

## Bakunin In Italia Dal 1864 Al 1872

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“ ...parlando qui a lungo di Bakunin nei suoi rapporti con l'Italia rivoluzionaria, non lo presento come un capo, un salvatore, un uomo da celebrare come eroe, ma come un amico del popolo italiano e della rivoluzione, un consigliere disinteressato, un iniziatore che ha l'unico desiderio di rendere al più presto inutile la sua azione personale per l'attività degli stessi iniziati e per il risveglio collettivo suscitato dal loro esempio e dal loro entusiasmo. Prendendo il 1864 ed il 1872 come i due termini dell'attività di Bakunin, quale differenza presentano quei due anni, riguardo ai movimenti sociali, socialisti! Esaminare a quali persone, a quali circostanze sia dovuto questo grande progresso è lo scopo di questo lavoro, e con i materiali che presenterò ci si farà un'idea dell'efficacia e dell'attività italiana di Bakunin ”.

Historians have frequently portrayed Italian anarchism as a marginal social movement that was doomed to succumb to its own ideological contradictions once Italian society modernized. Challenging such conventional interpretations, Nunzio Pernicone provides a sympathetic but critical treatment of Italian anarchism that traces the movement's rise, transformation, and decline from 1864 to 1892. Based on original archival research, his book depicts the anarchists as unique and fascinating revolutionaries who were an important component of the Italian socialist left throughout the nineteenth century and beyond. Anarchism in Italy arose under the influence of the Russian revolutionary Bakunin, triumphed over Marxism as the dominant form of early Italian socialism, and supplanted Mazzinianism as Italy's revolutionary vanguard. After forming a national federation of the Anti-Authoritarian International in 1872, the Italian anarchists attempted several insurrections, but their organization was suppressed. By the 1880s the movement had become atomized, ideologically extreme, and increasingly isolated from the masses. Its foremost leader, Errico Malatesta, attempted repeatedly to revitalize the anarchists as a revolutionary force, but internal dissension and government repression stifled every resurgence and plunged the movement into decline. Even after their exclusion from the Italian Socialist Party in 1892, the anarchists remained an intermittently active and influential element on the Italian socialist left. As such, they continued to be feared and persecuted by every Italian government. Originally published in 1993. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Between the two world wars, thousands of European antifascists were pushed to act by the political circumstances of the time. In that context, the Spanish Civil War and the armed resistances during the Second World War involved particularly large numbers of transnational fighters. The need to fight fascism wherever it presented itself was undoubtedly the main motivation behind these fighters' decision to mobilise. Despite all this, however, not enough attention has been paid to the fact that some of these volunteers felt they were the last exponents of a tradition of armed volunteering which, in their case,

originated in the nineteenth century. The capacity of war volunteering to endure and persist over time has rarely been investigated in historiography. The aim of this book is to reconstruct the radical and transnational tradition of war volunteering connected to Giuseppe Garibaldi's legacy in Southern Europe between the unification of Italy (1861) and the end of the Second World War (1945). This book seeks to provide a comprehensive analysis of the long-term, interconnected, and radical dimensions of the so called Garibaldinism.

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The political diaspora played a major part in the history of the international anarchist movement: in the late eighteenth and early nineteenth centuries hundreds of militants, escaping from domestic persecution and following their internationalist ideals, took the path of exile and established colonies in European and non-European countries. This book unveils the intriguing world of anarchist refugees in London from the second half of the nineteenth century to the outbreak of the First World War. It is the first book to combine an investigation of anarchist political organisations and activities with a study of the everyday life of militants through identifying the hitherto largely anonymous Italian anarchist exiles who settled in London. Central to the book is an examination of the processes and associations through which anarchist exiles created an international revolutionary network which European and American governments and police forces esteemed to be an extremely dangerous threat. By investigating political, social and cultural aspects of the colony of Italian anarchist refugees in London, the nature of the transnational anarchist diaspora and its relevance in the history of the anarchist movement will be made evident. This monograph will also be an invaluable resource for anyone interested in the fascinating history of social and political radicalism in immigrant communities in Britain.

This book traces the origins of a faith--perhaps the faith of the century. Modern revolutionaries are believers, no less committed and intense than were Christians or Muslims of an earlier era. What is new is the belief that a perfect secular order will emerge from forcible overthrow of traditional authority. This inherently implausible idea energized Europe in the nineteenth century, and became the most pronounced ideological export of the West to the rest of the world in the twentieth century. Billington is interested in revolutionaries--the innovative creators of a new tradition. His historical frame extends from the waning of the French Revolution in the late eighteenth century to the beginnings of the Russian Revolution in the early twentieth century. The theater was Europe of the industrial era; the main stage was the journalistic offices within great cities such as Paris, Berlin, London, and St. Petersburg. Billington claims with considerable evidence that revolutionary ideologies were shaped as much by the occultism and proto-romanticism of Germany as the critical rationalism of the French Enlightenment. The conversion of social theory to political practice was essentially the work of three Russian revolutions: in 1905, March 1917, and November 1917. Events in the outer rim of the European world brought discussions about revolution out of the school rooms and press rooms of Paris and Berlin into the halls of power. Despite his hard realism about the adverse practical consequences of revolutionary dogma, Billington appreciates the identity of its best sponsors, people who preached social justice transcending traditional national, ethnic, and gender boundaries. When this book originally appeared *The New Republic* hailed it as "remarkable, learned and lively," while *The New*

Yorker noted that Billington "pays great attention to the lives and emotions of individuals and this makes his book absorbing." It is an invaluable work of history and contribution to our understanding of political life.

The image of the anarchist assassin haunted the corridors of power and the popular imagination in the late nineteenth century. Fear spawned a gross but persistent stereotype: a swarthy "Italian" armed with a bloody knife or revolver and bred to violence by a combination of radical politics, madness, innate criminality, and poor genes. That Italian anarchists targeted--and even killed--high-profile figures added to their exaggerated, demonic image. Nunzio Pernicone and Fraser Ottanelli dig into the transnational experiences and the historical, social, cultural, and political conditions behind the phenomenon of anarchist violence in Italy. Looking at political assassinations in the 1890s, they illuminate the public effort to equate anarchy's goals with violent overthrow. Throughout, Pernicone and Ottanelli combine a cutting-edge synthesis of the intellectual origins, milieu, and nature of Italian anarchist violence with vivid portraits of its major players and their still-misunderstood movement. A bold challenge to conventional thinking, *Assassins against the Old Order* demolishes a century of myths surrounding anarchist violence and its practitioners.

One of the most controversial questions in Italy today concerns the origins of the political terror that ravaged the country from 1969 to 1984, when the Red Brigades, a Marxist revolutionary organization, intimidated, maimed, and murdered on a wide scale. In this timely study of the ways in which an ideology of terror becomes rooted in society, Richard Drake explains the historical character of the revolutionary tradition to which so many ordinary Italians professed allegiance, examining its origins and internal tensions, the men who shaped it, and its impact and legacy in Italy. He illuminates the defining figures who grounded the revolutionary tradition, including Carlo Cafiero, Antonio Labriola, Benito Mussolini, and Antonio Gramsci, and explores the connections between the social disasters of Italy, particularly in the south, and the country's intellectual politics; the brand of anarchist communism that surfaced; and the role of violence in the ideology. Though arising from a legitimate sense of moral outrage at desperate conditions, the ideology failed to find the political institutions and ethical values that would end inequalities created by capitalism. In a chilling coda, Drake recounts the recent murders of the economists Massimo D'Antona and Marco Biagi by the new Red Brigades, whose Internet justification for the killings is steeped in the Marxist revolutionary tradition.

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