

Patrizia Belfiore
University of Naples Parthenope
patrizia.belfiore@uniparthenope.it

Antonio Esposito
terravesuviana@gmail.com

Emma Saraiello
University of Naples Parthenope
esaraiello@gmail.com

Double Blind Peer Review

Citazione

Belfiore P., Esposito A., Saraiello E. (2023) Building educating communities starting from confiscated goods, *Giornale Italiano di Educazione alla Salute, Sport e Didattica Inclusiva - Italian Journal of Health Education, Sports and Inclusive Didactics*. Anno 7, V 2. Supplemento Edizioni Universitarie Romane

Doi:

<https://doi.org/10.32043/gsd.v7i2.913>

Copyright notice:

© 2023 this is an open access, peer-reviewed article published by Open Journal System and distributed under the terms of the Creative Commons Attribution 4.0 International, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

gsdjournal.it

ISSN: 2532-3296

ISBN: 978-88-6022-479-8

ABSTRACT

The principles of legality and equity represent unavoidable prerequisites for the construction of an inclusive society, whose needs and areas of intervention can be traced precisely in the domain of national and international legislation that frame it (Corazza & Zanchettin, 2016). This article aims to analyze the role of confiscated assets in the reality of the Campania Region focusing on the use of individualized therapeutic projects supported by Health Budget, considered as best practices for an educational act (Righetti, 2013).

I principi di legalità ed equità rappresentano presupposti ineludibili per la costruzione di una società inclusiva, le cui necessità e ambiti di intervento sono rintracciabili proprio nel dominio delle legislazioni nazionali e internazionali che ne fanno da cornice (Corazza & Zanchettin, 2016). Il presente articolo si propone di analizzare il ruolo dei beni confiscati nella realtà della Regione Campania focalizzandosi sull'utilizzo dei Progetti terapeutici individualizzati sostenuti da Budget di Salute, considerati come best practices per un agire educativo inclusivo (Righetti, 2013).

KEYWORDS

educating communities; health budget; inclusion
comunità educanti; budget di salute; inclusione

Received 25/07/2023

Accepted 19/09/2023

Published 26/09/2023

Introduction¹

In our society, which is strictly cemented by a rationality that only demands efficiency, productivity and the achievement of goals that always tend to raise the bar, social uncertainty is growing, participation is on the back burner, and urges towards individualistic solutions are rare. In such a context, perhaps there is a need for a new perspective of “human development”, especially with regard to those people who, albeit in subjective conditions of discomfort, want to build their biographies and live them to the full even in the workplace (De Predi, 2012).

We speak, of course, of biographies and not of medical records, of “individuals” with desires, potentialities, limits, the ability to perceive differences and enhance them. Persons, that is, endowed with their own irreducible identity and who have the right to fully exercise their citizenship, just as the Constitution states: “Every citizen has the duty to carry out, according to his own possibilities and choice, an activity or a function that contributes to the material or spiritual progress of society” (art. 4, 2nd paragraph of the Constitution). The logic of rights just described calls for a remodulation of all services to truly guarantee the exigibility of the right to health, social inclusion and adulthood with all the corollaries that come with it. It becomes indispensable, in fact, to be able to manifest one's subjectivity, develop one's abilities, one's affective-relational dimension, and have a social role that allows one to participate in the development of one's life context (Savino, 2017). The question being asked today is whether our social fabric is capable of accompanying the biographies of these people. The answer, as things stand at present, is not positive because the logic of needs imposes a system of services organised along separate lines between social, health, cultural, educational and productive. This system is now considered by all to be obsolete and incapable of producing results in terms of effectiveness and efficiency: people have no choice but to adapt to the system in order to be able to satisfy their 'needs'. In a dutiful proactive logic, we must instead opt for a radical change, which can be realised in what is now defined as 'proximity and generative welfare', i.e. a system where the production of welfare must be a task of the entire civil society (Messia & Venturelli, 2015; Corriero, 2021; Dato & Cardone, 2018). The latter will have to be able to activate a relational system such as to be able to connect the various dimensions with a view to building educating as well as inclusive communities.

¹ This article is the result of a study designed and shared between the authors. The Authors intellectually contributed to the manuscript, read the manuscript, and approved the presentation in the same way.

1. The educational act and building inclusive communities through the reuse of confiscated property

Working for the construction of an inclusive society means building Democracy. There can be no Democracy where forms of exclusion, labelling, and non-participation in social contractuality are perpetuated (Basaglia, 2007). The work for inclusion is a work for the recognition and actualisation of those rights that, while finding explicit expression in national and international normative sources, all too often encounter obstacles, resistance, hesitations of both a material and cultural nature (Giaconi, 2020; Friso, 2019). In civil society, despite all the progress that has been made over the last fifty years, inclusion policies and practices come up against major obstacles as well represented by the events we experience on a daily basis. However, if conditions of material and cultural deprivation can act as a yoke that restrains individuals' potential and possibilities, they cannot at the same time be considered as mitigating factors for any educational failures (Ciambrone, 2017; D'Alonzo, 2018). Contextual conditions must be taken as a fact of reality on which to build one's intervention, valorising talents and opportunities, taking up the challenge of challenging the banality of "it cannot be otherwise" (Dewey, 2014; Ellerians, 2017). With Bell Hooks we know that: "Marginality is a radical place of possibility, a space of resistance. A place capable of offering us the condition of a radical perspective from which to look, to create, to imagine alternatives and new worlds. It is not a mystical notion of marginality. It is the fruit of lived experience" (2002). Assuming the radicality of working for inclusion means precisely to work on the margins, in the places and conditions where the processes of exclusion take place. It requires, then, a further theoretical and operational effort, aimed at recognising and deconstructing rhetorical devices and dangerous shortcuts that could, in factual reality, reproduce the same phenomena of infantilisation, rejection, and distancing of otherness (Gambacorti-Passerini et al., 2017). There is a need, therefore, for a questioning of inclusion itself and the desire to recognise and value the different subjectivities, in their being and in their singular and relational acting, in their differences, with their wounds, fears, fragilities. As Eugenio Brogna (2014) has taught us, one could even think that precisely "*the recognition of fragility, in a phenomenologically oriented acting, can become the presupposition of authenticity of the relationship. Also and above all of the educational relationship, understood as a space-time in whose complexity, through a continuous creative act, the dimensions of thinking and feeling find harmony*". In such a scenario, the experiences of reuse of assets confiscated from criminal organisations to foster the process of inclusion of subjects experiencing conditions of disadvantage (Martone, 2015; Esposito, 2018) are rightly placed. Many experiences born from the reuse of confiscated property, starting from community building, have concretised the possibility of defining possible alternatives in

realities placed in a condition of marginality, determined by very complex territorial contexts, marked by criminal violence and various environmental difficulties (Corazza, 2016). Although numerically prevalent in the South, the entire country is now affected by the presence of assets confiscated from the mafias (assets taken from clans are present in all regions of Italy) and there are hundreds of experiences of social reuse that, in the South as well as in the Centre and the North, have taken on a value that goes beyond the field of security policies to affect many other aspects of public life that impact on education systems. The theoretical and regulatory evolution that has taken place since Law 109 of 1996 (which introduces the possibility of the social reuse of assets confiscated from clans through free concessions to the institutional and social subjects identified by the relevant legislation, paragraph 3, letter c, art. 48, Legislative Decree no. 159 of 6 September 2011), defines, today, the reuse of confiscated assets not only as one of the most effective tools to fight organised crime, but also as a concrete opportunity for territorial development, especially from a social economy perspective, capable of fighting organised crime, and especially from a social economy perspective, capable of promoting the development of the territory, especially from a social economy perspective, capable of fighting organised crime. 159), defines, today, the reuse of confiscated assets not only as one of the most effective tools to fight organised crime, but also as a concrete opportunity for territorial development, especially from a social economy perspective, capable of creating opportunities for sustainable and inclusive growth: in this perspective, one can speak of “liberated property” (Esposito, 2011). The confiscated property, taken away from the clans and given back to a community that must take part in the reuse activities that are carried out, becomes the concretisation of the “principle of legality” (Giannone, 2014), and as such a place of “Democracy” that opposes criminal violence with civic participation. The social reuse of a villa, a house, a piece of land, a company, once the space where mafia choices and business were made, requires awareness and responsibility, teaches us to put “the other” back at the centre of our actions, to recognise him and with him to recognise ourselves, allows us to rebuild a “feeling of community”. The 'liberated property' is at the same time property taken away from the mafias but also, and perhaps above all, the possibility of liberating “what is good”, “what is just”. Confiscated assets, as shown by many experiences throughout Italy, and in particular in Campania, can be a place of welcome and inclusion: they can determine real opportunities to realise a new and different territorial development model that, starting from the investment in relational assets, is also able to generate opportunities for economic growth (Martone, 2015). The social economy originating from the reuse of confiscated assets can, therefore, effectively intervene in the fight against the criminal economy, also becoming an attractive opportunity for other economic and social actors in the pursuit of inclusion processes (Perfetto et al., 2020). Opportunities that must, however, be

sown and cultivated, with care and wisdom, not only by those who manage these assets, but by all the institutional actors involved: social, economic, cultural, educational.

2. Health budgets between regulatory differences and inclusive practices

Experimented in Italy starting from the experiences of asylum deinstitutionalisation that developed in Friuli starting in the 1980s (Righetti, 2018), the Health Budgets (BdS) have found a particular application in Campania where, in the intertwining with the experiences of social reuse of assets taken away from the clans, they have given rise to opportunities for a sustainable and inclusive development of the territories and their respective communities (Baldascino, Mosca, 2012). The BdS represents an organisational-managerial tool for the implementation of personalised life projects capable of guaranteeing the enforceability of the right to health through the activation of integrated social and health interventions. It is made up of the set of economic, professional and human resources, structural assets, social and relational capital of the local community necessary to promote relational, family and social contexts capable of fostering a better social inclusion of the person (Righetti, 2013, 2014). The choice of the health budget is structured starting from the "what to do" to restore full rights of citizenship to people experiencing conditions of difficulty and impediment caused by social disabilities resulting from pathological conditions or biopsychosocial vulnerability. These are multiple benefit packages to which correspond multiple resource packages (individual, community, institutional, health, social) that are organised on a case-by-case basis (Starace, 2011). The planned intervention aims to act on three main axes: home/habitat, training/work, sociality/affectivity. The philosophy underlying the health budget model lies in the awareness that external impediments to the exercise of the rights to learning, training, socialising, working, and housing are the real determinants that turn a vulnerable or "at risk" person into a "case". The BdS is embodied in a process of restitution to the contractuality of the suffering person (first and foremost with psychic disability, but not only) aimed at avoiding recourse to forms of neo-manicottisation and new institutionalisation of diversity. Here the person's biography is rediscovered and this, not the pathology, becomes the 'place' of care, through a process that needs new words, a new vocabulary (Ascani &

Cacciola, 2019). People's protagonism is realised in the co-construction of individual Individualised Therapeutic Rehabilitation Projects (ITRP), which are declined on the main social determinants of health (home, training-work, sociality) and are structured in the definition of an agreement between the different actors involved (Scarpa, 2017). This makes it possible to integrate the resources of different services, Third Sector entities and other agencies that, according to their specific competences, converge in restoring a horizon of dignity and a better quality of life to the people involved, while activating all the personal resources and those of the natural network. "Therapeutic-rehabilitative", in this perspective, means entrusting the curative purposes no longer only to the clinical dimension in the strict sense, but also to the marginal areas: this implies operating in the belief that the whole social space of community life, understood both as a space of relationships and of activities, plays a possible restorative role (Starace, 2011). With this in mind, interventions are proposed in a "global therapeutic environment", where even everyday life becomes a "rehabilitative" tool, and where the targeted structuring of the interventions of the social-health workers is aimed, first and foremost, at the conquest of the person's personal, social, work and relational autonomies (Scarpa, 2017). A strategy, therefore, of "standing by", which recognises pain and performs the functions of "tutoring" and "scaffolding", which aims to be a "safe scaffolding" to allow the individual, with his own strength, to climb the difficulties of a life project. "Individual", then, clearly places the individual, unique and unrepeatable, at the centre, who is given the opportunity to choose the social structure that will accompany him/her and of which he/she becomes an integral part, because he/she becomes its "partner", because he/she brings added value and social capital (Esposito, 2011). Over the years, however, there has been strong resistance, both cultural and institutional, to the full application of this system, some possible distortions have been highlighted in some contexts, and there is still a lack of national legislation of this kind. However, the BdS is now experiencing a fortunate season, at least in terms of 'declared' and good intentions. It is recalled in Law 77/2020 converting the Relaunch Decree and in the document Initiatives for the relaunch "Italy 2020-2022" (the so-called Colao Plan), as a tool on which to invest an important part of the support for the disabled population. The BdS is part of numerous regional acts, with a different attribution of functions: now on the reconversion of available resources into more inclusive aid and support; now on the recomposition, hence integration, of resources from different sources; now on creating the conditions for a new welfare system with a more distinctly territorial and inclusive character. All these objectives see in the BdS a suitable and "capacitating" instrument. Different aims and operational methods, referring to the

BdS, can be found in the “*Fund for non-self-sufficiency*”, in the experimental projects on independent living envisaged by Law 162 of 1998, those relating to Law 112 of 2016 on *Dopo di Noi* (Giaconi, 2020). However, in the tools available today, there are differences in their application, and it is hoped that replicable models will be defined, considering that, at present, experiences differ from one another, both in technical professional and administrative aspects.

3. Health Budgets as educational act of change: the experiences of the Campania Region

In Campania, as mentioned above, the Health Budget has found its first and most effective application in the context of the reuse of assets taken from the clans, so much so that the regional legislator, in defining the regulatory indications concerning confiscated assets (Regional Law no. 7 of 12 April 2012, as amended by Regional Law no. 3 of 12 February 2018), recognises the methodology of individualised therapeutic projects supported by Health Budgets as "best practice" (paragraph f, art. 2, Regional Law no. 7/2012), prescribing its support and extension in the different experiences of social reuse and in the different territorial areas. The regional legislator, in fact, has been able to see how the intertwining between the provisions for the re-use of assets and the Ptri/BdS system has led, over the years, particularly in the provinces of Caserta and Benevento, to innovative forms of social economy also in the sectors of responsible tourism, catering and hospitality, by crossing non-welfarist welfare policies with the regulatory provisions of the confiscation of assets (Rossiello, 2021). Highlighting, also in the legislation, the link between the re-use of confiscated properties and the ITRP/BdS system represented, therefore, a precise choice of the legislator, aimed at fully implementing the provisions whereby the Region "recognises the social re-use of the properties confiscated from organised crime, as regulated by the regulations in force, as a tool for preventing and combating criminal phenomena, promoting the principles of legality, solidarity and social inclusion, and as an opportunity for a model of sustainable and inclusive territorial development" (Paragraph 1, Article 2, Law 7/2012). The perspective adopted seems to respond to the conviction that it is only possible to build mafia-free communities when these same communities recognise the value of freedom, only when each person recognises that “my freedom begins exactly and only where the freedom of another begins” (Fortini, 1996). And it is precisely in this perspective that confiscated property takes on an important educational value. The experience gained on confiscated property in Campania, for the results obtained and the difficulties encountered, can take on

the value of a model. A model that is configured as a vector for the transformation of the service network itself, directing resource reallocation processes by identifying opportunities and projects of concrete inclusion. Lastly, it designs regulatory models for relations with the Third Sector characterised by the co-management of projects and their dynamism, avoiding inappropriate and scarcely productive delegations. The budget, again, is a tool to enhance a talent that, if made to bear fruit, does not run out, but multiplies in the rediscovery of a “rehabilitated” man, capable of contributing to the creation of a social and local micro-economy. Below, we present an empirical case that represent the material concretisation of the principles of social inclusion by means of ITRP/BdS used on confiscated assets, so as to highlight the possibility of defining practices of restitution to social contractuality that are intertwined with territorial regeneration and the building of free and democratic communities.

4. The experience of Beyond Dreams: the story of Erasmus

Erasmo is a sixty-year-old deaf-mute and spastic, who in the long years confined in the institution had become number 47, the one sewn on the back of his shirts, placed on the bedside, written on the medical chart where he was listed as a “socially dangerous subject”. Dangerous because, when no one understood the guttural sounds that replaced the word to denounce suffering, he would bang his head hard against the wall, until it bled. In the institute, Erasmo cost the state more than one hundred euro per day in fees. Today, Erasmo lives on the confiscated property and no longer costs the State any tuition fees: his therapeutic project is over, he has become a worker member of the cooperative that has the confiscated property under concession, and he, who is deaf and dumb and spastic, hoes the land, cultivates it, and harvests its fruits. Because Erasmo comes from a farming family, and in that place he has rediscovered his being part of a community. Erasmo lives in the confiscated property with many of those who used to be considered “last”, women and men who, having come out of a judicial psychiatric hospital, an institution for the disabled, from other paths of suffering, discomfort, marginality, pain, today, through the correct application of the ITRP/BdS system, have the possibility of no longer being “the abnormal” (Foucault, 2000). They are people, citizens who claim their rights and answer for their duties, reintegrated into social dynamics through a project of taking charge that no longer determines the degradation into anomie, but rather aims at increasing autonomy (Perillo, 2011). And these very people are the protagonists of a process of territorial regeneration that, starting from the reuse of the confiscated property, creates opportunities for

sustainable and inclusive development, opportunities to create community ties, a space where hope can become a memory of the future. Today, the confiscated property of Maiano is structured as an educational farm that is regularly registered in the regional register. The cultivation of the 4 hectares of land is carried out through theories and practices of organic and social agriculture and the cultivated products are then processed in the first organic food processing plant established on a confiscated property in Italy. The plant works both for the independent production of jams, sauces and preserves (tomatoes, aubergines, friarielli, pumpkin etc.) and for third parties. An agritourism has been open for several months for lunches, dinners, ceremonies and events, with rooms available for overnight stays. The cooperative “Beyond Dreams” is also part of the Consortium “*Nuova Cooperazione Organizzata/NCO*”, with which it realises various social economy initiatives, starting with “Facciamo un pacco alla camorra”, the basket of cultivated and processed products made on land taken away from the clans and at other agricultural and social economy experiences. The company organisation is geared towards respecting the workers' time and needs, enhancing their talents and possibilities in the different areas of intervention. On the other hand, many of the cooperative's worker-members and people with work bursaries come from paths of disability and/or fragility and are supported by the other members, local young people who have realised the possibility of not being forced to emigrate, in a mutualistic and non-competitive manner: in fact, a horizontal rather than vertical company structure is pursued, with several moments of confrontation and reshaping of activities, personal and group support and accompaniment. This confiscated property, every day, throughout the year and especially in the summer, is the subject of numerous visits, volunteer camps, and educational, cultural and social initiatives and projects involving institutional representatives and other Third Sector realities, becoming a veritable laboratory of participatory democracy in which inclusion is practised and experienced, without any effort at exception, as a daily exercise in recognising the needs, wants and desires of everyone.

Conclusion

The reuse of property confiscated from the mafias is a sign of protest against indifference, corruption and institutional collusion, a break with a condition of quiescence that has stifled our consciences. These assets, when they educate to be a sign of contradiction, represent a journey to be made together with others, through a constant, daily commitment that questions and calls into question our civil conscience. Among the human rights to be upheld and promoted, not because

they are deserved by people, but rather constitutive of the person himself, there is one that is particularly disregarded: the right to care for others, with respect, benevolence, tolerance, without the aim of power or profit. In this sense, the health budget promotes and implements the principle of subsidiarity, i.e. the possibility, necessity and reasonableness of entrusting the closest level to the people who feel the need, with the implementation of interventions that enhance informal care resources in community settings. All this in the conviction that this constitutes one of the areas in which it is most necessary to intervene to promote change and the evolution of that social and cultural micro-context in which the person lives, since it constitutes the determining element for a reasonable well-being. The reuse of confiscated property, in the sense we have outlined here, requires awareness and responsibility, it teaches us to put 'the other' back at the centre of our actions, to recognise him and with him recognise ourselves, to rebuild a "feeling of community". The reuse of a confiscated property shows the entire community the possibility of overturning a reality that too often, especially in certain social contexts, is considered almost invincible and impregnable. Subtracting from organised crime the fascination determined by certain narratives, showing the damaging effects it can have on their territories and communities, highlighting cultural, social and relational models that challenge the logic of violence and exclusion, represents a moment of human growth. Hence, the educational challenge can be taken up starting from the "liberated property", thus making the reuse of confiscated property the tool for inclusive processes with a view to building a community that is truly educating.

References

- Ascani, M., & Cacciola, S. (2019). Il budget di salute come nuovo strumento di welfare. *Volume 9-Numero 1-Gennaio*, 19.
- Baldascino M., & Mosca M., (2012). *Il modello di cogestione del welfare di comunità: l'esperienza della Campania*, in M. Musella (a cura di), *La sussidiarietà orizzontale. Economia politica, esperienze territoriali in Campania*, Carocci.
- Basaglia, A., Lotti, M. R., Misiti, M., & Tola, V. (2007). Il silenzio e le parole. *Il rapporto nazionale Rete Antiviolenza fra le città Urban-Italia*.
- Borgna, E. (2014). *La fragilità che è in noi*. Giulio Einaudi Editore.

- Bruner, J. (2015). *La fabbrica delle storie: diritto, letteratura, vita*. Gius. Laterza & Figli Spa.
- Ciambrone R. (2017) Evoluzione dell'inclusione scolastica in Italia e in Europa a 40 anni dalla legge 517, in "*L'integrazione scolastica e sociale*", Vol. 16, N. 4, Erickson, Trento
- Corazza, L., & Zanchettin, A. (2016). Educazione alla legalità, alla responsabilità sociale e all'inclusione. *Ricerche di Pedagogia e Didattica*, 11(3).
- Corriero, M. (2021). Welfare solidaristico nel sistema delle relazioni educative. *MeTis-Mondi educativi. Temi indagini suggestioni*, 11(2), 161-170.
- Dato, D., & Cardone, S. (2018). *Welfare manager, benessere, cura. Impresa e pedagogia per un nuovo umanesimo del lavoro*. FrancoAngeli.
- D'Alonzo, L. (2018). *Pedagogia speciale per l'inclusione*. Morcelliana.
- De Predi S (2012). *L'inclusione efficiente. L'esperienza delle cooperative sociali di inserimento lavorativo*, Franco Angeli.
- Di Gennaro, S. (2020). Povertà educative e welfare generativo: un possibile modello d'intervento. *Educare. it*, 20(3), 37-52.
- Dewey, J. (2014). *Esperienza e educazione*, Cortina, Milano
- Elleriani, P., & Ria, D. (2017). *Paulo Freire pedagogista di comunità: libertà e democrazia in divenire*. Lecce, PPE/Università del Salento.
- Esposito, A. (Ed.). (2018). *1. Atlante delle esperienze di riutilizzo e mancato riutilizzo dei terreni confiscati e delle realtà di agricoltura sociale in Campania*. Rubbettino.
- Fortini, F. (1996). *Disobbedienze: Gli anni della sconfitta. Scritti sul Manifesto, 1985-1994* (Vol. 2). Manifestolibri.
- Foucault, M., Marchetti, V., & Salomoni, A. (2002). *Gli anormali. Corso al Collège de France (1974-1975)* (Vol. 294). Feltrinelli Editore.
- Freire, P. (2018). *La pedagogia degli oppressi*. Gruppo Abele
- Friso, V., & Decembrotto, L. (2019). La Pedagogia dell'inclusione e le sfide del diritto al lavoro in carcere. *Italian Journal Of Special Education For Inclusion*, 7(1), 121-136.

- Gambacorti-Passerini, M. B., Palmieri, C., & Zannini, L. (2017). Bene comune e salute mentale di comunità: Il contributo dell'educazione. *MeTis-Mondi educativi. Temi indagini suggestioni*, 7(2).
- Giaconi, C., Socci, C., Fidanza, B., Del Bianco, N., d'Angelo, I., & Capellini, S. A. (2020). Il Dopo di Noi: nuove alleanze tra pedagogia speciale ed economia per nuovi spazi di Qualità di Vita. *MeTis-Mondi educativi. Temi indagini suggestioni*, 10(2), 274-291.
- Giannichedda, M. G., & Esposito, A. (2020). L'internamento prêt-à-porter e altri dispositivi del post-manicomio. *L'internamento prêt-à-porter e altri dispositivi del post-manicomio*, 25-45.
- Giannone T. (2014). *Dal bene confiscato al bene comune*, Fondazione Tertio Millennio-Onlus, Roma
- Goffman, E. (1968). *Asylums: la condizione sociale dei malati di mente e di altri internati*. Einaudi.
- Hooks, B. (1998). *Elogio del margine. Razza, sesso e mercato culturale* (Vol. 242). Feltrinelli Editore.
- Margiotta, U., & Raffaghelli, J. (2011). Oltre l'inclusione: per un dibattito sulla pedagogia sociale e interculturale Beyond Inclusion. For a debate on Social and Intercultural Pedagogy. *Formazione & Insegnamento*, 2(Anno IX), 261-270.
- Martone, V. (2015). I confini del capitale sociale tra mafia e antimafia. Riutilizzo dei beni confiscati e riconversione dell'economia locale nel feudo dei casalesi. *Polis*, 29(3), 335-364.
- Messia, F., & Venturelli, C. (2015). *Il welfare di prossimità: Partecipazione attiva, inclusione sociale e comunità*. Edizioni Centro Studi Erickson.
- Petretto, D. R., Masala, I., & Masala, C. (2020). Special educational needs, distance learning, inclusion and COVID-19. *Education Sciences*, 10(6), 154.
- Perillo, E. (2011). *Storie plurali: insegnare la storia in prospettiva interculturale*. Storie plurali, 1-192.
- Polidori, S., & Pavoncello, D. (2022). *Il budget di salute, quale strumento di economia civile nelle policy di (benessere) di prossimità nei territori/comunità*.
- Presidenza del Consiglio dei Ministri, Conferenza Unificata, *Intesa, ai sensi dell'articolo 8, comma 6, della legge 5 giugno 2003, n. 131, tra il Governo, le*

Regioni e le Autonomie locali sul documento recante “Linee programmatiche: progettare il Budget di salute con la persona-proposta degli elementi qualificanti”, Rep. Atti n. 104/CU del 6 luglio 2022

Ricci, C., Magaudo, C., Carradori, G., Bellifemine, D., & Romeo, A. (2014). *Il manuale ABA-VB-Applied Behavior Analysis and Verbal Behavior: Fondamenti, tecniche e programmi di intervento*. Edizioni Centro Studi Erickson.

Righetti, A. (2013). *I budget di salute e il welfare di comunità. Metodi e pratiche*. Bari: Laterza.

Righetti, A. (2018). *I “Budget di salute”, progetti terapeutici contro la finanziarizzazione del welfare*, in Esposito Antonio (a cura di), *1° Atlante delle esperienze di riutilizzo e mancato riutilizzo dei terreni confiscati e delle realtà di agricoltura sociale in Campania*, Rubbettino, Soveria Mannelli

Rose, S. (2001). *Linee di vita: la biologia oltre il determinismo*. Milano.

Rosiello, A., & Taricone, F. (2021). *Agricoltura sociale e Budget di salute: un binomio per l’inclusione socio-lavorativa delle persone con disabilità*.

Savino, S. (2017). *Pedagogia, salute e contesti socio-sanitari*. Lulu. com.

Scarpa, F. (2017). *Percorsi terapeutico riabilitativi per pazienti autori di reato. Percorsi terapeutico riabilitativi per pazienti autori di reato*, 174-180.

Starace, F. (2011). *Manuale pratico per l’integrazione socio-sanitaria: il modello del budget di salute*. Carocci Faber: Rome, Italy.

Authors' contribution²

² Authors' contribution: Introduction (Emma Saraiello and Patrizia Belfiore); 1. The educational act and building inclusive communities through the reuse of confiscated property (Patrizia Belfiore and Emma Saraiello); 2. Health budgets between regulatory differences and inclusive practices (Antonio Esposito); 3. Health Budgets as educational act of change: the experiences of the Campania Region (Antonio Esposito and Patrizia Belfiore); 4) The experience of Beyond Dreams: the story of Erasmus (Patrizia Belfiore and Antonio Esposito) Conclusion (Patrizia Belfiore and Emma Saraiello)

