

then, for the Veneto Region's pronouncements about 'safeguarding the cultural roots of Veneto' (p. 56)!

Part Three examines the international context and consequences of Italian citizenship legislation and is the most interesting section of the book. Among the various issues addressed are the serious difficulties encountered by Italian consulates in South America. The demand for Italian citizenship has caused huge delays in many districts (in São Paulo, for instance, it can take up to 15 years for an application to be processed). This often has a detrimental knock-on effect on the usual consular services, and in 2004 led to the Italian parliament allocating emergency funds for the appointment of extra staff to clear the backlog. It is under such circumstances that an individual might decide to relocate to Italy in order to accelerate his/her application. Indeed, as Tintori notes, new Italian citizens are not the passive victims of an inefficient bureaucracy, but rather 'know how to manoeuvre within a labyrinth of legislation, institutional policies and formal and informal actors so as to pursue their own objectives' (p. 106).

Finally, Part Four briefly reports the findings of 74 interviews with new Italian citizens, which, according to the author, aim to verify people's perceptions of citizenship and their relationship with Italian institutions and politics. What we are presented with, however, amounts to little more than a breakdown of respondents in terms of age, education and occupation. This is a shame as many of the interesting points raised earlier in the book could have been developed heeding the voices of the protagonists themselves.

Tintori's readable text is measured in its use of technical jargon without forgoing precision. I therefore found the adjective '*co-etnico*', frequently used in association with *cittadinanza*, *cittadino* and *immigrato*, somewhat out of place. To my knowledge this is not official terminology, and given the critical debates over ethnicity, coupled with the fact that most new citizens, as Tintori himself reminds us, have no cultural or linguistic affiliation with Italy, one is left wondering whether there might not be a more appropriate neologism – why not *co-nazionale*? – or whether an adjective is really necessary at all. This is no mere nit-picking: it is rather to underline that in a study on the persistence of *jus sanguinis* in citizenship law, a concept as contested and ambivalent as ethnicity needs at least to be open to discussion.

These last comments aside, Tintori's book marks a significant contribution to the history of citizenship legislation and return migration in Italy, and highlights a host of often paradoxical, sometimes absurd consequences that will be of direct interest to international debates.

Nick Dines

Università degli Studi di Roma Tre

Email: ndines@uniroma3.it

© 2011, Nick Dines

George L. Mosse, *l'Italia e gli storici*, by Donatello Aramini, Milan, FrancoAngeli, 2010, 269 pp., €30.00 (paperback), ISBN 978-88-56-82344-8

This is not a book destined to have a mass audience. Yet, it does something very rare: it examines in some detail the role of historians, publishers, the general public and universities in the construction of schools of thought, the public use of history and the

'success' or 'failure' of individual scholars. The subject of this monograph is George Mosse. A German Jew who fled with his family in 1933 and was educated in England, Mosse became an academic and historian in the United States. His books covered a wide range of periods and subjects but he is best known for his work on Nazism and Fascism and on the myths which emerged from the First World War. Aramini's study focuses on Mosse's reception and 'career' in Italy. By using a range of materials – book reviews, private letters, publishing archives (a fascinating and underused source), conference proceedings and the works themselves, the book draws out in great depth the way Mosse's work interacted with the historiographical and political scene in Italy, and his influence over a number of scholars.

The relationship with Renzo De Felice was crucial to Mosse's success in Italy. The men supported each other in what they saw as a non-ideological reading of the past, and De Felice was instrumental in getting Mosse's work translated and published in Italian, both through periodicals he had influence over and through publishing houses. De Felice's students also became firm supporters of the work of Mosse, in particular Emilio Gentile. Yet, the De Felice–Mosse relationship, as this book shows, went through a number of ups and downs. At one point, as things shifted historiographically and politically, Mosse began to be taken up by the left and used *against* De Felice's more traditional form of history. De Felice himself became suspicious of the 'cultural turn' Mosse's work seemed to have taken, in particular with his research into sexuality. The relationship between De Felice and Mosse was also something that blinded some historians to the actual content of Mosse's work. De Felice's preface to the translation of *La nazionalizzazione delle masse* (a translation carried out by De Felice's wife, Livia) in 1975, was, on its own, enough to put many left-wing historians off Mosse altogether. De Felice himself described that preface as a kind of 'curse' for Mosse in Italy.

This book, although not written in an exciting way designed to attract more than the most dedicated scholar, is packed with fascinating information. There are details on book sales, on negotiations with publishers, on the processes whereby books are translated and re-published, and how they fail to be translated and re-published. We also get an insight into a world which is rarely studied, the Italian university, with its feuds, schools and clienteles. De Felice was so powerful that he was able to create a whole series of scholars who, in one way or another, identified with his work (methodologically, perhaps, or in other ways) and were continually described as being formed in his image. This power continues, and influences the relationship between Mosse's work and how it was perceived in terms of power games and ideological shifts in the study of Fascism and Nazism.

Thus, although the author is interested in placing Mosse's various works within their ideological, historiographical and political contexts in Italy, and tracing their journeys into the academy and through the media, the most interesting material here is that linked to the intricate accounts of the actual workings of publishers, journalists and historians. For example, we learn of the ways that an Italian periodical like *Storia contemporanea* worked from the inside (a journal often referred to here as something akin to De Felice's personal property). When Mosse became suddenly fashionable in the 1980s and 1990s, even amongst those historians who had previously rejected his work as 'revisionist', the ways in which historical trends work is also revealed here in some detail. Mosse became, quite quickly 'a public personality' in Italy, interviewed frequently in the press. His work, moreover, became influential across whole periods (such as with the Risorgimento) which

went way beyond the narrow study of fascism. Banti, for example, has made explicit reference to Mosse in his pioneering work on that period.

This dense volume, based on an extraordinary level of primary research in a series of archives, deserves more attention than it will get. Its subject is narrow, but its reach is very wide, and it touches upon subjects and issues with which we are all familiar: the role of publishers, academic disputes and the politicisation of research, the importance of intermediaries and clientele in the university system, the rise and fall of 'fashionable' historians. These are subjects that are dealt with far too rarely by academics, and that deserve wider study.

John Foot
University College London
Email: j.foot@ucl.ac.uk
© 2011, John Foot

Italy and 1968: Youthful unrest and democratic culture, by Stuart J. Hilwig, New York, Palgrave Macmillan, 2009, 185 pp., £52.00 (hardback), ISBN 978-0-230-57568-4

Despite the series of books that appeared on the twentieth anniversary of 1968 (in particular those by Tarrow, Passerini and Ortoleva) there is much still to be done in terms of historical research on this period in Italian history. The breadth, length and radical nature of the movements which emerged in the late 1960s and which transformed Italy's institutions (the judiciary, the education system, health services) as well as society as a whole has not been taken up by scholars either in Italy or abroad. Terrorism and political violence continues to attract more attention, while the 1968 period itself is still, often, overlooked – in terms of both the general history of that era and its legacy. However, in recent times this seems to be changing. The fortieth anniversary of 1968 provided an audience for work on the family and 1968, as well as on memory and other areas of great importance (see for example Serenelli 2009; Foot 2010). The many problems with studying 1968 (lack of documentation and archives, the trauma of defeat, the role of 'possessive memory', whereby those who took part attempt to control their own history) are being overcome. Stuart Hilwig's important work is another step in the right direction.

Hilwig has already published two important articles on 1968 (one of which [Hilwig 2001] is strangely not included in this book). These looked at the events and memory of 1968 from the point of view of those who were not direct participants. Here he presents other aspects of this research and puts his arguments into context. His use of oral history is important and interesting; as he argues, this is a discipline well suited to studying a period that 'bears the stamp of orality'. A strong opening historical and theoretical chapter lays out the arguments employed in the book and their background. Hilwig argues that study of the reactions to 1968 can provide us with important ways of understanding the local and regional contexts of the movement, which was rarely homogeneous at a national level and was often deeply rooted in the local. A final key area here is the role of the press (in particular that which was hostile to the movement) in 'shaping the course of the student movement and the establishment's response to it' (p. 3). Certain stories and stereotypes in