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1871 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

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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

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1872 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

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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

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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-

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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.

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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

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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”.

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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

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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,

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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".

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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

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1872 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

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1872 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

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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.

Late-Victorian London was home

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1872 to many exiled anarchist groups who fled persecution in their home countries. In this book Pietro Di Paola looks at the lives of Italian anarchists, balancing an examination of their political organizations and activities with a study of their everyday lives as

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exiles and militants. Central to the book is an analysis of the processes by which the Italian anarchists created an international revolutionary network, what would be seen as an extremely dangerous threat by European and American

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governments. By investigating the political, social, and cultural aspects of this radical Italian group, The Knights Errant of Anarchy speaks to political radicalism within immigrant communities at large.

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1871 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.

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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

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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

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1872 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,

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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

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1872 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

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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

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1872 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

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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,

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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

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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

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1872 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.

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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,

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mained, 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

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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

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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

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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

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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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