

## Zitierhinweis

Frazzetta, Federica: review of: David Broder, *Mussolini's Grandchildren. Fascism in Contemporary Italy*, London ; New York: Pluto Press, 2023, in: *Quellen und Forschungen aus italienischen Archiven und Bibliotheken*, 104 (2024), p. 802-803, <https://recensio-stag.lorax.syslab.com/r/b6841ffeae6441578172674918e34e72>



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berechtigter in erster Linie der Erinnerungsarbeit dient, eine bescheidene Entschädigung. Auch wenn Wiedergutmachung im Wortsinne natürlich unmöglich sei, könne man die Anstrengungen der einzelnen Länder im Blick auf das moralisch Gebotene miteinander vergleichen, schreibt D'Amico im Schlusskapitel. In vieler Hinsicht habe sich die Bundesrepublik „angemessen“ verhalten, während Italien die schlechteste Note erhält. Weiter beobachtete sie, dass die materielle Anerkennung der symbolischen weit vorausgegangen sei, und begründet das mit der Allgegenwart der Täter nach 1945. Deswegen sei nun mehr denn je die Arbeit an der Erinnerung geboten, schließt die Vf. ihr Buch.

Christof Dipper

David Broder, *Mussolini's Grandchildren. Fascism in Contemporary Italy*, London (Pluto Press) 2023, 240 pp., ISBN 978-0-7453-4802-5, GBP 17,99.

David Broder's book provides a necessary overview of the connections between Italian neofascism of both the past and present, offering readers a journey into a recent past that Italy still struggles to critically confront. The author reconstructs the history and evolution of Italian neofascist right, starting from the Movimento Sociale Italiano and ending with Fratelli d'Italia, capturing the peculiarity of a multifaceted neofascist right capable of renewal while maintaining firm roots in history. Although there are many studies on the evolution of the Italian right (see works by Ignazi, Tarchi, Rosati, among others), the uniqueness of Broder's work lies in the attempt to understand contemporaneity by looking to the past, demonstrating that a part of today's political class is an expression of an „eternal fascism“ (Umberto Eco, „Il fascismo eterno“, Milano 2018) capable of changing and surviving. Broder recounts the internal tensions within the movement, the corporatist and, later, the traditional currents (Piero Ignazi, „Postfascisti? Dal Movimento Sociale Italiano ad Alleanza Nazionale“, Bologna 1994), which severely test the Movimento Sociale Italiano, and traces the process of institutionalization of the neofascist right in Italy, linked both to the Fiuggi turning point and to the choice of two important parties (Democrazia Cristiana first and Forza Italia later) to open up to the extreme and radical right, helping its full legitimization at the institutional level. From an electoral perspective, politological literature helps in understanding the slow and growing electoral success of neofascist right-wing parties, identifying strategies of adaptation, differentiation, and distinction (Alexander Dézé, „Between Adaptation, Differentiation and Distinction. Extreme Right-Wing Parties within Democratic Political Systems“, in: Roger Eatwell/Cas Mudde [Eds.], „Western Democracies and the New Extreme Right Challenge“, Oxfordshire 2004, pp. 19–40), or even through the theory of the coalitional political market (Laurent Kestel/Laurent Godmer, „Institutional Inclusion and Exclusion of Extreme Right Parties“, *ibid.*). Furthermore, I believe the value of this text lies in highlighting that history and symbols are a battlefield. Although today the area of the extreme and radical right is quite fragmented, history becomes a point of reunion and a battleground for political conflict. In Italy, commemorations of histori-

cal events (such as the events of Acca Larentia, the death of Sergio Ramelli, the *foibe* massacres) become moments of re-composition of the area but also an opportunity to propose and strengthen a revisionist reading of history. Although it is a necessary book and written in a way that is understandable for a broader audience as well as the more specialized one, I believe there are two main risks. One relates to the underestimation of the youthful ferment that characterized the area in the 1970s, but which we also find today, albeit in different forms. The ferment of '68 and the entire movement of the '70s, the political experiments that characterized the antagonistic and extra-parliamentary left, also involve the extreme right, which, emulating the extra-parliamentary left, adopts new forms of aggregation (the Hobbit camps), a more satirical and artistic way of communicating (with newspapers like „Eowyn“ and „La Voce dalla Fogna“; cfr. Marco Tarchi, „La rivoluzione impossibile. Dai Campi Hobbit alla Nuova Destra“, Firenze 2010), forms of action (the first right-wing occupations) (Domenico Di Tullio, „Centri sociali di destra. Occupazioni e culture non conformi“, Roma 2006), and later tactics such as *entrismo* (Elia Rosati, „CasaPound Italia. Fascisti del Terzo Millennio“, Sesto San Giovanni 2018). A final risk concerns one of the prominent aspects of the book. It seems that neofascism is defined solely based on recognition of Mussolini's figure and the connection with historical fascism. This is partly true, but it is only one aspect. Emphasizing only this risks reducing neofascism to mere nostalgia for fascism, giving an erroneous image of the extreme right which has general characteristics found in all programs of neofascist extreme right (the idea of an organic state and society, corporatism, anti-democracy) and also in radical right-wing groups (authoritarianism and xenophobia) (Elisabeth Carter, „Right-Wing Extremism/Radicalism. Reconstructing the Concept“, in: „Journal of Political Ideologies“ 23,2 [2018], pp. 157–182). This simplification is one that we cannot afford and risks flattening a more complex evolution of the ideology and history of these formations, some of which are now in government. Federica Frazzetta

George Newth, *Fathers of the Lega. Populist Regionalism and Populist Nationalism in Historical Perspective*, London-New York (Routledge) 2023 (Routledge Studies in the Modern History of Italy), 224 S., ISBN 978-1-032-28565-8, GBP 130.

„[M]aking Turin great again and giving Piedmont back to the Piedmontese!“ (S. 176). Dieses aus dem Italienischen übersetzte Zitat, in dem die Polemik gegenwärtiger politischer Debatten anklingt, lässt im italienischen Kontext an den einstigen Sezessionskurs der Lega Nord denken – und stammt doch aus dem Jahr 1956. Die Autonomiebewegung Piemonts (Movimento per l'Autonomia Regionale Piemontese) erzielte damals zusammen mit dem Movimento Autonomista Bergamasco kleinere politische Erfolge, ehe ihr Führungspersonal in unterschiedlichen Parteien aufgehen sollte. Inwiefern diese Autonomiebewegungen, die der einstige Lega Nord-Vorsitzende Bossi als „Väter“ seiner Partei würdigen sollte, diskursive Muster des späteren *leghismo* vorprägten, stellt eine Forschungslücke dar, in welche die Arbeit des Politikwissenschaftlers George Newth