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 clienteles 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.

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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

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the national and local press were central to forming public opinion, above all of those who were suspicious of, or scared about, the student movement in general.

The focus of Hilwig's research is Turin, a city which had a good claim (along with Milan) to being the capital of 1968 and the place where the movement took on some of its most radical forms. Within the university, there were fascinating differences in the positions expressed by professors regarding the student movement. Some openly backed the students, while others were extremely hostile. Many held a middle line. Hilwig shows in detail how positions shifted and changed amidst debate within the university itself and amongst the students, and how, in the end, the students began to look outside their institutions towards the industrial working class in the city.

Hilwig moves on to look at the role of the police, that of the workers and the trade unions and the Catholic Church in the city. He then looks in detail at the press and its reporting of 1968. Hostile reporting helped to create a sense of fear within the public. The response of the students was, at times, extremely creative. One activist 'recalled stealing copies of *La Stampa* when they were first delivered to the newsstands at three or four o'clock in the morning and writing "corrected" articles in the activists' mimeographed newspaper, *l'Anti-Stampa*' (p. 86). By presenting the students as violent and as fermenting chaos, and playing down or ignoring their demands (or police violence), the press presented, on the whole, a one-sided view of 1968. Often, left-wing students were accused of 'fascism' (or 'left-wing fascism'), a position that tied in with sections of moderate opinion, including that of some of the Communist Party. On other occasions, students were accused of being 'rich kids', who were not to be taken seriously. According to Hilwig, 'this negative construction of the student movement not only shaped public attitudes toward the students... but also altered the view of Italy's political leaders at the highest levels'.

Hilwig goes on to demonstrate how the Italian state, not for the first time, failed to reform its institutions in the face of popular protest. While students did create access for (almost) everyone, the universities themselves remained riddled with hierarchies and corruption, and paralysed by overcrowding and a lack of resources. This study of those 'beautiful and terrible years', to cite a journalist from Hilwig's book, is a dense and yet clear analysis of some key and under-studied aspects of Italy's 1968. It should provide students and university teachers with food for thought in an age of university privatisation, cuts and huge fee increases.

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La ragione e la passione. Le forme della politica nell'Europa contemporanea, by Paolo Pombeni, Bologna, Il Mulino, 2010, 715 pp., €42.00 (paperback), ISBN 978-88-15-13668-8

Since the appearance in 1985 of his *Introduzione alla storia dei partiti politici* (known in revised editions as *Partiti e sistemi politici nella storia contemporanea*) Paolo Pombeni has exerted a profound influence over the academic study of political history in Italy. His project of pursuing a conjoined analysis of the development of European political systems and the writings of great thinkers and social scientists on political parties – from the classical liberalism of Benjamin Constant through to Max Weber, Roberto Michels and Maurice Duverger – has opened up particularly fruitful lines of inquiry, promising to put the history of political parties and movements on a more solid cultural footing.

His latest book, *La ragione e la passione*, which brings together and revises material that has previously appeared in essays and articles appearing between the mid-1980s and the present day, is closely linked to the intellectual project that Pombeni established with the success of the *Introduzione*. Indeed, it could be said that the chapters of this book set out the main research projects through which Pombeni developed his approach and put it to the test, focusing on the continual interplay between history and theory, between real-world political trends and contemporaneous advances in political theory.

The texts collected here are divided into three sections. In the first section, Pombeni presents a number of case studies relating to the development of Western European constitutions and political systems, with a particular focus on Great Britain, the 'mother' of the political institutions of nineteenth-century liberalism, and for many years the privileged object of study of the young discipline of political studies throughout Europe. Using the approach of comparison with one of the 'classic' cases in the analysis of the structuring of public space in the period, Pombeni has offered the Italian public some major contributions to the better understanding of the historical dynamics that led to the birth of political parties. Shaped and developed within the system of political institutions defined by the modern state, parties are understood here as actors in the life of those institutions and in their decision processes, initially with an overwhelmingly parliamentary base but subsequently developing an ever more substantial and significant presence in society. A similar process of development is set out, across the different essays collected here, in the context of the 'discovery' by contemporary culture of this new

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