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This volume explores the Italian contribution to the current global phenomenon of a "return to reality" by examining the country's rich

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cultural production in literature and cinema. The focus is particularly on works from the period spanning the Nineties to the present day which offer alternatives to notions of reality as manufactured by the collusion between the neo-liberal state and the media. The book also discusses Italy's relationship with its own cultural past by investigating how Italian authors deal with the return of the specter of Neorealism as it haunts the modern artistic imagination in this new epoch of crisis. Furthermore, the volume engages in dialogue with previous works of criticism on contemporary Italian realism, while going beyond them in devoting equal attention to cinema and literature. The resulting interactions will aid the reader in understanding how the critical arts respond to the triumph of hyperrealism in the current era of the virtual spectacle as they seek new ways to promote cognitive

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transformations and foster ethical interventions.

Over the past century, the Italian landscape has undergone exceedingly rapid transformations, shifting from a mostly rural environment to a decidedly modern world. This changing landscape is endowed with a narrative agency that transforms how we understand our surroundings. Situated at the juncture of Italian studies and ecocriticism and following the recent "material turn" in the environmental humanities, *Elemental Narratives* outlines an original cultural and environmental map of the bel paese. Giving equal weight to readings of fiction, nonfiction, works of visual art, and physical sites, Enrico Cesaretti investigates the interconnected stories emerging from both human creativity and the expressive eloquence of "glocal" materials, such as sulfur, petroleum, marble,

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steel, and asbestos, that have helped make and, simultaneously, "unmake" today's Italy, affecting its socio-environmental health in multiple ways. Embracing the idea of a decentralized agency that is shared among human and nonhuman entities, Cesaretti suggests that engaging with these entangled discursive and material texts is a sound and revealing ecocritical practice that promises to generate new knowledge and more participatory, affective responses to environmental issues, both in Italy and elsewhere. Ultimately, he argues that complementing quantitative, data-based information with insights from fiction and nonfiction, the arts, and other humanistic disciplines is both desirable and crucial if we want to modify perceptions and attitudes, increase our awareness and understanding, and, in turn, develop more sustainable worldviews in the era of the Anthropocene. Elegantly written and convincingly

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argued, this book will appeal broadly to scholars and students working in the fields of environmental studies, comparative literatures, ecocriticism, environmental history, and Italian studies.

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At the very end of *Rebellion in Patagonia*, Osvaldo Bayer writes: "Time always tears down the curtain that tries to hide the truth. A crime can never be covered up forever." He demonstrates that principle in this moving and nuanced study of strikes led by the powerful anarcho-syndicalist labor union FORA against the despotic landowners and industrialists of Argentina's Patagonia region in 1921–1922. The tale ends tragically, with thousands slaughtered, but Bayer's detailed descriptions and first-person

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testimonies capture the beauty and heroism of the struggle. Banned and publicly burned in the 1970s, this is the book's first English translation—with a new introduction by Scott Nicholas Nappalos and Joshua Neuhouser. Praise for Rebellion in Patagonia The recovery of a historic struggle of the importance of Rebellion in Patagonia by Osvaldo Bayer is a decisive contribution to the social struggles of today. It offers not just a reconstruction of the past, but an example of what we, ordinary people, can do, and what we will continue to do, for our collective dignity. —Raúl Zibechi, author of Territories in Resistance: A Cartography of Latin American Social Movements —Genocide against the militant left in Argentina did not begin in 1975 with Isabel Perón or the military dictatorship of 1976—1983. Disappeared people and hidden bodies were the norm even fifty years earlier, when the Argentine army's murder of 1,500

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agricultural workers was ordered by democratically elected, pseudo-progressive President Yrigoyen. The scandal was silenced until Osvaldo Bayer, journalist and historian, wrote this courageous investigative work (which also led to a 1974 whistleblowing film) in the middle of another of Argentina's most repressive eras.

Frank Mintz, translator of the French edition, *La Patagonie rebelle 1921-1922: Chronique d'une révolte des ouvriers agricoles en Argentine* Osvaldo Bayer is an author, journalist, and scriptwriter who was exiled from Argentina during the years of military dictatorship. His works include *The Anarchist Expropriators* and *Anarchism & Violence*. He currently lives in Buenos Aires.

Warrior Woman is the story of Lozen, sister of the famous Apache warrior Victorio, and warrior in her own right. Hers is a story little

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discussed in Native American history books. Instead, much of what is known of her has been passed down through generations via stories and legends. For example, it is said that she was imbued with supernatural powers, given to her by the gods. She would lift her arms to the sky and place her palms against the wind, and through the heat she felt in her open hands, she could detect the direction and distance of her enemies. Whether true or not, she did ride into battle alongside Geronimo in the Apache wars, and fought bitterly and savagely until she was captured along with her people, packed into railroad cars, and sent to imprisonment in the east, where she spent her last days. Peter Aleshire uses historical facts and oral histories to recreate her life. With immaculate detail he tells the story of her childhood, surrounded by the vastness of nature and the Chiricahua legends and religions that shaped her thoughts.

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He describes her coming-of-age ceremonies, and induction into her tribe as a spiritual leader. As the white men slowly took over the land of her people and forced them from one reservation to another, her role slowly evolved to match that of the staunchest warrior -- an almost unheard-of occurrence among the Native Americans of the 19th century, where a woman's place was with the children in the villages. This is not only the story of Lozen, but the story of her people, from the events leading up to the Apache Wars until their inevitable and unfortunate conclusion.

When the wind of the 1960s blew through the world of psychiatry In 1961, when Franco Basaglia arrived outside the grim walls of the Gorizia asylum, on the Italian border with Yugoslavia, it was a place of horror, a Bedlam for the mentally sick and excluded,

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redolent of Basaglia's own wartime experience inside a fascist gaol. Patients were frequently restrained for long periods, and therapy was largely a matter of electric and insulin shocks. The corridors stank, and for many of the interned the doors were locked for life. This was a concentration camp, not a hospital. Basaglia, the new Director, was expected to practise all the skills of oppression in which he had been schooled, but he would have none of this. The place had to be closed down by opening it up from the inside, bringing freedom and democracy to the patients, the nurses and the psychiatrists working in that "total institution." Inspired by the writings of authors such as Primo Levi, R.D. Laing, Erving Goffman, Michel Foucault and Frantz Fanon, and the practices of experimental therapeutic communities in the UK, Basaglia's seminal work as a psychiatrist and campaigner in Gorizia, Parma

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and Trieste fed into and substantially contributed to the national and international movement of 1968. In 1978 a law was passed (the "Basaglia law") which sanctioned the closure of the entire Italian asylum system. The first comprehensive study of this revolutionary approach to mental health care, *The Man Who Closed the Asylums* is a gripping account of one of the most influential movements in twentieth-century psychiatry, which helped to transform the way we see mental illness. Basaglia's work saved countless people from a miserable existence, and his legacy persists, as an object lesson in the struggle against the brutality and ignorance that the establishment peddles to the public as common sense.

In a major contribution to the study of diabetes, this book is the first to analyze the disease through a syndemic framework. An

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innovative, mixed-methods study, Emily Mendenhall shows how adverse social conditions, such as poverty and oppressive relationships, disproportionately stress certain populations and expose them to disease clusters. She goes beyond epidemiological research that has linked diabetes and depression, revealing how broad structural inequalities play out in the life histories of individuals, families, and communities, and lead to higher rates of mortality and morbidity. This intimate portrait of syndemic suffering is a model study of chronic disease disparity among the poor in high income countries and will be widely read in public health, medical anthropology, and related fields.

Cacciari, academic (aesthetics, U. of Venice) and mayor of Venice as of 1993, surveys the history of angels in Judaic, Islamic, and

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Christian traditions; and how Dante, Rilke, Kafka, and other writers have used the metaphor of angels to speak about the phenomenology of language. Translated from the

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