

HOW TO PUT ENVIRONMENTAL INJUSTICE ON THE PLANNERS RADICAL
AGENDA. LEARNING FROM THE LAND OF FIRES ITALY

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Known from ancient Rome as Campania Felix due to the fertility of its lands, the area between the Provinces of Napoli and Caserta southern Italy has been lately national and international mass-media as Land of Fires. The phenomenon of fires is an iceberg that lies on illicit waste trade by the organized crime. Depicted as a bubble, the consequences on human health and local economy, the case of the Land of Fires shows the incapability of authorities in charge to cope with the new urban question that it poses.

If we look at the Land of Fires as an unbalanced ecosystem in the face of socio-ecological changes connected to the metabolism of waste, the insurgency of movements fighting for environmental justice against the environmental damages sounds as a fair reaction to the lack of regulation. Among activism, street science and creative ways to defend the right to health, movements are behaving as Environmental Justice Organizations by using the mix of struggles, words and discourse of dissent that are usually associated to the marginalized communities. After analysing the kind of injustices local communities are living, the paper is looking at socio-ecological resilience of the Land of Fires in a radical planning perspective and a strategy to help the urban region to bounce back.

1. Introduction

In present-day Italy, at the intersection of space and society, fueled by the current financial crisis, unprecedented forms of conflict and cohabitation are emerging, the rise of a new urban question (Castells, 1972). The change in the relations between labor, in the passage from known systems of production to uncertain scenarios, raises questions about the demand for fairness in environmental management, calling upon authorities to address the social inequities it produces (Secchi, 2011, 2013). In the shift from the right to the city (Lefebvre, 1968) to the right to urban environments (Kaika & Swyngedouw, 2011), urban planning institutions are visibly hard put to adequately deal with the issues at hand because the demands that regard are still too sectorial, and often merely symbolic.

Because of the universal values that the multiple demands for a healthy environment share, these new urban issues are at once tragically local, as regards damages, and radical in their ethical implications. Demands for public health and safety are arising ever more strongly. On one hand, they influence the perceptions and behaviors of stakeholders living near the sites; on the other they migrate across the web into the radical agendas of national, international movements and mobilization.

According to the described trend, analysts and students of Political Ecology employ forms of elitist environmentalism promoting a cult of wilderness are gradually being replaced by the south of the world to the heart of a Europe debilitated by the crisis by the rise of a new environmentalism of the poor (Martinez-Alier, 2002). This is due to an increasing awareness of the connections between nature² and human activities at the intersection of

¹For further discussion, in the light of the classification of environmentalist approaches proposed by Guha, I refer the reader to Secchi (2014).

²The spread of the forms of marginal environmentalism can be assessed by consulting the vast database of environmental conflicts produced by the EJOLT Project - Mapping Environmental Justice and Spaces of

everyday work, health issues and dynamics triggered by the³ effects of climate change. To highlight the mechanisms whereby environmental dilemmas threaten the frail equilibrium, shaping collective perceptions and imaginations through the aporiae of lands and lives (Lynch, 1990), the case of the poisoning of Campania Felix was produced the ecological and social disaster of what is known as the Land of Fires. In a country like Italy, always struggling at the brink between legality and illegality, the safeguard of values, the cynicism of markets and the populism of leaderships, the images of Campania Felix and stigmas against the Land of Fires can be assumed as a more general disruption of space and society and, hence, as a metaphor of the State's fight against criminal entrepreneurialism, arbitrate in matters of public health and social justice, generally, to deal with environmental justice issues.

Called Campania Felix⁴ the ancient Romans because of the fertility of its lands, subsequently known as Terra di Lavoro (the Land of Work) for the intense and fruitful farming supported until the mid-twentieth century, the urban region between the province of Caserta has gained, from 2003 to the present day, the nickname of Terra dei Fuochi due to the ill behavior of burning waste illicitly dumped in the countryside and extending between patches of urban sprawl (Yardley, 2014).

This libelous designation, propagated by an unprecedented media campaign, has become an indelible stigma which, after seriously damaging the Campanian agro-food sector, has undermined the area and undermining the local population's trust of public institutions. Discordant voices affirm or deny, on the basis of the scarce available data, the relationship between the dumping of toxic waste and the compromising of public health. These are echoed by fragile, powerless attempts by the State and the local institutions to counteract the degenerations.

Downstream from an overview of the facts that reconstructs its background, the Land of Fires raises the question of the nature and timing of possible strategies to tackle the problem, which appears unsolvable, at least until we shed light on this complex issue and this is certainly a long time on the combinations of factors that have led to such a major disaster. At any rate, there are open wounds that need to be healed, by addressing, at least, the injustices suffered by local communities. We need to think of a strategy to heal the wounds over time, taking account of the answers to be provided in the immediate future. While the assessment of the ecological damage will inevitably take a long time to carry out judicial investigations, technical and scientific measurement of the pollution and of reparations the first thing to be done to halt the dissolution of Campania Felix is to invest in the sociocultural components of the local ecosystem. The narrations, images, rhetoric and symbols channeled by the media are disseminating uncertainty and uncertainties that are as harmful as the contamination itself. The first priority is to initiate motion processes of communication, interaction and debate to break the spell of stigma⁶.

www. ejatlas.org).

³ The part of Europe that is investing in the Green Economy has also realized, as Secchi has often stated, that the ruinous effects of climate change will mainly concern fragile and marginal populations.

⁴ Other Italian environmental conflicts that are equally significant, due to the complexity of the issues involved, are the case of the digging of the tunnel for the high-speed railway (TAV) in Val di Susa, and the environmental damage caused by the former Ilva ironworks in Taranto.

⁵ In Roman times, the expression originally designated ancient Capua (present-day Santa Maria Capua Vetere) and its surroundings, and was later extended southward to include the Phlegraean Fields and the Vesuvian area.

⁶ To understand the origin of the designation Land of Fires, we have to retrace the history of the Land of Fires in Campania, which went through the following stages: first, between 2000 to 2006, the Domizio-Agro Aversano area in the Province of Caserta, was singled out by the Ministry of Environment as a Site of National Interest for environmental degradation (perimeter: 77 town administrations). In 2013 The Land of Fires was the object of a E

In the destruens stage the web of dynamics which, by interaction⁷ of the urban sregu region in question, have eventually led to its branding as Land of Fires will construens stage, instead, the forms of community resilience that could provide reterritorialization of Campania Felix will be emphasized. In the conclusions the paper suggests some preliminary actions a planner could together with the collectivity, to the new demands for environmental justice.

2. The key facts

The Land of Fires phenomenon is the tip of an iceberg⁸ which⁹ 1990s, an labeled ecomafia. According to the results of over twenty judicial investigations, the province of Caserta during the 1980s. It was the result, on the one hand, of the entrepreneurialism which today has spread throughout the country thriving on special waste, on the other, of the failure of the strategies whereby public institu since 1994, to manage the treatment and disposal of urban solid waste through th authoritarian regime that took the name of Commissariato per l'emergenza rifiuti (Commissariat for the Waste Emergency in Campania) (Iacueli, 2008; Corona & For 2013). In spite of its local origins, the illegal traffic of waste particularly over time, a web of connections with the metabolism of the whole Italian penin. The waste emergency, which endured from 1994 to 2009, was addressed by setting u organization which not only failed to deal with the technical problem still uns had a further negative effect, namely, that of fueling the resentment of local p them from decisional processes.

This exclusion, while it failed its intent of preventing criminal infiltration, participation of the uncorrupted part of the population. The people remained tra militarization of their area by the national government and the spread of crimin engaged in the illegal quarrying of building materials, which later proved extre their quarries as unauthorized waste dumps.

The combined effect of governmental inability to manage the area, collusions bet professional world, and organized crime, and the worsening of the global financi Campania Felix became a dump of toxic waste for North, Central and South Italian for low-cost illegal solutions for their waste problems (Ausiello & Del Gaudio, Trocchia, 2010).

The imposition of an authoritarian decisional regime set off a long period of co communities and state authorities. These conflicts went through several forms an peaking in 2007 and 2008, they have left behind a situation of permanent tension. In parallel with the conflicts, and in a way as an unexpected side-effect of the network of associations and movements has arisen in the course of time. This net

rule of law signed by 57 town administrations (33 in the Province of Naples, Caserta). This incohere group of areas (about 1076 Km²) with a population of over 3,000,000 is what, up to present, ha designated as Land of Fires. Depending on contingent events, its limits oscillate following the media campaigns or symbolic policies by local or Finito, by a effect of the Act 6/2/2014, originally iss manage the Land of Fire emergency, 31 more townships (22 in the province of Naples and 9 in that o among the agricultural areas whose state of health needed to be assessed. Now including 88 towns, the pe of the Fires eventually ended up becoming connoted in the media as a vast Non-Place.

⁷The term is used here to translate the Italian sregolazione, a neologism introduced by the sociol to describe the degenerative effects that a lack of governmental control and inadequate rules and opinion, on the Italian landscape and society, generating forms of exploitation and abuse that oft private interests and illicit businesses.

⁸This is the most deeply-rooted and popular Italian environmental association, which has a nationa network of local circles.

heterogeneous and hard-to-interpret social capital (Petrillo, 2009), about which unless to portray it, too simplistically, as an ally of the Camorra. This oversi often used by state institutions to defend themselves from the attacks of a real more complex and multifaceted although its infiltration by Camorra groups into conflicts cannot be ruled out (Iacueli, 2008). This is one of the many lies, pr that have contributed to casting mud on the uncorrupted and participative part o Twenty years of conflicts, as the environmental historian Marco Armiero argues, vain. A significant part of these groups have developed new knowledge, competenc strategies (Armiero 2008; 2014c; Armiero & D Alisa 2012; D Alisa et al., 2010). Leaving the complex deconstruction of the crimes of the ecomafia to scholars in reassessing the object of our study in the light of this unexpected side-effect. In 2012, in Caivano, a town in the northern hinterland of Naples, the Coordiname was formed, by initiative of Don Maurizio Patriciello and with the support of hi and disowned population combined a grim cocktail of poverty, ignorance and crimi intelligence and competence in the management of their land.

At the peak of the rebellion - i.e., during the great demonstration called Ragi paraded in the streets of Naples on 16 November 2013 against the ravaging of Cam Coordinamento gathered almost a hundred movements and associations, which, in sp backgrounds and histories, felt the need to form a cartel, choosing Don Maurizio collectivity.

Many lay associations, even including some historically left-wing ones, found a platform in Patriciello s cry of grief for the wave of cancer and illness which, had struck the affected area.

Biocidio, the "murdering of life" a neologism coined by a Neapolitan activist, epidemiologists investigating the presumed weakening of the DNA of Land of Fires have been living in contact with ⁹Choro waste (Giordano, 2015) has become a catc in the common struggle undertaken by part of the local movements and association coming from distant cultures, such as Catholicism and Marxism. It is indeed a po evoking both the ravaging of the harmony of creation and the aberrant effects of capitalism (De Rosa, 2014).

In the course of time the process of slow violence (Nixon, 2011) inflicted on Caserta and Naples has heaped a heavy load of injustice and sorrow on common peo undermining the lifestyles of the communities involved and their relationship wi Fortunately, the mechanisms of local control and defense activated by local subj the nature of the disaster and react against it have been determining a social a significant part of the community (Armiero, 2014b).

3. The infrastructure, concealment, and stigmatization of waste

Struggles such as that of Warren County in North Carolina at the end of the 1970 the rise of environmental justice movements reacting against the contamination o enclaves, were triggered by political decisions based on the path of least resi activities with noxious effects on human health were located next to areas inhab were discriminated by race or class.

Leaving aside racial factors, which play a minor role in Italian society, simila

⁹The controversial sources about the oncological and degenerative illnesses allegedly proliferati been made public especially by the doctors and pediatricians of the ISDE association of Naples and have been engaged in the dissemination of epidemiological studies commissioned by public institutions super-national research institutes. On the basis on the scarce available data, the most viable int Campania s morbidity rate is comparable to that of other Italian metropolitan areas, its mortality

to have inspired the decisions that led to the processes of abandonment, decline things, lands and lives, the dark side of change (Lynch, 1990), bringing on the disaster.¹⁰

Although the Land of Fires is an extreme case of marginalization, its story invites permeability of forms of environmental injustice, which, by penetrating in the peninsula, could place the national metabolism at risk through the absorption of socio-ecological regulation in other marginal areas.

The fabric of the waste-disposal infrastructure dotting the stretches of land between towns offers services that, while less noble than those traditionally provided themselves, are certainly no less indispensable for the vital balance of urban ecosystems, schools, parks and theaters, they house incinerators, landfills, waste-recycling processing plants, etc. Along with former industrial reclamation, the current spatial ordering of Italian urban regions will depend on the organization of the waste. In Campania, public institutions inadequate regulation of waste treatment and disposal followed by a concatenation of forms of criminality, poverty, and fragility of institutions acting as a driver for improper land use. It is hardly surprising that the result is a mechanism that favored the concealing of waste or its stocking in open spaces, in industrial, commercial, or, in any case, non-residential areas.¹¹

Acting as an amplifier, media stigmatization has also played a role in the deterioration of land maintenance and control forms, triggering a proliferation of forms of unfair competition between social actors that has caused further deterritorialization.¹²

Not only in the case at hand, but also in other cases stigmas seem to be so powerful to influence the decisions of institutional actors and bring further damage, creating

¹⁰ The 2001 and 2011 Istat censuses have reported one of the highest unemployment in Italy in the urban areas of Caserta and Naples, along with widespread poverty and low schooling. We are thus dealing with a marginalization of both social class and income. As to the historical rooting of contamination processes with harmful substances in the area, least resistance considerations clearly apply here. To give an idea of the seriousness of the situation, we cite the example of the town of Giugliano. Here a paradoxical situation has occurred, depending on the one hand, a disproportionate quantity of still undisposed-of solid urban waste legally stocked on the one hand, and the commissarial management of waste disposal, on the other, 10 million tons of prevalently special waste have been disposed of and buried by the Camorra over the last 23 years (Legambiente, 2015).

¹¹ Between 2006 and 2012, by effect of Act 3/4/2006 n. 152, 57 Sites of National Interest (Siti di Interesse Nazionale, SIN) were singled out for restoration. 18 of these were subsequently declassified to Sites of Regional Interest (Siti di Interesse Regionale, SIR). The restoration of SINs falls to the Ministry of Environment, that of SIRs to the Regions. The complexity of the administrative procedures involved, very little has been done to date to restore these sites.

¹² For example, the landscape plan of the Province of Caserta approved in 2013 documents and maps for the management of the land, described and measured as follows: critical urban areas (1617 ha), critical infrastructure areas (1502 ha), quarries (1345 ha), areas with accumulations of waste (153 ha), Chap. 9. Relazione all'Accompagnamento al PTCP, Il territorio dell'illegalità, pp. 222–233 (ftp://ftp.provincia.caserta.it/ptcp/ptcp_2013/ptcp_2013_09.pdf). Apart from spaces and surfaces where pollutants, waste, and other dangerous materials are illegally stored and disposed of temporarily or persistently, in the Land of Fires there are different patterns of waste and waste management: stretches of agricultural land housing illegal abandoned sites, particularly in the area of the Land of Fires; polluted sites of national (Sni) or regional interest (Sri); housing or productive facilities confiscated by the state; partially condoned abandoned buildings; estates that, being unregistered by the tax authorities, are classified as abandoned or soon to be abandoned shopping malls; urban waste treatment, disposal and recycling plants; surfaces, areas and infrastructures designed to host marginal lives.

¹³ As regards forms of unfair competition exploiting the Land of Fires stigma, we have been observing the effectiveness of forms of media discredit which are capable of ousting from the market whole categories of products in the agro-food sector. This phenomenon has sparked a media war against the products of Campania, inaugurating a low-cost marketing strategy that consists of discrediting the products of competitors rather than improving their quality (Palestino, 2014).

¹⁴ The ways in which national institutions are reacting to socio-environmental regulation by promoting symbolic policies are currently being investigated by a research project funded by the national Ministry of Research, in the frame of the PRIN program Post-metropolitan territories as emergent forms of urban development, sustainability, habitability and governance (coordinator professor A. Balducci).

It is hence possible to deconstruct the tangle of narrations produced and circulated in the last few years, highlighting how, from 2012 to the present day, issues of heritage security are being addressed by discourses which – depending on their targets – scientific, legal, economic and market, populist rhetorics, taking a more or less one of outright struggle against institutional planning models. Narrations and images manipulated public opinion, destabilized decisional processes, and even influenced institutional policies.

Each of these discourses often contains a part of truth, but none contains all the truth; their degree of truthfulness is not measurable, because there are no data, the data are insufficient for complex diagnoses, or the data are scattered among actors who are not aware of them.

In the battle between hidden interests and collective values, the only opportunity back appears to lie in the social dimension of community resilience, which provides a chance to convey images, however fragile, of a recovery of the area.

4. Ecological metaphors as a lever for new local geographies

As complex and adaptive socio-ecological systems, towns, cities and urban regions have fundamental characteristics. The first is that, like natural ecosystems, of natural or artificial outgrowth (Whiston Spirn, 1984), they are endowed with resilience, a system to absorb disturbance and reorganize while undergoing change so as to maintain the same function, structure and feedbacks, and therefore to be resilient (Soja, 2010, p. 20). The second characteristic, consequent on the first, is that they feed on human actions, and convert human abilities proper to communities, organizations and institutions, and convert human memories, emotions and competences into creative resources.

Within such a horizon of meanings, the ability of a local land system to maintain and build a new one, through synergies generated by investing on the local ecological and organizational capital (Walker et al., 2004) can be reactivated starting from the genetic heritage of the system.

In this perspective, an analysis of the factors that have led to the deterioration of the area opens a window on the new geographies of socio-ecological resilience that are formed at the crossroads between the stigmatization of the area and the activation of organized or informal reaction to this stigmatization.

The case study of the Land of Fires indicates that the viscosity of areas between communities much more than cities themselves, which are increasingly relegated to the status of like romantic ruins. The explosion of fragments of cities like Naples, or towns like Afragola in their urban areas sets in motion new aggregation processes based on sometimes temporary ones, that are as recognizable as those that once used to be defined by administrative boundaries, art-historical heritage, or natural features.

The urban region discussed here is made up of places inhabited by populations which have mobilized ever since the 1990s around issues of environmental justice raised by the management of the Regional Plan for urban solid waste. Starting from an individual or private property, these movements have gradually become increasingly sensitive to issues such as health, security, and democratic participation. From a *Not in My Backyard* (NIMBY) or *Not in Anyone's Backyard* (NIABY) one, these struggles and conflicts have reverberated in the Acerra and Salerno areas, and to the northern suburbs of Naples. They have put t

¹⁵ On the use of images as a strategy to manipulate and distort the public opinion, see the metaphor by Soja: () a subtle form of social and spatial regulation () that () plays with the mind manipulating consciousness and popular images of city space and urban life to maintain order (Soja, 2000, p. 324).

of aggregation, at once local and global, national and transnational, which are apical powers and bottom-up movements (Castells, 2012).

Beyond a growing weakness of institutions, inversely proportional to the vitality of entrepreneurs, colluded politicians and administrators, the outcome to emphasize local communities which, in the transition from stakeholders to careholders, are defend commons such as water, land, air and energy, or promote alternative ways. This situation highlights the demand for new profiles of local administration and experiments in governance.

By regarding the Land of Fires as a complex mosaic of out-of-balance ecosystems, apply the ecological metaphor of panarchy (Holling & Gunderson, 2002) to surveys capturing new equilibria and alternative stable configurations. This means interpret of the Land of Fires as an opportunity to activate new life cycles, sharing the which spatial orderings are based (Di Martino, 2013; Gasparrini, 2013).

In this perspective, once again, embedded forms of self-organized response and governance constitute the potential allowing the Land of Fires fragile ecosystems to bounce surviving antibodies to readapt.

5. For a co-evolutionary approach to the¹⁶ Land of Fires

The Land of Fires has been the object of growing media manipulation of information and disinformation. This phenomenon, compounded with the current economic and moral crisis, helps to determine how to manage the area. If we look at the evolution of the media, information and data, all the arguments put forward by politicians, technicians, individual inhabitants appear, in one way or another, partially convincing (Merlini). The media describe unspeakable and intractable situations, where everyone is in the wrong, everyone is right, in a paroxysm that pushes things beyond the edge of sustainability possibility to make democratic decisions about the future.

Analysts especially oncologists, epidemiologists and agronomists are incredible catastrophism and a wish to shed light on the situation and look¹⁷ for some opportunities. Some scholars in the latter camp are even being accused of negationism (Di Gennaro, 2014). In the meantime, between 2013 and 2014, governments have sued¹⁸ national fire departments, of transparent communication, entrusted the President of the Republic with mere declarations and actions, promised effective solutions, and issued equally symbolic¹⁹ on 6/2/2014 to appease public opinion (Piccirillo, 2014).

At this point, we wonder what kind of planning is possible when environmental problems (the attending conflicts) arise from an attempt to address the concatenation of environmental stress, capable of extending their deteriorative effects from the local to the global sphere.

¹⁶ In the last Aesop Conference, by introducing the Land of Fires as a paradigmatic case of planning, we argued that undertaking the environmental restoration of this area may require planners to accelerate the evolution by interfacing with local society and cultures (see Palestino, 2014).

¹⁷ As Laura Centemeri has effectively shown, these are cultural attitudes that are deeply rooted in the region, traced to ways of dealing with environmental controversies that have been to the fore ever since the 19th century (Centemeri, 2005).

¹⁸ In 2013, the weekly magazine L'Espresso flashed the title "Drink Naples and then Die" (De Feo & Centemeri, 2013). The article reported, not without ambiguities, the results of tests carried out by American investigation forces stationed in the Naples area. The data mainly regarded the contamination of water in military bases in Caserta, and only marginally the periphery of Naples and its surroundings. The title's artful formulation that Neapolitans were drinking polluted water caused a reaction by local authorities. The mayor of Naples decided to oppose the stigmatization campaign launched by the newspaper by suing it for libel.

When public health is threatened, as it is in Campania, it is the family and int are at stake, and it is very difficult for institutions and the communities them them. The reason for this difficulty is the irreducible, intrinsic incommensurab connected to life (Boltansky &Thevenot, 2006).

Even in a lay perspective, the situation requires us to take account of the soci done to local populations, in the awareness that it is the authorities task to to immaterial values into the public arena.

A way, albeit an indirect one, to begin to construct forms of interaction and de communities could be, for example, to combine the planning of new spatial orderi disposal infrastructure with appropriate processes of democratic deliberation. T 39 Sites of National Interest is on the agenda of our Ministry of the Environmen governments are to restore the 17 Sites of Regional Interest. This action, if un strategic surplus value, because it would allow the testing of forms of socio-cu through the active participation of local communities.

Implementing restoration projects within the dimension of participation in decis least, beginning to offer those who have suffered the illness or death of loved who have grown in the shadow of conflicts, the opportunity to participate in the that has been their home for generations (Centemerì, 2015).

It is clear that this is very difficult to achieve, and even a scary perspective we cannot always look for easy solutions, at least not for wicked problems such a here (Kaika & Swyngendouw, 2011).

6. Resilience as a radical agenda

We are faced with the paradox that the government commissioner has declared a re Giugliano area impossible (Ausiello & Treccagnoli, 2013). Judicial investigators are warning against the risk of Camorra infiltrations in the land restoration bu local producers in the agro-alimentary sector are staging protests (Sardo, 2013; The population is, understandably, reacting emotionally (Limatola 2013). Politic exploiting the media stage of the Land of Fires to construct unprecedented forms leadership. The national government is undecided, and has repeatedly gone back o without explanation. In the face of all this, what is the sense of appealing to recovery?

The case study discussed here shows that, in the passage from the natural world when using the concept of resilience we needs to take into account issues of equ Herein lies the centrality of planning and, accordingly, the need to define the In my opinion, the social dimension of resilience reveals how urgent it is to de strategies to combine technically relevant arguments and knowledge with testimon know how sedimented in local material culture, promoting cultures and narrations collective sense of collaborative planning (Healey, 2007).

Increasing and making the most of the knowledge and desiderata (the software) communities helps to interact with the peculiarities that individual contexts co professional with, in terms of hardware as well as software. The daily scena Fires is one of conflicts and covert particular interests, structural shortcomin in managing economic resources, opacity and fragmentation of available data, gap knowledge, and widespread manipulation. For the demand for regeneration to gathe seeking leverage in a direct participation of social actors, based on an interpr ecological resilience as a radical agenda (Shaw, 2012), may be decisive.

This hypothesis finds confirmation in the fact that, zooming in with the lens of forms of resistance in the Land of Fires, we discover that the scholars in the ca

activists have pointed out, in some detail, the emerging of increasingly sophisticated organization of environmental movements (Armiero, 2014a, 2008 cit.; Armiero & D. combining activism, street science (Corburn, 05), and creative ways of defending (De Rosa, 2014), social movements from the Campania Region are behaving as environmental organizations (Martinez-Alier et al., 2014). They are doing so by providing the combination of struggle, ways of learning and discourse of dissent that literature Environmentalism of the Poor (Martinez-Alier, 2002) usually associates with marginalized communities inside or outside the globalized West. These organizations have managed to keep together the cries of the Mamme vulcani a country parson (Patriciello 2013), and the creativity of networks that have been expertise. Their Nimby approach of the 1990s has given way to advanced knowledge and innovative abilities (Armiero, 2014b). They are no longer merely struggling; striving to take care of the places they are fighting for (De Rosa, 2014).

7. Conclusions

In addressing the catastrophe of the Land of Fires, we need to take account of the process of socioecological deterioration that has been going on in the area and carefully time our reaction.

This paper emphasizes that the first lever for the recovery of the area is the uncorrupted components of local communities. In the short term, a first goal should be of community resilience, i.e., the promotion of a local planning which, however, should be regarded as a resource for the recovery of this violated land.

In this regard, one of the priorities is to restore the image of the area to break its stigmatization. We need to counter the deterritorialization of the urban area Caserta by granting recognition to, and reinforcing, the forms of active resistance actors oppose the libelous equation Campania Felix=Land of Fires in informal, semi-structured ways.

This resistance, staged by temporary communities that aggregate to denounce, protect their land, should be guided through a detailed assessment of competences and abundant rich and diversified offers of local forms of bottom-up reaction. This means respect of narrations and images of Campania Felix coming from the communities themselves. Interacting with communities during phases of significant change, in order to introduce a perspective in a radical urban planning agenda (Shaw, 2012), calls for investment actors in a system to influence resilience (Walker et al., 2004, p. 5), so as to create a framework for policy and practice (Shaw, 2012, p. 308).

Such a context would necessarily require the planner to adopt a stance which, in the tradition of Advocacy Planning in the light of the case at hand, it would be appropriate Advocacy. I am referring to a cultural and political approach not far removed from present circumstances from the one adopted during the period of the so-called Clinics set up by American universities. In this case, however, since current defense of the fragile equilibrium between the land and the human resources that is preferable to replace the adjective architectural with the adjective socio-ecological. In substance, what we need is experimental laboratories, Socio-ecological Clinics. Teams of planners and University students could exercise a leading ethical function dealing with the questions that socio-ecological resilience poses to society through justice and ethics. In collecting stories that challenge dominant narratives we advocate the role of enabling community dialogs and communicate collective images of shared futures, many of which are not yet visible in dominant representations of the regions.

Of course, this would be only a first important step in a broader rehabilitation of actors working at different speeds. I think that a third actor could take this issue necessarily either from governmental institutions or from the damaged communities. The reason why although as Kaika and Swyngedouw argue: « intellectual engagement with environmental justice struggles remain limited » (2011, p. 100), I propose univ-

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