readers will find Wood's collection an invaluable investigative tool that explores Calvino's life in a way that gives a globalized structure to Calvino's works.

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Anna Cento Bull and Philip Cooke. *Ending Terrorism in Italy*. London; New York: Routledge, 2013. Pp 245. ISBN 9780415602884. € 115.

Although far from being ideal, the way in which Italy managed to defeat its powerful domestic terrorism stands as an example that has stimulated other democracies. However, among the many works that have investigated the *Anni di piombo*, few have so far focussed on the point of view of both of the two main social actors: the perpetrators and the victims. Anna Cento Bull and Philip Cooke author a volume that proves that the relatives of the victims have been not included by the Italian State in the process of legislation regarding the terrorists.

The book is divided in two parts. In the first, "Ending the violence", the authors focus on the evolution of Italian terrorist legislation from the Moro affair to the end of the first Republic. In the second part, "After terrorism" Bull and Cooke deal with what they call "constructions of victimhood in the memoirs of Italian former perpetrators" and also consider the perspectives of the victims, subdividing between story-telling and truth-telling. The conclusion of the volume presents a comparative perspective of the Italian situation with the North-Irish case.

The first chapter addresses "the pivotal role played by both imprisonment and prison systems and practices in fostering processes of radicalization and de-radicalization" (20). The authors recognize that this "enlightened" (28) legislation, although tremendously effective, was and is criticized from a moral standpoint not least because it put political considerations before justice. The 1987 dissociation law was opposed by the victims' associations, who maintained that the so-called "legislazione di tipo premiale" (rewards-led and incentive-led legislation for the criminals who decided to dissociate from their former terrorist groups and collaborate with the State) enabled these former perpetrators to have their sentences drastically reduced without having to clarify their participation in past terrorist events. This was and is a much less fair solution than the one subsequently devised in the post-apartheid South Africa, where a Truth and Reconciliation

Commission was instituted, granting “truth for pardon” for all those who were part of the previous regime.

The second chapter reviews the Legge Cossiga of February 1980, which required additional punishment for terrorist-related crimes; the Law 304 of May 1982, which offered incentives to those who dissociated from and facilitated the disbandment of the terrorist organizations; the Law 34 of February 1987, which expanded these incentives and awards for the dissociated, who were quickly nicknamed “pentiti” by the Italian press. In the conclusion, the authors remind: “there are also serious issues with the *pentitismo* strategy, most of which, such as the reliability of the witnesses and the morality of releasing individuals who carried out ‘crimes of blood’ while individuals who distributed leaflets languished in jail” (49) because they hardly could name names.

The third chapter begins with a discussion of the situation within Italian prisons in the early 1970s, before moving to an analysis of the so-called *carceri speciali* and the *aree omogenee*, up to the introduction of the Gozzini Law in October 1986. The chapter aptly emphasizes the seminal role played by the Catholic Church through its chaplains and affiliated institutions which, in various cases, acted as speaker of the instances of the ex-terrorists and significantly contributed at their reintegration in the labour market.

Chapter 4 draws on the memoirs by, and interviews with, former terrorists of any colour in order to reappraise the end of terrorism as told by the perpetrators themselves. Here the authors divide the terrorist spectrum between the militants of Prima Linea at one end, who collectively chose to disband and dissociate in 1983, and at the opposite pole, the militants of the Red Brigades, who instead were scattered in a fragmented subdivision.

The authors’ starting point of part two is a statement with which it is hard to disagree: “Even if not proven, there are sufficient grounds for arguing that the behaviour of the Italian State in fighting armed terrorism has been relatively opaque and twisted, enough to require it to embark on some form of reparation and reconciliation” (105). If “reconciliation” is to be the keyword, the authors aptly illustrate some of the possible paths to a national reconciliation. The first one is the easier and perhaps more hypocritical one: national amnesia, i.e. unanimously deciding that the pain that would surface from the unveiling of truth is more intense than the current pain deriving from the uncertainty of the facts.

Chapter 7 explains why and how different victims’ associations were founded in Italy, and that they all share the same goal, i.e. to fill the lacunas left by the

Italian State in assisting the families of the victims with psychological and social support. Chapter 8 describes the difference between the memoirs of the perpetrators and the ones of the victims. The authors, after explaining the “strategy of amnesia” chosen by the Italian State, identify both the ex-terrorists’ stories and the victims’ stories as opposing examples of “counter-memories” (204). However, while the ex-terrorists’ memoirs are usually written to appease ideological sub-groups and end up with endorsing the dominant idea of under-evaluating the role of the State in the *strategia della tensione*, the victims’ stories aim “at reforming the state and the political institutions to the benefit of all citizens in an attempt to reshape them in accordance to an ideal type of democracy” (204).

In conclusion, Anna Cento-Bull and Philip Cooke do not insist too much on the concept of “trauma”, as Glynn does in her recent book (2014), choosing instead the idea of “victimhood”. It is to be noted that in their study, the authors could interview ex-terrorists, victims, policy-makers and members of intermediate groups, with the notable exception of the members of the Catholic association *Libera*, which was founded by Don Ciotti. This refusal, in my opinion, is reason for the urgency to study the blurred ideological affinity that has developed between certain strata of grass-rooted Catholicism and former terrorists.

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Ermanno Conti. *Gli ‘anni di piombo’ nella letteratura italiana*. Ravenna: Longo, 2013. Pp. 214. ISBN 9788880637691. € 20.

Il rapporto fra letteratura e Anni di Piombo è stato analizzato in tempi recenti da diversi testi di critica. Fra questi, merita una nota per compendiosità *Gli ‘anni di piombo’ nella letteratura italiana*, di Ermanno Conti, che privilegia la forma romanzo, ma include anche alcune opere teatrali e lavori ibridi. La tesi di Conti è che sin dagli anni Settanta “gli autori italiani hanno mostrato attenzione verso il fenomeno della violenza politica e hanno prodotto non poche opere letterarie sul tema” (8). Lo studio segue un ordine cronologico, con una suddivisione per decenni, e questo è il suo limite principale. Il rischio che si corre quando si tratta un corpus così vasto, è infatti che la trattazione si avvicini più alla raccolta di recensioni, anche dotte e intelligenti, più che al manuale di critica letteraria. Una