died defending it. They also referred to conscientious objection as
something alien to the Christian commandment of love and an expression of cowardice.

Considering the chaplains’ letter as diametrically opposed to his educational philosophy, one based on critical reading of the world rather than passive acceptance of cultural invasion, Milani, in conversation with his students at Barbiana, wrote a letter that linked obedience with support for a string of unjust and repressive wars waged by Italian State that served only the privileged. His historical analysis led him to conclude that the liberal-bourgeois monarchy, from 1862 to its downfall, waged wars but did very little for the poor. He also questioned the chaplains’ faith by asking: “Is it God or men that we ought to obey?” (Burthchaell, 1988, p.27). Milani’s letter ended:

Let us respect suffering and death, but let us not dangerously confuse the young people who look to us, about good and evil, about truth and error, about the death of an aggressor and the death of his victim.

Let us say, if you will: we pray for those unfortunate people who have, through no fault of their own, been poisoned by a propaganda of hatred, and have sacrificed themselves for a misunderstood ideal of Fatherland, while unwittingly trampling underfoot every other noble human ideal. (Burthchaell, 1988, p.28)

Milani’s letter was immediately condemned by the veterans of war. The public confrontation that developed as a result of the two letters, including the autodifesa (self-defence) that followed, attracted a lot of attention on Milani and his school, both locally and internationally, including that of Eric Fromm who sent his secretary, Clara Urquhart, to the parish (Martinelli, 2007).

In this particular period, Barbiana became an educational experience where research, critical and historical analysis, an ongoing process of writing and rewriting dialogue, and external critical input informed the daily life of the foregoing community of learning. Such an experience socialized the Barbiana students into militating against social injustices and to confront immoral practices head-on. In one particular case, when one of his students of conscription age was eventually conscripted, Milani urged him to object to any orders that he regarded as evil. The boy did exactly so and was sent back home after a short stay at the barracks.

Milani and his school were publicly isolated in their objection to forced conscription and in their challenge to the Church to come clean in its glorification of obedience even if it meant that “hapless farmers or workers…were turned into aggressors by military obedience” (Burthchaell, 1988, p.27). The only periodical that published Milani’s letter in its entirety was La Rinascita, the communist publication edited by a childhood friend—Luca Pavolini. It was published several days after Milani had distributed it to a number of potential publishers. According to Milani, he was left with no option but to publish in the aforementioned periodical. All Catholic press
refused to publish the letter (Burthchaell, 1988). Milani himself describes the days following the publication of his letter:

Dozens of anonymous letters arrived, full of insults, threats, signed with only a swastika or the Fascist symbol. We were misused by some journalists who conducted “interviews” that were dishonest. Then followed incredible conclusions drawn on the strength of those “interviews” by people who never bothered to check their accuracy. We were poorly understood by our own archbishop (Letter to the Clergy, 14 April 1965). And our letter has now become the object of criminal proceedings. (Burthchaell, 1988, p.57)

Don Milani and his publisher were tried on charges of incitement to and advocacy of the crime of desertion and the crime of military disobedience. When the trial began, in autumn 1965, Milani was no longer able to travel to Rome to defend himself. Instead, he submitted letters of defence to the Tribunal of Rome, to be read at the trial.

In his long letter to the judges, Milani affirmed the importance of learning peace by doing peace. He confirmed that the events leading to the trial provided him with a pedagogical opportunity to teach students:

how a citizen reacts to injustice. What it means for a citizen to enjoy freedom of speech and of the press. How a Christian reacts when it is a priest or even a bishop that has gone amiss. How each one ought to hold oneself responsible for everyone else. (Burthchaell, 1988, p.56)

He also contrasted the school with the courtroom, maintaining that in schools:

we must form in them, on the one hand, a sense of lawfulness (in this our work resembles yours), and arouse in them, on the other hand, a desire for better laws: a political sense, if you will (and in this our work differs from yours). (Burthchaell, 1988, p.58)

The court of first instance acquitted Don Milani on the grounds that he and his publisher co-defendant simply were exercising their rights of free speech. However, the acquittal was overturned by an appeals court in 1967. The court decreed that:

The publication of the letter had “inflicted damage upon the public order, and…it is in the interest of the state to repress any activity which has been found to subvert the people’s readiness to observe the law.” (Burthchaell, 1988, p.107)

By the time the decree was issued Milani was dead.

**Milani and the Struggle for Peace Today**

This book honors Milani’s religious, educational, and political memory; his struggle for institutions that enable rather than obstruct social justice and genuine peace.
As the world becomes increasingly dominated by an economic system that concentrates wealth and power in the hands of a global ruling class that is served by selectively porous states, this book reminds us that Milani’s project of subverting the world that is, with the hope of inventing a world that is not, is a dream worth perpetuating and struggling for.

While all inspired by Milani’s biography, the 18 chapters that constitute this book take different trajectories in promoting and/or problematizing peace, confirming the complex and multifaceted nature of the struggle for authentically peaceful social relations. Ranging from the struggle over the creation of memories to repositioning peace artifacts within museums, from rewriting history textbooks to exposing the limits of peace programs, from interrogating symbolic violence to exposing real violence in different contexts wherein social class intersects with gender, religion, ethnicity, and sexuality, from promoting subversion as a viable democratic act to reimagining a Church for the post-internet and post-climate-change world, and from an understanding of peace as a community-in-difference to deconstructing peace/peace education and the cosmopolitan self, among several other issues, the book aims to engage readers in reclaiming the right to dream of a world that disowns fatalism; a world that refuses to accept uncritically the core reasons for violence, that is, colonization of human beings and their resources on a local and global scale.

As editors, we hope that, through this book, the memory of Lorenzo Milani continues to inspire prophets of peace to act now and in dialogue with both oppressors and oppressed.

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