



PROPOSALS FOR A FLOURISHING NEW GLOBAL ECONOMY







INTRODUCTION





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INTRODUCTION

Over the past few months, young academics, economists, change-makers and entrepreneurs in the Policies and Happiness village have been reflecting upon what we've learnt from world leaders and thinkers through workshops, interactive sessions, and the *School for Civil Happiness*.

We have also drawn inspiration and strength from the Pope's encyclicals *Amoris Lætitia*, *Laudato Sí*, and *Evangelii Gaudium*.

This report sets out the three most prophetic proposals from the Policies and Happiness Village for consideration by the Economy of Francesco Organizing Committee.

Policies and Happiness Village
30 October 2020

"We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it."

– Pope Francis





**OUR COMMON FUTURE:
THE PENGUIN MODEL FOR HAPPINESS
IN FLOURISHING CITIES**



**INCLUSIVE MAPPING
(FOR FLOURISHING COMMUNITIES)**



**CHILDREN'S
FLOURISHING
INDEX**



OUR PROPHETIC PROPOSALS



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Our Common Future

THE PENGUIN MODEL FOR HAPPINESS
IN FLOURISHING CITIES

A PROPOSAL FROM THE POLICIES AND HAPPINESS VILLAGE

Creating a powerfully sustainable and peaceful future calls for
empowering a generation of effective, inspirational and
action-oriented leaders.



EOF VILLAGE: Policies and Happiness

PROJECT TITLE: Proposal: Our Common Future: The Penguin Model for Happiness in Flourishing Cities

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Purpose

To give a new soul to the global economy.

Elevator Pitch

Penguins build sustainable colonies, and not only survive, but thrive as a community in the most inhospitable and challenging environments. Low rates of lasting happiness can be seen in modern metropolises globally. The way we have modified nature and built the environment we live in today is compromising human flourishing. By redirecting resources towards creating thriving small and medium-size cities, we can give space to reshape mega-cities to foster human flourishing and protect Our Common Home.

The Why: What problem are you helping to solve?

Positive relationships are crucial for happiness. Nevertheless, we are living our lives in a context that prevents people from establishing significant bonds with other human beings and nature.

Low rates of lasting happiness can be seen in modern metropolises. The way we have modified nature and built the environment we live in today is compromising human flourishing. Specifically, the way cities have been designed induces behavior that isolates people. The world's major cities are becoming overcrowded, negatively impacting people's lives and nature: higher cost of living, traffic jams, insufficient infrastructure to provide critical services (schools, pre-schools, nurseries, hospitals, and public transportation), destruction of ecosystems and environmental impact generated by human activities. Furthermore, people who live in rural areas are migrating to big cities. The depopulation of small to medium-size cities leaves these places with already-built infrastructure, which will be underused, due to smaller needs of less people.

Two phenomena directly affect people's capacity to bond with and care for others. While people in overcrowded cities lack time and space to develop strong relationships outside of work, the people in rural areas often live in isolation with few opportunities for innovation, meaningful work, and a sense of purpose.

We need to rethink the existing pattern of development and innovation, away from a system which is easy for governments and the most beneficial for large businesses as it pools the workforce in one place, and yet harms Our Common Home, the planet. Older people and young families with children in these cities both face the challenge of providing/receiving adequate care and services for vulnerable citizens, as social networks fray as a result of young adults relocating to mega-cities. The lack of strong intergenerational bonds is not conducive to human happiness and wellbeing.

Our Common Future depends on us solving this problem and addressing the lack of two key elements needed to establish flourishing cities: a natural context that protects the biodiversity of the planet, and a built environment designed to unite people and foster strong human relationships.

The process of urbanization, where human beings relocate from the countryside into cities, has helped to create and drive improvements in quality of life standards. However, there is a point where the benefits of agglomeration are negated. Huge human populations in one or several metropolises result in the manifestation of wealth concentration with little to no benefit to the wider economy. Furthermore, this may result in widespread negative effects in small and medium-size cities that are neglected and left without appropriate job opportunities and access to services. Consequently, young people are left with few opportunities in their hometown and are forced to leave the communities of their birth in search of material wealth, safety and career opportunities in mega-cities.

Well-designed small and medium-size cities can provide a healthy balance between innovative and impactful work for human beings, wellbeing of families through strong social bonds and protecting animal habitat in nature.

The objective of this proposal is to give a new soul to the global economy by implementing the Penguin Model for Happiness to foster healthy relations between people in flourishing cities. Investing in small and medium-size cities has the power to drive innovation that is sustainable and strengthen local economies. “The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves” - *Laudato Si*.

The How: What methodology are you proposing?

Deglomeration: The Penguin Model for Happiness is a methodology to create thriving small and medium-size cities and give space to reshape mega-cities to foster human flourishing and protect Our Common Home.

Why penguins? Penguins build sustainable colonies, and not only survive, but they even *thrive* as a community in the most inhospitable and challenging environments. If a goal of society is to maximize happiness for the greatest number of people, those responsible for economic policy should prefer the path of integral human and ecological development, rather than the easiest path of short-term economic growth. This path can inspire sustainable development – *biomimicry* – taking in consideration how cities can be conceived to be the place for promoting human flourishing and planetary health through a local, social, cultural and economic life that is vibrant. People shall be able to work and associate for building common good. This is a path that ensures the fundamental right that Pope Francis reminds us of - the right to pursue dignified work for the benefit of Our Common Home.

By improving the vibrancy, meaning and purpose in small and medium-size cities, we can promote lasting happiness while reinvigorating local economies. This can open the space to reshape the urban landscape towards one that facilitates caring and innovation.

Under the Penguin Model for Happiness, the public sector not only meets the needs of current inhabitants of given cities, but also influences the pace and directions of internal migration. Assuring high quality of life standards in small and medium-size cities can be accessible to a greater number of people than in one or a few metropolises.

While arguably it is easier to build infrastructure and major institutions in the largest cities due to economies of scale, this has proven to be unsustainable as it is depleting our ecosystems. The idea is to apply the principles of being stewards of all creation and subsidiarity. What small societies can do, larger societies need not take over.

What solution are you proposing?

Creating Flourishing Cities with the Penguin Model for Happiness.

Instead of concentrating all central administration units, leading universities, appellate and supreme courts, and best hospitals in a capital city, new policy can benefit medium-size cities.

Since each of these institutions provides hundreds of jobs, relocating certain sectors can be a positive impulse for revitalizing medium-size cities, human health, and the health of our planet. This policy must go hand-in-hand with a sustainable development policy that examines not only the immediate benefits of investment, but also the consequences for the long-term competitiveness of smaller cities. Thus, the coordination defect which prompts companies and workers to relocate to already overcrowded cities can be overcome.

As a result, we will foster cities where inhabitants will be able to cultivate themselves, establish significant relations and eventually flourish in communion with “Sister Nature”. Not only is this much more sustainable, in line with *Laudato Sí*, but it is also essential for human happiness as outlined in *Amoris Laetitia*, as it is through healthy familial bonds that happy, healthy societies emerge.

Specific Actions:

Develop school programs that teach the sustainability sciences (educate youth on what to eat, from where does all food come from, food waste, pollution, integral ecology); increase school activities with animals outside in nature and show students how animals can help humans with disabilities and health conditions. This is much more achievable in small and medium-size cities that are built on a sustainable scale and have access to natural and wild environments, than in mega-cities.

Penguins, again, are a source of inspiration for this proposal: They live in small to big colonies, depending on the species, establishing high levels of social interaction between them. They express themselves in different visual and vocal displays (quite artistic and

participatory) and are well-integrated; living in harmony with the harsh, unforgiving environment. Most interestingly, the vast majority of penguin species share the incubation duties, male and female, to raise healthy newborns – recognizing the important role of family bonds that are significant for life.

Solomeo – Brunello Cucinelli's Hamlet of the Spirit serves as inspiration for fostering small businesses – promotion of traditional commerce / fair trade goods – local culture kept alive; jobs for elderly people; animals are an essential part of Our Common Home. This is in contrast to mega-cities which provide outsized benefits only for the richest inhabitants.

The broader objective should always be to allow human beings a dignified life through work - Pope Francis in *Fratelli tutti*. Three design studies in small/medium-sized cities – examples include:

- Takaharu, Japan (population: 8,709 people)
- Coimbra, Portugal (population: 105,842 people)
- Wiesbaden, Germany (population: 278,342 people)
- We are seeking examples from the Global South



How can the EoF community help this project?

All nations are welcome. Fostering innovative urban policies from developing countries can lead to solutions that might be implemented in developed countries to protect our relations and take care of Our Common Home. For example, Bangladesh can share strategies with Japan on social business in the solar power and automotive sector. Japan can share strategies with Portugal about the Waterworks Act in coastal cities to safeguard drinking water for children in the event of tsunamis.

We have been inspired and motivated by the contributions of many incredible leaders who have already contributed to the Economy of Francesco, extraordinary leaders in our own networks, and we are excited to create prophetic partnerships in 2021:

- St. Francis of Assisi Franciscan Friars
- Luigino Bruni (Italy)
- Muhammad Yunus (Bangladesh)
- Brunello Cucinelli (Italy)
- Kunal Sood (India)
- Jane Goodall (UK/Tanzania)
- Vandana Shiva (India)
- Jeffrey Sachs (US)
- Monica Yunus (US)
- Stefano Bartolini (Italy)
- Anthony Annet (US)
- Amartya Sen (India)
- Pope Francis

Young Entrepreneurs, Economists and Change-Makers in our village are excited to begin a Three City Design Study in 2021 of best practices from small and medium-size cities that are acting locally and thinking globally for Our Common Future. By empowering a generation of effective, inspirational and action-oriented leaders, we can create a powerfully sustainable and peaceful future.

Which stage is your project at?

| | | | | |
|-------|-----|-----|-----|-----------|
| Draft | 25% | 50% | 75% | Completed |
| | ✓ | | | |





'AMADEU VIVES

SANT PÈRE MÉS

UD DEL PILAR

VERDAGUER CALLÍST

FREIX

GÈNERAL À



Inclusive Mapping (For Flourishing Communities)

A PROPOSAL FROM THE POLICIES AND HAPPINESS VILLAGE

Enabling communities to tell stories through mapping to bring humanity closer together.



EOF VILLAGE: Policies & Happiness

PROJECT TITLE: INCLUSIVE MAPPING - for Flourishing Communities

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Contributors: Paolo Santori, Plinio Limata, Pablo Michel, John Paul Flores Yumul, Francesco Polo, Valeria Guarino

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Abstract / executive summary / two-minute summary / elevator pitch:

THE WHAT / THE WHY

Maps are powerful tools to tell stories. A map is the registration of a certain flow of information and has the power of storytelling. How the story of a place is narrated can influence social life and social inclusion - and this is what our Inclusive Mapping (IM) proposal aims for*. IM will reveal and narrate stories which are usually hidden, ignored or even 'invisible'**. These include the stories of people in situations of vulnerability, who nonetheless, always have something to contribute to the common good; IM will also include subtle characteristics of places - such as their sounds, feelings they stimulate, and interrelational goods. In addition, and in order to change narratives and be an informative tool for positive change-making, maps can present the knowledge, skills, resourcefulness and resilience of communities as a way to facilitate connection and stimulate citizens as the protagonists of social transformation.

In truth - people are places too.

THE HOW

For the IM, we envision the creation of what we call "warm" technologies - interactive tools that connect people and stimulate social interaction - including the following elements:

- i) a basic toolkit, graphically represented and which explains the aims of Inclusive Mapping while suggesting ways in which it can be carried by communities, or different organizations;
- ii) an online app, where local data can be mapped and disseminated;
- iii) playful tools, such as card/board games that stimulate interaction between people and places of a certain community as a way of mapping local knowledge/resources.

From these tools, we "seek and learn to recognize who and what, in the midst of hell, are not hell, then make them endure, give them space" ** Inclusive Maps are thus alchemised into innovative tools that narrate unity in the place of division***.

* ref. *Narrative Economics* (Robert Shiller, Nobel Prize in Economics)

** ref. *Invisible Cities* (Italo Calvino, poet)

***ref. *Evangelii Gaudium* n.228: "... a principle indispensable to the building of friendship in society: namely, that unity is greater than conflict. Solidarity, in its deepest and most challenging sense, thus becomes a way of making history in a life setting where conflicts, tensions and oppositions can achieve a diversified and life-giving unity."

Why? What problem are you helping to solve?

Social fragmentation, invisibility, and inequality, lack of sense of belonging to a territory. Also ignorance of the resources and human flourishing possibilities within a community.

When thinking about maps what generally comes to mind is the representation of territorial division - from countries division (on a global scale) to streets, blocks, empty or green areas (on a city scale). However, maps do not generally tell what is happening between the design elements that make a place, and how 'life between buildings' unfolds****. We want to help solve this problem, by mapping and bringing light into the characteristics, special needs, and available resources of human communities.

**** ref. *Life Between Buildings* (Jan Gehl, architect and urban designer)

What methodology are you proposing?

We propose a collaborative methodology. Mapping (and bottom-up storytelling) as a tool for positive change-making; mapping processes that stimulate social bonding; transparency and truth of places.

Suggested possibilities for mapping communities' rich complexity are:

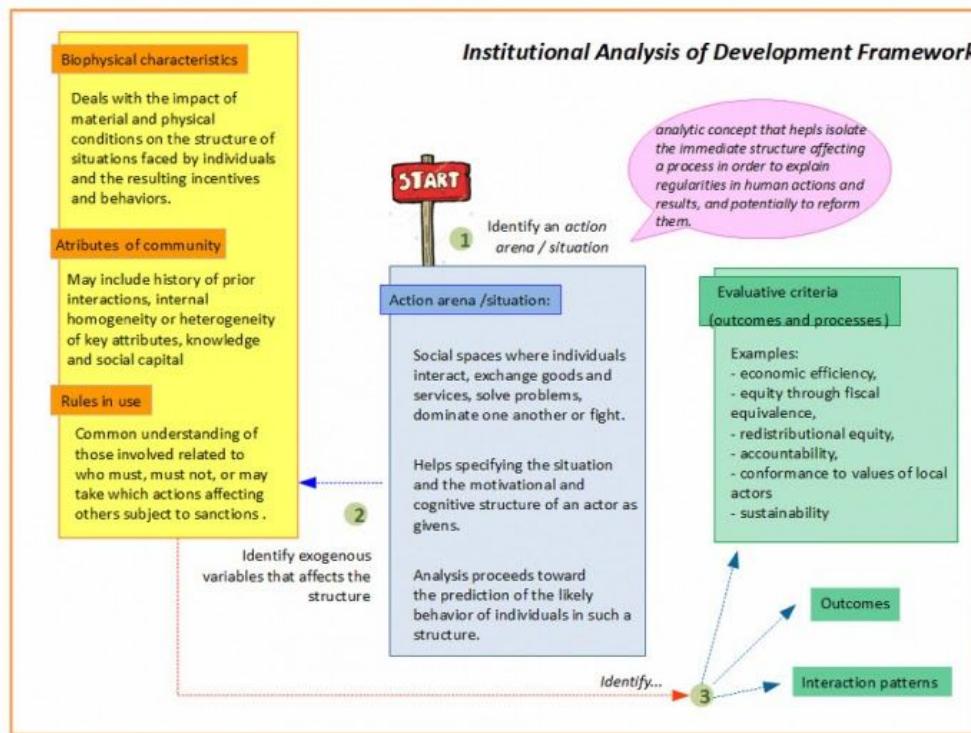
- Creating and sharing an Inclusive Mapping toolkit with people around the world, who could then connect to those in their communities and collectively do the local mapping.
- Drafting an app for collective mapping, and having the mapped information shared in partnership with local organisations.
- Designing (one or more) card-games that stimulate the mapping of territories and its different narratives, having the mapping process as playful and imaginative.

The information will be mapped collectively following Ostrom's IAD Framework (see figure below) - which governs the Knowledge Commons - thus underpinning the IM methodology through the following:

- Biophysical-technical characteristics: resource system (the map) and resource units (location points in the map) filled with "ideas" - the thoughts, images, creative visions, innovative information constituting the "knowledge resources"

we wish to share through this Inclusive Mapping, in whatever form or platform it will appear (i.e. digitally through an app, physically on cards, etc.).

- **Attributes of community:** users/providers/managers of the IM are unified in the “purpose of” and “principles behind” our interactions in the shared space (i.e. to confront social fragmentation, invisibility, inequality; agreeing to commit to a high degree of fundamental values, say mutual trust, cooperation, social justice). The EoF communities can play a fundamental role in this aspect, as described below.
- **Rules-in-use:** collective-choice rule making aligned with the Creative Commons rationale that uses private property rights to create public goods. Also has to do with decisions to create incentives encouraging active usage and collaboration to populate the Inclusive Mapping and make it a dynamic repository of knowledge resources.



What solution are you proposing?

Strengthening communities by unveiling the unseen/unrevealed/unobvious narrative of places and experiences thanks to the technique of participative and inclusive mapping.

We suggest mapping the following information (which can be later enriched by different communities with different mapping topics):

1. BARRIERS FOR HAPPINESS

What are today the visible and invisible barriers that hinder people's happiness? If we believe that authentic and free relationships are important for human flourishing, what are the mediators that impede the encounter between people? Could we collaborate with people from a neighbourhood, city or even a state to design a map which signals these barriers? After all, economic-social-urban-physical-natural barriers (such as gates, unwelcoming areas, cultural contrasts, and so on...) can be located only by people experiencing them every day. But this should not be conceived as purely a bottom-up process. The IM proposal would be of greater strength if big actors and their available data can be employed and crossed with that coming directly from the people and communities.

2. AVAILABILITY OF RESOURCES

Every community has its own richness of knowledge which is capable of encouraging mutual local support. Today, science knows that social interaction and social cohesion is one of the most accountable aspects of wellbeing (and in times of social distancing - relating to Covid19, but also to social fragmentation in general) this becomes more evidenced. Creating a database of local knowledge within each community could allow the sharing of abilities to become a way of strengthening local development whilst valuing collaboration. This would include mapping the skills and abilities of people who dwell in a specific area (from cooking, to teaching, to public speaking), and also all kinds of institutional/humanitarian support available: care-work, listeners, NGOs, Churches, Public services, between others.

3. COMMUNITY DREAMS

Every adult was a child once and every childhood is full of imagination and deep wishes for the common good. Time flies and we have less and less time to cultivate our envisioned/core dreams. Our past is surely important to understand our current state and to design our future. Why don't we map these wishes with the purpose to know our community better and understand how policies could be shaped to make us happier? In every person there is still a child filled with wishes, they say. It is important to interview this child, right?!

4. URBAN EXPERIENCES

The mapping of personal/collective experiences (everyday-urban-life) suggests a smart way for citizens to express themselves and for governments to collect ideas/proposals for co-designed change-making. A tool through which people can express and tell their experience of the urban space/city, both positive or negative, and from this, reflect upon ways in which urban experiences could be made better through a variety of interconnected tools (such as public policies and urban design) and social/institutional networks(like public-private-community partnerships) .

5. SOUNDSCAPES

Sounds play a big role in peoples' wellbeing as well as in ecological balance. Sound is a way to send messages also in ecological ecosystems, and when machine sounds are

louder, natural processes get disturbed. Same way works in human nature. The sound of birds, for example, is a welcoming one that brings good feelings and puts people in a positive mood - as much as the sound of other elements of nature like the wind, or waves of the sea... On the other hand, there are sounds which can be seriously disturbing - like the constant sound of planes nearby airport areas, or the buzzing sound of traffic. The right to be exposed to the sounds that do well to humans (and to nature) is an overlooked but crucial one. Mapping the sounds of a place (and the way that people relate to them) could make visible the joys and the pains that are experienced in given locations - generating data in order to stimulate collective interventions in a soundscape that benefit the common good.

6. NATURE AND GREEN AREAS

A large body of research is documenting the positive impacts of nature on human flourishing—our social, psychological, and emotional life. Nature experiences leads to reduced stress, easier recovery from illness, better physical well-being in elderly people, and behavioral changes that improve mood and general wellbeing*. IM could include the disposition of the living community of a place (people, animals, trees, plants, vegetable gardens, etc.)

7. COMMON AND RELATIONAL GOODS

The idea of happiness, the good life of individuals as well as of society, depends on the creation of common goods. But in a complex and globalized society, common goods must be interpreted as relational goods within particular networks that have positive externalities for the surrounding community. Common good without relationality between those who produce it and those who use it renders the ethics of the good life sterile and indifferent.** For example, memory of the place, security nets, communitarian activities and spaces (celebrations, sports, shows, etc) could be of intensified benefit when mapped.

*e.g., Catharine Ward Thompson, Jenny Roe, Peter Aspinall, Richard Mitchell, Angela Clow, David Miller, More green space is linked to less stress in deprived communities: Evidence from salivary cortisol patterns, *Landscape and Urban Planning*, Volume 105, Issue 3, 2012, Pages 221-229, ISSN 0169-2046, <https://doi.org/10.1016/j.landurbplan.2011.12.015>.

Velarde, Ma.D. & Fry, G. & Tveit, Mari. (2007). Health Effects of Viewing Landscapes – Landscape Types in Environmental Psychology. *Urban Forestry & Urban Greening*. 6. 199-212. 10.1016/j.ufug.2007.07.001.

**Donati, Pierpaolo. (2017). The good life as a sharing of relational goods. *Relational Social Work*. 1. 5-25. 10.14605/RSW121701.

How can the EoF community help this project?

As stated above, IM will be constructed on attributes of the EoF community. As we know, its principles are those related to a more human and inclusive Economy. That is why the EoF villages can play a fundamental role by helping us to discover what

principles we need to base IM on, and what aspects of human life should be mapped for helping communities collaboratively foster human flourishing.

Furthermore, the high level of diversity of backgrounds/perspectives/fields of interest among villages can take IM to be a global digital (knowledge) commons in a nested (local-regional-global scale) community. Moreover, seen this way, even our community itself - the EOF network worldwide - becomes A Resource in the knowledge commons.

For the execution of this proposal and for further developing inclusive mapping tools, every talent is welcome - whether it is in IT, Geography, Arts and design, Urban planning, Sociology, Economics, Natural Sciences, Engineering, etc.

Finally, we would need help in spreading the word and disseminating the Inclusive Mapping. EoF participants will make IM possible by applying the proposed tools in their own communities, and reaching out to other communities so they can benefit from it and help evolve its methods.

Which stage is your project at?

| Draft | 25% | 50% | 75% | Completed |
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| | | ✓ | | |





Children's Flourishing Index

A PROPOSAL FROM THE POLICIES AND HAPPINESS VILLAGE

Guiding policy-makers to ensure policies are beneficial for the long-term.



EOF VILLAGE: Policies and Happiness

PROJECT TITLE: Proposal: Children Flourishing Index

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Elevator Pitch

Policy makers set goals and measure their accomplishments on scales such as gross domestic product (GDP) that do not truly reflect the priorities and needs of people and future generations. While new indexes and measures, such as the Human Development Index, have been already proposed and adopted, we think that we still lack an instrument that is really capable of capturing the complexity of human flourishing, especially in its relational dimensions, and moreover that focuses on the wellbeing of future as much as present generations. Inspired by John Maynard Keynes¹ and Luigino Bruni², we propose to develop a new development index which we tentatively suggest to call the Children Flourishing Index (CFI).

The CFI aims to measure and incentivize important variables that we believe are key to the flourishing of children and future generations, such as the environment and nature, health and well-being, food security and nutrition, love and parental relationship, perception of beauty, dreaming ability, transformational and quality education, simplicity and curiosity, gender equality, generativity and participatory processes. By measuring and incentivizing children's flourishing, this index aims at developing evidence-based public policies as a way to ensure an integral human development through the generations.

What problem are you helping to solve?

Economic and social policies in many countries are falling short of increasing the wellbeing of present day citizens, while preserving the possibilities to achieve the same goals for future generations. Our path of development is not getting us any happier and it is unsustainable.

There are two main failures that are related to what goals we understand shall be pursued as a society. First, policy makers still focus on financial and other tangible outcomes (like GDP). Even when wellbeing and happiness are considered, they refer to a utilitarian notion of happiness as the fulfilment of individual desires. Thus, they fail to recognize the role that families, communities and all relational aspects of life have for human flourishing and for the wellbeing of our common home.

Fifty years of happiness and families studies show that happiness depends on genuine relationality: once people have enough income to live a decent life, it is their relational well-being, rather than their material well-being, that becomes the primary source of their happiness. Moreover, in line with the Aristotelian-Thomistic tradition, we understand

¹ See J. Maynard Keynes, *Economic Possibilities for our Grandchildren*, 1930:

<http://www.econ.yale.edu/smith/econ116a/keynes1.pdf>

² During a workshop in our village he sustained that "the happiness of our children, not our own happiness, should matter for public policy"

happiness as human flourishing, a concept that also accommodates the value of communities and non-instrumental relationships.

The second failure comes from the short-termism of policy making. By focusing on financial wealth/utility/happiness of the present generation, we are undermining the capacity of future generations to face their own sustainable and fulfilling lives. Not all humans have the same opportunities, freedom of choice and capabilities to dream the future they wish for and these inequalities get even wider if we include in our considerations the future generations for which we are currently building impoverished and unsustainable prospects.

In a nutshell, the problem we are helping to solve is policy-making blindness to the pursuit of flourishing and sustainable lives for the present and future generations caused by the lack of a good instrument to measure progress.

What methodology are you proposing?

We are proposing to build a composite development index. The objective of this new index is to measure progress along the lines of human flourishing of present and future generations. The Index will be made with a variable of components, as shown below, to be detailed.

We will first look for data that is already available and that can be adapted and start a hands on work with methodologies that are already working around the globe. If we will realize that we need new measures to be created and collected, we will search for scientific evidence to develop the new indicators we will create for the variables that are not being measured yet.

While here we present a draft idea of the index, we deem it important to meet communities and especially children to confront them about what are the relevant factors that fulfil their basic needs, that bring them joy, love, and promote their ability to dream.

We are also thinking about methodologies to popularize the use of this index: among many other interventions, we definitely want to work with children around the globe. All these activities will ensure the collection of rich data and will raise awareness of the importance of relationships and the future of children.

What solution are you proposing?

We intend to develop the **Children's Flourishing Index** (CFI). As stated above we believe it is indispensable to change what we measure in order to guide policy-makers in taking decisions that are not based only on the utility/happiness of this generation, but on the flourishing of our children and of future generations.

It is important to devise dimensions of human flourishing - beyond a reductionist and individualist understanding of happiness - that may ultimately lead to fostering a relational understanding of happiness, which cannot be separated from caring for our children and future generations, if we expect persons, communities, the economy and our common home

to thrive.

Our responsibility towards present and future generations is linked to the fact that any action or policy we design impacts the lives of our children and their future opportunities to flourish, so it is key to consider dimensions, such as quality of environment, family wellbeing, debt burden on future generations, fair access to healthcare, education and digital devices, *integral ecology* (for the environment, but also for communities and urban spaces where relationships can blossom) and valuing youth's human capital for work. The extent of policymakers' commitment in these fields will directly affect the fate of our children's flourishing for the better or for the worse.

The CFI will put children and future generations at the center stage, and in order to do so we will listen to children and we will make room for what is really important to them and to the building of sustainable opportunities for them and for the next generations. This is a first draft of measures that should compose the index:

|  <h3>Children flourishing index (CFI)</h3> <p>is made up of several sub-indicators which will measure...</p> | | | | |
|--|--|---|--|--|
|  <p>Environment and nature. The flourishing of children depends on the <i>quantity</i> of nature and the <i>quality</i> of the environment they can encounter.</p> |  <p>Health and Well-Being. The flourishing of children depends on their physical and psychological health. The indicator will include measures such as children mortality (this is important indicator about Primary Health Care) and mental health issues</p> |  <p>Food Security and Nutrition. The flourishing of children depends on the Food Security and Nutritional levels, once it is essential for the children's development</p> |  <p>Family, Love and Parental Relationships. The flourishing of children depends on the quality of their family relationships. This indicator will measure the strength of family commitment and parental love.</p> |  <p>Dreaming ability. The flourishing of children depends on the ability to dream and imagine being ensured.</p> |
|  <p>Perception of beauty. The flourishing of children depends on the beauty that</p> |  <p>Transformational and Quality Education. The flourishing of children depends</p> |  <p>Simplicity and Curiosity. The flourishing of</p> |  <p>Gender Equality. All children, irrespective of</p> |  <p>Generativity and participatory</p> |

| | | | | |
|--|---|---|--|--|
| surrounds them as beauty helps the imagination, capacity of dreaming and also the sense of belonging | on their access and quality of education. We understand Education according to Paulo Freire's studies, where education can transform the Children from the context. | children depends on our capacity to build and maintain their curiosity and simplicity | gender or race must be put in the condition to flourish. | processes The flourishing of children depends on the degree of generativity of the present generation, on their actions of caring, and teaching and on their engagement in creative work which contributes to society. It also depends in the involvement of young generations in the multiple participatory processes in our society. |
|--|---|---|--|--|

This index represents and advance vis-à-vis other indexes³ because a) it really makes human flourishing, with all its relational aspects, at the core of the index and b) it makes the human flourishing of the young generation and of future generations more salient than previously done by other indexes.

The index is at the moment built around 10 components. Much further work is needed to develop each of the components and to devise the appropriate way to combine them together.

Here we provide a small introduction to two of the components as an example

Components 1, 2, 3, 6 ,7,8,9,10 TBA

Component 4: Family, Love and Parental Relationships.

Why measuring Family, Love and Parental Relationships is important? In the Post-Synodal Apostolic Exhortation *Amoris Laetitia* of the Holy Father Francis on love in the family, the Pope addresses the centrality of family life: he stresses that the welfare of the family is decisive for the flourishing of children and the future of the world, as the main trends in anthropological and cultural changes are leading individuals, in personal and family life, to receive increasingly less support from social structures than in the past.

³ See for instance the HDI (human development index) produced by the UNDP, the BES (Benessere equo sostenibile) produced by the Italian statistical office and so on.

Our society faces a crisis of relationships where most people who work and live together do not know each others' backgrounds, histories and dreams. It is this lack of belonging and connection that makes people unhappy, and lead to the crisis of mental ill-health. This problem is especially acute when we look at the state of the family. We live in a culture, which pressures young people not to start a family, because they lack economic possibilities for the future: the decline in population, due to a mentality against having children, creates not only a situation in which the relationship between generations is no longer ensured, but also the danger that, over time, this decline will lead to economic impoverishment and a loss of hope in the future. Even when families are free from they are increasingly fragile and exposed to wounds.

On the other hand we know that healthy families are a boon to society. They generate positive social externalities (for present and future generations), not always measurable in monetary terms, although essential for any country's well-being: an important externality is certainly reproduction, as through children families positively contribute to the survival of future generations and society. In this sense, children are what economic theories call "merit goods", namely they generate positive effects by ensuring the viability of our socio-economic system. Another positive externality concerns families' support and protection of particularly vulnerable individuals (children, the elderly, people affected by disabilities, etc.): here gratuitousness goes hand in hand with care for family members. The generativity of families is even linked to the creation of human capital, which is not only reliant on education investments and social contexts, but also on the family environment. Systematic interactions among family members in this relationship-intensive environment enables knowledge exchanges - a key source of education- that help young generations experience fraternity efforts and build their human capital to face socio-economic challenges in a less vulnerable position.

Thus, creating an index that measures the welfare of the family is decisive for the future of the world, as the main trends in anthropological-cultural changes are leading individuals, in personal and family life, to receive increasingly less support from social structures than in the past.

Component 5: Dreaming Ability

Why is measuring dreaming ability important? Every human being deserves the right to dream the future she or he wishes for. Unfortunately material, psychological and affective deprivation hinders such possibility for too many people and especially children around the world.

When we guarantee basic needs to flourish, it is easier to dream, but when we go to the essence of being a child, all of them should be able to dream and this was denied from lots of them from such an unequal society with basic needs not fulfilled we need to work so all children in the world can dream. Bringing dreaming back is a way to ensure they can flourish in their essence.

We provide two real world examples of what the ability to dream is and why it can make a difference: in several interventions made by the initiative “Human Right to Dream” that went to less favored communities and asked children what were their dream, a lot of them did not even know what dreaming meant, or they based their dreams in the reality they were immersed at. After working with them explaining what dreaming is, after inspiring and expanding possibilities, planning and making some of them happen, their selfsteem grew as well as their perception of beauty and sense of belonging. The same happened in a community school where the violence rates were really high and after working through the steps of the methodologies they started to take care of the school and the taxes decreased.

In order to create this component of the index we will engage extensively with communities and children replicating these experiences. We plan to use the “Oasis Game” methodology to work and measure the ability to dream builds on some grassroots experiences such as the “Human Right to Dream”⁴.

By building people’s ability to dream, these methodologies are able to find abundance, happiness and beliefs in places where normally people see scarcity (some steps of it); they develop the capability to make the best out of what people have: resources, people and talents to make it possible, to believe and realize. The other aspect of this methodology focuses on building the capability to dream mainly in families and in schools and to teach people to sit together and talk about what matters, to speak with heart and listen with attention and to help each other to take action to follow the paths from the heart and their dreams. In the same way, grassroots initiatives as mentioned before are mostly mono-dimensional and we propose to connect them to a common good to create the future with our children.

How can we measure the ability to dream? As most of them are intangible measures we will need the work with the communities to develop these indicators; examples may include, people selfsteem and self perception, quality and quantity of dreams before and after the work, perception of beauty and belonging to the places they live and are the change of the environment.

How can the EoF community help this project?

In order for this index to succeed we need all the help EoF community can give us.

⁴ The Oasis Game is a participative method originally introduced in Brazil for community development. It has been used by initiatives such as the “Dream Factory” and the “Human Right to Dream” and “Right to Dream Movement”. These initiatives are meant at encouraging, teaching and developing the capability to give people access to dream. These methodologies, that have been used around the world from singles to communities are based on *free, fun, fast* and *fantastic* interventions to bring back to people hope and ability to dream, to connect families and communities.

In particular we need

- Key competencies from researchers in economics, psychology, statistics etc. to better develop the components of the index and to check whether we can rely on existing data or we need to gather new one.
- Some places where we can test it and improve the index
- When the index is developed we need to popularize it. Change makers must support its diffusion and among policy makers and in all layers of education so that people start to set their expectations about public policy on the index itself.
- Change makers will help us to keep policy makers accountable for the performance of their policies with respect to the index.
- Places like schools and universities where we can apply the methodologies and tools to measure our index and teachers that would be keen to apply them
- Support to build a training program to educators and policymakers
- We aim at building partnerships with government educational institutes to diffuse and implement the use of the index in public policy.
- We aim at being part of a conference at the UN in 2021 to present the work we have done
- We call for an increase in academic research funding schemes, at the International and European level, aiming at enhancing the scientific foundations of “human flourishing studies”, with a broader perspective including future generations: research programmes should promote the creation of workshops on human flourishing with university students, as an essential part of research projects - beyond the elaboration of the theoretical framework - in order to feed in the youth’s vision of how a far-sighted economy can make human life flourish.
- We call for funding to support and connect amazing grassroots initiatives that are working for -human flourishing in a way that they can work together in a multi-dimensional path.

Which stage is your project at?

| Draft | 25% | 50% | 75% | Completed |
|-------|-----|-----|-----|-----------|
| ✓ | | | | |





