

AP European History – Unification of Italy Document Analysis

1. What circumstances led Italy to become a land divided into small states?

2. Analyze the documents and complete the organizer

Leader	Background	Doc	Main Idea
Mazzini			
Cavour			
Garibaldi			
Victor Em II			

3. What role / impact did each of the Italian leaders have on the unification process in Italy?

Lesson 37

The Unification of Italy

Objective

- To examine the goals of the leaders of the Italian unification movement

Notes to the Teacher

At the beginning of the nineteenth century, Italy was controlled by foreign powers and divided into small kingdoms and duchies. Austria controlled the Italian provinces of Lombardy and Venetia. The Kingdom of Sardinia consisted of the Piedmont, Nice, Savoy, and Sardinia. Parma, Modena, and Tuscany existed as independent duchies, and the Papal States, under the control of the pope, separated the north from the south. Southern Italy was united into the Kingdom of the Two Sicilies. The first revolutionary movements were begun by secret societies, such as the Carbonari, in the north. Modeling their organization after the Masonic orders, most of the members of the Carbonari belonged to the middle class. Entrepreneurs, businessmen, manufacturers, and merchants banded together in hopes of breaking down trade barriers, establishing a single currency among the Italian states, and thereby encouraging economic growth. The Italian peasant class, which had little interest in promoting trade or industrialization, failed to support the movement, and Austrian troops quickly crushed the rebellion.

During the early part of the nineteenth century, the *Risorgimento* movement, or "Rebirth," sought to unite Italy into a single country. Three different government formats were proposed: a republican federation, a monarchy, and a constitutional monarchy. Some rallied under Giuseppe Mazzini and his Young Italy movement, which sought to improve the lot of the poor, sought to change the government through the use of popular referendums, and supported the establishment of a republic. Mazzini left Italy in exile in 1831, when the promotion of his brand of republican nationalism failed to gain popular support. Mazzini believed that the influence of the Roman Catholic Church among the peasant class was too difficult to overcome. The papacy, fearing the loss of control over the Papal States if Italy was to unite, openly opposed the establishment of a republican government.

By the middle of the century, two men were influential in the unification movement: Giuseppe Garibaldi and Camillo Cavour. Garibaldi was a popular military leader who developed his military skills when he fought in South American independence movements in the 1830s. In 1848, Garibaldi led an uprising in which his forces fought the Austrians and the French in an attempt to unite the North as a republic. Garibaldi's form of romantic nationalism gained support from the peasant classes and became a powerful independent force.

Cavour was born into the upper class of the Italian Piedmont and began his career in the army. When he was forced to resign his military commission because of his liberal leanings, Cavour became an entrepreneur and businessman. He made a fortune by applying new agricultural technology to his farms and became active in trade and banking. A constitutionalist, Cavour's aim was to oust the Austrians and establish a constitutional monarchy uniting Sardinia and the Piedmont, under the leadership of the House of Savoy. He tried to build a coalition of centrists and used his political connections to gain the position of prime minister in the Kingdom of Sardinia. Within the kingdom, he strengthened the economy and supported internal improvements, such as the construction of canals, highways, and railroads. He negotiated trade treaties that favored the kingdom and reformed the banking system. Cavour also tried to limit the power and influence of the Roman Catholic Church. Cavour proved to be a crafty politician both at home and abroad. The Kingdom of Sardinia-Piedmont fought on the side of Great Britain, France, and Turkey in the Crimean War. The formation of an alliance with France against the Austrians allowed Cavour to use French troops to force the Austrians out of Italian territory. The Pact of Plombières (1858) guaranteed that if the Austrians and Sardinia-Piedmont went to war, the French would support the Italians. The wording of the pact made it seem as though the Austrians were the aggressors. Under the terms of the agreement, in the event of victory against the Austrians, Sardinia would gain Lombardy and Venezia, while France would regain Savoy and

Nice. The outcome would be a confederation, which would unite northern and central Italy under the control of the papacy.

⑤ In 1859, Austria attacked Sardinia. Austria issued an ultimatum to Cavour which demanded that he stop encouraging revolutionary movements and suggesting that Italians who were in service to the Austrians should desert. Fearing that a united Italy would rival France, Napoleon III refused to support Sardinia. Because some German states, especially Prussia, threatened to support Austria in the event of war, Napoleon III backed out of the agreement and signed a treaty with Franz Joseph, the Emperor of Austria, at Villafranch. Under the terms of the agreement, France would gain Lombardy from Italy, Austria would be permitted to keep Venezia, and central Italy was to be restored to papal control.

⑥ Meanwhile, an army under the leadership of Garibaldi was growing. Garibaldi landed on the island of Sicily and captured the city of Palermo, then led his army up the spine of Italy toward Rome. After he captured Naples, thousands joined his movement. Garibaldi's aim was to move further north and protect the Italian duchies of Romagna, Parma, Modena, and Tuscany from falling under the control of the French. Cavour negotiated with Napoleon III, who, in return for control of Nice and Savoy, agreed to allow Sardinia-Piedmont to take possession of Lombardy. Cavour attacked the Papal States and was confronted by French forces sent to defend the pope against attack. Garibaldi pledged to support Sardinia-Piedmont's king, Victor Emmanuel II, as ruler of Italy, and Cavour joined the army of Sardinia-Piedmont with Garibaldi's forces. The Seven Weeks' War between Prussia and Austria resulted in Italy gaining Venezia from Austria. By 1870, the Franco-Prussian War resulted in the removal of French troops from Rome, and Cavour immediately seized Rome and made it the capital of the new Italian state. Finally, Italy was united for the first time since the rule of the Roman Empire.

2.

Documents of Italian Unification, 1846–1861

Directions: Read each selection, and summarize the main ideas expressed by each individual.

Joseph Mazzini

(Doc A)

Young Italy is a brotherhood of Italians who believe in the law of *Progress and Duty*, and are convinced that Italy is destined to become one nation. . . . They join this association in the firm intent of consecrating both thought and action to the great aim of reconstituting Italy as one independent sovereign nation of free men and equals. . . .

Young Italy is Republican and . . . dedicated to a United Italy.

The means by which Young Italy proposes to reach its aim are: education and insurrection, to be adopted simultaneously. . . .

The priesthood preach ignorance in the name of the God of truth; and abject submission in the name of the God of battles. They storm against the irreligion, incredulity, and wickedness of an epoch which, like all great revolutionary epochs, is essentially religious; against those who, strong in virtue and self-sacrifice, seek to elevate the creature from the dust in the name of the Creator, and restore to man the consciousness of his origin and of his mission; and against enterprises having for their aim the destruction of the anarchy produced by tyranny, and the union of humanity in the name of the spirit of love. . . . Humanity will not stop short because unaccompanied by the depositaries of the ancient creed. The religious idea exists in and for humanity. . . .

You are citizens, you have a country, in order that in a given and limited sphere of action the assistance of a certain number of men, already related to you by language, tendencies, and customs, may enable you to labor more effectually for the good of all men. . . .

Never deny your sister Nations. Be it yours to evolve the life of your country in loveliness and strength, free from all servile fears and skeptical doubts, maintaining as its basis the People; as its guide the consequences of the principles of its Religious Faith, logically and energetically applied; its strength the united strength of all; its aim the fulfillment of the mission given to it by God.

As long as you are ready to die for Humanity, the life of your country will be immortal. . . .

. . . Whenever justice is extinct, and the terror of a single tyrant cancels and denies the conscience of a people, and the God who willed them free—if a man, pure from hatred and of every bitter passion—arises in the religion of a Country, and in the name of the Eternal Right incarnate within him, and says to him: "You torture millions of my brothers; you withhold from them that which God has decreed theirs; you destroy their bodies and corrupt their souls; through you my Country dies a lingering death; you are the keystone of an entire edifice of slavery, dishonour and wrong; I overthrow that edifice by destroying you," I recognize in that manifestation of tremendous equality between the tyrant of millions and a single individual, the finger of God. Most men feel in their hearts as I do. I express it. . . .¹

¹Joseph Mazzini, *The Life and Writings of Joseph Mazzini* (London: Smith, Elder & Co., 1890–1891), I: 96, 106, 253, 254; IV: 276, 277.

Camillo Cavour

(DOC B)

The history of every age proves that no people can attain a high degree of intelligence and morality unless its feeling of nationality is strongly developed. This noteworthy fact is an inevitable consequence of the laws that rule human nature. . . . Therefore, if we so ardently desire the emancipation of Italy—if we declare that in the face of this great question all the petty questions that divide us must be silenced—it is not only that we may see our country glorious and powerful but that above all we may elevate her in intelligence and moral development up to the plane of the most civilized nations. . . . This union we preach with such ardor is not so difficult to obtain as one might suppose if one judged only by exterior appearances or if one were preoccupied with our unhappy divisions. Nationalism has become general; it grows daily; and it has already grown strong enough to keep all parts of Italy united despite the differences that distinguish them.²

Giuseppe Garibaldi

(DOC C)

Italians!—The Sicilians are fighting against the enemies of Italy, and for Italy. It is the duty of every Italian to succour them with words, money, and arms, and, above all, in person.

The misfortunes of Italy arise from the indifference of one province to the fate of the others.

The redemption of Italy began from the moment that men of the same land ran to help their distressed brothers.

Left to themselves, the brave Sicilians will have to fight, not only the mercenaries of the Bourbon, but also those of Austria and the Priest of Rome.

Let the inhabitants of the free provinces lift their voices in behalf of their struggling brethren, and impel their brave youth to the conflict.

Let the Marches, Umbria, Sabina, Rome, the Neapolitan, rise to divide the forces of our enemies.

Where the cities suffice not for the insurrection, let them send bands of their bravest into the country. . . .

A band of those who fought with me the country's battles marches with me to the fight. Good and generous, they will fight for their country to the last drop of their blood, nor ask for no other reward than a clear conscience.

"Italy and Victor Emmanuel!" they cried, on passing the Ticino. "Italy and Victor Emmanuel!" shall re-echo in the blazing caves of Mongibello.

At this cry, thundering from the great rock of Italy to the Tarpeian, the rotten Throne of tyranny shall crumble, and, as one man, the brave descendants of Vespro shall rise.

To Arms! Let me put an end, once and for all, to the miseries of so many centuries. Prove to the world that it is no lie that Roman generations inhabited this land.³

²R. Zanichelli, ed., *The Writings of Count Cavour*, Vol. 2 (Bologna: n.p., 1892), 4–50.

³Giuseppe Garibaldi, "Proclamation for the Liberation of Sicily," *Public Documents, The Annual Register, 1860* (London: n.p., 1861), 281–82.

Victor Emmanuel II

Free, and nearly entirely united, the opinion of civilized nations is favorable to us; the just and liberal principles, now prevailing in the councils of Europe, are favorable to us. Italy herself, too, will become a guarantee of order and peace, and will once more be an efficacious instrument of universal civilization. . . . These facts have inspired the nation with great confidence in its own destinies. I take pleasure in manifesting to the first Parliament of Italy the joy I feel in my heart as king and soldier.⁴

⁴Count C. Arrivebene, *Italy under Victor Emmanuel* (London: n.p. 1862), 349–53.