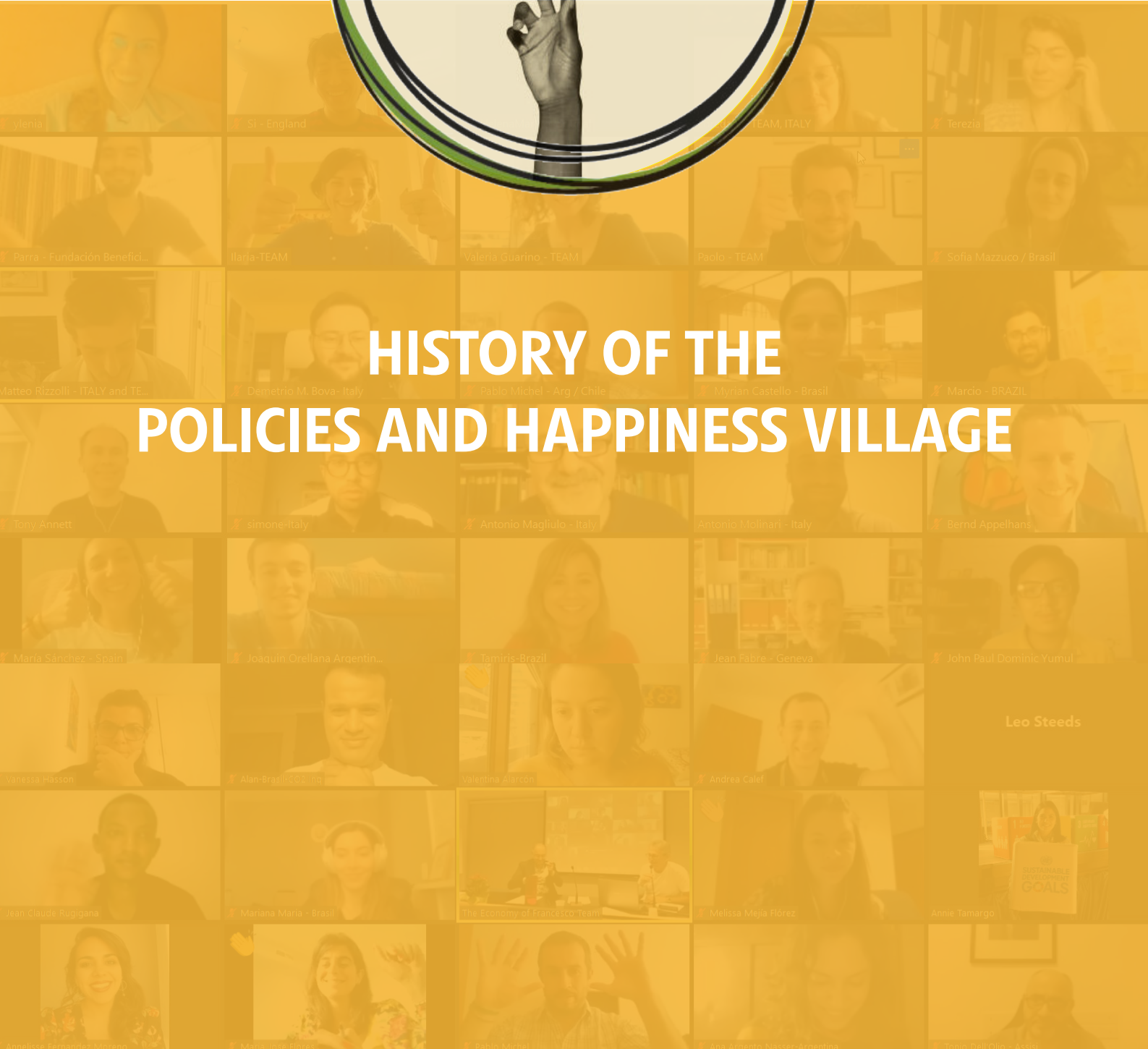




# HISTORY OF THE POLICIES AND HAPPINESS VILLAGE















MARIO 000000 x00 WORLD TIME 1-1

# CELEBRATION and HAPPINESS

© Saturday - August 1st

21.30 assisi

16.30 buenos aires  
15.30 santiago





# History of our Village



## **First round: Personal presentations - May**

What we did?: Every member of the village was invited to upload a 1 minute long video presenting him or herself. Questions were:

- 1) Who are you and how are you living this time during the epidemic?
- 2) What is your life purpose?
- 3) Tell us how you engage in policy activism in your daily life.

What we learnt and discovered?:

- That we (I) were not alone in the quest for a more human economy. In fact, there are several people pursuing happiness -true, deep Happiness, with capital H- among our societies.
- We are a wide group of women and men united for a common quest.
- Our group includes people from all around the world, from the 5 continents.
- Our backgrounds are diverse: university students, policy makers, urbanists, economists, veterinarians, philosophers, lawyers and consecrated people.
- We speak different languages, but we still manage to express ourselves.
- Our ways to contribute to Happiness vary. They consider research, studies, policy making, political activism, social activism, serving within our communities and even some times, just being ourselves.

**As ecosystems are stronger and more resilient when more diverse, our village strength and virtue is based on this diverse and good humored group.**

NOTE: almost all videos have between 6 and 10 views! If you haven't seen them, please go to Mighty Networks. Don't miss all the richness of our village!!

## Second round: Webinar with Jeffrey Sachs - June 5th

Link: <https://www.youtube.com/watch?v=aA8ZPeGLx8&list=PLWYsilp17m-HldB8W9RCW9k1vD1XhZxXg>

Graphic summary (by Myrian and Sofia):



### Some conclusions:

- In his talk Jeff points out the Aristotelian concept of eudaimonia. This is a type of happiness than a virtuous human being feels as a “by-product” of his way of living.
- Eudaimonia cannot be pursued, it is given as a result of practicing virtue, oriented to common good of the polis.
- Aristotle proposes 4 core virtues: practical wisdom; courage; temperance and justice.
- For him, there is not an “objective” measure of what is virtuous in each life situation, but rather something we discover by choosing a middle point between two extremes.
- Sachs mentioned he finds the teachings of Jesus (at the Sermon of the Mountain) the path of happiness through our deeds, achievements
- Some methods to cultivate good virtue: mentorship; practice; education
- Against the Anglo-saxonic perspective on happiness - the more you have the happier you are - from the Greek “acratia”= means not having self-control - leads to harm - economics without responsibility.

EXCURSUS: There were many debates and **contributions by our senior members on the concept of happiness. Check in Mighty Network!**

- Antony Annet: 4 types of relationships that make a person happy:
- Franciscan Friar Pietro Maranesi from Assisi about St. Francis’ “Perfect Joy”
- Matteo, Loredana and Paolo’s comments!

## Third round: Webinar with Luigino Bruni - June 19th

(Dicussants: Ilaria, Pablo, Ingrid)

LINK: <https://www.youtube.com/watch?v=FsyxlrP4QmA&t=15s>

**Summary:** Felicitas publica, felicitas privata

Public good was the other name of the common good tradition. The idea of happiness has a very long history. In Greek culture, there are different ideas about eudaimonia. Stoic, Socratic, and even Sophocles' idea of eudaimonia. The *daimon* was important to Socrates' philosophy: his mission was to listen to the *daimon* guiding him from within. Not external stone gods, but the voice of God within.

Civic Humanism: the issue of public happiness came back again (mid XV century) when a new age of civil life, communi, and Aristotelism started in Italy. Modern idea of happiness is convertible with pleasure. Happiness is full of ambiguity, and we are still searching.

**There is a direct link between Public Happiness and civil virtues: happiness, both private and public, springs from virtues.**

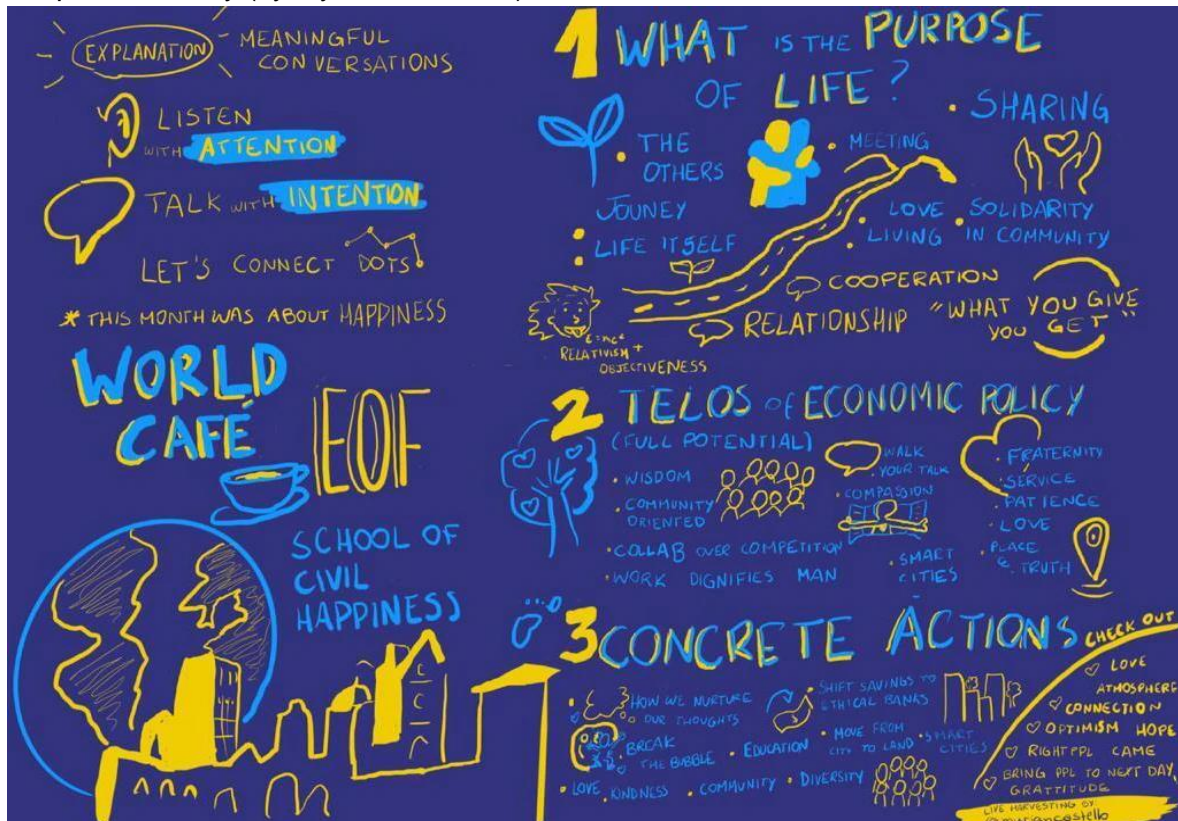
A. Genovesi explained, "The more you work for interest, the more you must be virtuous, unless you are a fool. **It is a universal law that we cannot make ourselves happy without making others happy as well**" (1765).

Please read Professor Luigino Bruni's book, *Happiness is Not Enough* to learn more!

---

## FOURTH ROUND: Village World Café: The purpose of life – 8<sup>TH</sup> July

Graphic summary (by Myrian and Sofia):





## Conclusions:

### 1. After many webinars and talks: what is the purpose of life?

The question represents a tension that many have acknowledge: Is it possible to give a unique answer? May be not. We still walk towards the challenge of sharing different views and building common ground. May be the result will be something bigger and more profound than the individual parts. Some points shared across groups follow:

**A. Related to community, and relationship with others:** this has been largely commented among groups.

- To be a part of a **community**, to create a good place and good relationships, where everyone can explore his ideas and being. To reunite the human family, establishing better connections across generations.
- Life is a bit of time given to you to learn to **love**, to give myself and to serve others and receive help from others to discover who I really am.
- **Politics** as well as a form of serving and representing the people, and to build a better society. Making sure everyone can prosper. Sharing to overcome inequalities. Creating the conditions for allowing people to **MAKE CHOICES**.

**B. Related to nature, the earth living community:** many comments address the need for an inclusion of the relationships with Earth's living community and nature in the purpose of life. This implies that we cannot think for ourselves, but for our amplified-community and for achieving this we have to grow ourselves and serve each"other".

**C. Other purposes and ways of doing things**

- The journey is the purpose.
- Purpose of life is life itself. ---> Reduce entropy velocity.
- Like a garden: Cultivate - everything has a cycle, start, grows, and die.
- Facing the big problems of humanity is the purpose of life.
- The purpose of life has a beating heart, it is alive, dynamic.
- To respond to a call towards someone or something.
- **SIMPLICITY** will bring new solutions / Life purpose has to do simplicity

**D. The role of virtue:** Purpose is happiness, as Aristotle understood it, as a side effect of living a virtuous life. The purpose the is living a life of virtue, being the best version of yourself (We need to agree in common virtues across traditions and cultures: solidarity, common good, human family, the union with God or the transcendent)

### 2. What is the telos (full potential or inherent purpose) of economic policy? What are the virtues required to be a good policy maker?

**A. Promoting encounter and exchange among people.**

- Encouraging cities more open to encounter people, be more at ease to connect to people, slow down the pace of life, be more simple and let some things go.
- Quality of attention of our daily interactions. Support the creation of third Spaces and times for people to connect and know each other in their differences
- To provide goods beyond the material need, such as relational goods and health, relations, education, community, solidarity.



## **B. Fostering inclusion and cooperation, rather than competition.**

- Creating opportunities for all. Perfect competition is totally against what we are as humans, yet is the basis of Econ101.
- Constructing **Oikenoisis** (a sense of belonging). Only the integration of all makes sense for wellbeing.
- Perfect cooperation. If you don't cooperate you die.

## **C. Attention to ecology / protecting ecosystems**

- Economic policy should serve the planet including all beings and the ecosystem as a whole. We have to keep custody, take care of ecosystems (Laudato Si).
- The purpose of Economic policy is to overcome material needs. In order to do so, it should tackle materialism in our societies, because we are trapped into a vicious circle of ever-accelerating consumption of material goods.

## **D. A different education**

- Education embedded into the way cities are design. Begin with changes in education from the local to the global / relational education.
- Ecological, holistic and feminist (every gender can express itself).
- On freedom (Paulo Freire, Amartya Sen's approach). Allow people to flourish.

## **E. Virtues for policy making:**

- Compassion, to be open to others without absorbing or replacing him/her.
- Empathy, to listen to others. Comprehension.
- Dialogue and creating good relationships.
- Having the commitment to work with and for others, and being responsible!
- Fraternity. Service. Charity. Paciencia. To love and respect people. Humility
- Doesn't leave anyone behind.
- Less EGO and more ECO.

## **3. Which new thoughts or acts can you bring into your life, your job, your relationships, both on a personal level and together with others in order to make your life more purposeful? What is the first concrete step you could take?**

### **A. Personal level:**

- **Related to the SELF:** Taking care of myself, mind, heart and hands./ Continue to think myself as a gift. Consentire alla tenerezza di trovare spazio nella mia vita. Spogliarsi dei propri averi dalla banca e metterli in una banca etica
- **SMALL daily actions:** In my job and my family, including what learned about happiness and virtue. It is important to build and share values in the community.
- We need to learn **to be more materially poor, from our inside**, in order to be more open to others and to live better in a more equal.

### **B. With others:**

- Volunteer more, dedicate to the community. To think in more people. To make myself available to help or to serve. To take care of my neighbors and nature.
- Promoting a "Economia della tenerezza"
- Practice nonviolence, patience with who is around. Welcoming diversity!
- We need to decentralize, to live in smaller cities, to go closer to land and nature

## FIFTH ROUND: Webinar with Vandana Shiva - 13th July

(Dicussants: Chiara, Ofer, and Nacho)

Link: <https://www.youtube.com/watch?v=Ws0Vx7hQZqE&t=195s>



- The focus was to explore ways in which we could
- Vandana: we need to **learn our history and about the evolution of social structures**. The notion of the market as god should be questioned. Traditionally, markets were communal exchanges, where trust, care and mutuality led the transactions. Today, markets transformed form to oppressive structures in which the few benefit on the expense on the many. The free market is a fiction.
- The last 400 years were driven by colonialism and greed and the naturalization of processes of theft. But **everything is interconnected**, not separate as portrayed by mainstream thought that promotes centralized power. Instead, we should learn from nature, learn from communities.
- Activists and policy makers should question capitalism exploitation of nature's resources.
- Policy making should start from the communities themselves. A dialog should emerge in which policy makers listen to the needs and wants of communities and try to facilitate that reality. **Policy should grow from the ground, from the people**.
- The planet needs immunity which can be achieved by biodiversity and people need **immunity which could be achieved by maintaining ethical integrity**. Speaking of seeds, Vandana argues that biodiversity is crucial to ensure prosperity of communities and that by maintaining biodiversity more nutrition can be cultivated. The principles of ecology stay the same. Instead of having a billion people hungry under the current system we could have enough more nutritional food to feed all well.



- Globalisation is currently in lockdown and it showed us that we can live out of globalisation. **The planet gives us enough to have happiness and well-being. Live simply so other can live.** The lockdown made us reflect on what is important and what is not important.
- People should start withdraw from the destructive economy and **adhere to ecological literacy** where we stop acting in ways that destroy our world. we need to understand that we are in a relationship with the world.
- We should self-organize and live in harmony with different organisms that self-organize too, we can enhance each other. Our giving becomes our receiving in an interconnected world and the grabbing becomes the loss of everyone.
- **Pursuing happiness in a healthy way is a political act, it is an ecological act, and it is an ethical act and finally it is a spiritual act.** The roots of happiness is not wanting more than what you have, not to be greedy, giving your best while staying detached from the results.

### **SIXTH ROUND: Webinar with D. da Rosa and D. Sorrentino - 16th July**

(Dicussants: Loredana, María José, Cesare, and Bernd)

Link: <https://www.youtube.com/watch?v=T8-ozqgKwAc&t=2s>

**Summary: DOMENICO SORRENTINO** MADE US TRAVEL TO ASSISI! –FINALLY!– AND IMMERSED US INTO SAINT FRANCIS LIFE THROUGH FAITH AND ART; **AND DALILA DA ROSA** GIFTED US WITH SCIENTIFIC EMPIRICAL VERIFICATION OF THE CENTRALITY OF FAMILY LIFE FOR HUMAN FLOURISHING AND PUBLIC HAPPINESS.

- This meeting inaugurated our village's reflections on a different dimension of Christian thought, underscoring the family's role in developing an integral ecology of human persons. Its relational dimension helps us distinguish the concept of personhood and realize that family is the most important dimension where relations develop and blossom.
- The original meaning of the word economy refers to the good policies that govern family life. Indeed, *oikonomics* comes from the ancient Greek words "*oikos*" (household), linked to the idea of family, community, and "*nomos*" (rule). Rescuing this meaning builds toward fulfilling the EoF goal of recovering the economy, serving as a tool for "taking care of our common home."

**Mgr. Arch. Domenico Sorrentino of Assisi made us arrived in Assisi, to the buildings that centuries ago welcomed a young Saint Francis to express his new life, a life in conformity with God and a life of love for the other:**

- Saint Francis, who has renounced his own family, who has rediscovered the family of the Church and is now generating a new family, with people who approach him to forge a new society that respects the true value of wealth, of money, solidarity, the gratuity of the gift. A new life begins, a new society begins, and also a new economy.
- How that renunciation not of the economy, but of a way of looking at the economy ends up bringing a new economy to the world, and from here arises [and here it is rooted] the Franciscan school of economics, the new way of being at the side and accompanying the least well off, and a new economy. From a family in crisis to a new family generated from that crisis –that's why the title of my book, Crisis is a Grace. The family crisis, the Saint Francis' family crisis, brought a new family and a new economy.
- From this connection with the family, we can derive the foundations that are important to economics' entire construction. These three laws of the family economy must also be the

three fundamental laws of the social economy and economics. And here lies, for us, the challenge:

1. The first is love –you cannot understand the family if there is no love. A family begins where there is love between its members.
  2. The second principle is caring; when families love each other, they take care of each other. Work within the family is a job of care.
  3. Thirdly, in the family, there is special attention to the weakest person –everyone knows it, when in a family there are small children, and one of them gets sick, the whole family gathers around him, to take care of him, to care for him, to love him. Around a weakness, the whole family gathers and joins its healing forces.
- We must rediscover the family sense of each and every one. That family sense means we are in a relationship, not just a generic relationship, because we develop relationships of singular intimacy with our mother, with our father, with our brothers, and each one with their differences. It is also important to rediscover what the social doctrine of the Church calls the intermediate bodies, which are the relationships that link families to each other and build society.
  - Family and fraternity look at different aspects of our relationship life. Fraternity focuses on the aspects of our equality, of our dignity –issues that are equal for all, for each one of all human beings. But the family also looks at values within it our differences. Both family and fraternity face temptations. The family can focus only on our interests and forget those of other people, and the fraternity can decant into an atomistic conception of society. So, you have to be attentive to both questions and also to the temptations mentioned.

**Dalila De Rosa –Research Officer at the Ministry of Economics and Finance of Italy, presented us with a wealth of empirical evidence and literature overviews that uncover and support the links between families, happiness, and wellbeing.**

- In the past, it was evident that the family occupies the center of society. And there are many dimensions from which we can show the truth of this statement. The first of these is that, without families, society risks extinction. Without new births, without newborns, society ceases to exist.
- The family is also a significant economic actor, many goods are produced by it, and without families, much wealth would be lost. As the Archbishop mentioned, the dimension of care, of work care is crucial within the family. Therefore, without families, States would have more demanding finances since they would not have these welfare services by families. Also, that critical issue regarding the concentration of the family's attention around the weakest member shows the family's important role in relation to inclusion.
- After presenting empirical evidence, Dalila gave us two main messages:
  1. Family is an essential engine of individual flourishing, happiness, and satisfaction with life. This is a fact, empirically recognized and true.
  2. If what we want is to develop public policies for happiness, we cannot ignore the family; the family is the most important cell of society; it is its founding stone.
- The Archbishop said that a family crisis gives rise to a new society, a new economy, the economy's rebirth. If these days we experience a family crisis, we can then start with this crisis to find what is necessary to build a new culture of the family, where the family is again central and occupies its unique position within society.



## **We followed-up on Mighty Network:**

- Terézia highlighted how Saint Francis's personal belief was rooted in Christian thought's real fundamentals, yet against the given institutionalized way of behaving. In dialog with Pablo, they recalled the need to think about the plurality of families and how ways of living together can foster human flourishing as the family does. The importance of departing from contemplating reality as it is, rather than approaching it through ideals only.
- Matteo joined the conversation, too, bringing a different perspective on the "family of all times," inviting us to recognize its existence throughout humanity's history rather than conceiving it as a particular form institutionalized from outside human social inner development. To this purpose, he called us to reflect on Dalila's conversation, interpreting the empirical evidence that points towards the well-being and joy that families bring to the world and Pope Francis' *Amoris Laetitia*, underscoring the courage of both by not surrendering the prophetic role of the holy and generative alliance of a man and a woman before a global society that dismisses all tradition.

---

## **SEVENTH ROUND: Webinar with Helena Marujo – *Relational goods & education***

(Discussants: Valeria, Antonio, Joana, Cesare, Valquiria)

Link: <https://www.youtube.com/watch?v=b-MvEFLK9yc&t=2s>

**Objective:** to understand how happiness, education and relational goods are linked and how it is important to change our cultural and educational systems to educate our young people to express fully their personality and voice, to change our society.

- Professor Helena endorses a relational perspective on happiness - a *Felicitas Publica* point of view. Many studies and experiences show that it makes no sense to approaching happiness as a private good or without context.
- This view of happiness from a point of view of relationship taps with the current **trends on education** based on the idea that happy people are those that are able to connect in different ways.
- **Relational goods:** cannot be produced, consumed or acquired by a single individual and are the affective and expressive or communicative, non-instrumental, side of interpersonal relationships. They depend on the reciprocal interaction with others. They absolutely require reciprocity and do not exist in a unilateral process, and are only enjoyed if shared.
- Promote **Oikeiôsis**: it is rooted in the term *oikos*, the word for house, family or household, and can be traced in words such as economics and ecology.
- **Education needs to change.** How we train people needs to be more separated from the notion of making Money, with a need to learn how to be collaborative, to participate, which is connected to politics, to peace and peace-making.

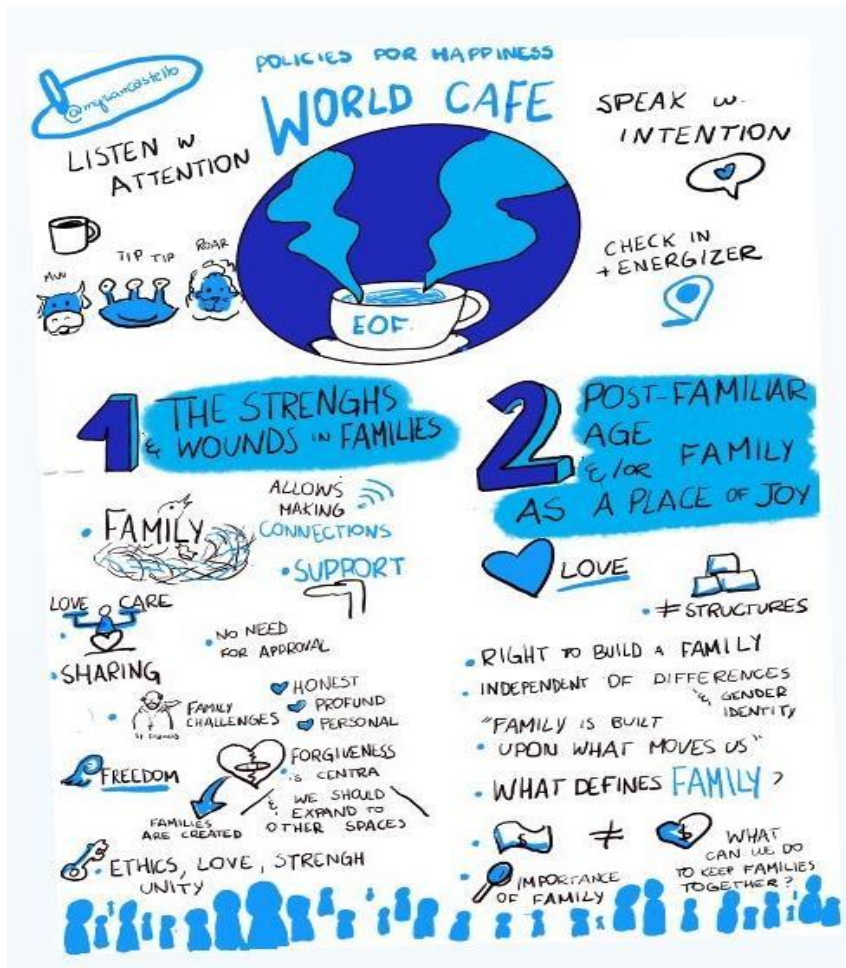
## **New educational models:**

- Suggested by **UNESCO, the United Nations, the World Economic Forum**: when individuals are taught/oriented to know their own strengths and virtues, and when helped to put these into practice, this is the first step to have better communities and societies. But are too self-centered and only focus on the individual. They educate for gender equality, by teaching girls and women to have a voice and leadership skills. Also, by teaching boys and men on women's leadership style, which is fundamental.

- Another type of model is the **movement of “relational education”** that considers that all education is relational and puts the person into a central spot. Also, it helps provide spaces that allow for the emergence of dialogues where the transformation of collective consciousness might take place and where conversations with social ramifications might happen. **Other projects that empower people**, such as Global Citizenship Education, Transformative Education, they all educate for Public Life. And while the first models explained for positive education are more focused on individuals these last ones are perhaps too outside oriented.
- According to Marujo, **there’s a need for both types of models** because they complement each other, hence both perspectives to be taken into account at the same time. Moreover, there’s a need to strengthen the preservation of our natural resources, working with schools, community centers in order to create positive and sustainable life courses for now and in the future.
- **Peace education:** a relevant asset, with specific proposals, but unfortunately not many people paying attention to it, but it’s crucial for health, quality of life, for finance and economics reasons.
- **Integrative models are the ones which make sense!** The objectives of these models should bring forward society-wide issues, namely societal wounds, such as poverty, injustice, marginalisation, climate change, human rights, conflicts, refugees - and enhancing social cohesion, trust, empowerment, peace, “conscientization”.

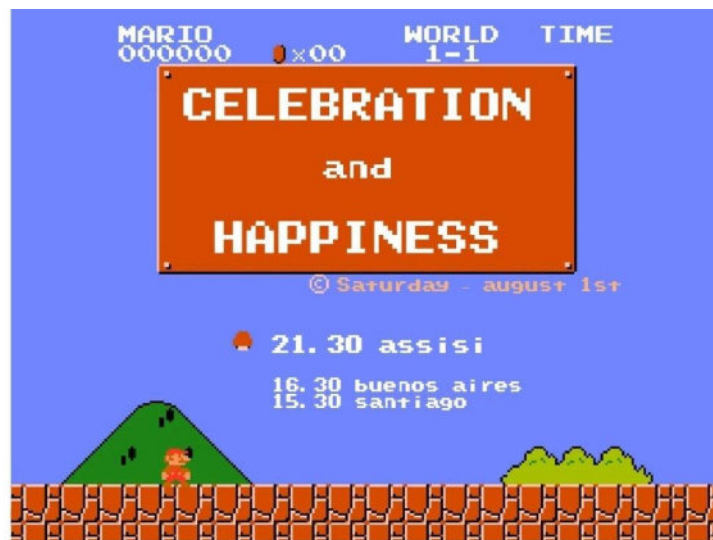
---

## EIGHT ROUND. Second World Cafe - 30th July: Oikonomiks





**NINETH ROUND: We also shared a Party!!! It was lovely. =)**



---

**TENTH ROUND: H. BARTOLINI – August**

### 1. Premises

- A. The Easterlin Paradox shows that wealth is increasing in the US, while happiness is decreasing → money is important with low-income levels, while **Relationships matter**.
- B. **Wellbeing Indicators:**
  - i) Subjective measures: e.g., Happiness; Life Satisfaction
  - ii) Objective data: e.g., Mental illness; Suicide; Psychiatric drugs; Addiction.
- C. **Relationships matter, however:**
  - iii) We have low levels of Trust, Solidarity, Honesty, Social participation, civic engagement.
  - iv) Loneliness affects 15-30% of the population; there is family instability and generational cleavages.

### 2. Politics for happiness – Changing:

- A. Cities → negative effects of cars and destruction of common spaces and relations (children and elderly most affected) → need of **RELATIONAL CITIES**
- B. Media → Advertising designed to create DISSATISFACTION → space for **REDUCING ADS**, and: i) ban tv-ads targeting children; ii) Reduce tv programs targeting kids; iii) heavy taxation on ads → differences between online and tv have to be made.
- C. Work → there is a need to change the work experience. Today we rely on monitoring and controlling the workforce that is costly to maintain and is unproductive. There is a culture of stress that correlates it to productivity, which is proven wrong. There is a lack of trust on both sides (Workers and Employers) → we need to: **REDESIGN THE WORK EXPERIENCE** (e.g., job rotation/job redesign); **INCREASE WORKERS' AUTONOMY**; **INCREASE THE WORK-LIFE BALANCE**; **REDUCE THE WORK ORGANIZATION FACTORS THAT PRODUCE STRESS** (e.g., incentives, pressure, long work hours)
- D. School → our system is designed for the industrial society: competition and obedience are taught, cooperation is not. Cognitive intelligence is considered; emotions are not. → we are in a knowledge society and what we need is **CREATIVITY** → we need **PARTICIPATORY TEACHING**.

E. Health care → longevity does not mean being healthier. We have a decrease in health because of the decrease in happiness and relationships → there is space for **POLICIES FOR PREVENTING HAPPINESS** (e.g., policies for relationships and to tackle loneliness).

F. Politics → all the politics suggested could be realized, but politics is not acting; why? There is much mistrust in politics; why? → we live in a **POST – DEMOCRACY** (Crouch, 2004) where decisions are taken by big business and economic powers (e.g., Gilen and Page (2014): the US is an oligarchy) → to make democracy work, there is space for **PUBLIC FINANCING OF POLITICAL PARTIES; RESTRICTION TO PRIVATE FINANCING; LOW SPENDING LIMITS FOR POLITICAL PARTIES; END OF REVOLVING DOORS BETWEEN POLITICS AND CORPORATIONS; INTERNET AND POLITICAL PARTICIPATION.**

#### **Additional questions:**

1. Income inequalities affect happiness negatively.
2. Many emerging countries are found to be happier than richer countries because of the strong social connections they experience within the neighborhood, the family, and so on. However, many developing countries (e.g., China and India) have lost happiness  
**IT IS NOT THE ECONOMIC GROWTH THAT MATTERS; WHAT REALLY MATTERS IS THE SOCIAL QUALITY OF ECONOMIC GROWTH. SOCIABILITY IS THE KEY FACTOR.**
3. Smartphones and social-media are the answer to loneliness, not the causes, which are rooted in other factors. Both are designed to create addiction, since we live in a society of addictions and loneliness. However, they are software and can be regulated if wanted.

---

#### **ELEVENTH ROUND: Nancy folbre - September**

Link: <https://www.youtube.com/watch?v=XcowlvZQMoo&list=PLWYsilp17m-HldB8W9RCW9k1vD1XhZxXq&index=6>

#### **Ideas on how to talk economists about care:**

- CARE: Concern for the wellbeing of the care recipient is likely to affect the quality of the services provided. Provided primarily by women --but men also--
- **Most of care work is unpaid.**
- “The *invisible heart* is just as important as the *invisible hand* praised by Adam Smith.
- CARE is: relational, consumers lack “sovereignty” (can’t have much decision on what they are receiving), involves a team collaboration from the person who gives the care work and from the person who receives it.
- **Why is care undervalued?:** i) Women’s opportunities to specialize in anything but care were historically restricted. ii) Commitments to care are costly and reduce economic bargaining power. iii) Care provision imposes private costs but yields public benefits.
- Time devoted to unpaid care-work lowers lifetime earnings and raises risk of poverty.
- **Audit experiments reveal discrimination against mothers.**
- Econometric analysis shows that women in **care industries are paid less** than others with the same education and experience.
- **GDP Misleads:** Parents who care for their own children instead of paying for care lower GDP. On the other hand, the value of owner-occupied housing counts in GDP.
- Investment in people NOT COUNTED. Same happens with education and health.
- Economy is bigger than the market and there are unpaid aspects which are not being considered in our analysis, like care and nature. This threatens our sustainability, we should find new ways for accounting our economy!
- WE CAN DO BETTER!



## TWELVETH ROUND: Village meeting - 24th October 2020

**Summary:** for the last month we have also drawn inspiration and strength from the Pope's encyclicals *Amoris Lætitia*, *Laudato Sí*, and *Evangelii Gaudium*. The Village formed three groups named after the Pope's encyclicals to develop a number of proposals towards the *Economy of Francesco*. On October 24<sup>th</sup>, we had a town hall meeting where we briefed each other on the 8 proposals that have emerged – and through debate and a vote, decided on our three strongest proposals.

Voted proposals:	1. Deglomeration: penguin model for happiness	2. Inclusive mapping	3. Children flourishing index
Relevant encyclical	Laudato Sí	Evangelii Gaudium	Amoris Lætitia
Objective	To improve the vibrancy, career prospects, and meaning and purpose in small and medium-size cities, to promote lasting happiness, rather than focusing on mega-cities which generate outsized negative externalities.	To map the assets, connections and relationships within communities in order to bring humanity closer together - encouraging that maps show unity rather than territorial division.	To build and apply the methodologies with kids and youth around the globe to bring joy, love and dreams and collect data from this work to raise awareness of the importance of relationships and the future of children.

### Other proposal made by the groups of this Village:

**4. STRETCHING OUT:** aimed at institutionalizing cooperative culture – (or in terms of the past discussion: lessons from the peripheries to the core) and fostering diversity into a collaborative search of economic growth models capable of respecting the centrality of the human family and the environment that enables its life, to whose eco-integral development must serve in the local, national, regional, and international levels.

**5. PROVIDING CONDITIONS FOR FAMILIES SURVIVAL:** Hunger, poverty, inequalities and the lack of education are challenges faced by families around the world. We can create the conditions for families to survive by setting up a World Basic Income to ensure the basic survival needs of the poorest families are met, combined with a Family Policy Evaluation.

**6. EoF's HOME:** to create a network of urban spaces in which whoever can feel closeness and be inspired by the global process begun by the Economy of Francesco, being able to participate, get involved, receive more information, learn and offer skills and knowledge. A continuous laboratory of ideas and actions, related to the local in which it stands but also with the other EoF homes around the world.

**7. CREATING TIME AND SPACE FOR RELATIONSHIPS:** To promote the development and adoption of urban regulations that fosters high residential density, mixes residential, commercial and service uses of buildings. Also fostering pedestrian areas and public squares, public gardens and nature within the city where people can meet and practice sports freely. Introducing car restrictions, public transport, cycling, sharing. Introducing street festivals and events that attract residents and visitors in the streets and squares.

**8. LET FAMILIES THRIVE:** To introduce a family impact assessment for each and every policy decision: in the spirit of subsidiarity, public policy should aim at putting the families in the condition to thrive. Also to establish a governmental and/or an intergovernmental agency for families: the agency will be devoted to study, monitor, coordinate the combined impact of public policies on families – at a regional, national, and international level.

## What did work best in our village?

The purpose of happiness. We were in line with the topic!	Building relations	Very respectful and engaging talks
Meeting great people	People was simple and honest. We could have honest conversations	The way of our interections
We debated and challenged each other with honesty and mutual respect, and that was really positive!	Everything was amazing. The connection and the inspiration that each person provided were so much food for thought and heartfelt. I loved the seminars.	The sense of community, togetherness
make room for diversity and build together a proposal that can change the current scenario	Hope that things can be changed	The use of multiple methodologies. The World Cafe allowed us to be more closer.
La buena predisposición y compromiso	world cafe and the participation that	Collaborative work in small groups!
		Celebrating life together, getting to know each other!!

## In our village, what could have been done better?

More youth keynote speakers More black people in the village More people from the south hemisphere	participation of young people in the organisation of work since the beginning of the activities	We could have got to know each other better in the first months...=)
Not being so western focused	Delegate more organisation to the young Participants	More discussion about public policies and social policies
Hosts have to hold each moment along the activities, i think this "holding the moment" role could have been performed better in sence of energy, coordination and flexibility to what the group had to offer	Maybe we could have present the aspectative of the village first and then commit!	would be great building more links to the other villages too
More precision in objectives and times	- Some of the topics proposed as seminars were not carried forward and were missed (like the one on cities) - stimulating more engagement of	I think everything was built together, as a group, so I think everything was pretty good! Creo que todo fue construido juntos, como grupo, asi que creo que todo estuvo bastante bien!
Define small tarceets even durina the		

## Your final words, before we begin EoF...







