

THE REINTEGRATION ECONOMY

FOOD FOR THOUGHT
ON A NEW ECONOMY



Fondazione
Capellino


almo nature
OWNED BY THE ANIMALS

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1 Introduction: The “New Economies” Paradigm

The unsustainability and destructiveness of the expansive-extractive development model that has prevailed in recent decades has fueled the search for new paradigms capable of resolving its contradictions and opening up to more evolved socio-economic arrangements. It is particularly around ‘economics’ - in its broader meaning that recalls the Greek concepts of oikos and nomos, or the administration of the home - that numerous proposals have flourished. They are collected in this report under the umbrella concept of “new economies.” We are talking about a particularly diverse set of theories, approaches and bottom-up experiences united by the urgency of redefining the ends of the economy and redeveloping economic action within the framework of a new idea of development (qualitative, sustainable and contributory) and value (multidimensional). It involves re-binding together the economy, society and nature - for years thought of and treated as separate spheres resulting in dramatic human, social and environmental consequences - to shed light on, instead, their deep interdependence.

Some of the most significant proposals that have emerged internationally, like Doughnut Economics¹ and the Circular Economy², are presented here, based on research done by the ARC research center of the Università Cattolica del Sacro Cuore in Milan, and yield an interesting panorama. They confirm the existence of a significant dynamism that, starting from a highly critical perspective of contemporary capitalism, tries to articulate alternative, more balanced, equitable,

1 <https://doughnuteconomics.org/about-doughnut-economics>

2 <https://ellenmacarthurfoundation.org/topics/circular-economy-introduction/overview>

sustainable and inclusive paths, starting from an awareness and sense of responsibility towards our common home and future generations. There is, however, a clear need to strengthen the undeniable red thread that binds the proposals in order to weave them into a clearer, more recognizable and incisive collective narrative.

Care of our common home and social inequalities

The reflections brought forth by the new economies have a twofold root. The first is **environmental**. Proposals take shape and are structured from a new attention to nature and a heightened concern for the impacts that extractive growth has caused at the ecological level. It is a planetary reasoning which began to take root at the end of the 1960s and that saw its milestones in the publication of reports and the organization of seminal events that still constitute indispensable points of reference in the development of a science-based yet holistic thought around what would later be called “sustainable development.” Although with different perspectives and barycenter, all the new economies devote ample space to environmental issues from which denouncing the destructiveness of the capitalist growth model originates. Among the many voices, economist Kate Raworth clearly illustrates the dramatic sketch of open issues that put humanity literally in peril³:

- climate change
- loss of biodiversity and thus biosphere integrity
- ocean acidification
- depletion of the ozone layer in the stratosphere
- changes in the biogeochemical cycle of nitrogen and phosphorus
- global water use
- changes in land use
- the spread of atmospheric aerosols
- pollution from anthropogenic chemicals

The Dasgupta Review commissioned by The UK government and published in 2021 clearly states that traditional economic thinking must be reformed if environmental disaster and reduced welfare are to be avoided and sustains that biodiversity

3 Bologna G. and Giovannini, E. (2017) *L'Economia della Ciambella: come rendere operativa la sostenibilità*, in *L'Economia della ciambella*, K. Raworth, 2017, pag. 20



reinforces natural ecosystem processes such as biomass production, nutrient cycling, etc., making it critical to focus on natural ecosystem health to protect the common good.

Attention to the sustainability of our shared home is also spreading beyond the scientific community through grassroots initiatives that increasingly involve new generations. Among these, it is worth mentioning *Fridays for future* born in 2018 to raise awareness about the need to reduce our environmental impact, which quickly led to the birth of a global generational movement.

The second root that fuels the reflections of the new economies is **social**. There is no doubt that the last few decades have helped improve the living standards of millions of people in almost all areas of the world. However, the great push forward in terms of prosperity has not translated into equally distributed wealth. The gap between rich and poor has widened, and the data reports significant polarizations even within the same countries, regions and cities, with new social and political tensions arising.

Environmental problems and social problems are confirmed to be two sides of the same coin that, circularly, reproduce and reinforce each other. Among the many criticisms brought forward by the new economies, the Convivialism⁴ proposal reports increasingly disproportionate and illegitimate inequalities that fuel "a struggle of all against everyone in a logic of generalized greed" and contribute to undermining democratic arrangements. Starting from an ethical foundation, some proposals also help to bring the issue of social inequalities, basic human rights and their respect back to the heart of the environmental debate, like Kate Raworth's Doughnut Economics. Another exemplary proposal of how the new economies concern for natural ecosystems is intertwined with growing socio-economic inequalities that the extractive capitalist model has produced and continues to reproduce globally is the Integral Ecology⁵.

Embedded in the analysis of the social unsustainability of the current growth model is the thorny issue of the planet's demographic carrying capacity, a question posed very clearly by ecological economics. While population growth in this economic phase dubbed by McNeill *The Great Acceleration*⁶ new questions also arise: will the planet be able to guarantee food for all? And, if so, with what living standards? Are the income and consumption levels of the most affluent part of the globe thinkable for all?

The inequalities produced by the capitalist model of development are also intergenera-

4 <https://convivialisme.org/worldwide/convivialism-in-a-few-words/>

5 <https://eco-catholic.com/what-is-integral-ecology/>

6 McNeill, J.R. and Engelke, P. (2014). *The Great Acceleration: An Environmental History of the Anthropocene since 1945*. The Belknap Press of Harvard Press, Cambridge, MA

tional. As Gunther Pauli, founder of the Blue Economy⁷, reminds us, “Pushing people to spend more every day to boost the economy is to promote a simplistic and short-lived system that will shift the issue of debt onto future generations”. New strategies are called for by the new economies to avert extreme inequality, or account for different burdens between rich and poor countries in combating CO₂ emissions.

The explosion of social inequalities undermines social bonds and embrittles institutions, reducing the chances of a strong and convergent strategy to address problems of a global nature. It is clear that environmental tensions, on the one hand, and social tensions, on the other, are not separate, but rather feed off each other, creating a dangerous spiral.

The concept of limits

Development in the past decades has been based on an idea of unlimited growth. In fact, the concept of limits is literally obscured in order to keep the engines of the system running at full power. However, the concept has begun to be reintroduced into public discourse.

Thanks to a new outlook and the ability to collect and rework new data, it is now possible to substantially support with increasing credibility warnings exemplified by the Limit to Growth report, a key alert that ignited awareness of the unsustainability of the promise of constantly growing and expansive prosperity.

The existence of planetary limits, particularly those of a biophysical nature, is also supported by increasingly focused research. Thanks to the continual refinement and expansion of scientific knowledge, the interdependent relationship between humans and their environment, and the dynamics of that relationship, are increasingly understood, and the impacts on natural ecosystems of different anthropogenic and economic activities are beginning to be calculated with increasing precision. Through this knowledge also come the definition of the limits of sustainability, the Planetary Boundaries, or biophysical limits that must not be exceeded: climate change, ocean acidification, ozone depletion in the stratosphere, changes in the biogeochemical cycles of nitrogen and phosphorus, global water use, changes in land use, loss of biodiversity, spread of atmospheric aerosols, and pollution from anthropogenic chemicals.

⁷ <https://www.theblueeconomy.org/en/>

To the growing knowledge and precision of geophysical limits, social-ethical limits are added. These are the aforementioned basic needs for human beings, all the rights that pertain to human dignity. Doughnut Economics recombines geophysical limits with those of the human and social spheres. The simple “doughnut” has made a complex system visible: “sustainable development,” capable of limiting its action because it is aware of the impacts on the environmental world, on one front, and, on the other, of the possibility of undermining the basic needs of human beings.

A paradigm change: From TINA to TAPAS

The reflections and criticisms brought forward by the new economies converge in the elaboration of a call for a radical overhaul of current economic and social models, for a real paradigm shift⁸. It is a matter of imagining, elaborating and popularizing an alternative that is capable of proving itself “sustainable” and “effective” in addressing the various hotbeds of tension - human, demographic, social, economic, financial, spiritual - left open by the current model of development.

However, is it possible to leave behind a model as pervasive as the one that promoted and implemented extractive development? Neo Capitalism is a powerful ideology that sees among its assumptions precisely the nonexistence of alternatives. Convivialism proposes: to work out a new political philosophy that can design “another possible world, more humane and sustainable, in which everyone, or the vast majority, can recognize themselves in it and live better, sharing a concern for saving what can and must be saved both of our environment and of the four kinds of freedom evoked by Roosevelt.

“However, “To achieve this goal, we must overcome the feeling of helplessness by which we are paralyzed.”

What is being urged is the development of credible and realistic alternatives: people must be offered the chance to prosper in a less materialistic way than in previous decades. However, the imagination of new possibilities cannot be taken for granted; the sense of common initiative is a victim of consumerism that has brought about an impoverishment of the sense of connectedness, a widespread inability to set long-term social goals, and deprivation of a shared meaning and purpose. Social Generativity⁹ defines this in terms

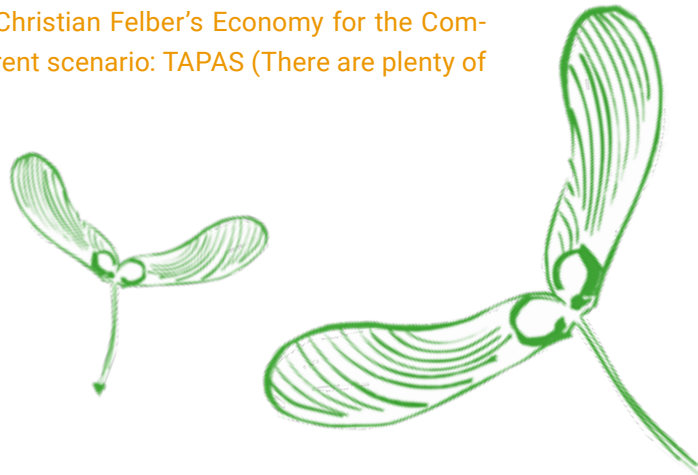
⁸ Magatti, M. e Gherardi, L. (2014). Una nuova prosperità. Quattro vie per una crescita integrale. Il Mulino, Bologna

⁹ <http://generativita.it/it/generativita/>

of “natality”: the ability to “bring into the world” new things, bringing something of the Self, something unique and original¹⁰. Generativity, put in other words, is the willingness to generate new life, not only in the biological sense, but in the social, cultural, institutional, and entrepreneurial sense. While consumption remains in the end an activity lived in solitude, generating instead arises from an exchange with others.

It is clear at this point the need to design and set up new contexts to **“renew our common vision, (...) and rebuild stronger structures of meaning and sense (...) that offer credible answers to the profound questions that continue to chase us”**, which is precisely what the new economies is trying to promote. While heterogeneous among themselves, as a whole, the new economies are beginning to configure a recognizable galaxy. Some “stars” are closer to each other, like the Civil Economy¹¹ and the Economy of Communion¹², the Social Economy¹³ and the Co-Economy¹⁴, the Economy of the Common Good¹⁵ and the Commons. They all however seem to be united by a common direction that shares similar questions, motives, sensitivities and goals. Today the new economies are trying to move these motives and goals from the periphery to the center of the economy. It is therefore crucial for the new economies to promote and recognize the existence of multiple proposals and solutions.

This would involve moving beyond the TINA approach (There is no alternative) to embrace, as Christian Felber’s Economy for the Common Good suggests, a different scenario: TAPAS (There are plenty of alternatives).



10 Giaccardi, C. and Magatti, M. (2014). Generativi di tutto il mondo unitevi. Feltrinelli, Milano

11 <https://www.sofidel.com/en/softandgreen/sustainability-as-a-value/what-is-civil-economy-interview-with-stefano-zamagni/>

12 <https://www.edc-online.org/en/>

13 <https://www.socialeconomy.eu.org/>

14 Lampugnani, D. (ed.), (2018). Co-Economy: un’analisi delle forme socio-economiche emergenti, Fondazione Giangiacomo Feltrinelli: 231 [<http://hdl.handle.net/10807/134308>]

15 <https://www.ecogood.org/>

Humans and their anthropologic role

Among the proposals for a new economy are those who start from philosophical and anthropological questions concerning the human being, the purpose of his existence, and the nature of his actions in a world that is natural, but no less social and cultural. Strongly felt is the need to overcome the idea of “homo economicus”, the foundation of traditional approaches to economics, which, simplistically, presents man as an abstract entity driven solely by economic motives. This version, first hypothesized by J. S. Mill is one-dimensional and decontextualized, oriented toward the maximization of his own wealth and moved by a rationality that drives him to compromise between the pursuit of his own goals and the necessary means. In this vision, man is somehow purged of irrationality, customs, conventions, and norms, as well as of his connection to his own environment. For the Economy of the Common Good, this reductionism is evident: economics risks to refer to values that are far removed from those that actually govern human relations. According to Felber, while the market space is configured and guided by the law of competition and driven purely by the desire for profit, humans seek different relationships like friendship and community, founded on trust, sincerity, respect, and empathy. Human beings know how to cooperate, share and help each other. It is a split that generates concentration of power, social polarization, failure to meet the basic needs of segments of the population, ecological destruction and crisis of meaning, and which could be resolved through **alternative models** capable of fostering, even in economic relations, “those fundamental human values that are good for human and social life.”



From the perspective of Doughnut Economics, it is crucial to cultivate “human nature” in order to enhance its social components and reciprocity and to disavow the rational, selfish and calculating economic human in order to have “a much greater chance of entering the safe and equitable space of the doughnut”.

Convivialism advocates to overcome the ideologies of modernity that can no longer address new challenges. It is a matter, according to Social Generativity, of addressing a crucial challenge for contemporary man: overcoming the idea of the self as a monadic individual, in order to articulate the relationship between the I and the We. This would lead

to the reactivation of the “generating” capacity of human beings and no longer thinking of the self in terms of a mere passive “consumer”¹⁶, but rather as an active “contributor” who “within a network of relationships participates in producing a value that is personal, relational and collective.”¹⁷.

The new economies are moving in this direction, not only making themselves the bearers of existential questions about man, the economy and society, but proposing to concretely try to put back together what has been separated.

Living complexity: inter-dependence

The emergence of a new awareness of interdependence as an ontological character of life finds ground in both the reflections developed in the scientific sphere and those that have matured in the social sphere. From a biological point of view, interdependence is nature’s structure. Hence, an “ecology of mind” capable of recognizing the connective structures among different life forms¹⁸, brings a holistic view to the observation and understanding of reality and its phenomena. This “being-in-relation” is also the essence of social life, which creates a sense of co-responsibility with respect to the idea of development. This complex look at existence, however, means rediscovering its fragility and vulnerability. While it is difficult due to the entrenchment of capitalistic reasoning, it can generate new possibilities, since it can open up the rediscovery of a new sense of belonging to a global human community. This sense of solidarity runs through the entire Convivialism Manifesto and is translated into three different but interconnected bonds:

- **the principle of common naturalness:**
all human beings are part of Nature and are in a relationship of interdependence and care with it
- **the principle of common humanity:**
there is only one humanity, above all differences
- **the principle of common sociality:**
human beings are social beings: their greatest wealth is this relationship

¹⁶ Bauman, Z. (2007). Collateral Casualties of Consumerism. *Journal of Consumer Culture*, 7(1), 25–56

¹⁷ Magatti, M. e Gherardi, L. (2014). Una nuova prosperità. Quattro vie per una crescita integrale. Il Mulino, Bologna

¹⁸ Bateson, N. (2010). An ecology of mind.

For Christian Felber, the foundation of any possible development is the striving for the “common good” among citizens, that democratically sought “good of all.” This approach posits as the principal value and foundation of social relations the dignity of man, the source, in turn, of trust which is also necessary for economic exchanges. The priority of the common good over individual gain is, therefore, not merely a value option, it is also the most efficient response in the generation of value.

This leads to rethinking the foundation of social bonds, how this relationship can be maintained and continually enlivened. Key proponent of Social Generativity, Mauro Magatti, writes:

“After the decades in which unlimited expansion has fueled the myth of individualistic untying, the question of what binds us to others and to the world around us is bound to re-emerge: and it is how this question is answered that will decide the direction we take for our future.”

As the reflection developed around Social Generativity suggests, the question is how to rearticulate and re-signify the now impoverished and atrophied relationship between the personal and the collective. How can freedom and connectedness be held together? Raimon Pannikar’s concept of “inter-independence,” a “dependent independence” is a good starting point. It is the paradox of freedom which exists only in relation to others and to the other. This is why “We are all autonomous and all dependent”¹⁹. When everyone’s freedom is combined in a responsibility towards all, rethinking and re-signifying economic action, business and value generation is possible. However, new mind-sets, models, categories and tools are needed to ferry us beyond the linearity imposed by modernity and acquire a new eco-systemic understanding of life. Nature offers important reflections with respect to what perspective to adopt in thinking about life and addressing current challenges. Two quotes from new economies scholars and practitioners express this well:

“In this second decade of the new century, it is becoming increasingly evident that the crucial problems of our time -energy, environment, climate change, food security, financial security- cannot be studied and understood separately, as they are systemic problems, that is, they are all interconnected and interdependent. The fundamental dilemma underlying the major problems of our age seems to be the illusion that unlimited growth is possible on a finite planet. This irrational belief in perpetual economic growth is indicative of a fundamental clash between linear thinking and the nonlinear patterns of our biosphere -the ecological systems and cycles that make up the fabric of life.”

Fritjof Capra, physicist and writer

¹⁹ Page 67 in Magatti, M. e Giaccardi, C. (2020). Nella fine è l’inizio. Il Mulino, Bologna

"The solution to our current problems lies in understanding and applying the logic of ecosystems. At every moment nature shows us the true economy and authentic sustainability. If we developed our economies by being inspired by nature, we could use energy and resources efficiently and without waste, creating hundreds of millions of jobs, and if not really jobs, then the commitment of hands and heads that gives meaning to life and communities. (...) Nature, organized in a multitude of ecosystems, offers the key to abundance and the means to share it with all."

Gunter Pauli, founder of the Blue Economy

This is not an easy conversion, because while natural systems are constantly changing and evolving, the industrial production model travels on an opposite logic: resist change and pursue predictability that enables standardization. In fact, the industrial system is based on patterns of relationships and actions that are radically different from those proposed by nature.

The scope of the economy

From the new economies comes the call for a profound revision of the traditional economic models that have shaped, and continue to shape, the mainstream mindset of economists, economic and political institutions, and the development model of recent decades (neoliberalism and globalization). This entails first of all the redefinition of the ends of the economy, in the sense of "replacing the economic model of quantitative expansion (growth) with that of qualitative improvement (development) as the path of future progress." In addition to the ends, the logic that should guide the economy must also be revised, and it should ensure new attention to the equitable distribution of power, tools and resources, collaboration and social reciprocity and to the generative and regenerative approach.

It is only in the twentieth century that the definition of economy became mainstream: the study of human behavior as the relationship between ends and scarce means given alternative uses. Its ends are eclipsed, which is considered an achievement: it is the "liberation" of economics from any normativity and thus from any value. Value, however, having gone out the door, re-enters through the window: economic theory remains inextricably linked to the concept of value, although the latter ends up being translated only as "utility", that is, "the satisfaction or happiness of a person obtained from the consumption of a particular set of goods", which economics measures by the price people are willing to pay for a product or service. According to Raworth, it is therefore necessary to redefine the goals of economics: "The economy has remained fixated for over seventy years on GDP

as the principal measure of its progress. This fixation has been used to justify extreme inequalities in income and wealth, coupled with unprecedented degradation.” **A higher goal is therefore needed: “to respect everyone’s human rights within the limits of the planet that gives us life.”**

What is hoped for is a change of vision that involves the reintegration of humans and the complexity of life, hence an end to the simplification and linearity of the economy itself in order to affirm its complexity and the networks of interrelation. Raworth points out,

“Once we accept the inherent complexity of the economy, we can shape its ever-changing dynamics if we take intelligent care of it. This provides the opportunity to transform current degenerative and divisive economies by making them distributive and regenerative in principle.”

It is a return to the economy’s relational and social origin, and this means reconceptualizing its relations with society and the environment, putting it back into perspective, that is, as a subsystem of a larger ecosystem: “One must begin by recognizing that **any economy, from local to global, is integrated into society and the living world.**”

From growth to sustainable development

“The myth of perpetual growth (...) promotes the impossible idea that economic growth is the cure for all the world’s problems, when in fact it is precisely the disease at the root of our unsustainable global practices.”²⁰

The new economies forcefully challenge the idea of growth as indispensable for the life and well-being of our economy. What is their proposal? They distance themselves from the concept of “degrowth”²¹ since growth is an intrinsic feature of life²². Yet they also distance themselves from the classical idea of growth as purely quantitative and material, a trap to be avoided and a myth to be overthrown. They encourage qualitative growth that is inspired by nature’s functioning: “In nature (...) growth is not linear and unlimited.

²⁰ Collective document prepared for the Rio+20 Conference, June 2012

²¹ Latouche, S. and Harpagès, D. (2010). Il tempo della decrescita. Eleuthera, Milano

²² Capra, F. and Henderson, H. (2018). Crescita qualitativa. Per un’economia ecologicamente sostenibile e socialmente equa. Aboca Edizioni

As some parts of organisms or ecosystems grow, others decay, releasing and recycling their components, which in turn become resources for new growth". To replace the term 'growth' some proposals turn to "development" or "sustainable development" which allows a broadening of the spectrum in a multidimensional sense to include new intangible and spiritual components and an intergenerational temporality to the definition. Other more radical terms are proposed such as "prosperity", "new prosperity" or "thrivability". There is a clear need for new words and categories to tell a new vision of the future and a new economy. Two questions must be answered first:

1 How do we recognize growth?

Particularly interesting is Capra and Henderson's definition: "We define (...) growth as that which enhances life -such as generation and regeneration- and affirm that it is this that the planet needs most. (...) In societies, ecosystems, and living organisms, qualitative growth consists of an increase in complexity, sophistication, and maturity."²³

2 If growth is redefined in these terms, then how do we measure it?

There have been several notable attempts to revise benchmarks for example, the first World Forum on the Measurement of the Progress of Societies, organized in Palermo in 2004 by the OECD which gave rise to the global movement to move beyond GDP. This was followed by a unified project between UNECE, EUROSTAT and OECD to measure sustainable development based on 4 forms of capital that if depleted make growth unsustainable: economic, human, natural and social.²⁴ In 2008 a commission tasked to reevaluate the reliability of GDP, consisting of the world's top economists like Stiglitz, Sen and Fitoussi, concluded that new indicators of well-being need to be adopted. This line of work was carried on by the Political Economy as well as the Economy of the Common Good, which starts from the observation that economic success is not superimposable on what matters to human beings, namely values such as friendship, trust, appreciation, and solidarity. In addition, they propose to replace indicators of economic success which are monetary and non-expressive, with the opposite. The latter would be able to tell the story not of exchange value but of use value and integrate "happiness" into the discourse, as the State of Bhutan has already accomplished with the indicator of "gross national happiness." In addition, the Economy of the Common Good introduces a set of

²³ Page 28 Capra, F. and Henderson, H. (2018). *Crescita qualitativa. Per un'economia ecologicamente sostenibile e socialmente equa*. Aboca Edizioni

²⁴ Page 56 in Giovannini, E. (2018). *L'utopia sostenibile*. Editori Laterza

measures that would end the obligation for enterprises to grow, both with respect to profit maximization and size. In short, a kind of “reprogramming” would be needed: “if “success” no longer equals economic profit, firms will finally be able to find and realize their “optimal” size. What matters, in fact, is the growth of the common good. Competition is not wiped out, but what is rewarded is cooperative logic, transforming the playing field from a winner-loser struggle to a winner-winner one, for example by sharing know-how, giving loans to each other, giving up dumping, patents and buying from each other. (Ibid., p. 49/50). In the Common Good Economy view, GDP is replaced, at the macro level, by the Product of the Common Good, and at the micro level, by the Common Good Budget.

According to Convivialism, a key step will be to succeed in defining “a livable society even without GDP growth, that is, even if GDP and monetary purchasing power were to come to a halt, whether for ecological or economic reasons.” This would be possible in relation to the ability to satisfy the majority of people’s needs through direct producer and consumer relations, that is, through choices of decommercialization, deglobalization and relocation.

In the direction of overcoming GDP, the Italian proposal of BES (Benessere Equo Sostenibile) can also be included. The project, created in 2010 to measure well-being defined as “equitable” and “sustainable,” integrates the economic dimensions with the social and environmental ones. In fact, GDP is enriched with measures of the quality of life of people and the environment. In 2016, they were joined by the UN Agenda 2030 Goals, approved by the General Assembly after two years of negotiations and consultations, consisting in the now famous 17 SDGs which address all dimensions of human, social and planetary life and provide guidance for national and international policy development.

Time

Alongside the rethinking of the spatial dimension, the new economies also take a new temporal perspective that proposes time as more important, extended and articulated. 'Sustainability' is a vehicle for this perspective under two aspects.



Regarding the first point, “knowing how to last” and “making it last” over time represent the new coordinates of sustainable economic action, as well as the new criteria for evaluating and legitimizing the enterprises that wish to be sustainable. For companies it translates into

- On the organizational and managerial process front setting up supply chains that guarantee environmental, economic and social sustainability
- On the products and services front being able to create products and services that embody, and at the same time are the offspring of, processes that generate multifaceted value, or value that is not solely economic-monetary which must coincide with:
 - substantial revision of production systems and mechanisms
 - new patterns of consumption

Today, firms stand as the candidate to become one of the most significant players in this revolution if they succeed in presenting themselves as a cultural leader on both sides of the production-consumption process, contributing to the emergence of new goods and new services that narrate new value, and therefore, new values.

With regard to consideration for future generations, the idea of sustainability refers to an action that takes into account those who will come after us. We are talking about acting responsibly to the extent that it does not use resources that may jeopardize the freedom of future generations to be able to meet their needs in a dignified manner. Sustainability therefore involves a broad, intergenerational view of life and the economy. This is what

Positive Economics²⁵ affirms:

"For the Economy of Contribution²⁶ the problem of time is linked to a market devoted to the short term and the imperatives of short-term profit. In Stiegler's perspective, the key mind behind the Economy of Contribution or Contributive Economics, short-term investments turn out to be dis-investments, both economically and socially, as they imply "not only the renunciation of real plans for growth, but also unscrupulous and barbaric forms of opportunism with respect to future generations."²⁷

The time horizon assumed by the new economies take into consideration many other aspects as well:

- Overcoming the trap of short termism: "broadening" time correlates with the need to define long-term goals for humanity, and economic actors and business, in particular
- Reorganizing working time: reclaiming time to devote to other spheres of life, such as relationships, care practices, political engagement for the common good
- Intertemporality: composing a fruitful synthesis between past, present and future that qualifies and unfolds the effects of generative action.²⁸
- New technologies: moderating the temporality of machines, which work on feedback loops where past events determine future ones, with existential time that is open to chance and choices that can introduce new criteria, such as ethics. In this sense, social time should not be completely saturated by algorithms, since they don't permit continuous reinterpretation and innovation.²⁹

25 <https://poseco.org/en/whatispositiveeconomy/#.~:text=What%20do%20we%20mean%20by,that%20improves%20our%20common%20wellbeing.>

26 Stiegler, B. (2012). Reincantare il mondo, Orthotes, Napoli

27 P. Vignola, Dall'ecografia alla farmacologia. Bernard Stiegler e Ars Industrialis, in B. Stiegler, Reincantare il mondo, 2012, Orthotes, Napoli, pag. 12

28 The past is a necessary heritage for identity construction, the attribution of meaning to one's actions, and the intellectual capital of doing and being in a certain place and time. The future is something to be positively contributed to, without, however, the obsession with planning and control. It is characterized by an openness that is translated differently according to the contributory potential of the different actors and their relations of inter-dependence. The present is today freed from the performative dimension, and instead characterized by more creativity and satisfaction for the actor, that is, the original and specific contribution of each person to the generation of multi-value for the benefit of all. The intertwining of the three temporalities highlights the continuous "coming about"#. In fact, in the generative perspective, time is superior to space, so processes that authorize and enable are prioritized over the physical and symbolic context. Working from the perspective of a generative economy therefore means, promoting new beginnings, taking care of what is brought into the world to make it grow, in order to open windows of opportunity for others, present and/or future.

29 Page 272-273 in Stiegler, B. and the Internation Collective (edited by). (2020). L'assoluta necessità, Meltemi, Milan and Stiegler, B. (2010). Taking Care of Youth and the Generations, Stanford University Press, Stanford, CA, USA

The green transition, in this sense, requires a broad look because, as Edo Ronchi recalls,

“Restrictive public policies, rigidly anchored only to the constraint of reducing the budget deficit (...) are a problem for the transition to the green economy, which requires a large volume of new investments, with horizons not only of the short but of the medium and long term, at the national level as well as at the now decisive level in the matter, the European one.”³⁰

Value

New economies bring with them a new constellation of values, just think of the growing centrality of sustainability, or a renewed sense of justice and social equity, the attention to health and psycho-physical well-being, the propensity towards quality rather than quantity, and so on. These are new points of reference and thus new criteria of evaluation in personal and collective choices that end up designing new behaviors and lifestyles. The new economies also inevitably accelerate a reconceptualization of the idea of value, that is, of what “worth” is.

The concept of “value” itself becomes more complex, variegated, multidimensional: value unbundles itself from the economic component alone to increasingly integrate on equal footing other dimensions: social, relational, cultural, institutional, fiduciary, and innovation. It is a paradigm shift that in turn activates significant transformations along the entire value chain; it is no longer enough to merely “produce” value, but to also consider how it is generated, with whom and how it is redistributed, invested, consumed and regenerated.

Several other interesting shifts in focus come with this reorientation:

- The shift from exchange value to utility value
- The prioritization of immaterial elements instead of material elements, for example the demand for services rather than goods (the focus shifts to energy services where the object is light, heat, mobility instead of oil and gas)
- The shift from passivity to protagonism where products and services are the outcome of “co” action (collaboration, co-operation, co-design and co-production, which refer to the Co-economy)

³⁰ Ronchi, E. (2018). La transizione alla Green Economy. Ed. Ambiente, Milano

Is it possible to speak of the opening of new possibilities and a greater distribution of the power of economic action? Certainly the new economies move toward rethinking the distributive/redistributive scheme, both with respect to wealth per se (how the value generated is distributed) and with respect to economic action itself (how economic action is co-participated and value generation sees the contribution of multiple actors, as in the case of platform co-operativism). Marjorie Kelly summarizes,

“It’s about broadening economic power from the few to the many and about changing the mindset from social indifference to social benefit.”

Here the new economies enter into dialogue with the idea of “social innovation” -and in particular it is possible to trace a connection with the critical-relational approach of Social Innovation³¹- where the latter aims to broaden the power of action of individuals and society as a whole.

Among the most relevant signs of the current turnaround, not least is the idea of shared value as elaborated by two international management gurus, Michael Porter and Mark Kramer³². The key shift they propose is from the sole production of economic value for shareholders to the generation of multi value for multiple stakeholders, like the community, society and the territory. For the two authors, the Shared Value approach represents a new possibility to re-invent capitalism and kick-start a new phase of innovation and growth. The passage is particularly interesting because, while it unequivocally signals the closing of a historical cycle with regard to the conception of business, it also opens new lines of research that look at overcoming the classical distinction between the Profit and Non-Profit worlds. While the traditional perspective views a business as an autonomous and independent reality, separate from its context and society so that issues of the outside are only tangential and don’t affect its scope and agenda, Porter and Kramer instead emphasize the existence of a circular relationship between the enterprise and its context, and it is evident that: enterprises need quality, prosperous, successful contexts to in turn flourish; on the other hand, communities need quality, prosperous, successful enterprises capable of creating jobs and wealth and redistributing it throughout the territory.

31 Moulart, F., MacCallum, D., Hillier, J. e Vicari, S. (2009). Social innovation and territorial development. Ashgate Publishing; Moulart, F., Swyngedouw, E., Martinelli, F. e Gonzalez, S. (2010). Can Neighbourhoods Save the City? Social Innovation and Local Community Development. London: Routledge

32 Porter, M. E. e Kramer, M. R. (2006). Strategy and Society: The Link Between Competitive Advantage and Corporate Social Responsibility. Harvard Business Review; Porter, M. E. e Kramer, M. R. (2011). Creating Shared Value, How to reinvent capitalism – and unleash a wave of innovation and growth. Harvard Business Review

The shared value model, according to the authors, will lead not only to a new phase of innovation and growth, but also to a new legitimization of business. Porter and Kramer's contribution marks a real revolution in the conception of enterprise, its role, and illuminates a new link between business and territory, business and community.

Planning regenerative production and distribution

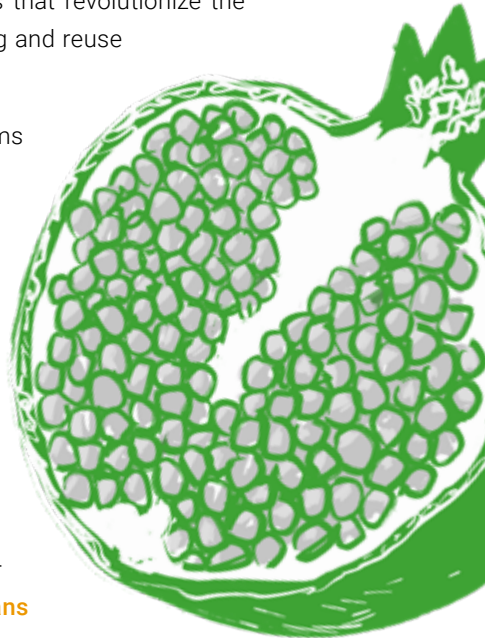
For the new economies, rethinking the development model also means identifying the new principles that design its path. It is therefore no coincidence that several proposals focus on rethinking the meaning and design of production that can be summarized in two objectives:

- the elimination or drastic reduction of the negative effects and costs (externalities) that have been irresponsibly placed on human, environmental and social ecosystems
- the generation of other types of value -relational, social, cultural, innovation

This type of production will have to involve goods and services themselves bearers of a new culture, in a sought-after alignment between values, processes and products. The issue is particularly interesting: once the ends of economic action have been redefined, the means of pursuing them must also be redefined, which prompts the identification of innovative solutions that revolutionize the very idea of production, for example the idea of recycling and reuse of products and materials.

Moreover, production must increasingly come to terms with new constraining parameters that at the same time provide new opportunities. An example of this is the value "sustainability" in its three configurations - environmental, social and economic - and different translations: durability, wholesomeness, quality, ethicality, genuineness. Environmental sustainability, in particular, when taken seriously, ends up radically reconfiguring the traditional idea of production and proposing new models from new goals, parameters and metrics, dynamics, and working methods.

Not only that, **producing is reconnected**, in a broader vision and strategy, **to other actions; to produce means to connect with the upstream value constellation** -with sup-



pliers, producers of raw materials and semi finished products, research centers, etc. - **to think about:**

- the mobility of people and resources
- the energy that makes production possible
- the quality of the human resources involved and the conditions that make their work good
- the relationship with the territory and the communities from which those resources come

On the other hand, producing means taking care of the downstream value constellation -partners, professionals, distribution workers, commercial chains, final customers, institutions, and so on- and their relationships with these allies in the generation of new value.

In this sense, the new idea of production certainly changes the nature of the relationship between producing, social actors and the context (global and local), with more evident reciprocity and co-responsibility in producing as in purchasing.

The current economic paradigm that has classically set production in the string “extract-produce-consume-dispose” is supplanted by new complex and circular logics³³. This is a paradigm shift well exemplified by the Circular Economy, a set of principles, values, practices, and models, the result of decades of research, that aims to design and produce products with the longest life cycle and thus insertable back into the production cycle to be reused, in a sustainable way. Synthetically, it would be about producing to regenerate. The Green and the Blue Economy can also be traced back to this framework, albeit with considerable differences between them and varying degrees of radicality in rethinking the idea of production.

Doughnut Economics also insistently takes up the theme of designing economic and production processes. Environmental degradation is simply the outcome of degenerative industrial design, so we need economic thinking that can tap on regenerative design with a more active role for humans. For the consumer, involvement is far broader: from simply buying, consuming and discarding waste, there is now a shift to empower both at the purchasing stage and during the product’s life, which can be broken down, reused, renewed, recycled, with the scope to minimize material and energy losses. On the business side, these are open areas all to be explored with infinite potential.

33 Bompan, E. (2019). Verso una teoria generale dell’economia circolare, in Stahel, W. R. (2019) *Economia Circolare per tutti*

Clearly, these proposals require a substantial change in our habits which in turn requires a cultural change. This could be accelerated by realizing the problems caused at the local and global level by the old production model, but it also inevitably demands a deeper adherence on the part of different publics. Also, for the Blue Economy, the first change to implement is in people's mentality, modifying our lifestyles and consumption: ceasing the production and use of unnecessary products that produce waste that is difficult to eliminate.

However, the thinking brought by the new economies is not limited to revising the idea of producing products and regenerating waste. They wish to propose a substantial revision of the distribution chain, going to respond to that social unsustainability resulting from the inequities generated by the current development model highlighted above. In this sense, **the goal is also to design a new distribution of the value created, going far beyond income redistribution alone. In the words of Kate Raworth, "Inequality is a design error" ³⁴**

Ownership and the commons

The visions around the idea of development are translated into models and these, in turn, into social forms that help to define and stabilize its norms, rules, and meanings, reinforcing them over time. It is not without reason, therefore, that the new economies challenge some of the institutions on which social and economic life rests, and this is the case with the idea of property.

"Most of the great political struggles of the past 5,000 years can be reduced to a simple question: who will own the land, water and the other essentials of living - and to what end?"³⁵ asks David Korten, according to whom what we usually call "development" consists, in fact, in a process of transferring power and control over the resources essential to daily life from the people who depend on them to corporations whose first interest is financial gain.

The concept of ownership turns out to be central to the relationship between people and natural resources (air, water, land). Historically, the issue of ownership has ended up being radicalized around two solutions corresponding to two very different forms of governance, yet both are equally at risk of degenerating into a concentration of oligarchic power in their management:



34 Page 50 in Raworth, K. (2017). Doughnut economics: seven ways to think like a 21st century economist. White River Junction, Vermont, Chelsea Green Publishing.

35 Page Viii forward in Korten, D. (2012). Introduction, in Kelly, M. (2012). Owning our future: The Emerging Ownership Revolution. Journeys to a Generative Economy. Berrett-Koehler Publishers



In contrast, for indigenous peoples, no one individual can consider himself the sole “owner” of collective resources (as the idea of copyright or patent implies), because such resources require generations of management, inherited innovation and culture to develop and refine³⁶. Traditionally, they considered it a duty to guard in a bond of sacred trust these natural resources. This vision anchors itself to a relational and contextual vision of man where the idea of private property appears nonsensical. It is about conceiving their resources and knowledge “embedded” in a community of mutual care and collective management. To today’s standards this is an archaic and outdated view. In short, rethinking our development model means conceiving differently the relationship between human beings and resources, in particular those fundamental to human existence and the planet.

The relevance of the reflection around the so-called “commons” was brought to international attention especially through the work of Elinor Ostrom, which earned her the Nobel Prize. The commons tell of the existence of shared roots, of a culture and welfare in common. They testify to the existence of bonds of reciprocity and interdependence among individuals, but also to the possibility of benefiting from goods without necessarily being individual owners of them, as well as benefiting from goods in a way that is open, accessible and fair to all without exclusion, but also with the participation of all. The result is an economic model that focuses on ways in which to manage and regenerate common resources that doesn’t yield to mercantilist or statist temptations.

“Common goods” can be a new asset for the development of entire communities and countries through forms of civil economy and community mutualisms. With respect to “context common goods,” that is, those goods that relate to and are functional to the welfare of a specific local reality (such as hospital facilities, water networks, etc.), these goods could be managed and controlled by citizens organized in associated forms with a social purpose, where the surplus economic value could be reinvested to innovate or improve the service or to reduce its cost³⁷. Moreover, the logic is exportable on a macro-scale, reinterpreting the very idea of globalization as a system of relations

³⁶ Page 153 in Bollier, D. (2014). *Think like a Commoner. A short Introduction to the Life of the Commons*. New Society Publishers, Gabriola Island, BC, Canada

³⁷ Pages 58-59 in Dotti, J. and Rapaccini, A. (2019). *L'Italia di tutti. Per una nuova politica dei beni comuni*, Vita & pensiero, Milano

“capable of bringing together the economic dimension of global financial markets and the social dimension of countries, through a new cooperation of political leaders (...) and the modification of global governance structures”³⁸.

Sharing the centrality of ownership in the evolution of economic models and their impacts, the U.S. practitioner, Marjorie Kelly, argues that it is the architecture of ownership that defines a business’s purpose, its business model and whether the latter will operate in a “generative” or “extractive” manner. According to the author, it is from ownership design that the framework of the capitalist economy originates. Generative ownership models would involve imagining a private property connotated by the presence of a specific purpose: being at the service of the common good³⁹. Forms designed in a generative sense already exist and are demonstrating economic effectiveness and social fertility, for example:

- cooperative forms
- employee-owned enterprises
- community land trusts
- community banks and credit unions
- foundation owned companies

What they share is the fact that they keep the roots of control in the hands of entities that claim a natural interest in their communities and local ecosystems.

Today the theme of the commons and the search for new forms of ownership also crosses into the digital realm, linked to the idea of “knowledge” and its production processes. The knowledge of the commons is - according to anthropologist Marianne Maeckelburgh’s studies of activist community networks - built by “alternative ways of knowing” developed by self-organized communities; it is a contextual, partial and provisional knowledge, that is embodied, and continually reconfirmed by shared practices that become common knowledge. The commons move towards variability, much like biodiversity, and in the opposite direction of the “monocultural” drift that refers to a knowledge increasingly produced by centralized institutions and disciplines⁴⁰.

³⁸ Page 60 in Dotti, J. and Rapaccini, A. (2019) L’Italia di tutti. Per una nuova politica dei beni comuni, Vita & pensiero, Milano

³⁹ Page xx. in Kelly, M. (2012). Owning our future. The Emerging Ownership Revolution. Journeys to a Generative Economy. Berrett-Koehler Publishers

⁴⁰ Bollier, D. (2014). Think like a Commoner. A short Introduction to the Life of the Commons. New Society Publishers, Gabriola Island, BC, Canada

There is thus a subtle but obvious thread between property and the commons, on one front, and the node of subjectivity and biodiversity, on the other. The Commons approach clearly refers back to a relational and contextual idea of humans and life, understood as an evolutionary process in which “embedded” subjects interact with their environment and other living organisms by creating meaningful relationships⁴¹. It is in the commons that we begin to interpret ourselves as “commoners” and to integrate ourselves into nature and others.

Time is running out. This is increasingly confirmed by research that attests to the advance of environmental and social problems and demands, without further delay, synergistic interventions capable of radically reversing the course we are headed in. Unfortunately, many actions and innovations simply put a cap on the problem. What is needed, instead, are substantial changes in behavior and lifestyles, a global “conversion,” a cross-cutting, convinced and concerted reorientation. Over the past decade, there has been no shortage of attempts to agree on the direction and define some priorities that more clearly identify common goals with deadlines.

This included the elaboration of the Millennium Development Goals, in 2000; and, in 2015, the definition of the 2030 Agenda with its 17 Sustainable Development Goals (SDGs) by the United Nations. Actionable priorities defined by the new economies can also be considered a possible agenda operating in the following areas:

- education and training
- business and work
- the ecological transition
- housing and the organization of neo-urban life (mobility, welfare, leisure)
- money and finance
- new technologies
- inclusive democratic participation

The next section of this report explores one of these proposals, the Reintegration Economy⁴², tracing its origins and criticalities as well as its potential to respond to the call of the new economies.

⁴¹ Page 148 in Bollier, D. (2014). Think like a Commoner. A short Introduction to the Life of the Commons. New Society Publishers, Gabriola Island, BC, Canada

⁴² <https://fondazionecapellino.org/en/reintegration-economy/>

The Panorama

The “New Economies”

What are the new economies?

They are a heterogeneous set of proposals, both theoretical and practical, which, starting from a critical stance toward the current extractive-expansive development model, try to redefine the ends of the economy and reorient economic action in a sustainable and contributory sense.

The new economies analyzed in this report include:

- Integral Ecology
- Bioeconomics
- Solidarity Economy
- Thrivability
- Doughnut Economics
- Convivialism
- The Economy for the Common Good
- Blue Economy
- Green Economy
- Political Ecology / Political Economy
- Positive Economy
- Co-Economy
- Shared Value Initiative
- The Economy of Contribution / Contributive Economics
- Commons-based Economics
- Commons-based Economics
- Generative Ownership
- Peer-to-Peer Economy
- Transition Network
- Social Generativity
- Civil Economy
- The Next Economy
- Frugal innovation
- Economy of Communion



Case Study

The Reintegration Economy

2 The Reintegration Economy: Case Study and Critical Analysis

The new economies, in particular those bottom up solutions that are moving to facilitate a new paradigm that can re-signify economic action in a responsible and contributory sense, are seeking to empower, by aggregating, individual choices. As we have seen, there are a plethora of conceptualizations, ideas and models; embedded in the discourse of the new economies, this report investigates *The Reintegration Economy* and its ability to concretely respond to the new economies' call. The proposal's relative youth and originality in the Italian context proves it an interesting case, enhanced by its potential to be thought provoking and culture changing at the macro level as well as a replicable model on the micro level.

Interviews with the Reintegration Economy's founders and the key actors in its evolution and implementation were conducted as well as a systematic review of both internally and externally produced communications and documents across 2021 and 2022. Out of the interviews and material analysis **four criteria emerged as important pillars in the growth and coherence of the proposal as well as its ability to be adopted by others.**

- **Consolidate culture and method**

this parameter relates to the evolution of the model at a managerial and organizational level and includes the actions to share and consolidate the mind-set and method of the Reintegration Economy's primary founder, Pier Giovanni Capellino.

- **Communicate and inspire**

this indicator speaks to the ways in which the ecosystem communicates its values and principles both within the ecosystem, at its margins as well as with external actors.

- **Experiment and innovate**

this category includes the evolutions linked to launching new products but also in a more general sense the explorative actions the organizations take to combat bureaucratization and find better ways of handling current issues.

- **Build networks and take a leadership role**

this parameter includes the actions to increase collaborations with other stakeholders around the objectives that guide and animate the Reintegration Economy. In other words, it tracks the mobilization and sharing with others and the assumption of cultural and organizational leadership in the promotion of the Reintegration Economy.

Using these four criteria, this report seeks to respond to the call of the new economies to turn grand ambitions into actual change by critically analyzing the Reintegration Economy's characteristics and potential. It simultaneously traces its evolutions, giving the reader a glimpse into the dynamism of the proposal.

The Reintegration Economy

The concept of the Reintegration Economy can be attributed to Pier Giovanni and Lorenzo Capellino, brothers and businessmen in the pet care industry. Their company Almo Nature was launched in 2000, driven by the desire to do something original and successful. Innovation came in the form of a new pet food line, HFC, for dogs and cats made with ingredients from the human food supply chain, an industry first that put the company at the forefront of the premium pet food trend. Over the years Almo Nature was met with economic success and developed from a family-owned small-medium enterprise (SME), a typical profile in the Italian context, to a "pocket multinational" with branches in eight countries and products available in 44.

As the enterprise grew so too did the philanthropic activities of the company which became more pronounced and systematic through projects and donations focusing on the wellbeing of companion, as well as, wild animals. The company narrative evolved from products made from the point of view of animals to add projects and campaigns dedicated solely to bu-





ilding awareness and driving action towards building a culture of respect and responsibility towards companion animals and nature at large. It wasn't until the early 2010s however that Pier Giovanni began to hypothesize a more radical change in the company's operations, and role within society. He began to elaborate what would not take fruit until 2019, a new way of doing business that would attempt to put his company at the service of the common good and protect biodiversity.

2018-2020

A 100% Foundation Owned Company

2019 was, in retrospect, the year in which the Reintegration Economy was born. It was not called this yet, but the decisions taken by the Capellino brothers saw the seed that was planted in the early 2010s sprout. The two brothers, in fact, totally and definitively relinquished ownership of the company, donating it to their newly established foundation, Fondazione Ca-

pellino. From this moment on, Almo Nature was no longer a single protagonist but a key stakeholder in an ecosystem, an instrument of the foundation to serve its purpose while also being in and of itself a company oriented towards producing not solely economic value but also social, and environmental value.

Fondazione Capellino, founded in 2018 with its headquarters in Genoa, was created with the scope of becoming the sole owner of Almo Nature, and hence being the entity that would guarantee the use of its profits, after costs and taxes, for the benefit of the common good.

This purpose was enshrined in the legal nature of the foundation, namely in its statute which establishes the mission: to protect biodiversity and all forms of animal life and to develop natural and bio-sustainable cultures and methods inspired by the protection of all forms of life. It also enshrined the institution's commitment to manage and enhance its holdings in joint-stock companies in accordance with the principles of the foundation. In other words, all the actions of the Foundation must strive to realize its mission and one of its tools to do so is owning, managing

and growing for-profit entities. Just over a year after the foundation was created, the Internal Revenue Service responded positively to the proposed tax treatment by the Capellino brothers represented by one of Italy's most recognized lawyers, given the particularity of the legal structure and infrequent presence of foundation owned companies compared to Northern Europe. Fondazione Capellino was classified as a nonprofit commercial entity and, as far as it was possible to verify, appears to be the first 100% foundation-owned corporation in Italy.



Simultaneously, Almo Nature was transformed into a Benefit Corporation modifying its statute to include the same mission as the foundation and its slogan was changed to 'owned by the animals'. In fact, with the change in ownership, the ecosystem embarked on a journey to make the foundation's subsidiaries compliant with the mission and to establish which entity would be responsible for what. In the

beginning, the foundation inherited the solidarity projects that Almo Nature was managing or funding. Its lines of action were dictated by the projects and themes that the company had been investing in: the relationship of companion animals and people, human and wild animal coexistence, species protection and regenerative agriculture in their in-house project Regenerating Villa Fortuna.

*The instituting of Fondazione Capellino and the subsequent donation of Almo Nature was an important step in institutionalizing a thought, a method, values and culture, or in other words, **consolidating the culture and method** of Pier Giovanni Capellino into the Reintegration Economy. Ownership and the common good are the key words of this phase of the Reintegration Economy, and its link to the reflections of other new economies is evident. The decision to donate the Capellino brother's company was taken to turn an economic activity into an instrument for the common good, but which common good, defined by who and managed under what terms? The new economies, like the Reintegration Economy, give particular relevance to the natural world, our common home. However, "our common home" also implies a social aspect. While the Reintegration Economy takes a clear position on the protection of the natural environment, the social side receives less direct attention. The common good is not merely reducing climate change but reducing it in a way that is sustainable for all living species: human, plant and animal.*

And who decides how to work towards the common good? In the case of the foundation owned company model, specifically in the case of the Reintegration Economy, this is a decision established under the direction of the Foundation's president and its board. The new economies reason about who partakes in the management of the common good is crucial for a paradigm change; other experiences suggest it should not be a top-down approach, but rather a more diffused, democratic and shared decision-making process. The foundation owned company model could foster this but does not guarantee it. While the business model is a concrete step towards reducing conflicts of interest, given that it dictates the activities of both the foundation and its subsidiaries, it is important to remember that individuals make up organizations. The foundation owned corporation model is very effective at establishing limits that go to protect the common good, yet it falls short of di-

ctating new inclusive practices that conceive all stakeholders as active, generative members in the ecosystem; this is where the Reintegration Economy, as a 'new economy' must step in: practices to incorporate this approach are fundamental for the proposal's coherence and potential.

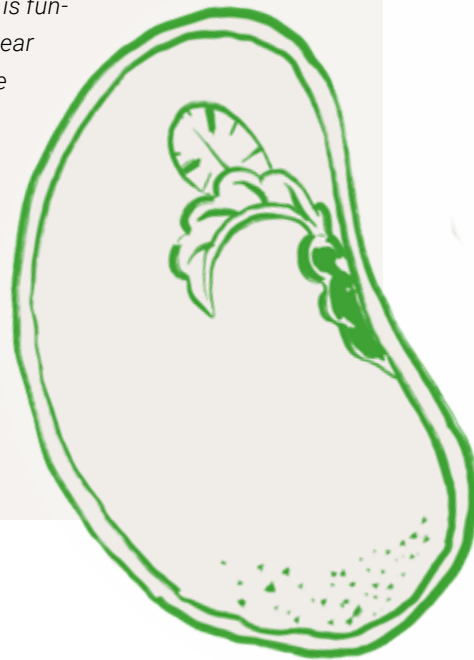
*The importance of a new anthropological role is key to the new economies. Empowering individuals to consider themselves protagonists is suggested to make space for the creative and problem-solving capacity of people. The new economies seek to **translate their values into inspiration** through a message that encourages and empowers all those involved, both those working at the ecosystems, core and across the value constellation. Certainly, cultural changes that would be able to combat the pervasiveness of capitalism and work on collaborative, rather than competitive, logic are not easy to enact, but it is in this direction that the new economies go. Engagement is the key to building an associated milieu able to bring about real changes to the current economic paradigm. Developing internal practices to communicate the stakeholders' effort to adopt the Reintegration Economy's values would be a first step towards building a community of practices and ensuring commitment and continuity to the project. Storytelling, in fact, has been part of the Reintegration Economy, especially directed at Almo Nature's clients, but all the actors must be inspired by the proposal in order to create ecosystem harmony rather than disjointedness.*

*The use of the foundation owned corporation model, in a context where it is not frequently seen, was a bold and **innovative** choice. Time will tell if it has the potential to unblock barriers in terms of resources as well as continuity in protecting the environment. New models create potential however they call for new competencies; managerial competencies in organizations driven by more sophisticated goals must be developed. Innovative models' risk is to struggle taking root or fail to be replicated exactly due to their need for still premature skills and mindset. In the originality that innovation can produce, conceiving who can be labeled as similar must too be established. Who can be considered part of the Reintegration Economy? Must the company be owned 100% by a foundation or can a partial ownership like that of NaturaSI⁴³ be enough to consider it also part of the Reintegration Economy?*

43 <https://www.naturasi.it/chi-siamo>

The Hempel Foundation, which has a more complex governance structure, yet owns 100% of the Hempel paint company uses different language, so can it be considered an example of Reintegration Economy? Or must another organization receive approval by Fondazione Capellino, the organization promoting the model?

*The foundation owned company conceived as an organizational form able to facilitate sustainability, surpasses the benefit corporation in its ability to direct and limit profit to the common good. Upon the donation of Almo Nature to Fondazione Capellino, Almo Nature was converted into a Benefit Corporation that inserted a social scope in its statute. This was done to further align its mission to the newly established ecosystem, but in reality, it was closer to being repetitive: the scope of Almo Nature is already defined by its owner, Fondazione Capellino. The ecosystem decided not to point toward the B Corp certification, for a question of identity building. Nonetheless, the B Corp network provides a certain visibility, a network sensitive to the discourse of the new economies as well as reporting standards to build credibility and transparency. All these aspects are fundamental to the diffusion of the proposal as well as ensuring it truly has an impact on protecting biodiversity and reducing climate change, possible in collaboration with others in a **network approach**. In its early phase, reasoning on which actors are key for the coherence of the Reintegration Economy is fundamental and creating channels of communication, clear expectations and collaborative relationships that can be the bridges across which the values of the Reintegration Economy passes. When considering the common good, our shared planet, the public and third sector are naturally involved. Yet given that the Reintegration Economy is reasoning on the role of business in society, the engagement of other businesses seems only logical. The Reintegration Economy stands out for its originality but being original can easily slip into being alone.*



2021

The Reintegration Economy

In 2021, Pier Giovanni's desire not only to explain the ecosystem's structure and scope but to inspire others to reconsider economic action as a means to protect the common good, became of great importance.

Within the Capellino ecosystem it was clear from the outset that there was a need to identify a new concept capable of conveying the essence of their commitment in a deeper and more articulated way. At first, the term "solidarity economy" was used. Later, the conviction of the proposal's originality and the need to try to more precisely define its meaning led to the term "**restitution economy**". This name took its cue from Pier Giovanni's belief that the accumulation of money serves only to build an illusion of power and that the concrete actions of Fondazione Capellino, made possible by the profits generated by Almo Nature, permit 'giving-back' to nature what has been taken from it. The semantic and cultural leap from Italian to English introduced the word "restoration" into the definition of the proposal. Though the terms were similar there were different subtleties that neither of the names were able to capture and transmit to the public.

At the beginning of 2021 the Foundation commissioned a research project to the ARC research center of the Catholic University of the Sacred Heart in Milan. One of the contributions the work made was to help the main actors within the Foundation reflect on the definition of the proposal. The scientific support led to the adoption of

"Reintegration Economy", a new name fruit of the evolution of the ecosystem's identity better able to express the foundation's aims of realigning the economy and business to a greater cause, that of protecting biodiversity, as well as being more accessible from a communications point of view.

At the core of the concept is the constant and multifaceted search for "wholeness" - which speaks of the inter-independence of life, humans and the planet - that can only be "reintegrated" after recognizing that our economy has become "extractive" of value and knowledge, and thus the cause of continuous disintegration. The Reintegration Economy puts the emphasis on the necessity to "reintegrate" first and foremost biodiversity, in the economy and in business, to restore the integrity of our relationship with ourselves, nature and society. The consideration for biodiversity is twofold: to reduce any negative impacts of economic activity on natural habitats and to actually increase biodiversity.

It was also in 2021 that the Foundation realigned its actions around **six intervention areas: Preservation and restoration of natural habitats; climate change and global warming; regenerative agriculture; impact of human activities on biodiversity; promoting the Reintegration Economy; recovery of historic buildings.** This set the strategy for selecting project partners in Italy and across Europe and suggesting to others the direction of the Reintegration Economy.

*With the naming process came the first attempt to define the characterizing elements of the Reintegration Economy, an important step in **consolidating the proposal**. The Reintegration Economy, according to the observations of the ARC research team, is composed of two intertwined aspects, a conception of economic action as a way to contribute to the common good strictly linked with organizational forms and practices that embody this vision. The Reintegration Economy thus constitutes a proposal to initiate concrete steps of change in the current extractive economic system by building a sustainable ecosystem, endowed with autonomy and circularity, which has focused its object of work on the reintegration of biodiversity into economic reasoning. The translation of this new role for business into practice is the 100% foundation owned corporation and the definition of the common good as the safeguarding of biodiversity and combating climate change. Yet a crucial step for building the coherence of the model is to set guiding principles that transcribe the vision of Pier Giovanni into shared values. This would not only help other actors to reason along the lines of the Reintegration Economy, but also create a coherent and sound strategy to drive the Foundation. This step would facilitate others in understanding and adopting the Reintegration Economy and also honing the vision of Pier Giovanni. Additionally, setting these guiding principles could give greater sense and direction to the long and complex process of aligning Almo Nature with the mission of Fondazione Capellino potentially unleashing blocked energy within the ecosystem.*

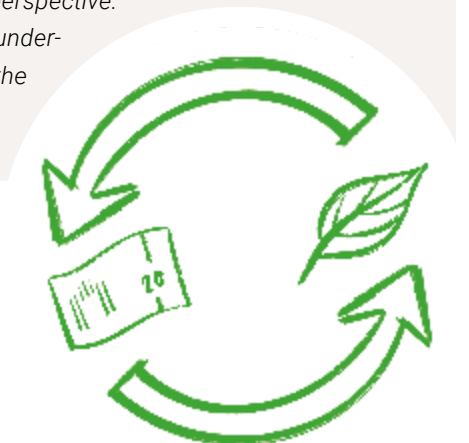
*The capacity of the proposal to **inspire** those directly working with the ecosystem is fundamental; its viability is given by the people that bring it to life. Here the reflections of the new economies on the anthropological role of humans and time provide an interesting lens through which to look at the Reintegration Economy, especially that of Social Generativity. A company that can last over time is one that responds to a need of the community it is in. While the Reintegration Economy gives space to a long-term horizon through its fixed mission and considerable endowment, it must also make sense for those specific actors, the people that quite literally through their contribution make the proposal exist; at the very minimum, with no company nor foundation the proposal cannot exist. While on the one hand, internal employee turnover can be a sign that a real change in the status quo, which is always uncomfortable, is taking place, on the other it begs the question of the viability of the proposal. The organization has read these cases as the prior and has oriented itself towards hiring new individuals based on competencies but also shared orientation and values. Maintaining an effective and prosperous work environment is important in all organizations but is typically especially in those that are*

oriented towards multifaceted value production. This is an area where the proposal still has room to say a lot, but directly impacts its ability to last.

The Reintegration Economy has stressed going to the heart of the problems it seeks to address. In doing so, the proposal seeks to drive the **innovation** of performance and impact measurement, to be able to capture multifaceted value production. Attempts to swim against the current are not easy. Certainly, the proposal can boast a strong and visionary leader capable of pushing the box and embracing complexity, a huge advantage in the eyes of the new economies. Hence having a critical approach and accepting the complexity of human and natural systems is a strong suit of the proposal's origins and should be viewed as a key element of the Reintegration Economy itself. It is this constant questioning and search to improve that is a strength but also a weakness, as constant change can frustrate and lead to inaction. In these new measurement and reporting systems it will be important for the organization to not lose the ends in the means. Here the organization must work on what positive impact they would like to have, how to measure it, and how to capture any potential externalities, no small task when working on numerous projects with a wide variety of entities across countries. Nor is it simple to find and attract professionals in the field that share the Reintegration Economy's vision.

Nonetheless, this period saw a flourishing of **partnerships**, especially with scientific institutions. Establishing these relationships and defining the role of the actors within the Reintegration Economy was and remains a key point. Research centers, for example, can be of great support and guide useful studies. However, deferring value-laden questions to them risks gliding over the moral and political nature of the Reintegration Economy. No proposal is without values and assumptions and using a scientific approach does not eliminate that, rather it can lead to a technocratic trap. Hence the role 'science' can play in the activities of the Foundation and more generally for the Reintegration Economy must be reasoned through. The Reintegration Economy's definition of the scientific community's role is orienting toward an entity tasked with having a critical eye, to provoke, to have one foot in and one foot out in order to provide a new, informed perspective.

Taking a **leadership role** in this sense means understanding and setting the playing field so that all the stakeholders can best contribute.



2022

Reintegration Economy = Activism

2022 was characterized by the word 'activism'. **Important events**, like the privatization of the Diaccia Botrona Natural Reserve, specifically the Padule Aperto area, in Grosseto, Italy and the war in Ukraine **sparked within the ecosystem an activist cord**; for the Reintegration Economy this meant taking an active stance on the issues at hand, and using its platform to raise awareness. In confronting these issues, the organization collaborated with local entities, in the case of the catastrophe in Ukraine, the Foundation's Secretary General, along with a communications employee, collaborated with Polish shelters to assist Ukrainian refugees and their companion animals fleeing the war delivering the products directly to the border.

In fact, the communications of the ecosystem were reanimated with a clear activist undertone; that of informing and calling to action its followers. It was in 2022 that with a renewed force, after finding a communications team, new content focusing on the actions and the thoughts behind the Reintegration Economy began to roll out. From this new team there was a clear desire to leverage the voice of Pier Giovanni, the font of the proposal, alongside the actors within its network of projects. Several important examples of this new communication are the reels posted on both the Foundation and the Company's Instagram page, the reworking of the ecosystem's

websites and the funding and release of a documentary and campaigns sharing the message of the Reintegration Economy publicly on all of the ecosystem channels.

For Fondazione Capellino it was a year of advancing the six action lines of the organization supporting projects predominantly in the preservation and restoration of natural habitats like a new three-year partnership with the English Blue Marine Foundation 'MPA Sardegna'; 'Alberi a Roma' in collaboration with the Association of Environmental Protection "Daje de Alberi" and the Department of Environmental Protection of Roma Capitale; LIFE Natur'Adapt and others. Also, of important focus was promoting the Reintegration Economy, done for example by registering the Foundation on the Laudato Sì platform and the confirmation of a sociology PhD candidate focusing on the proposal that gave fruit to this document.

On the side of Almo Nature, work toward enhancing the alignment of their supply chain to the Reintegration Economy was the priority. They launched a call to their core suppliers for a collective commitment to have **"zero impact on biodiversity" by 2030 while also releasing recyclable packaging and pushing forward Companion for Life**. The latter saw an important shift in the focus of the project from that of the animal companion to the human companion and the responsibility they hold.

In 2022 the **consolidation of the proposal**, especially of Pier Giovanni's mindset, took a notable step in recording interorganizational movement between Almo Nature and Fondazione Capellino. The new General Secretary of Fondazione Capellino, Giorgio Raffetto, requested to move after working in Almo Nature for 8 years in various roles from management to sales. This passage, he cited, was motivated by the desire to contribute to the Reintegration Economy, having understood the interdependence between the two entities and the need to ensure increasingly fluid interchange between them for the consistency of intentions and actions.

Also in September of 2022, Yvon Chouinard, the founder of Patagonia⁴⁴, a California based outdoor apparel company, donated 100% of his company's voting stock to the Patagonia Purpose Trust, created to protect the company's values and 100% of the nonvoting stock to the Holdfast Collective, a nonprofit dedicated to fighting the environmental crisis and defending nature. Patagonia's annual profits accrued after reinvesting in the business from Patagonia are distributed as dividends to fight the climate crises, just like Almo Nature currently supports Fondazione Capellino. This event was important for two reasons: one, because there are distinct and evident similarities in the logic, language and form chosen by Patagonia with respect to Almo Nature, and secondly, because Pier Giovanni recognized this new Patagonia ecosystem as the first example of the Reintegration Economy beyond Almo Nature and Fondazione Capellino. Hence, the decision of Chouinard signaled that others find validity in the path chosen by the Capellino brothers and it helped to identify further what the Reintegration Economy model is, and how others might interpret it. It begs the question then, is this a decision imaginable only for companies of a certain size and standing? And furthermore, what are the processes that drive this decision and how might the seed be planted in others? Deciding to enact the reintegration economy appears to be a value driven choice coupled with a perspective in line with those of the new economies. The Reintegration Economy could push forward the thought even more, by not just simply being an example for others but provide hints for how to truly change the organization from the inside out. On this line, with the start of many new projects and reflection on the direction of the Foundation, several themes continued to emerge which, elaborated, could help others culturally implement the Reintegration Economy.

44 <https://www.patagonia.com/ownership/>

They include:

- *Long-term horizon: actions grounded in today but with both eyes on the future*
- *Glocal impact: actions with an international scope still capable of being grounded in specific communities*
- *Scientific method: evidence-based solutions monitored over time to affirm their validity*
- *Transparency: consciousness of the intentions, the role and interests of all involved stakeholders*
- *Political courage: actions characterized by the courage of an activist and not by trends or fear of complexity*

Being able to take these points of reflection and turn them into something accessible for others could push forward the Reintegration Economy as a model for others to adopt.

*New hires and new website layout and content move towards more clearly explaining the ecosystem and its actions. This is part of building the group's voice and identity, and in turn the Reintegration Economy's voice and identity. The desire to **communicate and inspire** shifted towards engagement, exemplified in the call to action that Fondazione Capellino launched to its and Almo Nature's followers/customers in order to protect the Diaccia Botrona Natural Reserve. In fact, it was through activism that the ecosystem attempted to turn customers, fundamental for the existence of the Reintegration Economy, into active members of the Reintegration Economy.*

The new economies are moving in exactly this direction: a paradigm switch that turns passive consumers into active producers. While 2022 showed this reasoning emerge, it could be fruitful to further interrogate what role the Reintegration Economy conceives for this stakeholder segment. Building a community around the Reintegration Economy is no small task and requires elaborating. Will this stakeholder be merely a consumer of proposals from the foundation or will there be margins to freely interpret and practice the Reintegration Economy, so citizens aren't dependent on Fondazione Capellino or Almo Nature? Will the Reintegration Economy be able to truly escape the consumerist trap and promote generative mechanisms of capacity building?

Trying to innovate the production chain on the business side, and the logic behind common good projects on the foundation side proved central to 2022. On the business side, Almo Nature commissioned in 2021 an industry first study on the impact

of the pet food sector on biodiversity. The goal of this research was to establish new ways of measuring the success, or not, of the Reintegration Economy at realizing its purpose. **Innovating** KPIs, monitoring and reporting standards is a steep task and has been challenging for the ecosystem: it is not easy to find partners that share the same vision nor have the necessary technical competency. Deciding what to measure and how to measure, specifically non quantifiable variables, is an important action, it orients attention and yet can make the evaluation processes rigid. It risks slipping into bureaucracy, focusing on the means rather than the ends while at the same time standardization helps to facilitate communication and replicability. The ecosystem was met with another complication in 2022 regarding innovation: time. The reasonings, changes and actions moved faster than the ability to capture them and elaborate reports or standards- to document the thought. Finding a balance between pushing forward improvement and reflecting, measuring and tracking will be an important area of development for the Reintegration Economy in the near future.

A step forward in adapting the production processes of the enterprise was launching a call to its core suppliers for a collective commitment to have "zero impact on biodiversity" by 2030. The request of Almo Nature expressed in a letter to its partners was to report several aspects, namely, CO2 emissions; water consumption; quantity and origin of vegetable and animal raw materials; energy consumption and packaging and waste, of their production for Almo Nature across the previous year. While the initial response was scarce nor the familiarity with the theme high, many did respond asking for time to prepare the data. This response highlights the work to be done on the diffusion of a shared awareness and mindset along the value chain but simultaneously shows a clear act of **leadership** originating from the heart of the Reintegration Economy. Time will tell the ability of the ecosystem to show the value of this new reporting and see who is willing to work within the bounds of the Reintegration Economy.

3 Conclusion: Locating the Reintegration Economy

How does the Reintegration Economy dialogue with the new economies? What alliances can it build?

The new economies panorama is not only difficult to circumscribe, but also, within it, it appears heterogeneous and fragmented. Yet, convergent postures, positionings and working coordinates around some key themes have surfaced. In conclusion, this report tries to put this initial mapping into dialogue with the Reintegration Economy proposal. This comparison reveals interesting commonalities. In particular, there seem to be 4 areas of affinity around which it is perhaps possible for the Reintegration Economy to further mature and develop future alliances.

1. The anthropological perspective: the centrality of people

It is evident how the Reintegration Economy takes shape from a specific anthropological perspective that it shares with many of the proposals outlined in the first part of the report: the centrality of the human being as a **person-in-relation-with-the-world** and not of an individual dissociated from others and its context, as in the extractive economy.

The new economies describe a person who co-individualizes in a relational context characterized by inter-independence between all living beings. The Reintegration Economy too describes the ontological relationship of each individual with the whole and a new **co-responsibility**. This is an increasingly clear direction in the vision of the Capellino Foundation, which does not hesitate, in the words of its founders, to refer explicitly to the spiritual vocation of the human, and thus to the search for meaning of one's existence and actions: a call to care for creation.



The convergences with Pope Francis' Integral Ecology proposal and the contents of LaudatoSi are clear. Central to the Reintegration Economy is caring for the natural world from which derives the undisputed need to defend and promote habitats and biodiversity, the latter understood as an indispensable precondition for the well-being of all living beings and the sustainability of life on Earth. This is the anthropological perspective that can be considered the platform on which the Foundation's development rests, the compass that indicates its course, the fruitful ground for comparison and dialogue with other experiences and proposals.

2. Criticism of the expansive-extractive development model and the reintegration of the concept of 'limits' as a point of departure for the construction of new socio-economic assets

A second point of encounter with the new economies is provided by the radical critique of the extractive-expansive socio-economic model. For Fondazione Capellino, the agenda is clear: while it is not possible to completely overturn capitalism, its urgent **evolution is necessary**.

As already pointed out in the second part of this research, the Reintegration Economy's entrepreneurial action does not exit the market rather it tries to contaminate it in three ways

- **a customer relationship based on awareness and co-responsibility**
(campaigns, activism)
- **a new value system embodied in the products**
(quality, wholesomeness, low environmental impact)
- **a different destination for profit: profit is no longer a goal to be maximized or irresponsibly, accumulated for personal security and private well-being, it is instead an asset to be circulated and redistributed**
(fair remuneration, solidarity projects, financing the foundation's work)

This position stems from a critical reading of extractive capitalism in which its unsustainability, evident to the founders of Almo Nature and Fondazione Capellino, prompts them to hypothesize a new way of doing business that prefigures, more broadly, a new model of development.

In particular, the **environmental crisis and the loss in biodiversity** is the channel in which the concept of limits enters into the Reintegration Economy. The proposal acknowledges the fragility and vulnerability of human beings and ecosystems, and by consequence sets the intention of limiting and mitigating the impacts of human presence on creation. In this direction, the Reintegration Economy champions the idea that humans should not have all-access passes to Earth but instead that there should be areas dedicated only to wildlife, spaces of coexistence and spaces where human law rules.

The concept of limits concerns, on the one hand, the ecosystems themselves, which, precisely because of their fragility, must be defended. On the other hand, the limit constitutes the red line not to be crossed posed to human extractive action that has caused and continues to cause dramatic social and environmental damage. Here the proposal is fully aligned with other new economies like Doughnut Economics and Convivialism, who also consider the internalization of this perspective, the key to new, more sustainable models of development. In this sense, the Reintegration Economy tends toward the reintegration of nature into economic and business thinking and doing and clarifies the role of economics in countering entropy⁴⁵.

3. Integral sustainability: new forms and directions to undertake

A third area of convergence with the new economies concerns the role of business, its form, and its ownership. The foundation owned corporation model, but more importantly the emergence of a new and precise concept of enterprise matured over the years by the two entrepreneurs, is important. The ownership form is, after all, in a «proprietary» country like Italy a taboo. The Capellino brothers brought into the world something unprecedented - a foundation totally dedicated to the achievement of ambitious goals for the reintegration of nature in economics- thanks to «letting go» of private assets, namely their company and its prospects of growth and profit for private benefit. Ownership appears to be a variable that can constrain, or, conversely, enable, the initiation of new processes and making new choices. For the Reintegration Economy this entails a governance form more consistent with the idea that **business is a tool to generate common good**, in the specific case, of safeguarding nature and biodiversity.

⁴⁵ Among the references are Alfred Lotka (1945), Nicholas Georgescu-Roegen (1972), Arnold Toynbee (1976) and H. Daly (2001).

In the comparison with new economies there is significant convergence with Marjorie Kelly's reflections on generative or, conversely, extractive forms of ownership, already introduced in the first part of this report. On another front, similarities with the Economy of the Common Good and Integral Economy are evident. The Reintegration Economy also shares themes with the Benefit Corporation movement on the role of business. As evidenced, sustainability is a key concept for all the new economies, however, it is intended in a broad sense concerning environmental, economic and social sustainability.

4. A new idea of value

A fourth area is given by the pursuit of a different kind of value, more composite and articulated, capable of escaping focusing on the financial side alone. The Reintegration Economy presents itself as a new social ecosystem intent on pursuing «wealth» other than capitalist accumulation. The goal is to set in motion the value created, redistributing it to multiple stakeholders, including plant and animal life.

Hence the need, on the part of the Capellino ecosystem, for a new narrative about itself and what it does that can definitively disengage from the classical representation of the «for profit» enterprise to introduce new words and categories, such as that of «Reintegration Economy», into the discourse on business.

All this has led to a major communicative and cultural effort on the part of the Foundation. The emerging idea is that the value generated cannot be traced exclusively in financial reports and sales statistics on the global market. It instead can be found in the folds of innovative actions that are «sowing» relational, environmental, social, cultural, institutional value on a broader time horizon. Particularly significant on this theme is the area of coincidence with the new economies. First of all, the affinity with the Shared Value proposition is clear with respect to the need to review the internal business processes of **value generation, the relationships of its supply chain and more broadly its value constellation**. As well as the increasingly convinced pursuit of the **internalization of problems in the core business** of the enterprise and of the foundation as economic and social actors in the model.

Re-signifying the idea of value inevitably leads to a redefinition of «what is worth it» from which stems a reflection on life and its meanings, the expectations around existing and what a good life is.

In the story of Pier Giovanni and Lorenzo Capellino, this quest is particularly clear and also plays a role in the direction of their entrepreneurship. The desire to start something personal, and therefore unique, is combined - at first in a seminal way and then gradually more and more convinced and explicit - in the desire to contribute to the birth of so-

something good for others - humans and animals. The existence of something greater than oneself, of a «common good» to be taken care of, to be re-actualized and regenerated - to be «reintegrated» - is the North star in the birth of the Reintegration Economy. This aspiration, which becomes the inspiration for the Enterprise, pursues a **non-quantitative, non-materialistic and non-hedonistic idea of life**, to draw on different meanings that pertain to the dimension of the «spirit.» This is not an exclusively religious reference, but more broadly to the need to be in relationship with, to be oriented and signified by, a transcendent dimension that opens one's actions, including entrepreneurial ones, to a **deeper and broader meaning.**

The introduction of the idea of «spirit» allows us to illuminate the convergence between the experience, in many ways still in the making, of Fondazione Capellino, the Reintegration Economy and the proposal of Social Generativity, and in particular of the Economy of Contribution, in its own right one of the most acute and enlightening reflections on the international scene.

From a development model to a new business model

The Reintegration Economy ambitiously wishes to affect the macro-systemic level, proposing an economy that sees social and environmental dimensions reintegrated into economic thinking, by generating multifaceted value at the micro level. In the current landscape, there is no shortage of new business models embodying new awareness, values, purposes, and priorities, and the overview of the new economies has reported several of these forms. **New organizational forms are born and evolve from at least four different sources:**

- **Purpose**

a central reflection in keeping the question of «ends» (or purpose) at the center of the debate, rather than the instrumental one of «means.» The need to bring out the social dimension of business has led to the evolution of business models that internalize the issue at the heart of the enterprise. Purpose also takes on new relevance around the issue of «meaning»- attributing meaning to one's actions, work, enterprise and mental and physical investment, on a personal as well as

collective level, constitutes a need that is increasingly felt, especially by younger generations, and seen in recruitment and HR.



- **Value**

no longer based solely on the ability to create economic value, but also on its ability to bring other «values» to life where even the traditionally defined «for-profit» enterprise is configured as a creative and productive, but no less responsible and contributing entity. Business assumes the role of mediator between several different spheres and planes for the promotion of binding actions between economy and society, enterprise and territory, ownership and stakeholders. Creating value shifts from extractive to contributory logic, from producing to generating.

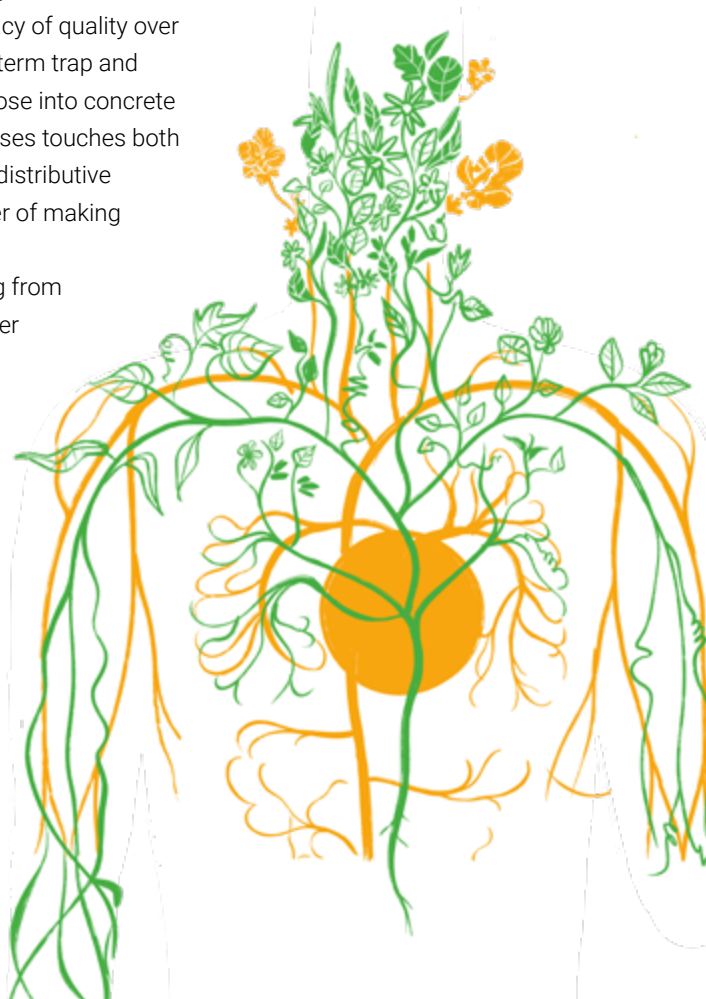
- **Ownership**

translating new values into the relations of ownership and possession. by privileging the use and sharing of assets. This new idea of governance favors forms of ownership that serve broader purposes than private ones and rely on wider and more diffused stakeholder participation.

- **Operations**

making the business production chain sustainable and qualitatively better while also extending the life of products, and also creating policies and projects that reflect the purpose. This new idea of operations sees the supremacy of quality over quantity, overcoming the short-term trap and being able to translate the purpose into concrete actions. Changing these processes touches both the sphere of productive and redistributive innovation: it is not only a matter of making products, policies and services, differently, but also of imagining from the beginning a different (broader and fairer) engagement.

The Reintegration Economy as a business model seems to find resonance in all four quadrants, drawing a form of enterprise that combines purpose, value, production and ownership.



Purpose

Protect the common good biodiversity

Value

Bind economic value creation to the protection of the common good

Align the ecosystem's actions i.e. production processes, policies and projects with the purpose

100% Foundation Owned Firm

Operations

Ownership



The Foundation supports projects across six different lines of intervention:



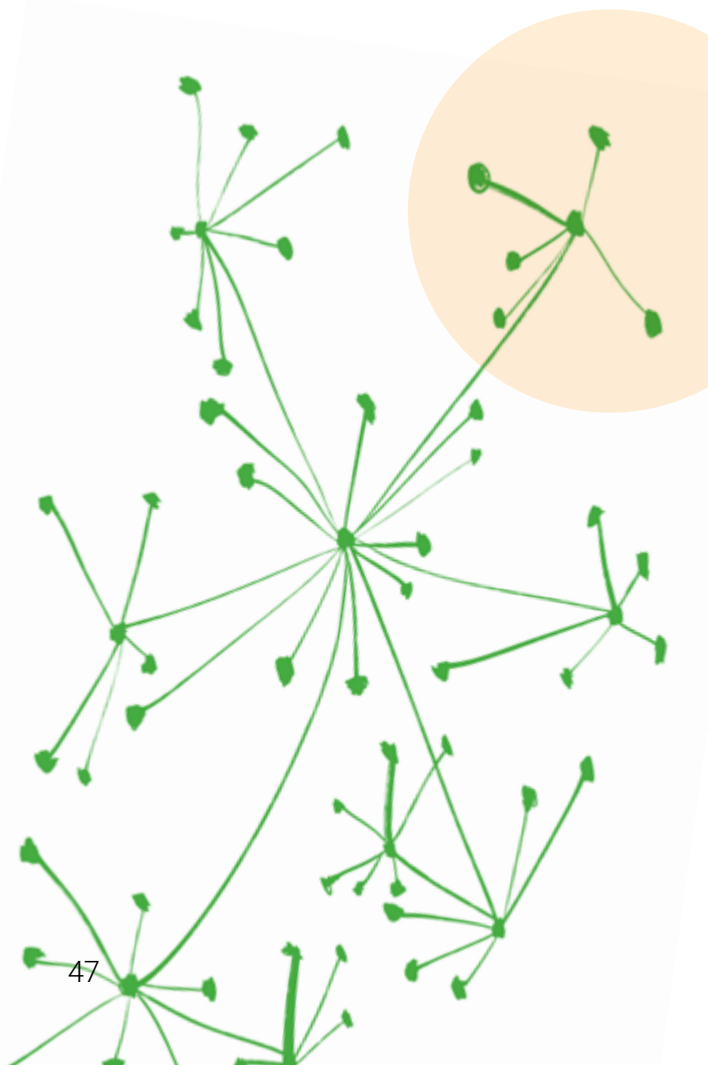
1. Preservation and restoration of natural terrestrial and marine habitats
2. Global warming and climate change
3. Regenerative agriculture
4. The impact of human activities on biodiversity
5. Promote the Reintegration Economy
6. Landscape and historic buildings restoration

Today Almo Nature is the economic engine of the Capellino ecosystem and guarantor of the autonomy and sustainability of its projects, together with RVF Società Agricola Speriemntale.

In addition, it integrates nature and respect for companion animals into its products, processes, policies and solidarity projects.



Fondazione Capellino created, and is implementing the Reintegration Economy: it started from its purpose and rotated clockwise through value, ownership and lastly production. It is a proposal in evolution, in continuous reflection cycling through these four areas. It is especially on this micro level that the Reintegration Economy wishes to act and potentially be adopted by others, by following Fondazione Capellino's path. Originally, finding an organizational form that responded to their purpose and idea of value creation was difficult, now Fondazione Capellino and more recently Patagonia have provided an example, a path, with a clear destination.



This report was commissioned by Fondazione Capellino, proponent of the Reintegration Economy, and was born from the desire to have a critical perspective on their approach in order to effectively change mainstream economic thinking.

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