

Il Bel Paese

An Introduction

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Environmental Boundaries

Relationships between environmental history and boundaries have always been complicated. One might say that environmental history is congenitally uncomfortable with boundaries, no matter what they are meant to delineate. Although definitions of environmental history have been various and even contradictory, there has been one recurring element that most people agree upon: the new discipline should be “trans.” Going across traditional borders seems to be an important mission of the discipline if it is to be original: transdisciplinary, transregional, transnational. In the case of transnationalism, however, the individual nation has shown itself to be extraordinarily resilient in analyses of environments through time. For example, national environmental histories have been written about Great Britain (Clapp, Sheail), Israel (Tal), India (Gadgil and Guha), China (Elvin and Liu), Japan (Totman), the United States (Merchant, Steinberg, Petulla, Opie), Spain (González de Molina Navarro and Alier), Germany (Lekan and Zeller, Lekan, Blackbourn, Mauch), Peru (Lizárraga), Costa Rica (Evans), and South Africa (Beinart, Jacobs).¹ The *Encyclopedia of World*

Environmental History includes thirty-four national entries.² How can we explain the persistence of *nation* within the history of nature?³

The first and perhaps most obvious explanation for this national penchant is the availability of sources. Nations have been crucial entities for documenting, classifying, and surveying the natural world, so when historians sit down to write about it, their geographic limits are already set.⁴ Moreover, the land reflects the government and the peoples who have been managing it. A nation's laws, economic policies, and legal systems all shape landscapes, as do the customs and shared habits of the people living there: farming practices, property rights, urban development, transportation systems, national parks, military-industrial complexes. Even though some communities have resisted conforming to larger national trends, one can in many cases still identify such trends. As Richard White points out, nation is a matter of scale, and like any scale, it can enlighten something while hiding something else.⁵

As we set out to explore "Italian" environmental history, we therefore aim to stay within national borders even though we realize such borders may be quite permeable. This book does not dwell on transnational perspectives, yet we firmly believe that Italian environmental history has never been just Italian. We still need studies on Italy's transborder areas and resources: for instance, on seas and fishing, emigration and the creation of ethnic landscapes, illegal traffic of toxic waste, colonial and neocolonial exploitation, the supranational character of the Alps, or the international distribution of scientific knowledge.⁶ Nevertheless, the field of Italian environmental history is quite young, and we do not yet have research on those topics. In other words, the book mirrors the state of the discipline as it is rather than as it might become.⁷

In the Scylla-and-Charybdis journey between the dangers of geographic determinism and nationalistic feeling, our goal is to understand how nature has built a nation and how nation has in turn shaped, confined, and rearranged the expressions of the natural world. We believe that in the case of Italy, a nation's nature is not just a matter of discourse. A (re)invention of nation has implied a (re)invention of its landscape even in very materialistic terms. The Italian nation has carved its physical spaces with cities, railroads, highways, canals, dams, harbors, mines, and parks. Yet Italian nature has not been merely raw material for building a state and inventing a common identity. Nature and nation have shaped each other.

An Artificial Homeland

It is therefore less easy than we might imagine to separate Tuscany's hill-sides from Dante, Chianti wines from the Uffizi Gallery. In this central Italian

landscape, sedimented in its rolling terrain as well as in its medieval and classical imprint, work, nature, and culture have combined to produce the hybrid environment that tourists are looking for. And the same can be said for all parts of the country, even those less touristic. From the high Alps to the Sicilian shores, Italy's landscapes have always been fragments of nature and projections of our idea about Nature. Even if Italy became a nation only in 1860, the process of nationalizing the country and its land took much longer. Indeed, observers spoke of an Italian landscape long before Italy became a nation. Early travelers on Europe's Grand Tour—tourists—had very clear ideas about what they would find in the peninsula: no one could contemplate an Italian nature without ruins, shepherds, farms, or villages on the backstage.⁸ Such human presence has always been integral to understanding Dante's home. How else could one understand a thousand village bell towers nestled under a thousand terraced hills? Few countries have as much history as Italy, a sharp tongue of land jutting down the Mediterranean, inhabited since ancient times and scarce in "natural spaces" if this expression means nature apart from ourselves. The idea of wilderness is controversial everywhere, and it sounds even stranger in Italy. This country seems too little, too crowded, too "old" for that. Italy is the place that Petrarch in the fourteenth century and the abbot Antonio Stoppani in the nineteenth called *Il Bel Paese*, the beautiful country. Italy is where George Perkins Marsh crafted his 1864 conservation classic, entitling it simply *Man and Nature*.

Italian patriot and philosopher Carlo Cattaneo sought to express this idea of hybrid landscapes. In the 1840s, he described the wide Po Plain (or Val Padana) as an immense by-product of human activities rather than as a gift from nature: "Since human fate has been to live by working hard, each civilized region can be distinguished from wild ones by the fact it becomes an immense repository of human labor. It is for this reason that nine-tenths of our country is not derived from nature, but from our own hands; ours is an artificial homeland."⁹

Cattaneo was probably wrong about the proportion of natural and artificial, as nature has been inseparable from Italian civilization, but this is not the point. His idea of an artificial homeland—an archive of its inhabitants' daily lives—is significant. Cattaneo may have been focusing on work and technology, especially of irrigation and drainage, but we can enlarge his metaphor to include all human traces on the land. The dichotomy of artificial and natural, cultural and material is inadequate for interpreting the Italian landscape and insufficient for understanding either one separately or the relationships between the two.

This idea of a hand-forged homeland stresses the concept of a hybrid place, but it says little about the origins of this hybridization or the characteristics of its components. For instance, though Cattaneo emphasized people's ingenuity in confronting natural constraints, Marsh warned about the dark side of this hybridization, which he believed could be more disruptive than beneficial. Was nature ally or enemy in fashioning Italy's heritage?¹⁰

In an effort to simplify, one can consider those two extremes—heaven and hell, Dante's *Paradiso* and *Inferno*—as one of the most basic ways to classify Italian nature. Italy is a sun-kissed land where crops grow with little labor, where climate is benign, where people have the leisure to enjoy friendships, food, and places; it is a country rich in history and art, where ingenuity substitutes for scarce raw materials so that water turbines can replace coal-fired power. Conversely, this heaven can become the hell that villagers face in a land harboring malaria, floods, earthquakes, and volcanic eruptions. The nature of Italy is also marked by little coal or oil or other valuable minerals and by rugged hills and mountains but few plains, a nature as dangerous and tarnished as it is luxurious and romantic. These competing narratives, rather than describing natures outside the observer, serve to construct that nature through the observer's perceptions.

Bringing Environment to Italian History

Unlike the “silent spring” of some environmentalist traditions, ecological concerns were hardly represented in Italian social movements of the sixties. In most instances, such concerns were depicted largely as hobbies for the well-to-do.¹¹ According to the vocabulary of that period, ecology was a middle-class science, and efforts to protect animals and plants were a diversion for members of the nobility, who were insensitive to messages being promoted by blue-collar workers and radical students. This does not mean that everyone involved in unions and leftist parties (such as the Italian Communist Party, or PCI) was uninterested in environmental issues.¹² Indeed, it was precisely in this cultural milieu that Italian environmentalism experimented with new discourses and new concerns, such as occupational health and environmental justice;¹³ moreover, pacifist movements involving outcries against nuclear weapons found some of their most passionate manifestations in the Italian Left. Although these early concerns for health and pacifism, for example, offer clues to interpreting Italy's environmentalist past, we can also realize that its brand of environmentalism had to negotiate a complicated path between a powerful communist party and an elite protectionist culture.¹⁴

Such political realities are reflected in recent elections, in which the Green vote oscillated from just 2.79 percent in 1992 to 3 percent in 2008 (in this last case, the Green vote was in coalition with other leftist parties, which ushered in a dramatic defeat for the whole coalition). Although there has been progress in understanding Italian environmental movements, there is a rising need to explore the broader background of Italian attitudes toward nature.¹⁵

The relationships between Italy's historical profession and the environment can offer some explanatory power to understanding the historiography of Italian environmental history. Idealistic historians—Benedetto Croce's disciples—and Marxist historians have both been more attuned to segregating rather than uniting the histories of society and of nature, but the latter have been more willing to blend them. In particular, Italian agricultural history has been deeply influenced by the Marxist approach, becoming a fertile substratum of the new environmental history.¹⁶ Thus, modes of production, property rights, and social relations have long been crucial to understanding the historical relationships of Italians with nature. There has never been a “wilderness” debate in Italy, and Italian environmental historians have always seen the object of their study as a combination of landscape and humandscape, natural and artificial.

IN CONSIDERING the many topics and approaches that one might choose to represent Italian relationships between nature and people through time, we have opted for breadth over depth in this volume. Rather than establishing disciplinary borders and fixing canons, we have involved scholars from several backgrounds and visions. We believe that the essays collected in this work show the richness of the field and point the way toward the range of questions being asked. The following pages explore policies and sensibilities, laws and practices, microanalyses and large pictures, slow processes and sudden events. In both scale and methodology, we consider our authors to be challenging the view that environment be confined to the “sidebar” of Italian history.

This message is evidently the core of Piero Bevilacqua's introductory essay, which provides a trail map for the book. Indeed, his essay gives a bird's-eye view of the main features of the Italian environment, useful for those familiar and unfamiliar with the peninsula's bays, rivers, plains, and mountains. Bevilacqua dwells on relations of causality between nonhuman and human events of national history by considering how nature can serve as historical agency, a contentious issue among historians. Just as Ted Steinberg and Carolyn Merchant craft their environmental histories of the United States, Piero Bevilacqua starts from the ground, quite literally: what

can geology tell us about Italian settlement patterns or nature perceptions? Yet Bevilacqua does not propose monocausal, deterministic explanations but instead focuses on searching for reciprocal relationships between nature and society. The mosquito, for instance, has been a powerful agent in shaping Italian history, but is this insect simply “nature”? What were the other root causes of disease epidemics and their effects on human societies? What were the human agencies contributing to such hydrographical disasters as floods and landslides? And how have humans coped with these events, manifested as they are as environmental transformations and changing perceptions? For Bevilacqua, environmental change is geological, climatological, and hydrographical, as well as social and political.

Many of Bevilacqua’s themes are the focus of other essays. The patterns of ownership and access that Bevilacqua mentions, along with their consequences for the management of Italy’s natural resources, are enriched in Gabriella Corona’s essay. She seeks to identify patterns between ecosystem functions and ownership models during the last two hundred years when common property was increasingly privatized across Italy. Her central subject of the commons is also central to Wilko von Hardenberg’s explanation of Fascist conservation policies and local resistance, as it is to Bruno Vecchio’s consideration of perceptions about eighteenth- and nineteenth-century forest degradation. Vecchio’s essay does not examine the material state of the forest but narratives about them, asserting that the “forest question” was a reflection of rhetorical judgments even more than ecological disruption. All of these essays require us to look again at collectively owned properties and go beyond viewing the commons as courting inevitable tragedy in the style taught by Garret Hardin.

Several authors push deeper into the issue of nature’s agency in human history. Emanuela Guidoboni and Walter Palmieri are the most sensitive to the raw power of nature. In their essays on earthquakes and landslides, respectively, they remind us that Italy is a geologically youthful land with frequent seismic and hydrologic events. But they are careful to point out that as soon as humans enter the scene, such natural disasters are not very natural at all. Blame for the disaster or inadequacy of emergency response can be traced to moods of deities, political decisions, and architectural features, all of which depend on place and century according to a range of cultural factors.

Combinations of human agency and natural agency form the core of other essays presented in this volume. Marcus Hall’s contribution expounds on Bevilacqua’s mention of the mosquito by looking at how humans chose to battle this malaria vector with powerful new pesticides on the island of Sardinia. The eradication project that followed World War II adapted a

warlike metaphor, and more important for Hall's purpose, such metaphors delineated the imperial overtones of this struggle. What the Rockefeller Foundation masterminded in their Sardinian Project was probably not the best choice from the Italian perspective.

How narratives and discourses affected ecological relationships is at the core of several other essays, including Roberta Cevasco's microanalysis of alder woods and their management. The alder patches she studies in the northern Apennines are more than cultural landscapes, being dependent on and crucial to human societies. The Alps also present rich cultural spaces, especially in times of warfare, as shown by Marco Armiero. He analyzes the ways in which World War I shaped the Alpine landscape, offering a compelling example of a historical approach inclusive of cultural and ecological dynamics. In these rugged mountains, narratives and bombs changed the landscape and the national perception of it; here, the Great War was a dramatic process of nationalization of nature and its representation. Industrial landscapes are taken up by Stefania Barca, who tells of the tension between ecological and social changes resulting from work. The Liri Valley in the nineteenth century becomes a perfect case study for illustrating the effects of a rapid and brutal conversion of primary materials to secondary products. The history of Italian industrialization turns from energy production (in Barca's chapter) to the manufacture of hazardous products (in Sernerì's), the economic boom of the sixties (in Adorno's), and finally the collective memory of the Seveso dioxin spill (in Centemeri's). To offer a vision of Italy as a polluted country is a mixed metaphor because it is hard to imagine chimneys looming on any Italian horizon or gray smoke wafting over the Mediterranean blue.

Simone Neri Sernerì examines the first wave of Italian industrialization, choosing to focus on unhealthy factories. The limited knowledge of chemical hazards, the political choice to protect private interests, and the priority for sustaining economic development did not foster rigorous legal methods for protecting public health and the common good. Salvatore Adorno picks up the thread fifty years later in Sicily's post-World War II petrochemical age, when the state was investing massively in the country's southern regions, leaving a grisly heritage of pollution and illness.

Although the transformation of the Sicilian village of Gela was only one small instance of the usual devil's bargain of trading health for salary and sacrificing aesthetics for progress, the events at Seveso brought these trends to a head. The toxic horrors happening just north of Milan pushed Italy to the world stage, in an incident on a par with Three Mile Island, Bhopal, Chernobyl, and the *Exxon Valdez*. Though Seveso's dioxin spill is

generally remembered as the starting point for the European Union's policies to minimize chemical hazards, Laura Centemeri offers an insightful interpretation of how this dramatic spill required a complex negotiation between the Catholic tradition of the affected community and the Marxist views of the activists demanding retribution. We are still unsure how the associated toxic exposures were distributed according to class and gender, for instance, but understanding Gela and Seveso in terms of political ecology suggests fresh directions for further research.

Wilko von Hardenberg also adopts a class analysis in his essay on Fascist conservation policies and local resistance. He tells of the inconsistencies of Fascist practices that celebrated rural life and agriculture together with corporate industrialization while neglecting local interests and access to natural resources. In turn, Luigi Piccioni places this story in wider environmentalist context by stressing two main points: the special concerns for Italy's cultural landscape and the irreversible damages inflicted by the Fascist regime. Piccioni does not cover the last decades of Italian environmentalism, which saw several new developments, practices, and organizations.¹⁷

Since the turn of the twenty-first century, Italy, like other countries, has seen a new kind of environmentalism surfacing that revolves around the topic of justice. This was the case for the dramatic garbage wars in Naples from 2006 to 2008, which were, at their core, issues of environmental justice.¹⁸ But the same can be said for other local conflicts involving incinerators, new railways for high-speed trains, and toxic spills.¹⁹ You will not find much mention of these last stories in the following pages, and to be sure, they are not the only missing pieces of Italy's modern environmental puzzle. Nevertheless, this book paints many rich pictures of nature and history across this very complicated land. We invite you to join us for a new grand tour.

AS WE COMPILED this group of essays, Italy confronted its usual emergencies: in the south, forest fires in Calabria set by arsonists, hoping to remove restrictions on building construction, or other fires smoldering in hills of garbage on the outskirts of Naples; in the north, melting glaciers near Monte Rosa that were shifting ridgelines and thus the boundary with Switzerland; and in the center, a cruel earthquake that rolled through cities and over people who asked not only for solidarity but also for justice. In the same period, urban and rural environments emptied and then filled with tourists, ourselves included, hailing from distant lands to enjoy the beauties of this country. Once again, this heaven and this hell—with picturesque beaches and alpine cirques, with real fire and real ruins—are fitting images of Italy's *genius loci*. Instead of seeing just one of these images, we think it

wiser to view them together, coexisting in the same place, neither cursed nor blessed but a hybrid landscape fashioned by history as well as nature.

Notes

1. Brian W. Clapp, *An Environmental History of Britain since the Industrial Revolution* (London: Longman, 1994); John Sheail, *An Environmental History of Twentieth-Century Britain* (New York: Palgrave, 2002); Alon Tal, *Pollution in a Promised Land: An Environmental History of Israel* (Berkeley: University of California Press, 2002); Madhav Gadgil and Ramachandra Guha, *This Fissured Land: An Ecological History of India* (Delhi: Oxford University Press, 1992); Mark Elvin and Ts'ui-jung Liu, *Sediments of Time: Environment and Society in Chinese History* (New York: Cambridge University Press, 1998); Conrad Totman, *History of Japan* (Malden, MA: Blackwell, 2005); Carolyn Merchant, *The Columbia Guide to American Environmental History* (New York: Columbia University Press, 2002); Ted Steinberg, *Down to Earth: Nature's Role in American History* (New York: Oxford University Press, 2002); Joseph M. Petulla, *American Environmental History: The Exploitation and Conservation of Natural Resources* (San Francisco: Boyd and Fraser, 1977); John Opie, *Nature's Nation: An Environmental History of the United States* (Fort Worth, TX: Harcourt Brace College Publishers, 1998); Manuel González de Molina Navarro and Joan Martínez Alier, *Naturaleza transformada: Estudios de historia ambiental en España* (Barcelona: Icaria Editorial, 2001); Thomas Lekan and Thomas Zeller, eds., *Germany's Nature: Cultural Landscapes and Environmental History* (New Brunswick, NJ: Rutgers University Press, 2005); Thomas M. Lekan, *Imagining the Nation in Nature: Landscape Preservation and German Identity* (Cambridge, MA: Harvard University Press, 2004); David Blackbourn, *The Conquest of Nature: Water, Landscape and the Making of Modern Germany* (New York: W. W. Norton, 2006); Christof Mauch, *Nature in German History* (New York: Berghahn Books, 2004); Lizardo Seiner Lizárraga, *Estudios de historia medio-ambiental: Perú, siglos XVI–XX* (Lima: Universidad de Lima, 2002); Sterling Evans, *The Green Republic: A Conservation History of Costa Rica* (Austin: University of Texas Press, 1999); William Beinart, *The Rise of Conservation in South Africa: Settlers, Livestock, and the Environment, 1770–1950* (New York: Oxford University Press, 2003); Nancy J. Jacobs, *Environment, Power, and Injustice: A South African History* (New York: Cambridge University Press, 2003).

2. Shepard Krech III, John R. McNeill, and Carolyn Merchant, eds., *Encyclopedia of World Environmental History*, 3 vols. (New York: Berkshire Publishing Group, 2004).

3. We might say that environmental history was born with a special transnational mission, as Donald Worster wrote in his seminal essay “World without Borders: The Internationalizing of Environmental History,” in *Environmental*

History: Critical Issues in Comparative Perspective, ed. Kendal E. Bailes (Lanham, MD: University Press of America, 1985), 661–69.

4. See James Scott, *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed* (New Haven, CT: Yale University Press, 1998).

5. Richard White, “The Nationalization of Nature,” *Journal of American History* 86, no. 3 (December 1999): 976–86.

6. These last two aspects are in some way addressed in this book; see Marco Armiero’s essay about the Alps as a place for conflicting processes of nationalization and Marcus Hall’s contribution about the Rockefeller Foundation eradicating mosquitoes in Sardinia.

7. As John McNeill wrote in his introduction to a group of essays on Pacific environmental history, we would like “to help establish a scholarly field rather than [edit] a book that seeks to describe a venerable one”; see “Introduction,” in *Environmental History in the Pacific World*, ed. John McNeill (Aldershot, UK: Ashgate 2001), xiii.

8. On the grand tour, see Jeremy Black, *Italy and the Grand Tour* (New Haven, CT: Yale University Press, 2003).

9. Carlo Cattaneo, “Agricoltura e morale,” in *Notizie naturali e civili su la Lombardia e altri scritti su l’agricoltura* (Milan: Edizioni Risorgimento, 1925), 104–5.

10. On George Perkins Marsh’s Italian education, see David Lowenthal, *George Perkins Marsh: Prophet of Conservation* (Seattle: University of Washington Press, 2000); Marcus Hall, “The Provincial Nature of George Perkins Marsh,” *Environment and History* 10, no. 2 (2004): 191–204; Caroline Marsh, *Una Americana alla corte dei Savoia: Il diario dell’ambasciatrice degli Stati Uniti in Italia dal 1861 al 1865*, ed. David Lowenthal, trans. Luisa Quartermaine (Turin: Umberto Allemandi, 2004).

11. See as an example of this kind of approach Dario Paccino, *L’imbroglio ecologico* (Turin: Einaudi, 1972). For a historical overview, see Giorgio Nebbia, “L’ecologia è una scienza borghese?” *Ecologia Politica* CNS 28, no. 1 (2000), <http://www.ecologiapolitica.it/web/4/articoli/nebbia.htm> (accessed 28 August 2008).

12. Laura Conti, biologist and member of the Communist Party, was probably the leading figure among these minority groups. For the relationship between the Communist Party and environmentalism, see Wilko Graf von Hardenberg, “Il rosso e il verde: PCI e questione ambientale 1972–1991” (Laurea thesis, University of Torino, 2000–2001). On Laura Conti, see Loredana Lucarini, ed., *Laura Conti: Dalla Resistenza, all’ambientalismo, al caso Seveso* (Milan: UNICOPLI, 1994), and “Il fondo Laura Conti,” special issue, *Altrouecento* 8 (January 2004).

13. Stefania Barca, “Health, Labor, and Social Justice: Environmental Costs of the Italian Economic Growth, 1958–2000,” in *Agrarian Studies Colloquium*,

Program in Agrarian Studies, Yale University, available at <http://www.yale.edu/agrarianstudies/papers/26italiangrowth.pdf> (accessed 5 May 2009).

14. To date, there is no comprehensive history about the PCI's attitudes toward nature. Obviously, the largest Communist Party of the West was long in trouble with any kind of discourses or politics that may have limited economic growth, that is, the key tool for redistribution and employment. Nevertheless, it would be unfair to dismiss PCI contributions to the development of a green culture in Italy. With so-called austerity, the Communists proposed to address the oil crisis in the 1970s by changing lifestyles and models of consuming, using typical green arguments. On PCI-environmentalism relationships, see Wilko Graf von Hardenberg and Paolo Pelizzari, "The Environmental Question, Employment, and Development in Italy's Left, 1945–1990," *Left History* 13, no. 1 (2008): 77–105.

15. On Italian environmental cultures and associations, see Luigi Piccioni, *Il volto amato della patria: Il primo movimento per la protezione della natura in Italia, 1880–1934* (Camerino: Università di Camerino, 1999); Edgar Meyer, *I pionieri dell'ambiente: L'avventura del movimento ecologista italiano—Cento anni di storia* (Milan: Carabà, 1995); Roberto Della Seta, *La difesa dell'ambiente in Italia: Storia e cultura del movimento ecologista* (Milan: Franco Angeli, 2000); James Sievert, *The Origins of Nature Conservation in Italy* (Bern: Peter Lang, 2000). See also Patrick Barron and Anna Re, *Italian Environmental Literature: An Anthology* (New York: Italica Press, 2003).

16. Emilio Sereni's *Storia del paesaggio agrario italiano* (Bari: Laterza, 1961), translated by Robert Burr Litchfield as *History of Italian Agrarian Landscape* (Princeton, NJ: Princeton University Press, 1997), is a precious example of a broad, Braudelian approach to the history of agriculture coming from a Marxist tradition. On Italian environmental history and its relationships with other subfields, see Marco Armiero and Stefania Barca, *Storia dell'ambiente: Una introduzione* (Rome: Carocci, 2004), 49–55.

17. On the history of recent Italian environmentalism, see Andrea Poggio, *Ambientalismo* (Milan: Bibliografica, 1996); Roberto Della Seta, *La difesa dell'ambiente in Italia*; Donatella Della Porta and Mario Diani, *Movimenti senza protesta? L'ambientalismo in Italia* (Bologna: Il Mulino, 2004).

18. Marco Armiero, "Seeing Like a Protester: Nature, Power, and Environmental Struggles," *Left History* 13, no. 1 (2008): 59–76.

19. Donatella Della Porta and Gianni Piazza, *Voices of the Valley, Voices of the Straits: How Protest Creates Communities* (New York: Berghahn Books, 2008), esp. 57–78.