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Sommario/riassunto	In recent decades, and through various channels, interest in the conglomerate of organizations grouped under the generic name of Tacuara has resurfaced. This can most likely be understood within the broader attention given since the beginning of the new century to the phenomena of ideological radicalization and political violence, manifested in the proliferation of journalistic publications, testimonies from protagonists of those experiences, and historical studies. In these years, interpretations of Tacuara tended to link it more with the emergence of armed organizations in the 1970s—in the manner of a prehistory—than with its nationalist predecessors of the 1930s and 1940s. In contrast, the perspectives adopted within the historical discipline, since the 1960s and continuing today, have emphasized the Catholic nationalist, anti-Semitic, anti-liberal, and anti-communist nature of the organization, and its uses of violence. Celina Albornoz's book constitutes a fundamental contribution in this field, as it manages to place Tacuara within the global frameworks that partially explain its trajectory; it sheds light on its links with fascism and neo-fascism; and it describes the transnational journeys of some Tacuarista militants.

This attention to the transnational, foundational to the work on this organization, is achieved through a careful study of its development, which includes subnational subsistence areas that had not been previously recognized. The gendered treatment of the construction of masculinity in Tacuara is innovative and insightful. The entire work is extremely valuable and solid, as it is based on meticulous archival work and a use of oral history worthy of the finest goldsmiths.
