

Giuseppina Martinuzzi's Political Activities and her Involvement in the Struggle for Women's Suffrage

Giuseppina Martinuzzi (Labin, 1844 – Labin, 1925), pedagogue, teacher, poet, social and political activist, was one of the most prominent figures in Istrian history. A member of a bourgeois family and educated at home, her desire for further education led her to earn the title of teacher. She was employed in schools in Istria, Muggia and Trieste in working-class districts among the poorest classes of society. Teaching in these schools shaped Martinuzzi's personality and encouraged her to become a political activist and fighter for social change. Her active involvement in politics began at the onset of the 20th century, initially advocating for irredentist positions, but she then turned to socialism and stood out as one of the first Istrian socialists. Although she had a bourgeois background, she was dedicated to the fight for workers and peasants, especially the Labin miners, and called for their right to education, equal rights for all citizens and women's suffrage. Using the existing bibliography and sources (Martinuzzi's manuscripts), the paper presents her achievements with emphasis on her activism for women's suffrage.

Introduction

During her lifetime, Giuseppina Martinuzzi distinguished herself in various fields of intellectual activity, from educational work and poetry to social and political activism. Commensurate to the complexity of her achievements, a high number of papers about Martinuzzi and her activities have been published in both the Croatian and Italian languages. Given that the focus of this paper is Martinuzzi's political activism and the struggle for women's suffrage, it is necessary to mention the scholars who touched these areas of her activity in greater detail in their works on Martinuzzi and her life.

In the 1970s, Marija Cetina and Domenico Cernecca began researching the life and activities of Martinuzzi and their published works include Cetina's *Giuseppina Martinuzzi – Documenti del periodo rivoluzionario 1896-1925* from 1970 and Cernecca's "Giuseppina Martinuzzi – maestra, rivoluzionaria e poetessa," published in the journal *Quaderni* of the Centro di ricerche storiche Rovigno (Rovinj Historical Research Centre) in 1971.¹ At the end of the 1970s, Italian and Croatian writer and journalist Giacomo Scotti – who even today, at the age of 94,

¹ CETINA 1970, CERNECCA 1971.

still tirelessly studies the life and works of these prominent Istrian historical figures – began to publish his research on Martinuzzi. His book *Sjeme revolucionarne Istre – život i djelo Giuseppine Martinuzzi, 'crvene učiteljice'* [Seeds of Revolutionary Istria – The Life and Times of 'Red Teacher' Giuseppina Martinuzzi] was published in 1978. Tullio Vorano, the long-time director of the Labin Public Museum, was also the author of numerous papers about Martinuzzi, in which he covered various aspects of her activities.

In recent years, writers and artists such as Natka Badurina, Andreja Gregorina, Branka Cvjetičanin and Marta Baradić dealt with Martinuzzi's activism in the struggle for women's rights and women's suffrage. At the Second Biennale of Industrial Art, held in Labin in 2018, artist Božena Končić Badurina exhibited her multimedia installation "Jednakosti, bratstvo, sloboda: Gdje ste?" ["Equality, Fraternity, Liberty: Where Are You?"], inspired by Giuseppina Martinuzzi and her political activism. In 2019, at the second Labin Cultural and Historical Encounters conference,² Ester Pacor, a historian and member of the association Rete di Associazioni Espansioni from Trieste, delivered a paper with the title "L'impegno di Giuseppina Martinuzzi nel movimento femminista a Trieste."³



Picture 1 – Giuseppina Martinuzzi (Source: Labin Public Museum, Photo library)

² The conference was held in Labin in March 2019. Among the 22 presented papers, nine were dedicated to Giuseppina Martinuzzi, to mark the 175th anniversary of her birth. The conference proceedings were published at the end of 2020.

³ PACOR 2020: 230-238.

Biography of Giuseppina Martinuzzi

Giuseppina Maria Sandra Martinuzzi (14 Feb. 1844 – 25 Nov. 1925) was born in Labin, a town on the eastern coast of Istria, the eldest child of Antonia Lius and Giovanni Martinuzzi. The distinguished and well-to-do Martinuzzi family moved to Labin, then called Albona, from the Italian province of Friuli in the early 18th century. Her father Giovanni, considered an upstanding citizen (Italian: *cittadino illustre*) was repeatedly elected mayor and dedicated roughly sixty years of his life to public life in Labin. In addition to his political career, Giovanni was dedicated to Giuseppina's education and was in charge of his daughter's primary schooling. After this, Giuseppina studied privately and took examinations to be certified as a teacher, which she achieved in 1873. In that same year she began working as a substitute teacher in the women's primary school in Labin and then in Galižana. The rural population's views and attitudes on education at the time are best described in a letter written by Giuseppina to the Trieste City Government on May 31, 1905, stating that in Galižana she had to "fight fiercely against the strongest opponents of compulsory schooling."⁴ Two years later, in 1875, she received certification for teaching in public schools, and continued to work in the town of Milje (Italian: Muggia). During preparations for her final examination in 1873, she wrote two pedagogical treatises in which she laid out her thoughts on grammar, arithmetic, education and history, *Studi di grammatica e di aritmetica preparatori al mio esame al magistero* and *Studi di pedagogia e di storia, preparatori al mio esame di magistero*.⁵ She moved to Trieste in 1877 and she remained there until her retirement in 1905. Her first job in Trieste was at a public school in the shipyard of Lloyd's Maritime Society, attended by the sons of shipyard workers. In 1881, she moved to a new job at the public school in the Trieste worker's district, Lazzareto Vecchio and then as of 1889, she taught in the Barriera Vecchia district school. For the last ten years of her career she worked at the Città Vecchia district primary school, located in the poorest and most densely populated part of the city, which had the second highest number of illiterates and the highest percentage of immigrants, most of them unskilled labourers. Giuseppina spent her entire career in schools that served the working class and poorest segments of the population, and after moving to a large and wealthy city like Trieste, she observed the vast differences between social strata. During her thirty-two years of work she became close to her fellow citizens, with whom she lived and worked, sharing their thoughts, fears and hopes, and thus became a "teacher of the poor," or "teacher of the Old Town," as her fellow citizens called her.

Along with teaching, during her career, Giuseppina contributed to numerous educational journals. In 1897, she began contributing articles to the Trieste-based

⁴ SCOTTI 1978: 32.

⁵ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Folder F, Folder G.

journal *Rassegna Scolastica*, condemning the school system and curricula of the time, writing about the problems in schools and education system, and demanding educational reforms. At that time, based on her teaching experience and with the help of her associates, she wrote a textbook for public schools (*Libro di lettura per le scuole popolari*), which was published in Trieste and intended for the first five primary school grades. The Austrian authorities, i.e., the relevant ministry, did not approve the textbook for publication and use in course-work because, as stated, “It does not contain any events or historical facts that would inspire children’s admiration and affinity for the Austrian homeland,” and “Austria and religion are sufficiently encompassed.”⁶ Somewhat later, in 1905, the textbook was published with the Ministry’s approval, but under a pseudonym, thus with no mention of Giuseppina Martinuzzi and her associates, and it was used in Istrian schools.

The most innovative work Martinuzzi produced in her educational career is the *Manuale Mnemonico* (Mnemonic Handbook), printed by lithographic technique in Trieste in 1886 and published at her own expense, since no printer would accept such a work.⁷ Giuseppina compiled the *Manuale Mnemonico* for her own needs, to more easily navigate materials during the preparation of examinations for teaching in public schools. When she began teaching, Giuseppina concluded that it would be very useful to both children in mastering course work and teachers in the instructional process, so she decided to share it with them and everyone who would need it as a learning aid. *Manuale Mnemonico* consists of a preface and twenty-nine synoptic tables (*Tavole sinottiche*) for easier learning. In the preface, Giuseppina explained the reasons that motivated her to compile and publish this work. She pointed out that after studying for a long time, most people, including herself, seemed to know nothing, and that people with excellent memories are rare. In order to save time spent learning by rote, she compiled tables that summarized the learning material; they are clear and logical, and they cover the complete subject matter, so with one look at the table the materials are recalled and knowledge is refreshed. At the end of the preface, she expressed her hope for positive feedback. The synoptic tables are thematically based on materials from primary education, and each occupies two pages of the *Manuale Mnemonico*. Some of the topics covered are: grammar, human languages, general division of nations, Europe, European nations, geological formations, zoology, botany, rocks and minerals, and Dante’s *Divine Comedy*. Also, a bibliographic source and bibliography are indicated next to each handwritten table. The tables in *Manuale Mnemonico* were well received

⁶ SCOTTI 1978: 58, VORANO 1978-1981: 348.

⁷ The first edition of *Manuale Mnemonico* was published by Giuseppina Martinuzzi in 1881, and in 1886 she printed an expanded and supplemented edition. A copy of the 1886 edition is held in the Labin Public Museum.

by students and used in classes, and their greatest value is their timeless quality, as they can even be used today. In addition to being useful in class, the tables are aesthetically and visually very intriguing and attractive with their orderliness, structure and shape. During her 32-year career, Martinuzzi distinguished herself as an excellent teacher and educator. She retired in 1905, and as a retirement gift from her students, she received a scrap book, a 'Memento', which testifies to how much she meant to her students. The Memento contains messages from her students, from the first to sixth grades, dedicated to their favourite teacher ('*Sia felice colei che mi fa madre e maestra*', '*Dimenarla?... mai!... amarla?... sempre!*', '*Un saluto di cuore a Chi seppe farmi amare la scuola*').⁸ She received various honours for her educational and general social work. In 1875, she received a certificate of corresponding membership in the Academy of Humanities and Science at the Giovanni Pico della Mirandola School, while in 1878 she was granted honorary membership in the Vodnjan Workers Support Society.

Giuseppina Martinuzzi's political activism

In addition to her educational work, Giuseppina Martinuzzi was an energetic social and political activist. Teaching and working in schools in the less privileged sections of the city influenced other aspects of her life and encouraged her to take political action. She was proud of her work and aware of the importance of her uplifting mission as a teacher and educator, so at a conference in Pula in 1900, when speaking of her work among the poorest, she pointed out: "I was able to become a socialist precisely because I was a teacher," adding that "we teachers should not demand praise from the people or generosity from the wealthy, let's be satisfied with being the foundation of human progress."⁹

She became politically active at the beginning of the 20th century, initially upholding irredentist positions. She later accepted the ideals of socialism, or "human socialism," as she called it, and was one of the first Istrian female socialists. Although of bourgeois descent, she dedicated her struggle to the poorest citizens, workers and peasants, especially miners from her hometown of Labin, and advocated for their right to education, as well as equal rights for all citizens and women's suffrage. She delivered numerous public speeches in which she advocated for the rights of workers, women and children, and also cooperation between the Italians and Slavs in Istria. She also collaborated with numerous newspapers and magazines, to which she contributed articles, such as *L'Indipendente* and *La Rassegna Scolastica* from Trieste, *L'Eco* from Pula, *Pagine Friulane* from Udine, and especially *La Donna* from Bologna (the first Italian magazine dedicated to the struggle for education and

⁸ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Folder T.

⁹ SCOTTI 1978: 32.

improvement of the status of women). She also worked with and corresponded with many like-minded contemporaries, including Tomaso Luciani, a politician and public affairs writer from Labin, poet Filippo Zamboni, Italian socialist and revolutionary Amilcare Cipriani and Oreste Baratieri, an Italian general and governor of Eritrea at the time, all of whom influenced and shaped her thoughts and views.¹⁰

Dissatisfied with writing for other newspapers and magazines, she launched and published her own literary periodical, the magazine *Pro Patria*, in Trieste in 1888. She freely expressed her views and opinions in it, even though it was under constant threat of censorship. *Pro Patria* was banned in April 1889. Giuseppina bypassed the ban by changing its name to *Pro Patria Nostra*, and continued publishing it until April 1890, when the magazine was finally shuttered because, as Giuseppina noted in a letter published in Trieste on 31 March 1890, the fight became untenable.

Martinuzzi also expressed her socialist ideals, desire for a more equitable society and faith in the revolutionary workers' movement in her poetry, which she began to write at the age of twelve. Among the many poems she wrote, the best known has the symbolic title "*Ingiustizia*," ('Injustice', first published in 1907), in which she deals with the themes of work in mines, factories and agriculture. This engaged poetry served Giuseppina as a means of communication with which she addressed women, young people, workers and peasants.

Giuseppina Martinuzzi left Trieste and returned to Labin, where she spent the last few years of her life. She spent that time arranging and cataloguing her sizeable library and archives, which consisted of the books, newspapers and newspaper clippings, manuscripts and notebooks that she had collected over the years and formed into a library named after her parents: Biblioteca Giovanni Antonia Martinuzzi.¹¹ In her will, composed in August 1897, Giuseppina stated that she left the library, stored in two cabinets made out of walnut wood based on her designs, to her hometown of Labin because it is, as she put it, "the best of what I possess,"¹² adding that this modest gift was solely the result of her savings and efforts.¹³ Furthermore, she indicated in her will that after her death the Biblioteca Giovanni Antonia Martinuzzi must be kept in a room in the town of Labin as an inalienable asset of the Municipality, and she stipulated the conditions under

¹⁰ VORANO 2018: 265-300, VORANO 2018, A. CERNECCA 2011: 97-119.

¹¹ The book collection consists of 347 volumes, i.e., 731 book titles, 54 newspaper packets and 25 manuscripts of public lectures and speeches. The collection mostly consists of a set of *Istriaca* books and texts on educational and socialist themes. The newspapers from the period between 1907 and 1918 have been preserved, for which Martinuzzi wrote that she "wants to preserve them for history" ("*i giornali che desidero siano conservati per la storia.*"). CETINA 1970: 20.

¹² CETINA 1978-1981: 311. "*Poco però è quello che offro alla nostra Albona, ma è il meglio di quanto possiedo – La mia piccola Biblioteca (...).*"

¹³ CETINA 1978-1981: 312. "*...ed è risultato esclusivo de miei risparmi e del mio lavoro.*"

which the library must be held. Probably the most important condition she set was that all citizens of Labin, both women and men, have the right to read the books in this library under conditions deemed appropriate by the municipal authorities, and she hoped that her beloved Labin would recognize the value of the gift she donated to it out of love and the desire for its literary culture to thrive.¹⁴ Today the Biblioteca Giovanni Antonia Martinuzzi is held in the Labin Public Museum, along with all of the other effects, i.e., newspapers, notebooks and records, that she bequeathed to Labin.

After Giuseppina Martinuzzi's death, ownership of the library passed to the Labin Municipality, and it was temporarily stored in the premises of the Italian community, i.e., what was then the Italian Cultural Club in Labin. After World War II, due to inadequate storage conditions, the most valuable part of the materials were moved to today's University Library in Rijeka, and the Labin component of the bequest was brought to the Labin Public Museum in 1961.¹⁵ In 2018, at the initiative of the Town of Labin, a request was sent to the Croatian Ministry of Culture and the University Library in Rijeka to return the Rijeka component of the bequest to Labin. This request was granted, and in November of the same year the materials stored in Rijeka were returned to Labin, so Martinuzzi's bequest was consolidated into a complete collection in compliance with the wish she had underscored in her will.

Giuseppina Martinuzzi died in Labin on 25 November 1925 at the age of 81. At her request, she was buried without religious rites, wrapped in the international flag, in the presence of numerous workers, peasants and miners. Only her name and her dates of birth and death are inscribed on her gravestone in Labin's cemetery. It is made of white Istrian stone in the shape of a torch, i.e., a flame flickering in the wind.

Women's suffrage

During her lifetime, Giuseppina Martinuzzi had a very complex and vibrant personality, and today she is considered one of the most prominent figures in Istrian history. Numerous works have been written on various aspects of her life and work, from her political activism, through her teaching career to her poetry

¹⁴ Ibid., 312.

¹⁵ On 12 May 1993, the then Regional Institute for Protection of Cultural Monuments in Rijeka issued a Decision that the Biblioteca Giovanni Antonia Martinuzzi with its entire inventory of books, newspapers and magazines, was entered in the Register of Movable Cultural Goods under the name Biblioteca Giovanni Antonia Martinuzzi under reg. no. 162 and thereby acquired the status of a cultural monument. Labin Public Museum. Archival Collection (Documentation NML), Decision of the Regional Institute for Protection of Cultural Monuments in Rijeka, Rijeka, 12 May 1993.

and journalism. As part of the Giuseppina Martinuzzi Bequest, the Labin Public Museum holds twenty-five manuscripts of her speeches and lectures from various conferences in which she participated. They contain her reflections on socialism, the proletariat, young workers and young socialists, and women's rights and women's suffrage. The manuscripts dealing with women's rights are: "*La concorrenza del lavoro femminile*" (Women's Labour Competition) from 1909, "*Mater dolorosa*" (Painful Motherhood) from 1911, a letter submitted to the Women's Suffrage Assembly in 1913 ("*Scritto inviato dalla campagna Giuseppina Martinuzzi al comizio per il voto all donne*") and the Report on the Women's Movement in the Julian March for the Provincial Congress of Italian Socialists in the Littoral (held in Pula in 1899).¹⁶

Martinuzzi directed her struggle on behalf of the weakest and most marginalized sections of society, especially women, who still had subordinate status on the basis of established customs and traditions, but also then-valid laws. Her turn to socialism was particularly influenced by her work in schools, where she met girls from the poorest segments of society and developed empathy for them. As already noted, at around 1895 she became an active socialist and accepted the socialist tenets and platform of 1899 which, among other things, called for universal suffrage and the abolition of all laws subordinating women to men in public and private law. Her turn to socialism was also a turn to feminism.

In 1908 she participated in the First National Congress of Italian Women in Rome (*Congresso Nazionale delle Donne Italiane*) organized by the National Council for Women of Italy, which underscored these demands: the right to vote, reduced working hours, free access to all careers, reform of the civil code, abolition of marriage permits and education for women that would enable them to participate in public life in the future.

At the Women's Suffrage Assembly held in Trieste in 1913, Giuseppina expressed her wish that all women workers, both middle- and working-class, be freed from lives condemned to religious prejudice and chauvinism, and feel the need and obligation to rebel and fight. She also reminded women that the time would come, after the introduction of universal suffrage, when laws aimed at harming women, subordinating them to men and forcing them to be dependent on marriage, would fall one after another. She had a clear vision for the status of women: she believed that women must be emancipated and liberated in order to fight for their material and intellectual independence. In her texts and speeches, she often addressed men, especially young men, and tried to "re-educate" them, i.e., prepare them for change and encourage them to accept new political ideas and new, more balanced relations between the sexes. An important aspect of Martinuzzi's work

¹⁶ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Manuscripts, Folder Z.

was work with young people, from teaching at school to working with socialist and communist youth. She described working with young people as “the most fruitful sphere for spreading progressive ideas.”

In 1921, at a time marked by the rise of Italian fascism and the same year as a miners’ strike in her native Labin, known as the Labin Republic (Martinuzzi supported them and the miners in turn paid tribute to her), and after the Italian Socialist Party Congress in Livorno, Giuseppina joined the Communist Party of Italy as one of the first female members. At the initiative of the Trieste section of the Federation of Communist Youth, in September of the same year she accepted an invitation to establish the Women’s Communist Group in Trieste, and was appointed its first secretary. She actively participated in drafting the group’s Charter, in which the first article specifies that the group was established for the purpose of spreading Marxist and communist culture among women and proletarian youth. All women over the age of 16 who adhered to communist principles could become members, and they were required to attend weekly lectures on Marxist teaching at the threat of expulsion.¹⁷ The Women’s Communist Group accorded special attention to the education of children from the poorer parts of society, and encouraged its members to work with young people in working-class neighbourhoods. Martinuzzi excelled at this activity given her many years of experience in working-class schools.

A year later, at the Second Assembly of the Women’s Communist Group, there was a conflict with the leadership of the Communist Youth over the group’s platform, because the Communist Youth believed that the group focus more attention to participating in concrete labour actions rather than Marxist education. On that occasion, Giuseppina tendered her resignation from the post of political secretary, explaining that the group was losing its independence in actions and initiative, and was forced to submit to the supervision of the Communist Youth. The Women’s Communist Group refused to accept her resignation and Giuseppina remained in that post until September 1922.

Finally, in the interest of fostering greater insight into the thought of Martinuzzi, an Istrian woman born in the mid-19th century, several excerpts from her manuscripts and lectures should be highlighted:

And we women who, in addition with economic and moral deprivation, are forced to bear the heavy burden conventionalism and prejudice, which impede our unfettered development wherever we go, must impel even more than men the coming of a civilization as outlined in the socialist ideal, for only the supremacy of labour will ensure our social emancipation. But

¹⁷ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Manuscripts, Folder Z, Charter and By-laws of the Women’s Communist Group (*Statuto e regolamento interno del Gruppo femminile comunista*), Trieste, 1921.

striving for something and not acting would not make sense, so we join our diverse and complex activities to the socialist strivings of our comrades and use our current free competition on the labour market to strengthen our spirit and harden ourselves for civic struggles to provide men with examples of courage.¹⁸

As long as there are hungry, detested mothers and those who do not know the importance of their task in dark huts, in miserable dwellings, so that they ultimately despoil an incomplete and truncated part of nature; as long as there are children languishing from neglect and starvation in the cradles of the poor – barns full of light, with marble walls, with mangers full of fragrant hay, it will be a cruel insult to the proletariat, a cruel irony of civilization.¹⁹ The century of socialist struggle extols the woman of the present, within the constraints allowed by her difficult task of being a mother, to follow, encourage and inspire the proletarian movement in order to spur development toward that social form of civilization in which mothers will gladly raise a new, healthy, beautiful and reasonable generation that will be a happy and joyful extension of the human race.²⁰

We reject a pack of conventional lies that burden and oppress us in the name of hypocritical shame; we rise in the reality of existence as an active force, aware of our value: Onward in step with men, not behind them.²¹

We ask that they allow us to work in any field of endeavour where our mental capacity, our abilities or our natural inclinations can make us useful members of society.²²

We ask to be accepted where laws are passed, where justice is administered. We ask for all this because it is not fair, because it is not humane, because it does not correspond to social progress that a woman, just because she is a woman, is considered incapable, inept or unworthy of collaborating with men in every branch of public life to improve social opportunities.²³

Above all, therefore, women's suffrage: when we achieve this, all laws under which we are neglected in relation to men will be repealed, whether in public or private law.²⁴

¹⁸ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Manuscripts, *La concorrenza del lavoro femminile*, 1909.

¹⁹ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Manuscripts, *Mater dolorosa*, 1911.

²⁰ Ibid.

²¹ Labin Public Museum, Archival Collection (Giuseppina Martinuzzi Bequest), Manuscripts, *Scritto inviato dalla compagna Giuseppina Martinuzzi al comizio per il voto alle donne* [Lecture from the Women's Suffrage Assembly, Trieste, 1913].

²² Ibid.

²³ Ibid.

²⁴ Ibid.

Conclusion

Giuseppina Martinuzzi was a colourful and fascinating person. Although she was born and raised in a well-to-do family, without the need for employment, she decided to obtain certification for teaching in general public schools and she first appeared in front of students at the age of twenty-nine. Even in her later years, already as an experienced teacher, she strove to educate herself in order to progress in teaching. Giuseppina distinguished herself as an exemplary educator and teacher both in theory and practice, which is also evident in the messages in the Memento presented to her by her students when she retired, in which they often call her a second mother and thank her for everything she had given them. In addition to her efforts to make it easier for students to learn and master the material with innovations such as the *Manuale Mnemonico*, which was a revolutionary undertaking for a late 19th century teacher, she also attempted to reform and improve the school system through newspaper articles in which she criticized existing operations in schools and presented new ideas in order to improve and elevate the teaching profession. She spent most of her career in schools in poor urban districts, which influenced her thinking about society and encouraged her political activism. She strove for the cultural betterment of the people and believed that education was the basis for human progress, and that no person should be deprived of a high-quality education, especially youths from the poor and working-class segments of society, for whom she showed compassion and understanding.

Giuseppina Martinuzzi was proud of her teaching work and, both in her teaching and in her political career, she was strident, revolutionary and progressive. In her public speeches and lectures, she often touched on the issue of women's rights and women's suffrage, as well as the education and upbringing of young people, because she believed that young people were the most fertile ground for the dissemination of progressive, i.e., socialist, ideas. In her speeches delivered already at the end of the 19th and early 20th century, she expressed her opinions on the status of women and the need to introduce women's suffrage, and she worked for more than twenty-five years to promote women's rights. She received word of the decision to grant women the right to vote, albeit only in local elections in administrative districts, on 22 November 1925, just three days before her death. As author Silva Bon pointed out in her work on Giuseppina Martinuzzi: "We can consider her a trailblazer, a visionary, but still firmly rooted in the reality of her time."²⁵

²⁵ BON 2020: 208-218.

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Političko djelovanje Giuseppine Martinuzzi i njezin angažman u borbi za ženska prava glasa

Giuseppina Martinuzzi, pedagoginja, učiteljica, pjesnikinja, društvena i politička djelatnica, rođena je polovicom 19. stoljeća u dobrostojećoj labinskoj obitelji. Osnovno obrazovanje stekla je kod kuće uz oca, gradskog podestata. Želja za daljnjim obrazovanjem donijela joj je titulu učiteljice te se zaposlila u osnovnim školama u Istri, Miljama i Trstu, najčešće u radničkim četvrtima i među najsiromašnijim slojevima društva. U pedagoškom radu dokazala se kao izvrsna i inovativna pedagoginja, praktičarka i teoretičarka, a poučavanje i rad u tim školama utjecao je i na druge aspekte njezina života. Potaknuo ju je na političko djelovanje te oblikovao osobnost Giuseppine Martinuzzi, borca za društvenim promjenama. Početkom 20. stoljeća Giuseppina se uključila u političke aktivnosti, najprije na pozicijama irendentizma. Potom je prihvatila ideje socijalizma, odnosno, “humanog socijalizma“ te je bila jedna od prvih istarskih socijalistica. Iako je bila građanskog podrijetla, borbu je posvetila najsiromašnijim sugrađanima, radnicima i seljacima, posebice rudarima iz njezinog rodnog grada Labina te se zalagala za njihovo pravo na obrazovanje, izjednačavanje prava svih građana i pravo glasa žena. Održala je mnoge javne govore u kojima je zastupala prava radnika, žena i djece, a također se zalagala za suradnju talijanskog i slavenskog stanovništva u Istri. Borbu je vodila i surađujući s brojnim novinama i časopisima u kojima je objavljivala članke te korespondencijom s brojnim suvremenici istomišljenicima. Nezadovoljna pisanjem za druge novine i časopise, 1888. godine u Trstu je pokrenula i tiskala vlastitu književnu publikaciju, časopis *Pro Patria*, u kojem je iznosila svoja stajališta i razmišljanja. Drugi način na koji je Giuseppina Martinuzzi nastojala izraziti svoje socijalističke ideje, želju za pravednijim društvom i vjeru u radnički revolucionarni pokret, bila je poezija kojom se obraćala ženama, mladima, radnicima i poljoprivrednicima. Ističe se pjesma simboličnog naziva *Ingiustizia*.

Bogata ostavština Giuseppine Martinuzzi, sastavljena od brojnih knjiga, mapa, rukopisa i novena, pohranjena je u Narodnom muzeju u Labinu.

Ključne riječi: Giuseppina Martinuzzi, Labin, 19. stoljeće, ostavština, školstvo, socijalizam, radnička prava, prava žena

Key words: Giuseppina Martinuzzi, Labin, 19th century, bequest, education, socialism, workers' rights, women's rights

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