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| 1. Record Nr. | UNINA9910219864003321 |
| Autore | Moraglio Massimo |
| Titolo | Driving modernity [[electronic resource]] : technology, experts, politics, and fascist motorways, 1922-1943 // Massimo Moraglio ; translated from Italian by Erin O'Loughlin |
| Pubbl/distr/stampa | Berghahn Books, 2017 New York : , : Berghahn Books, , 2017 ©2017 |
| ISBN | 1-78533-450-6 1-78533-472-7 |
| Descrizione fisica | 1 online resource (xiii, 194 pages) : illustrations, maps; digital, PDF file (s) |
| Collana | Explorations in mobility ; ; Volume 3 |
| Disciplina | 388.122094509041 |
| Soggetti | Express highways - Italy - History Express highways - Economic aspects - Italy - History Transportation and state - Italy - History Italy Politics and government 1922-1945 |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | "Originally published: Storia delle prime autostrade italiane (1922-1943) in 2007 by Nuova Trauben Edizioni, Turin."--title page verso. |
| Nota di bibliografia | Includes bibliographical references (pages 177-189) and index. |
| Nota di contenuto | Introduction --chapter 1. The roads before motorways --chapter 2. 1922: the motorway from Milan to the Prealpine Lakes --chapter 3. Motorway mania in Italy in the 1920s --chapter 4. The ordinary roads problem --chapter 5. From the Pedemontana project to the Construction Suspension --chapter 6. A case study: the Turin-Milan motorway --chapter 7. The 1930s: the European utopia and the nationalist fulfilment --chapter 8. The bankruptcy and legacy of the motorways --Conclusion. |
| Sommario/riassunto | On March 26th, 1923, in a formal ceremony, construction of the Milan–Alpine Lakes autostrada officially began, the preliminary step toward what would become the first European motorway. That Benito Mussolini himself participated in the festivities indicates just how important the project was to Italian Fascism. This book recounts the twisting fortunes of the autostrada, which—alongside railways, aviation, and other forms |

of mobility—Italian authorities hoped would spread an ideology of technological nationalism. It explains how Italy ultimately failed to realize its mammoth infrastructural vision, addressing the political and social conditions that made a coherent plan of development impossible.

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| 2. Record Nr. | UNINA9910778097403321 |
| Autore | MacMullen Ian <1976-> |
| Titolo | Faith in schools? [[electronic resource]] : autonomy, citizenship, and religious education in the liberal state / / Ian MacMullen |
| Pubbl/distr/stampa | Princeton, : Princeton University Press, c2007 |
| ISBN | 1-282-08701-0 1-282-93550-X 9786612935503 9786612087011 1-4008-2811-2 |
| Edizione | [Course Book] |
| Descrizione fisica | 1 online resource (241 p.) |
| Disciplina | 371.071 |
| Soggetti | Church schools - Government policy Church and education - Philosophy Education and state - Philosophy |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Originally presented as the author's thesis (doctoral)--Harvard University. |
| Nota di bibliografia | Includes bibliographical references (p. [221]-226) and index. |
| Nota di contenuto | Civic education and religious schools: The civic case against religious schools -- Civic education and the autonomy problem in political liberalism -- Autonomy as a public value: Autonomy, identity and choice -- The value of autonomy in a pluralist world -- Autonomy as a goal of education policy: objections and responses -- Religious schools and education for autonomy: Secular public schools: critiques and responses -- Religious secondary schools as threat to autonomy? -- The role of religious primary schools. |
| Sommario/riassunto | Should a liberal democratic state permit religious schools? Should it |

fund them? What principles should govern these decisions in a society marked by religious and cultural pluralism? In *Faith in Schools?*, Ian MacMullen tackles these important questions through both political and educational theory, and he reaches some surprising and provocative conclusions. MacMullen argues that parents' desires to educate their children "in the faith" must not be allowed to deny children the opportunity for ongoing rational reflection about their values. Government should safeguard children's interests in developing as autonomous persons as well as society's interest in the education of an emerging generation of citizens. But, he writes, liberal theory does not support a strict separation of church and state in education policy. MacMullen proposes criteria to distinguish religious schools that satisfy legitimate public interests from those that do not. And he argues forcefully that governments should fund every type of school that they permit, rather than favoring upper-income parents by allowing them to buy their way out of the requirements deemed suitable for children educated at public expense. Drawing on psychological research, he proposes public funding of a broad range of religious primary schools, because they can help lay the foundations for young children's future autonomy. In secondary education, by contrast, even private religious schools ought to be obliged to provide robust exposure to the ideas of other religions, to atheism, and to nonreligious approaches to ethics.
