translations that accompany each poem, this means that any speaker of Italian should be able to appreciate *Tra I fiejume/Between the Rivers*. However, for those who do not have any understanding of Abruzzese, and who are not proficient in Italian, the text loses much of its charm. The poetry in Abruzzese is excellent, and although Barbara J. Godorecci does a very good job of translating the verses into English, they often do not have the same impact or flow in translation as they do in their original language.

Maurizio Godorecci’s *Tra I fiejume/Between the Rivers* is a good example of what can be accomplished through the use of an Italian dialect. In this collection, the author successfully manages to use his native dialect to give special meaning to his verse. The book could use a few more notes about correct pronunciation, to help those not familiar with Abruzzese. A good understanding of that dialect, or at least of Italian, is important, as simply reading the English translation does not have the same impact and flow. Overall, however, Godorecci does an excellent job in representing the realities of small-town Italian life in a collection that adds to the growing body of poetry written in the regional vernacular of Abruzzo.

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Michel Foucault intended for *biopolitics* the philosophical arena where power networks have a direct control over the conditions in which life can be sustained. With that logic, the French philosopher individuates a *biopower* that reflects “the right of the sword,” e.g. the state’s right to “make live and to let die,” a peculiarity that tracks back to the second half of the Eighteenth Century. However, as Andrea Righi’s insightful and extremely cultured volume shows, in the last two decades several Italian philosophers (Giorgio Agamben, Leopoldina Fortunati, Roberto Esposito, Mariarosa Dalla Costa, Toni Negri and Paolo Virno, amongst others) have contributed to the complex exploration of the concept of biopolitics. Righi claims that this new Renaissance of Italian political philosophy may be also read as an intellectual reaction to the policies of criminalization of immigration put in place by Berlusconi’s governments. Amongst other legislative measures, these executives instituted temporary detention centers where paperless immigrants are contained in a juridical limbo “without having committed any real crime” (4), as Righi writes. In reality, though, one may be locked in these often shameful centers only if s/he has committed the newly introduced crime of “clandestine immigration.”

“The Italian experiment”, argues Andrea Righi, “raises precisely the question of a new form of political authoritarianism that threatens to set the imprint for future forms of governance” (9). Righi’s work follows the Foucaultian definition of biopolitics and investigates the concept through the lens of the socio-historical panorama of Italy in the last hundred years, Righi, in the first four chapters, frames
four historical moments in which this notion provokes new social practices in the Beipase: (i) the 1920 Factory Councils Movement of the biennio rosso and the philosophy of praxis of the Communist ideologist Antonio Gramsci; (ii) the student Movement of 1968 and its difficult and controversial dialogue with Pier Paolo Pasolini; (iii) the Marxist neo-feminist discourse on reproduction ("the personal is political") carried out by various feminist groups, and especially Lotta Femminista; (iv) the thought of Toni Negri and his notion of the moltitudine in the context of the No-Global Movement. Each of these moments shows a biopolitical attempt of resistance of a certain subjectivity against the ruling mode of production: the workers of the Factory Councils fought, without success, the introduction of Fordism; the 1968 Movement and Marxist neo-feminism fought, without success, the robotization and mass-productivism of Fordism; the multitude of the No-Global Movement attempts, today, to resist post-Fordism with its emphasis on immaterial production.

One of the main contributions that Righi proposes from the introduction of his volume is to differentiate between the concepts of biopolitics and of biopolitical. The biopolitical, according to the author, “is a dimension in which the biological substratum of the human, that is to say not work but rather the capacity to produce (labor-power), is integrally productive” (6). Therefore, Righi maintains that it is important to explore the possibility of a distribution of changing qualitative relations within the biopolitical field. This is the main reason why Righi considers in chapter 2 molecular feminist groups, with their attention on sexuality and gender relation policies, as one of the most interesting tools to disentangle the contradictions of the biopolitical at a national and global level. Interestingly though, the chapter lacks any mention of the contribution of gay, lesbian, bisexual and transgender groups; however, considering the minimal juridical results obtained by the Italian GLBT movement up to today, one may justify Righi’s silence as a generous form of piety.

Reading Righi’s fascinating genealogy of biopolitics, it is, of course, possible to encounter interpretations that leave ample space for disagreements and debates. Such is the case when the author maintains, in chapter 3, that Pasolini’s famous public opposition to the referendum in favor of the legalization of abortion should not to be considered as a proof of Pasolini’s conservatism (95-101); secondly, when Righi confirms, in chapter 4, the common interpretation of Enrico Palandri’s lovestory Boccalone as a political novel, regardless of its evident escapist, and romantic plot and content. Besides these occasional debatable positions, Righi’s remarkable volume offers at least two chapters that stand out for their originality, complexity and ambitiousness. They are chapter 4, which is one of the most concise and complete narrations of the commonalities and differences between the 1968 and 1977 students’ movements, and chapter 5, which is one of the first attempts (in English) to analyze the entire production of Antonio Negri and Paolo Virno, from Domination and Sabotage (1977) to Commonwealth (2009).

In conclusion, the first four chapters present stimulating content that can be used in an advanced graduate seminar on contemporary Italian history, political philosophy, or literature. Chapter 5, on the other hand, seems to be aimed to a
specialized reader who is extremely familiar with the original works of Negri and Virno, and thus is able to put everything in context. Righi himself is aware of the difficulty of his attempt to popularize Negri’s articulated and complex philosophical discourse when he describes *Commonwealth* as “a complex work that will need time to be fully understood” (155).

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