

The third chapter, *La terra promessa*, expands on the encounter between settler ideology and the newly born nationalistic movement. Examining the cultural discourse surrounding the conquest of the Libyan territories, it highlights how tropes originally developed in reference to the Horn of Africa were reapplied to the Mediterranean basin. Ertola underlines how settler projects had suffered a major setback following the defeat at Adwa. However, with the ‘Tripoline intoxication’ (p. 85) of 1911–12, such projects resurfaced, this time in terms of a promised land awaiting the arrival (better, the return) of Italian civilisation.

Unsurprisingly, this chapter marks the transition towards the Fascist period and the consequent rearticulation of the major tropes of settler ideology. Specifically, as described in chapter four, Fascism appropriated the population projects of the liberal period, but gave them new meaning in two ways. Primarily, Fascism built its own image in opposition to the inefficacy of the liberal period. If, as stated by Ertola, the Italians that had permanently settled in Eritrea were ‘very few’ (p. 69), Fascism attributed such failure to the political system that preceded it, thus recognising the legitimacy of such plans and, at the same time, distancing itself from their poor results. More importantly, the Fascist rearticulation of settler ideology built on a new understanding of the problem of overpopulation. Rejecting the theoretical apparatus of neo-Malthusianism, in fact, Fascism recognised richness rather than a limit in the surplus of population, ‘turning supernumerary from vice to virtue’ (p. 102). Finally, and especially after the conquest of Ethiopia in 1936, the regime identified the colonies as the ideal space or promised land in which the New Fascist Man was to be born.

It was in this context that the trope of the good Italian worker took a central place in the colonial discourse, later transmigrating, at least in some of its features, to postwar Italy. The fifth and last chapter is dedicated to ‘the long heritage of the Republic’ and to the legacies of settler ideology within a country of ‘colonialists without colonies’ (p. 137). Drawing from institutional sources and popular culture, this last chapter dwells on the contradictory (or absent) memories of the *Oltremare* in a country, such as Italy, that has been unable to confront its colonial past.

Ertola’s work successfully offers a re-reading of Italian overseas expansion from a cultural and political perspective. Although certain elements remain uncovered (such as the different forms of racialisation undergone by the emigration process), *Il colonialismo degli italiani* represents a long-awaited and necessary contribution to the study of Italian colonial culture.

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Remembering Italian America: Memory, Migration, Identity

by Laurie and Michael Buonanno, New York, Routledge, 2021, 274 pp., \$49.95 (paperback), ISBN 9780367514693.

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In *Remembering Italian America: Memory, Migration, Identity*, Laurie and Michael Buonanno combine memoir with a historical, sociological, and political examination of Italians in

the United States. The book is divided into three parts and twelve chapters. Their overview of Italian Americans, illustrated by a selection of stories from the family table, the workplace, and sites of religious worship, conveys the history of this ethnic group. As one reads of grandparents, cousins, and extended family and friends whose lives punctuate tales of the diaspora, labour disputes, religion, and folk traditions, the reader understands and appreciates the Italian-American experience on an individual and collective level.

In their introduction, the Buonannos highlight how memories of Italy, Italian culture, and the immigrant experience have been passed down through generations of Italian Americans, defining their sense of self and understanding of their place in American society. The authors argue that historical knowledge is essential for understanding how Italian Americans have been marginalised and excluded from mainstream American society, drawing on various disciplines to explore complex and multifaceted experiences.

In Part I, Chapter 1 delivers an overview of the historical and cultural factors that contributed to the formation of the Italian diaspora, which spans the globe and includes millions of people of Italian descent, while Chapter 2 presents the historical and social context that led to the mass migration of Italians to the United States in the late nineteenth and early twentieth centuries, asserting that

in 1871, when just 2 percent of Italy's 26 million citizens lived outside the country, there was little inkling of the seismic change to come. By 1911, however, 14 percent of Italians lived abroad and, in 1920, nine million – a full quarter of the Italian population – lived outside Italy (pp. 44–45).

Chapter 3 recounts the Italian immigrants' conditions, including their challenges at Ellis Island and their struggles to settle in a new country.

In Part II, Chapter 4, the Buonannos investigate family and community in determining Italian-American identity, while, in the following chapter, they analyse the development and significance of specific Italian American neighbourhoods known as 'Little Italies'. Little Italies have changed over time, from their early origins as predominantly working-class neighbourhoods to their current status as tourist destinations and sites of gentrification. In Chapter 6, the authors examine the ways in which Italian-American immigrants navigated the American economy, from small businesses to organised crime, whereas in Chapter 7, they survey the history of Italian-American labour, focusing on the experiences of Italian American workers in the factory system and how they became involved in the industrial economy. They outline the cultural and economic factors that led to the Triangle Shirtwaist Factory Fire, such as the poor working conditions and the lack of safety regulations in the garment industry. The Bread and Roses Strike is often seen as a turning point in American labour history, leading to the establishment of the 40-hour workweek and other labour reforms. They note that the trial of Sacco and Vanzetti was highly controversial, and many believed the two men were targeted because of their anarchist beliefs and status as immigrants. The case became a symbol of the injustices Italian immigrants faced in America and helped galvanise the Italian-American community in their fight for greater acceptance and equality. This section concludes with Chapter 8, dedicated to the history and legacy of the mafia and how the mafia has been portrayed in popular culture and the media.

In Part III, Chapter 9, the Buonannos explore the influence of religion, specifically Catholicism, in influencing Italian-American identity and worldview. They describe how Italian immigrants brought their religious practices and beliefs to America and how these evolved. They explain the importance of feast days, novenas, and devotions to specific saints. They also note how Italian American Catholics have adapted Catholicism to fit their cultural beliefs and practices, such as incorporating folk beliefs and superstitions

into their religious practices. Thus, in Chapter 10, the authors investigate the concept of the evil eye, and in Chapter 11, they analyse the importance of saint festivals, or *feste*, and how these festivals provide a sense of continuity and connection to Italian heritage while adapting to fit into the American cultural landscape. They also explore the ways in which saints' festivals have been used to maintain social order within Italian-American communities, reinforcing traditional values and beliefs and discouraging behaviour that is seen as threatening to the community.

In the last chapter, the authors describe how storytelling, bringing forth various themes and motifs, has been used to pass down cultural traditions and values from generation to generation and how it has helped maintain a sense of community among Italian Americans. The writers conclude their work by reflecting on the importance of memory and nostalgia in sculpting Italian-American identity. They argue that memories of Italy, Italian culture, and the immigrant experience significantly shape a sense of belonging, even generations after their ancestors first arrived in the United States. They claim that Italian Americans have often been marginalised and excluded from mainstream society. Finally, they contend that there is still much to be learned about the experiences of Italian Americans and that continued research and exploration can help shed light on the complexities of Italian-American identity.

Laurie and Michael Buonanno's *Remembering Italian America: Memory, Migration, Identity* is a thoughtful introduction for undergraduate students concentrating on the Italian-American experience, providing a foundation for the study of the migration of Italians to the United States and their assimilation, juxtaposing Italian culture and tradition with the contrasting customs of their new homeland. The authors attempt to chronicle the overall partisan trends, from anarchists to modern Italian-American Republicans. The political science aspect requires a more thorough explanation of voting trends of Italian-Americans through the decades after the Triangle Shirtwaist Factory Fire and the Bread and Roses Strike of the early twentieth century, far beyond the scope of this book. Ultimately, the Buonannos establish a solid groundwork for the history of the movement of immigrants from Italy to the United States.

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The Italian Empire and the Great War

by Vanda Wilcox, New York, Oxford University Press, 2021, viii + 269 pp., £35.00 (hardback), ISBN 978-0-19-882294-3

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Italy has all too often been left out of wider histories of the 'battle of empires' due to its perceived peripheral role as one of the newest and the least powerful of the 'great powers'. Vanda Wilcox's latest book, *The Italian Empire and the Great War*, is the first book to put the Great War in an Italian imperial perspective and it brings Italy to the foreground of recent research on the world's first global conflict. Published as part of Oxford