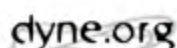


"RURAL SOCIAL INNOVATION"

manifesto

Edited by Alex Giordano e Adam Ardvissón



Preface

A Rebellious Hope | Neal Gorenflo



The English translation for this manifesto was not ready when Alex Giordano asked me to write the preface to it.

I agreed expecting the manifesto to be like many I've read online, relatively short and easy to digest. I thought I could quickly write an introduction.

This was not to be. Alex and Adam have put together an impressive, unique, and in-depth manifesto packed with world-changing ideas delivered in a style that powerfully communicates the spirit of RuralHub and its partners – a rebellious hope that rests on a firm foundation of pragmatism and a love of people and place. Indeed, The Manifesto of Rural Social Innovation is unlike any manifesto I've read.

For starters, it's front loaded with and is mostly composed of a series of profiles showcasing the ideas of the people behind the Italian rural social innovation movement. In this way, it's like the Bible's New Testament with each disciple giving their version of the revolution at hand in a series of gospels.

It says a lot about this manifesto that the people in the document come first, not the ideas.

The gospel of each rural innovator not only transmits important ideas, but gives up to the reader individuals who embody the movement.

These are the living symbols of the movement who are not only individual change agents themselves but representatives of their unique communities and their streams of action in the past, present, and planned into the future.

This gives the manifesto a unique aliveness.

It's not a compendium of dry ideas. It's a manifesto of flesh in motion and spirit in action.

There's Roberto Covolo who has turned negative elements of Mediterranean culture into a competitive advantage through the upgrading the dell'ExFadda winery with the youth of the School of Hot Spirits.

There's Simone Cicero of OuiShare testifying about the promise of the collaborative economy and how it can help rural producers capture more economic value while building solidarity.

There's Jaromil Rojo who asks, "How does the design approach connect hacker culture and permaculture?"

There's Christian Iaione of Labgov who is helping bring to life a new vision of government, one in which the commons is cared for by many stakeholders, not just the government.

And there are many more of who share their projects, hopes, and dreams.

All the same Alex and Adam do the reader the favor by crystallizing the disciples' ideas into a crisp statement of the possibilities at hand.

To extend the New Testament metaphor, the subject of these gospels isn't a prophet, but a process, one that is birthing a new kingdom.

The process is a new way to run an economy called commons-based peer production. This is a fancy phrase which simply means that people cut out rent-seeking middleman and produce for and share among themselves.

The time has finally arrived that through cheap production technologies, open networks, and commons-based governance models that people can actually do this.

This new way of doing things is the opposite of and presents an unprecedented challenge to the closed communities and entrenched interests that have for so long controlled the politics and economies of rural towns and regions.

The old, industrial model of production concentrated wealth into the hands of the few while eroding the livelihoods, culture, and environment of rural people. It impoverished rural people in every way while pushing mass quantities of commodity products onto the global market. It exported the degradation of rural people to an unknowing public.

What's possible now is the maintenance and re-interpretation of traditional culture through a new, decentralized mode of production and social organization that places peer-to-peer interactions and open networks at the core.

In short, it's possible that a commons-based rural economy can spread the wealth and restore the rich diversity of crops, culture, and communities in rural areas.

What's also possible is a new way for rural areas to compete in the global economy. The best way to compete is for rural areas to develop the qualities and products that make them most unique. In other words, the best way to compete is to not compete.

This means a big turn away from commodity products, experiences, and places. This may only be possible through a common-based economy that's run by, of, and for the people. It may be the only way that rural areas can attract young people and spark a revival. Giant corporations maniacally focused on mass production, growth and profit are incapable of this.

Yet many rural communities still stake their future on such firms and their exploitative, short-term, dead end strategies.

The above underscores the importance of this manifesto.

The transition to a new rural economy is a matter of life or death.

The rapid outmigration from rural areas will continue if there's no way for people to make a life there.

The Italian countryside will empty out and the world will be left poorer for it.

A pall of hopelessness hangs over many rural areas because this process seems irreversible.

While this new rural economy is coming to life, its success is uncertain.

It will likely be an uneven, difficult, and slow transition if there's a transition at all.

It will take people of uncommon vision, commitment and patience to make it happen.

It will take people like those profiled in the coming pages who embody the famous rallying chant of farm worker activist Cesar Chavez, "Si se Puede!", it is possible!

Please read this Manifesto and drink the healing waters of their rebellious hope.

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Alex Giordano ed Adam Ardvisson

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Epistemology of Change and Social Innovation

Societing Summer School 2014

1 ///// Background

The discourse on social innovation, collaborative economies, change makers and start-ups has now entered the mainstream.

The failure of the times we live in ultimately compels us to find new concepts and demand change.

But what is innovation in reality? What are the conflicts, identities and scenarios that are being generated? This first chapter is the result of many reflections developed during the **2014 Societing Summer School**.

The objective was to go beyond any liturgy of experience and lay the foundation for a discussion based on the ontological foundations of change and social innovation.

// Summer School 2014



Nowadays, we rely on digital means to facilitate social innovation, even if this excludes the needs of ecosystems.

In order to generate innovation, each subject, whether economic or institutional, must meet the needs of its own time and territory to represent an instance of change.

Before discussing positioning within the market or business models, it is necessary **to think about the meaning of the action itself** and the meaning of social innovation within society, and then to detail what is really necessary and not just useful.

A social innovation-oriented start-up cannot be an (egocentric) tool aimed only at achieving a business objective. What it achieves is necessary, and therefore also useful, insofar as it responds to a real change in voltage, which cannot help but be passed on by redistributing the value it generates.

It is necessary to recover an authentic and social attitude towards innovation, which too often has technological relevance only.

The philosopher Paolo Virno noted that, "opportunism and cynicism have become the emotional tones of our time.

"The risk is that the instruments will be seen as representing the full scope of the action, and the social innovator will become a professional who can manage an increasingly interchangeable flow of potential, but who unfortunately reduces the social element to patterns and graphics only.


They will forget, either consciously or unconsciously, the true essence of innovation.

The phenomenon of downshifting and the return to the countryside are trends which seem to respond to these new demands.

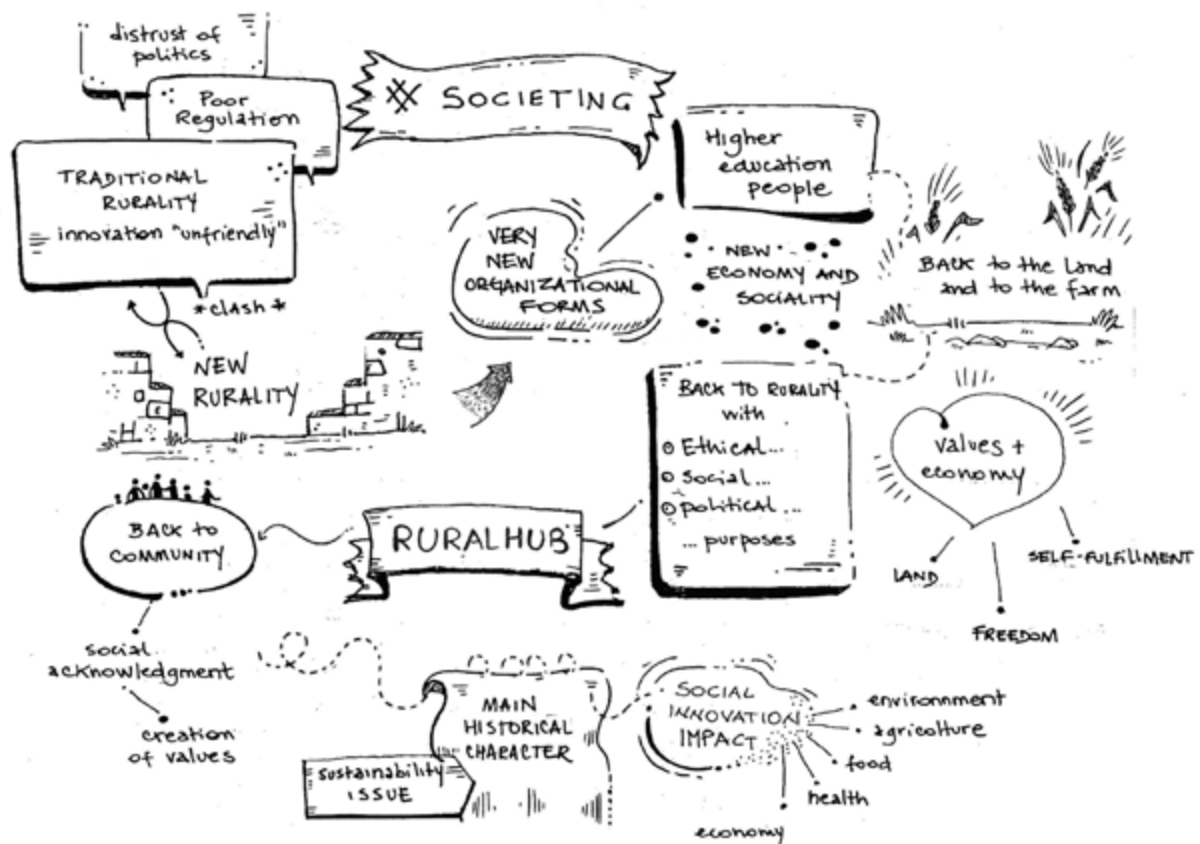
Highly skilled young people who share a global culture are returning to the world of agriculture with a new model of development. The infosphere is changing the categories of space and time, and resetting the distance between metropolitan modernity and a rurality that we consider linked to an eternal past.

The ambitions of these young people (an ethic of "one for all", and an ability to construct a sustainable model based on the local environment) can be shared through the infosphere and social networks.

These ambitions are no longer private; they become public. In this way, these lifestyle choices are transformed into political acts, and contribute to the discussion on future models of sustainable living. Rurality therefore becomes a critical category in redefining our present as **#smartrurality**.

From this perspective, the Greek word for "time", Kronos (), which in this sense is unconditionally external to us, becomes "Kairos" (), implying a choice, an opportunity, which permits rural innovators to choose pieces from the past, present or future and mix them together. It is no coincidence that these were the two names given to time in the Mediterranean area. 

Back to a New Rurality



The common thread during the 2014 Societing Summer School was to establish whether there are elements which can generate a model of rural social innovation, and if so, what they are and how such a model could meet the needs of the ecosystem.

This process, **which looks towards the Mediterranean for its anthropological basis**, is developing in a dialectic with the contemporary model that is both collaborative and confrontational.

Both social innovation and the complex world of the collaborative economy are experiencing a crystallisation process involving practices which appear to be deeply influenced by the Anglo-Saxon model. Is this approach appropriate in the Mediterranean context?

Equally, is it necessary in order to respond to the needs of the ecosystem depicted above, or would it be better to create and use a "Mediterranean" model of social innovation that takes into account and develops the intrinsic characteristics of the area?



This is where the work of **Rural Hub** comes in, a network of researchers, farmers, activists, scholars and managers.

They all share an interest in identifying new models of economic development and finding solutions for new rural business: social instances and market-insertion.

Rural Hub was born as a collective research project with the aim of promoting the connections between innovative new realities, investors and associations; it ultimately became an incubator for business, capable of offering renewal services to businesses, along with technological advancement and more sustainable development for the food industry.

The soul of Rural Hub is dynamic and diverse. It's a place for co-living and co-working, and at the same time a study centre for social innovation applied to the rural context.

In future, it will be an incubator and a connector between innovators, change-makers and rural venture capitalists.

Hacking Rural Life



We will attempt below to detail a set of proposals, approaches and ideas which were co-produced during the process of our 2014 Societing Summer School, always bearing in mind the perspective that **Raffaele Mauro** called retro-innovation. This attempts "to take the traditional sectors, such as agriculture, and reinvent them, transform them and project them into the future, stirring something from the past that must be recovered and something brand new from technological innovation."

Innovation Logic



A **Mediterranean** incubator model for rural social innovation: What might it look like?



2 ///// **THE MEDITERRANEAN WAY**

We need to make some sense of the contemporary situation, as there is a lack of adequate interpretive categories. The existing ones were generated by a structured system which is now being dismantled, and this makes us anxious about how we look to the future.

The intellectual and emotional impetus that accompanies reflection on a model of rural social innovation distances itself from the ideology of a “jackpot economy”, where the only possible solution involves a brilliant idea being sold immediately to venture capitalists.

All reflections on rural innovation and its dynamic forms have seen the southern Mediterranean from a dual perspective: as a geographic area in which these innovations can express themselves and as a basis for interpretation.

Franco Cassano, in his book entitled “The Meridian Thought”, proposes an idea which is as enlightening as it is powerful: **the south is not a “north in the making”**. Therefore, a model of innovation (technologically or business-oriented like the ones born in Silicon Valley, or the ones developed in Denmark with a more social orientation), will not necessarily generate the same effects in such a different socio-economic context.

Young people in the Mediterranean area are moving towards a neo-rurality. However, one of the first steps will be to undo some of the negative stereotypes of backwardness in terms of the Mediterranean's cultural values.

////// In this regard, Brian Eno imagines the present as a **Long Now**.

The idea is to expand our concept of time in both directions, because living a long present makes us more able to withstand blows and poundings, and eventually absorb them. This reminds us of our responsibility towards future generations as well as previous ones.

Today, as a matter of fact, our temporal horizon is shrinking more and more, and we risk making decisions that do not correspond to a long-term consciousness:

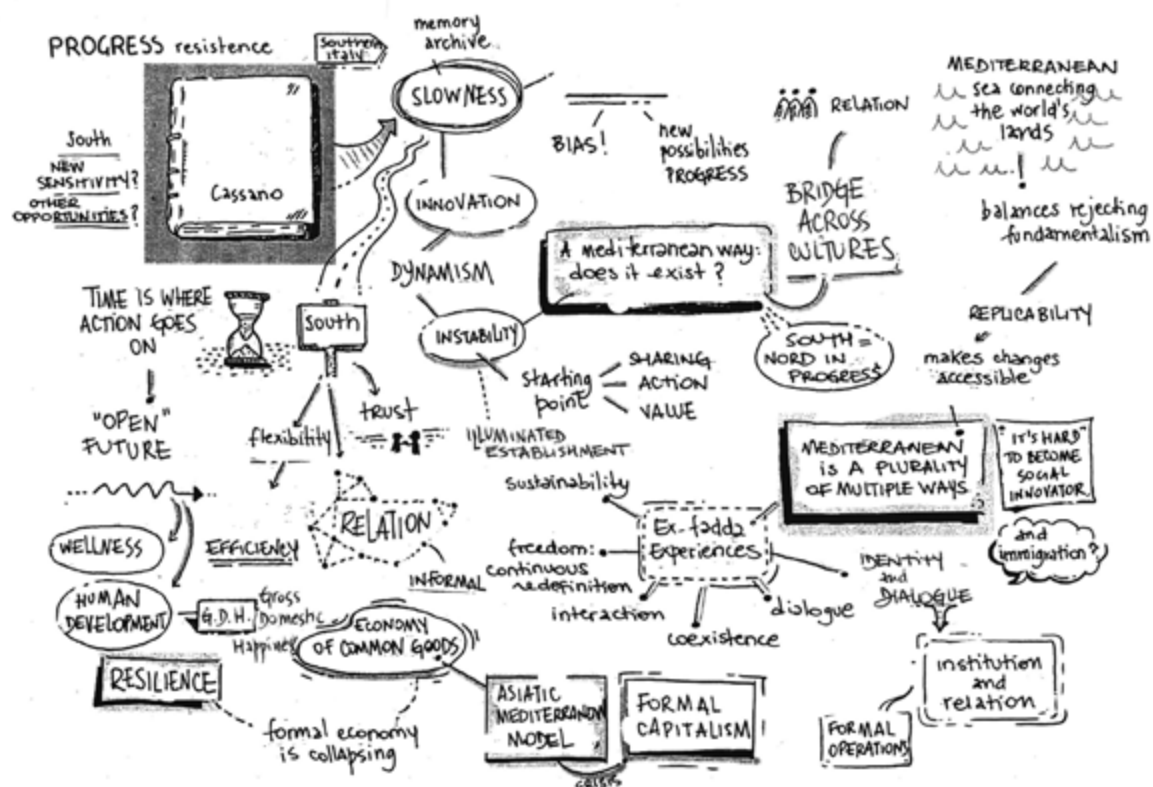
"The most lethal egocentrism is not only **Myself! Myself!** But also: **Now! Now!**

And the generous opposite of it might be: **All of us, for all time,**" a time which becomes wisdom and opportunities, and which allows us to choose. Formerly, this kind of time was called Kairos.

Can we contemplate as a new idea of modernity all the talents, practices and dynamics which are peculiar to the south?

The experience presented to us by **Roberto Covolo**, who heads the Bollenti Spiriti School – a programme in the Puglia region involving youth policies – has shown us, through the experience of upgrading the ExFadda winery, that it is possible to translate this new Mediterranean model of social innovation into action.

A Mediterranean Way





// Roberto Covolo

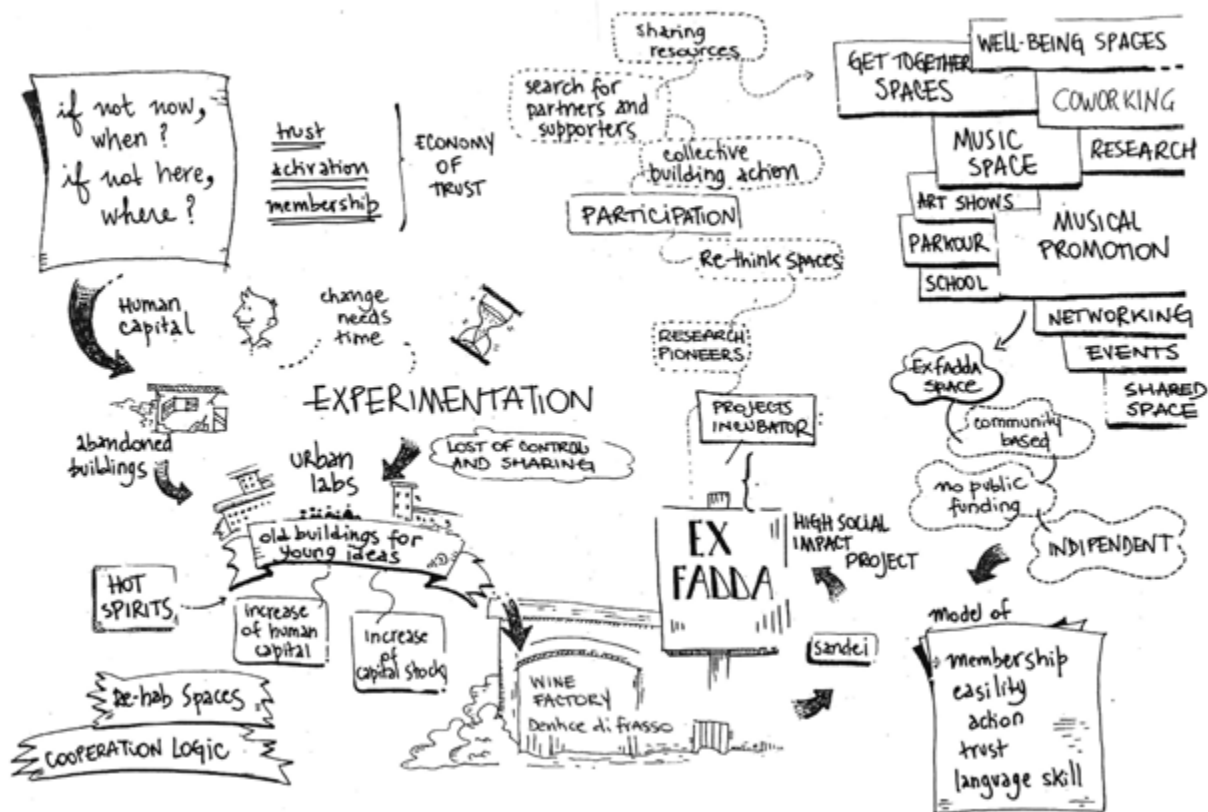
Part of the success of ExFadda involved turning the negative image of Mediterranean culture upside down and converting it into a competitive advantage.

A **Mediterranean incubator** model for rural social innovation: What would it look like?



Covolo suggested we “rethink the logic of “belonging” in relational terms, in order to develop the confidence essential for constructing new organisational models”. This means either adopting more flexible approaches to action which prevent variables going out of control, or developing the ability to operate using the available tools in a context of scarce resources. /

The Ex Fadda experience



The philosophy which inspired the ExFadda renovation project is called action. This is a theme taken up by Cassano when he speaks of the sea. Water is no longer the border between lands but represents an ability to move. He sees it as dynamism and action, although he continues by illustrating that the sea is "also a bearer of instability".

The geopolitical expert **Giampaolo Capisani** places the emphasis precisely on the exceptional conditions the geopolitical area of the Mediterranean is experiencing at the moment.

"It would have been unthinkable, a few years ago, that the Mediterranean area could be going through a phase of destabilisation as tough as the present one, a phase which had its beginnings in the Arab Spring." ✓

How does **bio-capitalism** appear in the Mediterranean context?



Several Mediterranean countries, which had been oppressed for years by governments led by ruthless dictators, have mobilised politically from the grass roots, through the use of social networks, and have recently started their own journey of freedom towards democracy.

In many of these cases, however, the process did not result in a rapid resolution of the conflict, and in some cases the solution was not in favour of the reforming forces. On the contrary, these movements have increased political destabilisation, unexpectedly bringing out other radical forces and complicating the geopolitical area and its political situation even further.

The Mediterranean therefore, following the line traced by Cassano and looking at its current polices, should be **thought of as a place which welcomes pluriversal ecosystems, even if they conflict with each other, and where everything is constantly renegotiated.**

It is a place where identity lives in a virtuous dialectic between our thoughts about ourselves and the relationships we are immersed in.

3 ///// BIO-CAPITALISM, BIG DATA AND IMPACT MEASUREMENT

Today many policies involve bodies and people's lives. Bio-politics is the field of controlling and regulating people's lives.

For **Michel Foucault**, bio-politics is the exercise of modern power, managing the population as a resource to be integrated into production.

Bio-capitalism would therefore be the translation of capitalist structures in biological, social and emotional terms.



// Adam Arvidsson

/////

Adam Arvidsson, sociologist at the University of Milan and Director of **Societing**, explains: "This is possible thanks to two enablers: on one side the intensification of biotechnologies that allow the manipulability of life, and on the other the intensified revolution of big data."

This latter factor involves two levels. The first relates to digital life, such as social networks or searches on Google; the second is characterised by biological data on people, such as those that can be retrieved through wearable apps.

This change, which we could define as "ontological", has a tremendous impact on reality. You can imagine how our lives today are broken down in a cloud of data. Foucault already claimed that life itself would become an object of power.

The passage from a society of control to a disciplinary society has indeed created a new paradigm of power: biopower.

Thanks to new technologies which create control devices for our bodies, our administrators hold the key to our survival or reproduction. This form of power builds regulatory structures which are directly incorporated into social life, and have the ability to reformulate it.

Arvidsson continues: "For example, collaborative economies and social innovation create value from life itself by bringing in the self. My talent, my identity, my self-realisation, become ways of generating value from the creation of a community, and are able to produce relationships.

Value is not created through technology or "general intellect". What creates value is the ability to generate the kind of relational context that allows the use of these virtuous, common skills. So there is a match between the capacity to generate value and the vitality of the subjects involved."

Rural social innovation fits into this scenario.

Two aspects in particular are relevant. The first concerns people's health and the second is the conscious management of the big data generated in the agricultural field.

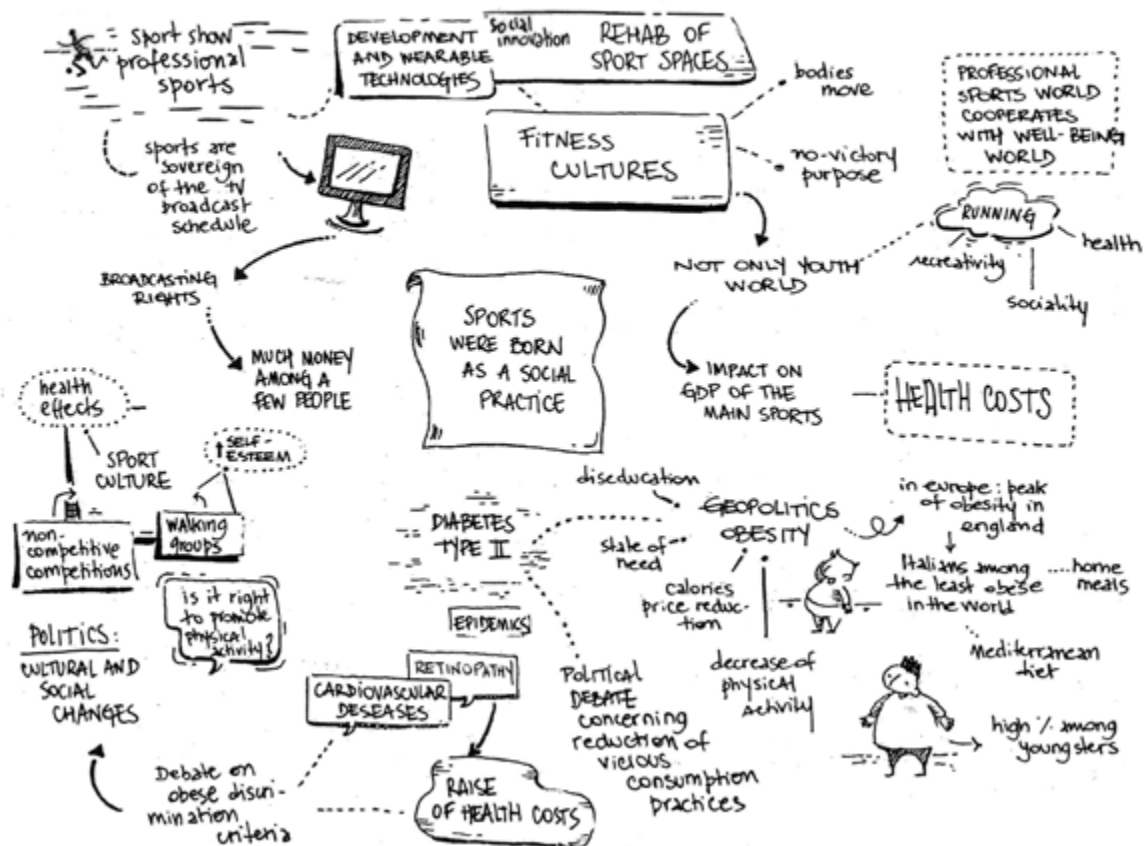
// Moris Gasparri



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As explained by **Moris Gasparri** of the Coni Research Centre, 36% of the Italian population aged between 3 and 15 is obese. Our country shares this percentage with Greece, and is even higher than the American figure. The determining factor in such a high number of obese young people is easy access to cheap, high-calorie food. In fact, the segments of population with the greatest economic difficulties rank highest for obesity.

Geopolitics of Obesity



What are the benefits of the **Mediterranean diet**?



How can rural social innovation provide an answer to this problem?

By putting the product at the centre of the system. This is the basis for all social innovators.

The central issue is the production of healthy food that does not suffer from **chemical stress**.

This system clearly has positive effects in several directions, and the following areas have been studied by our team with regard to the impact of rural social innovation: environment, agriculture, nutrition, health and economy.

The recovery and growth of ancient seeds, for example, would help us avoid the use of chemicals, and would have a positive impact on the environment.

The growing techniques, if borrowed from the peasant culture of older generations, would activate mechanisms for strengthening communities.

The impact of these products on food, and thus on general health, is easily understandable, and the effect extends to the economic dimension.

Today more and more people are willing to pay a higher price for an authentic product.



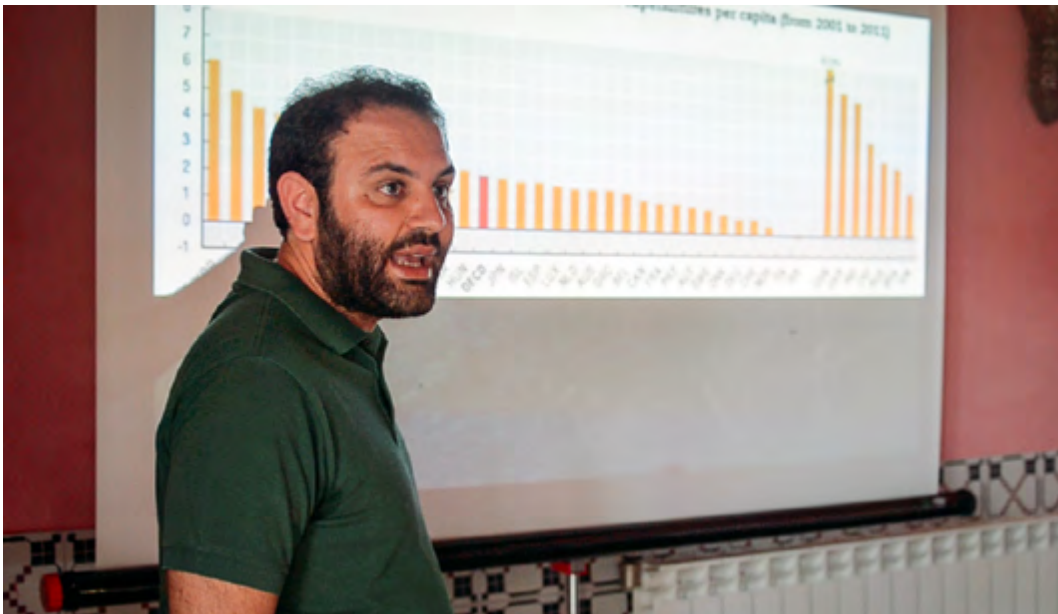
At the same time, for **Luigi Corvo**, Professor of Public Management and Social Economy at the University of Rome "Tor Vergata", it is quite difficult to translate smart rurality into a phenomenon with empirical indicators.

New rurality differs economically from the classic system which has organisational and productive models.

It is therefore 'necessary to apply a multidimensional measurement of the outcomes of rural social innovation, in order to determine the value they generate. What might the impacts be?

And how can they be measured, including through the use of digital tools?

// Luigi Corvo



Can big data help in measuring the value of the output from rural social innovation? In recent times, we have been seeing a growing interest among major worldwide corporations (such as Monsanto) in the use and management of big data in agriculture.

The use these corporations make of information is a key issue for the near future. There is a strong concern among neo-rural farmers and innovators that the big groups involved in agriculture might exploit the data, for example, to discriminate on the price of raw materials.

Farmers consider information on fertility of soil, yields and cultivation techniques very confidential. Who will determine the value of this information?

A strategic asset for the future of agriculture, which is also valid for small producers, will be the ability to create and manage these digital data and, through a political dialogue with the institutions, the ability to draw the boundaries of their legal dimension. //

4 ///// IDENTITY: BETWEEN INDIVIDUALISM AND A MULTITUDE OF RADICAL PLURALITIES

What has generated the phenomenon of rural social innovation, and how do these causes impact the identities of the innovators?

Simone Cicero, connector at Ouishare in Italy, has used a design thinking process to identify some of the drivers of this change.

// Simone Cicero



/////

The first drivers are technological innovation, internet access and the use of social networks, along with the use of open access platforms.

These drivers push towards a more sustainable model on the basis of evidence from the problems associated with consumerism, environmental issues and an economy that generates no work.

These models involve both the economy – developing new models for businesses to make them more sustainable – and identity.

Design Thinking: how can it facilitate social innovation in neo-rural contexts?



This is the environment in which young rural innovators move. They can be defined as a new vanguard. They are young people with extensive job skills, operating within a global culture based on the use of new technologies.

Behind the decision to move away from the urban areas lies a strong emotional drive. Some have left the job they had in the big cities because they experienced a deep sense of exploitation; others believed their land could represent their future. The reasons are varied and complex, just like the rural world of social innovation. In most cases, these young innovators return to their communities, taking with them a whole new cultural and ideological spark.

They do not approach rural living in a naïve way; they retrieve its authenticity using very contemporary methods.

The dialectic with the market, with its organisations and corporations, contributes to the construction of the identity of neo-rural innovators, making them into an economic phenomenon which involves self-fulfilment and solidarity.

Over the past 20 years, agricultural producers have undergone a rapid process of marginalisation, which has accelerated with the globalisation of the market and the consequent concentration of power in the hands of a few.

Throughout the economy of production, a shift has taken place in the way values are created, from producers to the intermediaries.

The intermediaries are in charge of the "branding", packaging and delivery of the products to market at the right time, in line with the lifestyle of the consumer.

The creation of value has moved into the realms of the intangible: brand, logistics and especially the financial dimension.

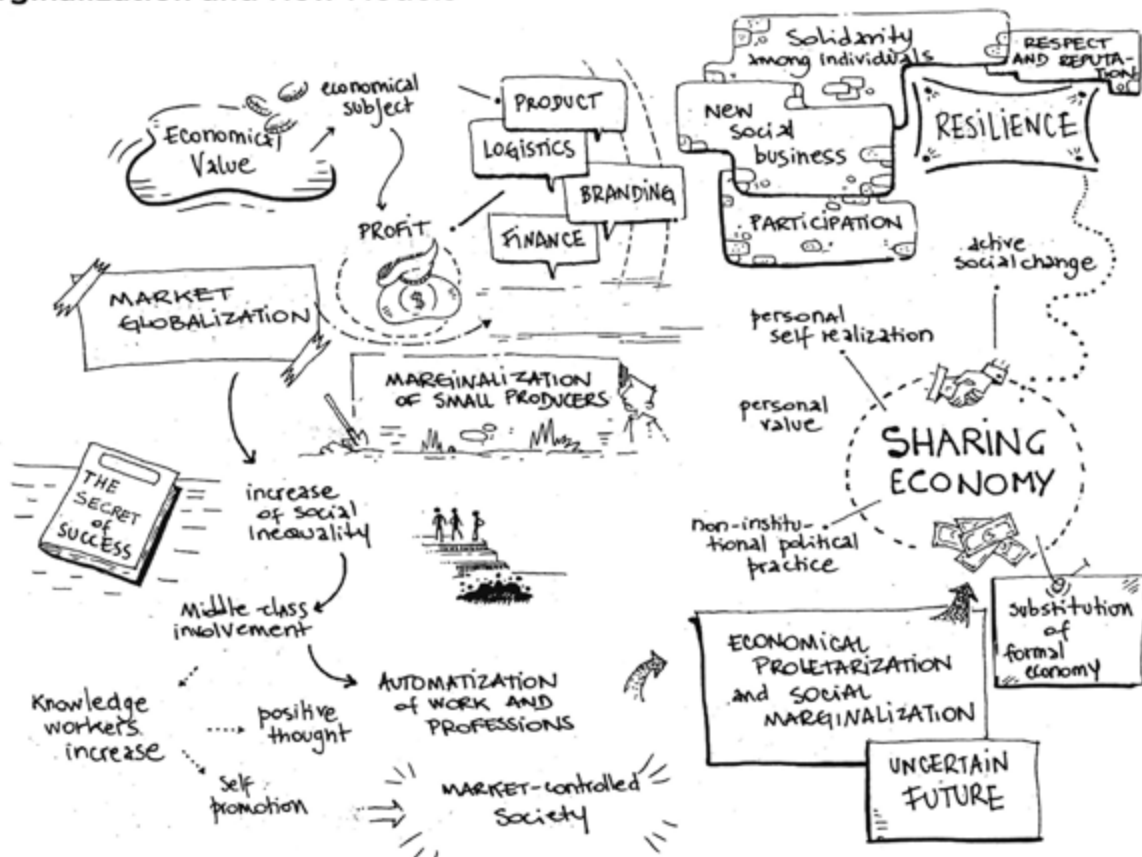
This economic shift has led to more uncertainty in terms of economic and social sustainability. To respond to the need for change, neo-rural innovators need to reconstitute as an economic entity. In the sharing economy, the rural entrepreneur sees a way of operating sustainably within a climate of distrust of institutional systems. The second dimension involves self-realisation, which is based on the idea of transformation.

It takes place in the "immediate" and is never considered to be structured.

Political practice lies almost entirely in the individual dimension.

The third dimension to emerge involves solidarity, linked to the dynamics around reputation. /

Marginalization and New Models



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On the other hand, how much does the relationship with the market affect the construction of a shared identity, and how does this process work?

As pointed out by **Alex Giordano**, President and Scientific Director of Rural Hub, the discourse of the multitude once again becomes the focus of the debate: "Young rural innovators are individuals on the one hand, and something collective on the other.

There is a group mentality, consisting of a radical plurality which does not say, "This is what we are". Redfield notes that in a true community there is no incentive for reflection or critique, yet this happens to the extent that a community remains unique compared to other forms of aggregation, where the division between us and them is absolute. //

// Alberto Cossu



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The way society reflects on itself, says **Alberto Cossu**, PhD student in Sociology at the Graduate School of Social & Political Sciences at the University of Milan, is what enables change.

Dario Marino, rural entrepreneur, has presented evidence to support this view.

On the one hand, these young innovators do not belong to any "lineage", and feel the need to reflect on their identity, giving them a form of resilience and a certain freedom.

On the other hand, however, they need to face other forms of aggregation, so they are naturally inclined to hybridise their own identity and their forms of organisation. Can these radical pluralities say that they have a common ethos, not generated or modified by existing institutions?

The relationship with the market seems to be the strongest bond, and needs to be defined. With whom should they start a dialogue?

With major corporations, trade associations, both, or neither? Should they reject the market or try to take advantage of it through digital technology? Should they use ancient techniques for cultivation or look for new, open source tools?

The action of these innovators, who have to steer between these coordinates, is in a permanent state of contradiction. A sense of sacrifice, however, is one of the values these innovators have in common.

Their identity is therefore in a constant state of evolution in the search for a common ethos, in dialectics with the market and institutions, and in the need to recognise the enemy.

From a bio-capitalist perspective, this becomes increasingly difficult.

Follow up:

<http://www.ruralhub.it/2014/01/27/perche-la-monsanto-vuole-lavorare-con-big-data-agricoltura/>

// Dario Marino



What does **rural innovation** mean?



5 ///// ECONOMIC SUSTAINABILITY AND DIALECTIC WITH INSTITUTIONS: CAUSES OF CONFLICT

Nowadays, value is generated not by the physical product but from the non-material dimension, through standardisation and the processes related to globalisation. Food production systems have reduced this added value almost to zero.

The real value, which generates wealth, is in the hands of organisations which are able to transform a product in a hidden way that sets in motion other systems of creating value. These are firmly rooted in the conventional value chain.

The goal of neo-rural innovators is to return to the centre of the system, to trigger processes which can generate economic returns but at the same time enhance both the tangible and the intangible aspects of a community culture.

These processes combine people, planet and profit, and create businesses which are environmentally, socially and economically sustainable.

How can this be done? How can social and environmental value be generated to achieve economic sustainability?

This represents a key factor in the conflict. **Dario, Donato, Giampietro, Antonio and Ivan**, young entrepreneurs invited to the Summer School, indicated that their neo-rural colleagues really do not want to relate to large companies, despite the consequent loss of energy and money.





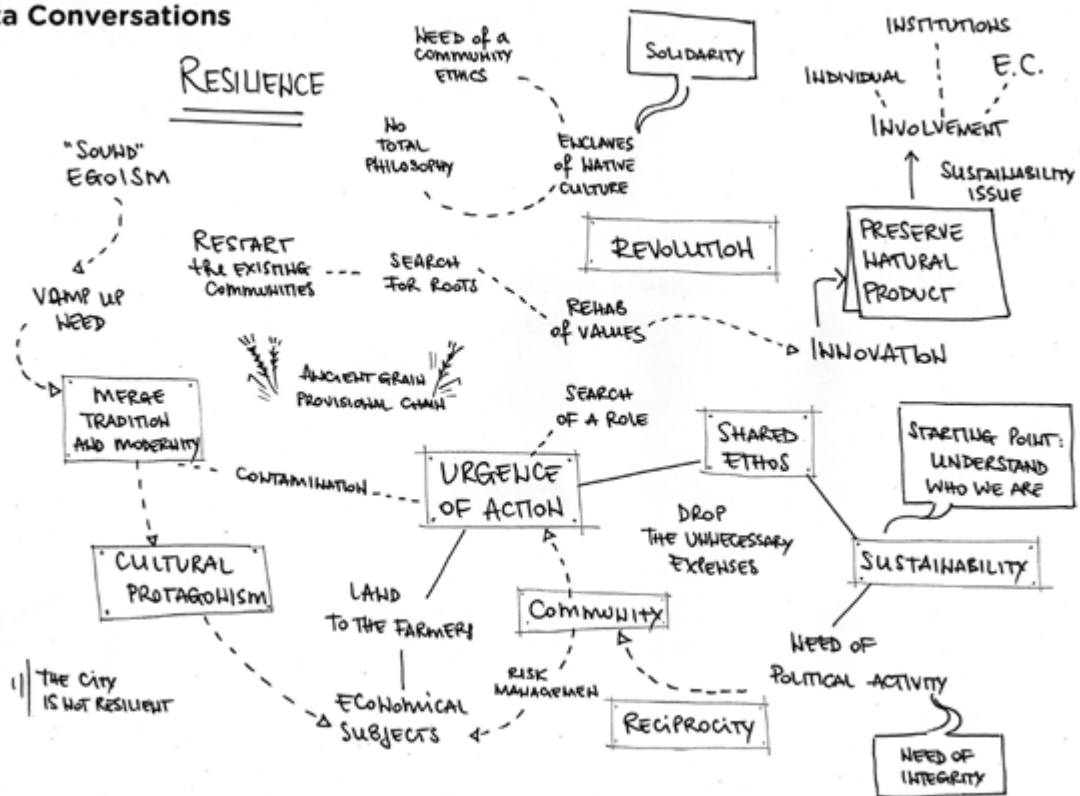
A radical critique of the current system can, in extreme cases, lead to immobility and cause serious difficulties. Innovators prefer to achieve sustainability through a system of disintermediation, which sees local communities as enablers and as a venue for the redistribution of value.

These innovators are often aware that they are not only acting as businessmen but also as the guardians of a new rurality which produces quality food.

The other factor involved in conflict is the break with the institutional ethos.

The value generated by innovators fails to become an acknowledged endowment because of the lack of dialogue with political actors.


Yurta Conversations



This creates a sense of mistrust, as innovators perceive institutional politics as a distant event. There is an awareness of their political action but there is a rift between their intellectual action and the administration of the community.

Alberto Cossu has proposed that the symbolic codes should be reprogrammed to avoid an auto-ghettoisation phenomenon. If the government does not recognise the value of the work of neo-rural innovators, then the trend is to categorise them as opponents.

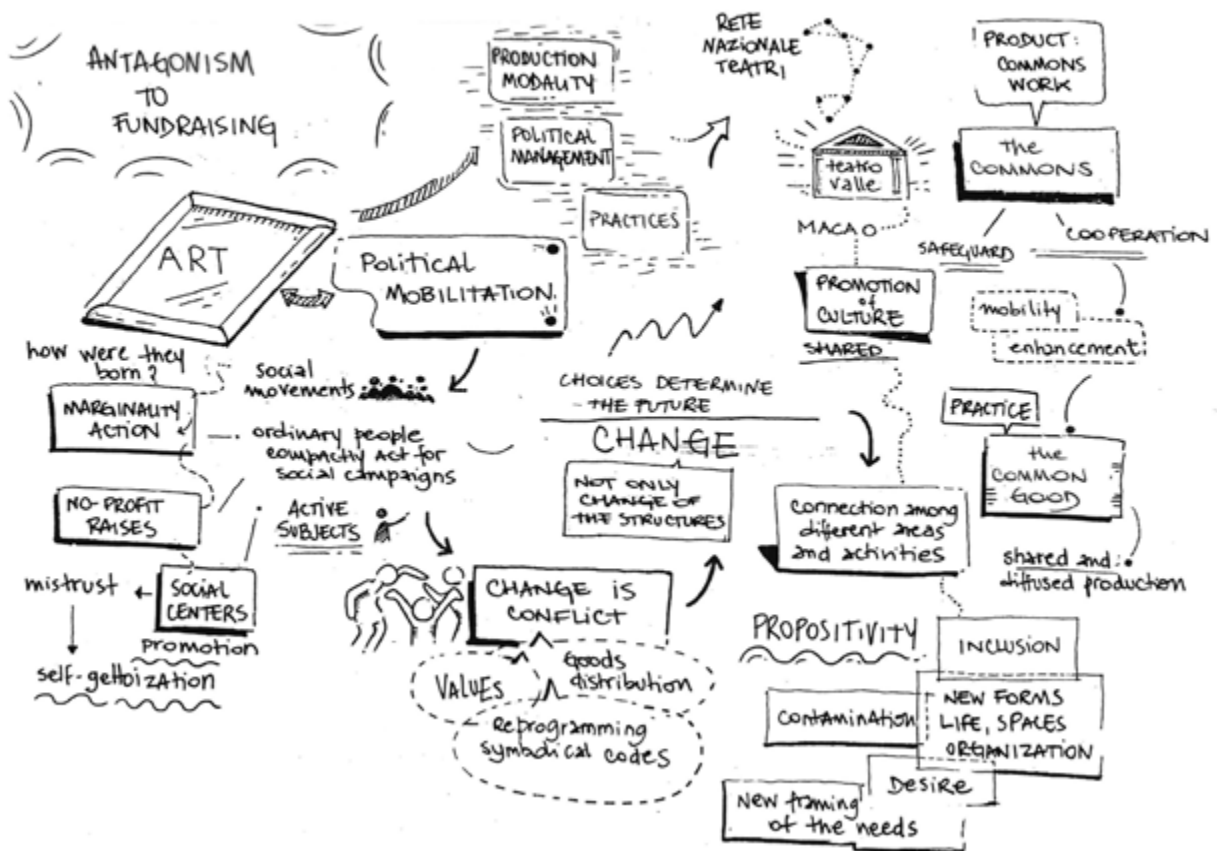
From this perspective, a fusion of the different entities involved in change seems to be necessary, not only the radical plurality of neo-rural innovators, but also government institutions and the market, with the aim of absorbing these innovations into a dialectic of action.

This, however, according to Cossu, "all depends on how we conceptualise capitalism (the contemporary system), whether it is an all-embracing system or if there are areas where it is still possible to exist and determine one's own self." 



// Alberto Cossu

Antagonism vs. Fundraising



How can the **antagonism** be an activator in the rural social innovation?



Where are the most viable areas for resistance?

The most radical rural innovators reject any form of dialogue with the market, and try to create new mechanisms of redistribution in the community, but these have difficulties in the current legal regulatory system.

Possible actions include community certification systems, which take certification of product quality out of the hands of the classic institutional actors and set in motion mechanisms involving reputation and warranty within communities.



// Christian Iaione



In this sense, **Christian Iaione**, Professor of Public Law and Coordinator of Labgov, demonstrated that it is necessary today to change the form in which the state is organised.

From a perspective of subsidiarity, the state is no longer the only actor in charge of the collectivity; active citizens train themselves to protect the collective interest.

Responsibility needs to be shared, collectively, from a perspective of management, protection and enhancement of the commons for the common good.

Where the need to update the legal system is not addressed in order to regulate new rural activities, there will be a clash between public actors and innovators, especially in terms of what constitutes legitimacy of new forms of production.

Commons for The Common Good



6 CONCLUSIONS

The outcome of the 2014 Societing Summer School is a work in progress, involving rural social innovation. Young innovators introduced a new horizon linked to the idea of recovering community values and involving the will to place the product at the very centre of the system.

The ability to generate a dialogue with the contemporary through rural action is leading to a new meaning for the old models. If we look at rural life from a chronological point of view, we are likely to fall into the trap of imagining it as a place of backwardness and immutability.

Today, however, neo-rural innovators recognise the previous era and, where necessary, learn from it.

Alex Giordano says: "What is tradition, if not what is handed down by the people, if not those innovations which, at that moment in history, have allowed people to survive?"

Which elements of the past are being re-introduced by new rural action, and could they be the factors which determine the survival of a new model focusing on the product?

The Rural Hub team has outlined these elements in the Rural Social Innovation System, where disintermediation takes the place of logistics, storytelling subverts

classic marketing and redistribution modifies the concept of finance. It values all the tangible and intangible aspects of a community, which becomes an integral part of this process. Disintermediation operates through local distributors in local communities. Authentic storytelling assigns a more evocative value to traditional agricultural products, motivating the consumer to buy them at a higher price, over and above commercial products in the same category, and helping the rural entrepreneur withstand the economic effects of using authentic raw materials. As **Dino Amenduni** (digital communications expert) explains, authentic storytelling should be able to reduce the immediate advantages, in material and ethical terms, and contribute to generating new consumer awareness.

// Dino Amenduni



Authentic **storytelling** and a sense of community.



Authentic products. Communities. These are the goals the new model of rural innovation wishes to pursue.

As Alex Giordano says, "Build communities that are healthier and more sustainable, keep the money in these same communities, escaping processes related to financialisation; rediscover and use the local resources (tangible and intangible), and connect consumers, farmers and entrepreneurs with natural locations."

But how can this change be brought about?

Andrea Danielli, innovation expert and innovator, has proposed a number of assets on which to base a transformation of the system:

- 1 //// Adopt models which are simple to apply and communicate
- 2 //// Rely on soft governance, enhancing autonomy and responsibility
- 3 //// Avoid ideological breakages
- 4 //// Create a network involving agents of change, in order to grow together
- 5 //// Create alliances with traditional players who could benefit from the change



// Andrea Danielli

MAKERS

Trends and perspectives



What might a **FabLab** look like in a neo-rural setting?



A skill which is often lacking among neo-rural innovators is an ability to establish not only networks, but networks of networks, in other words, to create a set of relationships between subjects which do not have the same form of authenticity or cultural matrix.

“An interesting way of approaching this”, states **Jaromil Rojo**, an expert and theorist on free software, “involves marrying a hacker worldview with a vision of farming”. Rojo brings a number of concepts into play from the world of hackers, such as agile development, interoperability and architecture based on time and permaculture, the design and environmental management of inhabited landscapes.

How does the design approach connects **hacker culture** and **permaculture**?



The salient features of permaculture are long-term self-sustainability, a comprehensive approach to habitats and the relationship between man and the environment, together with valuing diversity as a resource.

Design Patterns: Software to Permaculture



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Borrowing this approach from Rojo in order to act on a political, economic and cultural plan, neo-rural innovators can initiate a collective action network which, as Giordano says, **"entails a group mentality, and does not move in a linear way but in a quantum one in terms of levels of energy"**. It involves being aware that a distribution mechanism only works if every node in the network is active.





For this reason, the Rural Hub project is developing within a biomimetic perspective, inspired by biological processes and the biomechanics of nature, and characterised by a nomadic dimension.

This involves the ability to change the centre of gravity to one which resembles a net, both physically and in terms of time, almost as if we were following the cycles of nature.

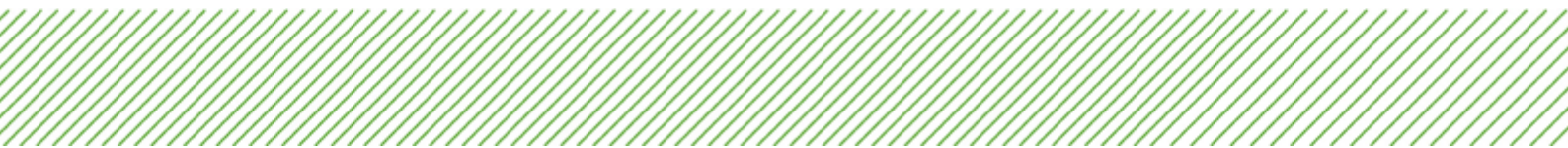
The spirit that moves these energies, and which has accompanied the work of this 2014 Societing Summer School, is revealed in Peter Brook's statement: **"We must awaken what is alive."**

// Alex Giordano



Rural Social Innovation Manifesto

Alex Giordano & Adam Ardvissón - Internet Festival 2013



1 ///// CHANGE THE SYSTEM: THE "SOCIETING" APPROACH

In today's economy, the creation of value has shifted from the material to the immaterial.

At one time, producing enough goods to satisfy real needs was a primary problem; material resources were scarce, and consequently they had a true value.

With the rapid rise in productivity which has taken place in the last three decades, the problem of material production has largely been solved as productive capacity has increased.

Therefore, the added value of material production is close to zero. This is evident in the electronics industry. Let us consider the value, for example, of an iPad: the costs attributable to the material production of this item amount to around 15 per cent, while the remaining 85 per cent is the value generated by the brand.

This is even more evident in the food industry, where the production of standard food, such as corn or chicken, has progressively reduced the value of the product. At the same time, because of the policy of intermediaries, branded soft drinks are made indispensable to the hectic life of the target audience.

In the conventional value chain, the product is transformed into an ephemeral tactic which sets in motion other processes, such as logistics, in large retail organisations for example.

The consumerist paradigm, born in the thirties, is no longer able to meet the needs of the present. The processes of financialisation have centralised all the wealth in the hands of a few, robbing the mechanisms of redistribution of any effectiveness. Of course, this system is not sustainable, either in terms of energy production or in terms of environmental protection. It is increasingly clear that, in order to survive, the system has to change radically. Talent, capital and organisational power in a technologically advanced society are resources which are currently engaged only in a quest for profit, which excludes any social benefit.

What does social innovation mean?

This is where approaches in the category of **social innovation** come into play. What are these approaches in reality? Social innovation can have different meanings, including a breakthrough in social innovation, or a pragmatic approach to social problems with no specific ideological horizon. Social innovation involves the use of technology and new organisational forms, **operating in a social network where social action becomes a business tool.**

Keep up the momentum in terms of running businesses.

How can we keep up with these changes?

By capitalising on resources and giving them a new direction. The company needs to become a community. It needs to contribute to processes of collective creation of value, working together towards a common objective.

Thanks to Societing, the system will find a balance through a participatory approach and by distributing added value among all stakeholders.

The societing criterion goes beyond the postmodern idea of a hyper-productive,

stressed consumer, since the company can define its own identity: an extended network.

In this new perspective, a business can be seen by the participants as something that actually adds value to the efforts of all involved, and it will eventually be able to create a common ethos. //

2 ///// MATERIAL PRODUCTION

The declining cost of material production is linked to an enormous upsurge in productivity resulting from the standardisation and globalisation of material production which has taken place in the last three decades.

The spread of information and communication technologies has compounded the effect.

The production of an automobile used to take place in a single factory, with its specific patents, knowhow and local suppliers.

Today most automobiles are created in global supply chains involving thousands of factories which use the same technical solutions. In the global automobile industry, there are eight technical "platforms", which means that levels of competition in the automobile components sector are close to the levels described in the ideal free-market model embraced by neoclassical economists. In the districts around Chengdu, China, for example, how to make a carburettor is common knowledge: **the barriers to competition are low and there is always someone who will underbid you.**

In the food economy, a similar process of globalisation has taken place, as the production of fruit and vegetables, pork and chicken is globalised.

The decisive step in agriculture came even earlier, with the so-called Green Revolution of the 1960s, when the arrival of chemical fertilizers enabled intensive monocultures that led to the standardisation of basic crops like wheat, corn and soya beans.

This means that, today, the fundamental agricultural issue (how to produce enough food) is basically reversed, and the issue has become how to make consumers 'eat' all the corn, chicken and soya that is produced. It goes without saying that this rationalisation of material production has brought with it an overconsumption of natural resources.

The industrially-produced corn needs enormous amounts of water, pollutes the environment and places extensive stress on biodiversity. In addition, the massive introduction of GMO grains has unpredictable consequences.

Overall, contemporary production methods are not sustainable, even in the medium term. In the present food economy, the material value of food is radically underpriced.

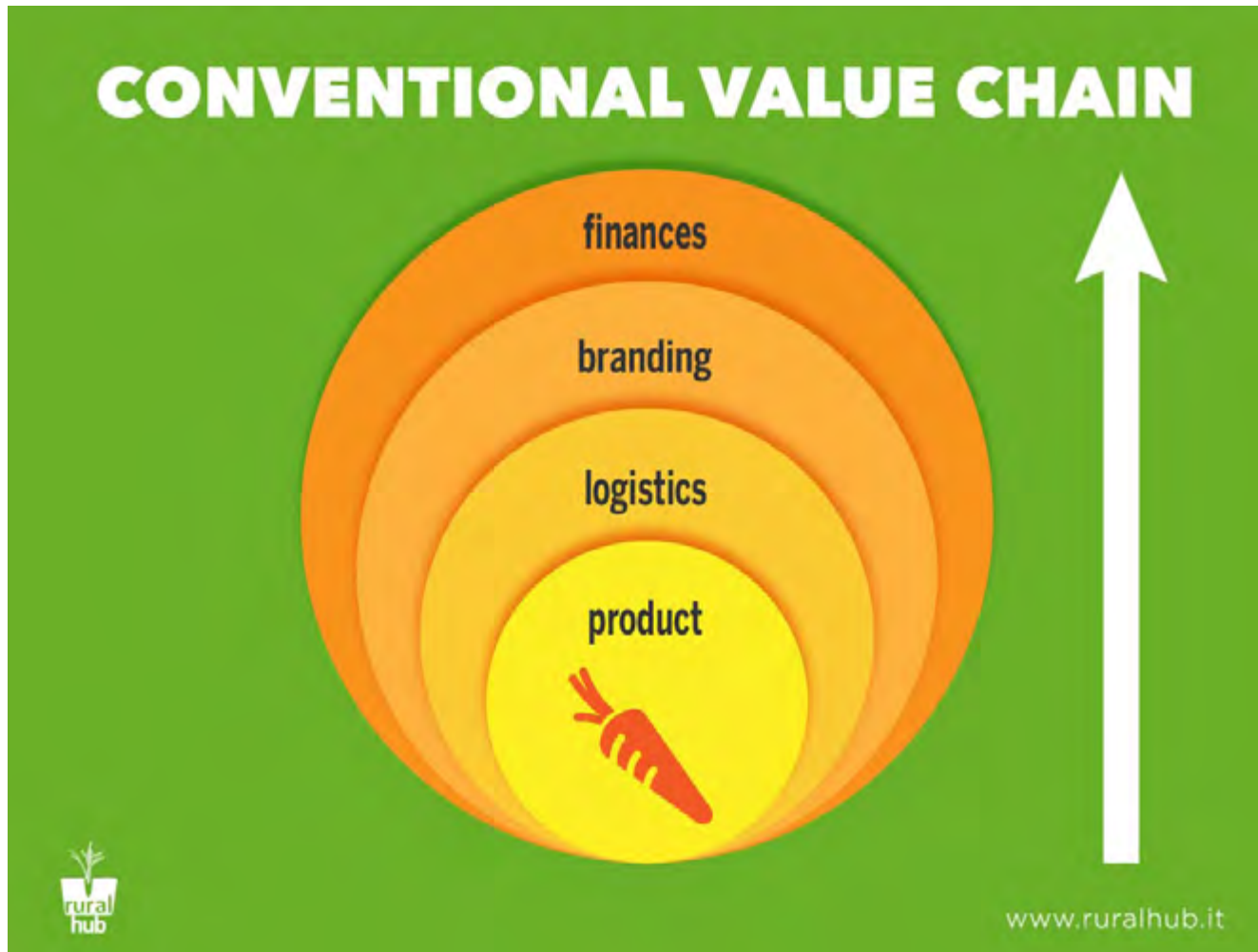
The consequence is that producers have almost non-existent profit margins, whereas the intermediaries are empowered to control the intangible value society places on food. //

3 ///// MARKETING

Marketing is about acknowledging consumers and products at the right moment. It entails the basic Kotlerian practices of placing, packaging, pricing and promoting.

From the point of view of the producers, marketing adds value in two ways.

First, it transforms an undifferentiated basic food product – high fructose corn syrup, for example – into a culturally defined good that can be incorporated effortlessly into the life-process of the consumer.



Coca Cola's tropical orange juice uses a percentage of corn syrup, and families drink it for breakfast; McDonald's Chicken McNuggets can be consumed quickly and effortlessly during the lunch break, and so on.

Marketing therefore gives a social identity to an undifferentiated basic foodstuff (as in the case of the chicken sludge from which Chicken McNuggets are made, and which few consumers have ever dared to look at in its "natural state"), and ensures it appears at socially appropriate moments. Examples include the positioning of McDonald's and Starbucks in city centre office districts and shopping centres, their offers and pricing, promotion which informs consumers about pre-cooked meals, and so on.

Second point: marketing aims to make future sales predictable.

Across the world, McDonald's offers up to around twenty items or so on its menu,

and can more or less predict the daily consumption of goods in each restaurant during each hour of the day.

Loyalty cards mean that supermarkets can largely predict the precise turnover of different items at different times in different stores.

This type of prediction is not perfect but, overall, it is still able to provide with reasonable certainty some indication of the consumer's tastes in the short and medium term. ✓

4 ///// **BRANDING**

Branding adds value by giving cultural significance to standardised foodstuffs. Ever since its first use as a commercial device in the late 19th century, the purpose of **branding has been to give a distinct identity to goods which are otherwise anonymous, and functionally and aesthetically interchangeable.**

Examples include Quaker Oats, Camel cigarettes and Lux soap. Together with marketing, branding confers a cultural and social identity on non-specific goods, and helps make consumer demand predictable, focusing choice within a limited range of options (Coke or Pepsi?).

It aims to create value of its own, by giving an experiential dimension to the products. This intangible value involves **activating an affective attachment in consumers and inviting them to confer meaningful and emotional significance on their consumer experiences.** In the case of some brands (like Apple), this can lead to strong identities and the consequent formation of brand communities or tribes.

The point is that with branding, the products acquire an identity, a ritualistic and almost 'religious' function.

They become more than the satisfaction of material needs and come to acquire a significance that anchors parts of the affective life of consumers to the image of the product. **Of course, material goods have always had this ritualistic function. As a general example, drinking local wine or eating local bread has always been a source of satisfaction which goes beyond satisfying hunger.**

With branding, however, the parameters of these ritualistic values are set directly by the corporate economy through the media. (True, some brands invite consumers to co-produce meaning around brands or to tell stories with them, but this always occurs on the same "premises".)

Branding is, in this sense, a matter of cultural dominance; it governs the desire driving the consumption process. As a consequence, branding and marketing tend to deprive consumers of their savoir faire and their savoir vivre.

Does the enthusiastic Apple fan, who knows all about the Apple universe, know anything about how Apple products are actually made? Affectation, desires, interest and curiosity are moved into a framework of commercial culture which is almost entirely controlled by big corporations. ✓

5 ///// FINANCE

Finance is the most profitable level in this “game”. Most corporations make much more money on the financial level than from the production and sale of goods.

Fiat, for example, makes more money from the differential interest it can impose on its resellers, than from actually making and selling cars.

Basically, financial gains are a matter of market power. A large corporation has the market power to impose terms of payment of thirty days on its clients, but pays its own suppliers after ninety days. In the meantime, it can “sit on the money” for sixty days, and speculate on financial and currency markets.

There has been an explosion of financial markets in the last three decades, and a consequent increase in financial versus non-financial profits.

This can be seen as a sign of decline in the industrial corporate economy. Nonetheless, it is wrong to look at finance as irrational speculation.

Financial instruments offer the complex architecture which is essential for managing resources within a global economy that has become far too complex to be run on a family level.

This basically means that, just like branding and marketing, finance remains in the control of a small number of actors, and decisions concerning the financial markets take place in secluded processes, far removed from popular participation.

The solution must include a democratisation of finance, an effort to ‘pull it down’ and reconnect it with the real needs of current society.

Of course, this action needs to be extended to all levels of the non-material value creation chain. Our model for a new rural economy therefore entails taking control of and de-codifying marketing, branding and finance. ✓

6///// A NEW RURAL ECONOMY: SOCIETING FOR A RURAL SOCIAL INNOVATION

Producing non-material value within the global economy rests on corporate control of the organisational and cultural dimensions of consumption: practices which enable goods and resources to arrive at the right people at the right time, and which imbue them with cultural value.

Our proposal for a new rural economy aims to re-appropriate these processes and organise them on a communitarian basis, in such a way that they feed value back into the material product.

The route taken by young, neo-rural innovators is moving in this direction, building a new model which is able to represent this triple bottom line (People, Planet Profit). In other words, it can generate companies which combine environmental requirements, economic sustainability and social responsibility. A rural economy oriented societing: a rural social innovation.



To some extent, this entails a return to a pre-industrial rural economy. In the village, stories told about the skills of a baker added value to his bread.

However, this is a "return" at a different technological level; although the communities we imagine might be territorially based, they need not be limited to a particular geographic place.

People who appreciate the olive oil from a particular village in Apulia can be scattered across the world and interact via digital media.

The ethics of the network and a global culture, combined with the extensive job skills of neo-rural innovators, have declined in the agricultural context, and it is these attributes which are determining a new semantics in terms of contemporary categories and also in terms of time. In the Mediterranean cultural context, time had two names: Kairos and Kronos.

The first is linear time, the time of year or the inexorable passage of time outside of us. In today's language it could be seen as the time of the factory, the broadcast which is scheduled regardless of us, but which marks moments in our lives.



Kairos, on the other hand, is time lived as an opportunity, internal time as a point in time. Using a metaphor, we could say that it is YouTube time, where people can choose pieces of the past, present and future, and mix them together.

Today, neo-rural innovators do not aspire to a simple return to the past in a chronological sense, but mingle different time dimensions to create solutions to current issues; they live time as a choice.



Through these choices, neo-rural innovators redefine even the concept of space. While they live very much in a local dimension, at the same time it becomes important to act in a hyper-local ionosphere which is determined by three different levels of information.

The first includes all the information which originates in a specific place, the second is an ontological level, where everything is defined to some extent by more extensive information, and the third becomes a narrative which no longer belongs to the people of that particular place.

In other words, the choices these young people make, which are projected in this ionosphere and narrated, for example, through social networks, are no longer a private matter but a public and political one. This reduces the space-time distances between them and a metropolitan modernity, where the facts of the future and a rural backwardness are anchored to the past. It allows us to introduce the concept of #smartrurality, a rurality which becomes critical if we are to re-read the contemporary through a dialectic of sustainable lifestyles and new possibilities.

Let us imagine, then, the elements required for generating a model of contemporary rural innovation which moves away from commodities, and consider how it might work. //

7 ///// COMMUNITY MARKETING

Self-organized marketing and distribution of goods is a growing phenomenon within contemporary "alternative economic cultures" (to use Manuel Castells' term). In Italy, entities known as GAS - Gruppi Autonomi di Spesa - consist of people who come together to organise and carry out the purchase of foods from (usually) local or regional farmers on a weekly basis.

They divide the purchase into specific packages according to the needs of participating individuals and families, and physically take these packages to people's homes or, alternatively, organise a weekly pick-up at a specific place and time.

To a large extent this work is facilitated by digital media, but it involves a substantial amount of unpaid "work" (or perhaps better, "action"), which members put in voluntarily.

People do this, to some extent, because participating in distributing these products is a "price" they are willing to pay, albeit a non-monetary price. However, people largely do it because of the "linking values" they create within the system.

These include participating in a communitarian distribution system, like a GAS in Italy or a Community Supported Agriculture network in the United States, as a way of meeting people, making friends, being sociable, and more generally finding an outlet for wishes and desires in a more participatory and less structured way.

It is also a way of exercising power. It does this by reconfiguring marketing, and changing it from a commercial practice aimed at creating economic value for corporations to a civic practice that creates ethical and civic values for communities. In this way, communities which involve producers and consumers automatically place expectations on producers.

These expectations involve price, quality and importantly, respect for the civic values of the community.

Examples include issues concerning the use of pesticides or recourse to illegal labour practices. This type of community-based marketing creates, at an embryonic level, an ethical economy where the civic and the economic coincide. ✓

8 ///// COMMUNITY BRANDING

People who come together around a common practice tend to give immediate meaning to this practice, and to produce a number of stories, rituals and identities. Thus, participants in a community-based marketing network will give meaning to what they do, create narratives and construct an identity which commonly entails identifying common enemies. In other words, they tend to “become tribal”.

Sometimes this can be organised around particular products or practices.

The community of “lievito madre”, for example, was born around the non-commercial distribution of “pasta madre”, and contains a strong identity-related element in terms of sharing recipes for making bread in a healthier way, and narratives about the real and imagined dangers of commercial breads and commercial wheat. It also involves strong counter-cultural positioning, where the corporate food economy is identified as the clear enemy, and where the practice of distributing pasta madre is described with the sub-cultural term “spaccio” or “dealing” (as in drug dealing).

Once again, this community branding is a civic practice where a number of expectations are created in relation to producers, and where (usually moral) sanctions are employed if producers are unable to live up to them. ✓

9 ///// COMMUNITY FINANCE

Similarly, community finance is on the rise, and examples like Kickstarter abound. Civic engagement within this type of consumption in communities generates high levels of trust, as has been discussed above, which in turn leads to the emergence of innovative financial solutions.

Members of community-based agricultural networks, for example, routinely anticipate part of the price they will pay for agricultural produce, in order to enable farmers to make necessary investments.

A similar solution might emerge for single product-based communities, enabling consumers to “subscribe to” wine or olive oil.

At a higher level, there is an important role for municipal governments or local organisations like “farmers” cooperatives in backing and guaranteeing financial instruments such as bonds.

These can be sold on financial markets in order to generate larger sums of capital necessary for structural investments, such as those needed to attract a civic-minded participatory community around a particular product.

The Sustainable Cities Movement in the UK contains a number of experiments in this direction. ✓

10 ///// MATERIAL PRODUCTION

The organisation of communitarian networks around products or territories becomes a new way of institutionalising the non-material part of the value chain. These communities add value to the material product in different ways: by reducing the costs of acquiring capital and managing monetary flows, through communal finance, by reducing the costs of distribution through communal marketing and by enabling a community-based brand to emerge around a product.

This improves the consumer's experience or imbues the product with a number of ethical values which motivate consumers to "tolerate" the higher price (in relation to commercial products of the same category).

In turn, this can make the product sustainable. However, in contrast to the corporate economy, producers no longer control the production of these non-material values. Their existence depends on these products respecting the ethical and civic expectations that have formed in consumption communities.

A producer who does not live up to these expectations, such as one found using non-local grapes in wine production or not paying his workers, would no longer benefit from the trust necessary to access communal finance networks, and would no longer be able to attract voluntary contributions in terms of branding and marketing. Similarly, these consumption communities will maintain a "moral economy" in terms of notions of a just price and reasonable profit for products.

This will introduce a wider range of values in terms of the economic reasoning of producers.

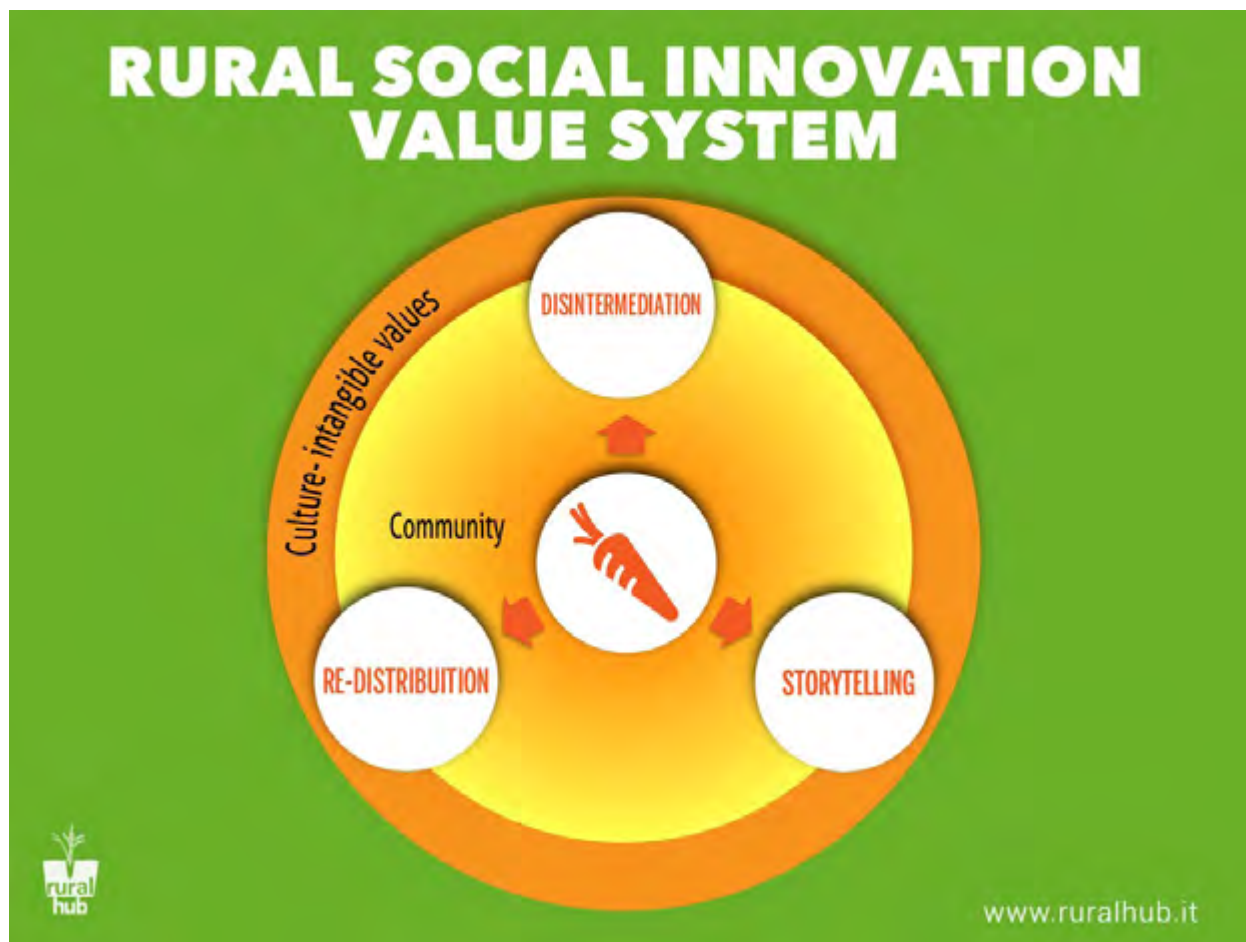
They will have to be able to produce goods of appropriate quality and price, while at the same time respecting ethical demands about sustainability and justice. In doing so, they will be driven to embark on a process of "ethical rationalisation" where 'productivity gains' are measured against a wider horizon of values. ✓

11 ///// THE RURAL SOCIAL INNOVATION VALUE SYSTEM

We saw earlier how the product in a conventional value system has now become just a gimmick which serves to produce wealth for different superstructures.

In contrast, young neo-rural innovators make choices on the basis of a desire to place the product at the centre, as the greatest innovation, through the recovery and processing of traditional products like old seeds, for example.

This generates a dialectical critique leading to a radical new set of meanings in this system, which create the dynamics that determine the generation of a new model. In a Rural Social Innovation System, disintermediation is involved in the logistics, storytelling, marketing and redistribution of finance.



Disintermediation operates in a dynamic community, such as the 7000 markets involved in Campania Amica Coldiretti, the most powerful distribution chain in Italy, based on a model made popular by local distributors in local communities. Another example involves participatory guarantee systems which ensure the quality of products through the intervention of local communities acting on a local basis. The verification of products from farms involves the active participation of stakeholders (consumers and producers), and builds networks of relationships and knowledge exchange, setting in motion mechanisms based on trust.

Branding is replaced by authentic storytelling, which evokes a broader value for traditional agricultural products, and there is a ready market for these narratives

today. Working on a quality product and taking its historical and cultural value into account allows neo-rural innovators to bridge the economic gap between the goods they sell and their use of traditional raw materials.

Instead of accumulating capital, which is then taken abroad, redistribution triggers mechanisms to keep tangible and intangible value within communities.

The Rural Social Innovation System then subverts the conventional chain and focuses on the product in an almost osmotic relationship with the community, which no longer targets it but is an active part of the process.

The product therefore becomes the lever on which a new dynamic community can be built, able to exploit cultural heritage and intangible values.

Agriculture becomes a means of sharing within the community. It is no longer a mere tool for food production, but a fundamental channel for the transmission of culture and tradition. The aim is to build on the potential and peculiarities of the industry by attempting to reconcile innovation with rediscovering common ethics, investigating roots and recovering values. ✓

Measuring the impacts of rural social innovation



1 ///// THE IMPACT OF RURAL SOCIAL INNOVATION

One of the most complex challenges rural social innovators will face involves measuring the impact of their activities. "Business as usual" companies founded a concept of competitiveness based on differential output-input, and supported by an economic model where the goal of profit maximisation is generally to balance the economy. The challenge for the market is therefore the ability to maximise the financial value which can be generated from output, and minimise the financial value of supplying input.

Within this logic, for example, the labour factor becomes an input which minimises environmental protection, but also a cost which detracts from possible competitiveness, and when the value generated is distributed, it does not pay participants in the production process equally. Anything which does not fit into the input-transformation-output chain, and which produces effects on, or impacts the external environment, is described as "externality".

This structure of relegation, apart from producing direct negative impacts, has also generated distortions in choices about how resources are allocated. This, along with the financing of the economy, has been damaging in terms of its contradictions and has accelerated "external" costs (turbo capital).

Being able to demonstrate that you can start and run businesses with a new approach is one of the key issues, because it provides evidence to support the combinations of values generated by those who adopt a business model oriented towards social innovation.

The model of rural social innovation offers a blended value map which shows how rural social innovators generate value in a number of areas.



How can the impacts or outcomes produced by this model be measured?

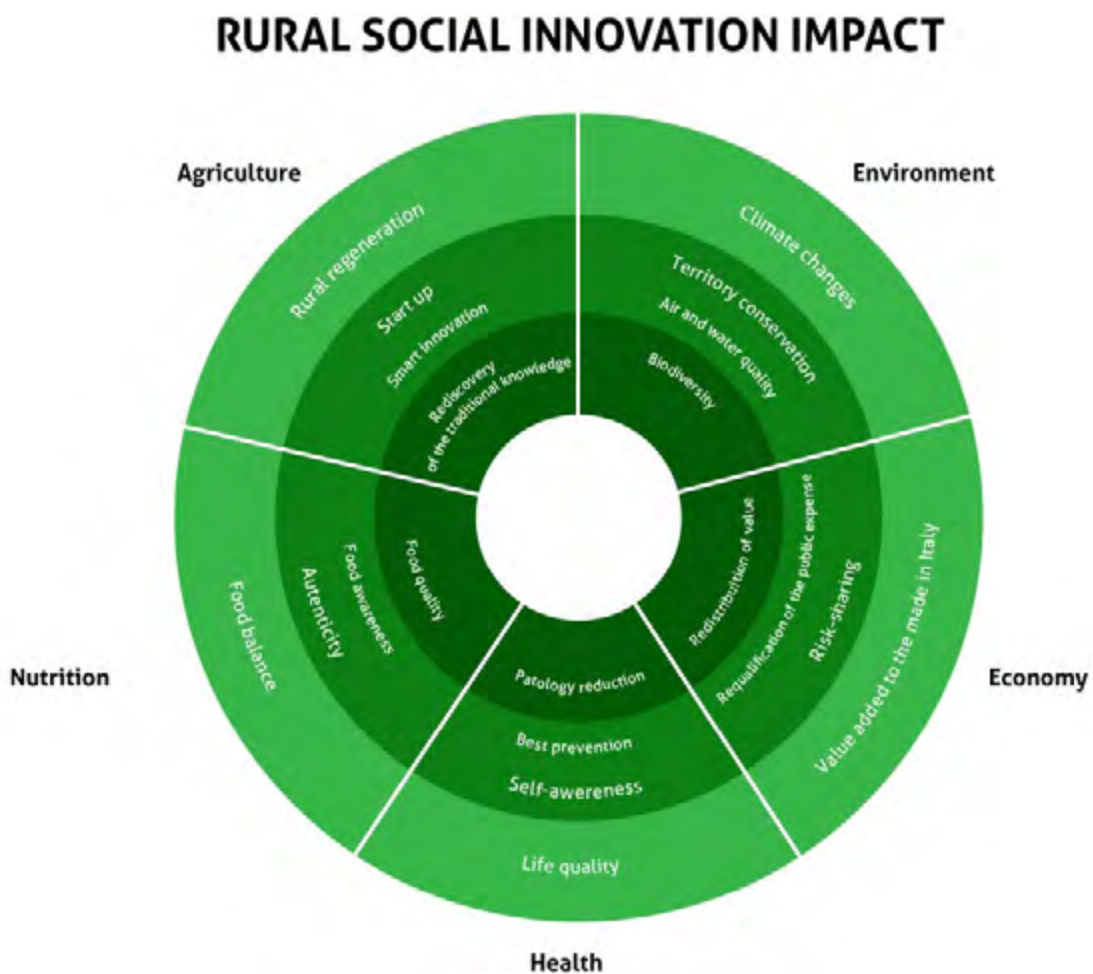
We suggest two preliminary steps:

- 1 // Representing how the impacts are generated using multidimensional logic.
- 2 // Using performance measures which compare standard agriculture and sustainable agriculture.

2 ///// MULTIDIMENSIONAL IMPACTS

The idea is that it is necessary to return to a holistic approach which can highlight the direct and indirect effects of our choices, and determine the marginal contribution of our activities in projects towards a more sustainable, more human-centred economy.

The example below illustrates the complex of impacts that could be generated by rural social innovation, starting with a level of greater proximity but also showing the effect on more complex dynamics.



3 ///// COMPARATIVE MEASUREMENTS

This mapping of impact should inform the measurement itself. Assign numbers to produce data which encapsulate the extent of the phenomenon, and use them to show how useful a change of approach would be, as well as how urgent it is. **The examples show the comparative performance of traditional agriculture and sustainable agriculture on three dimensions.**

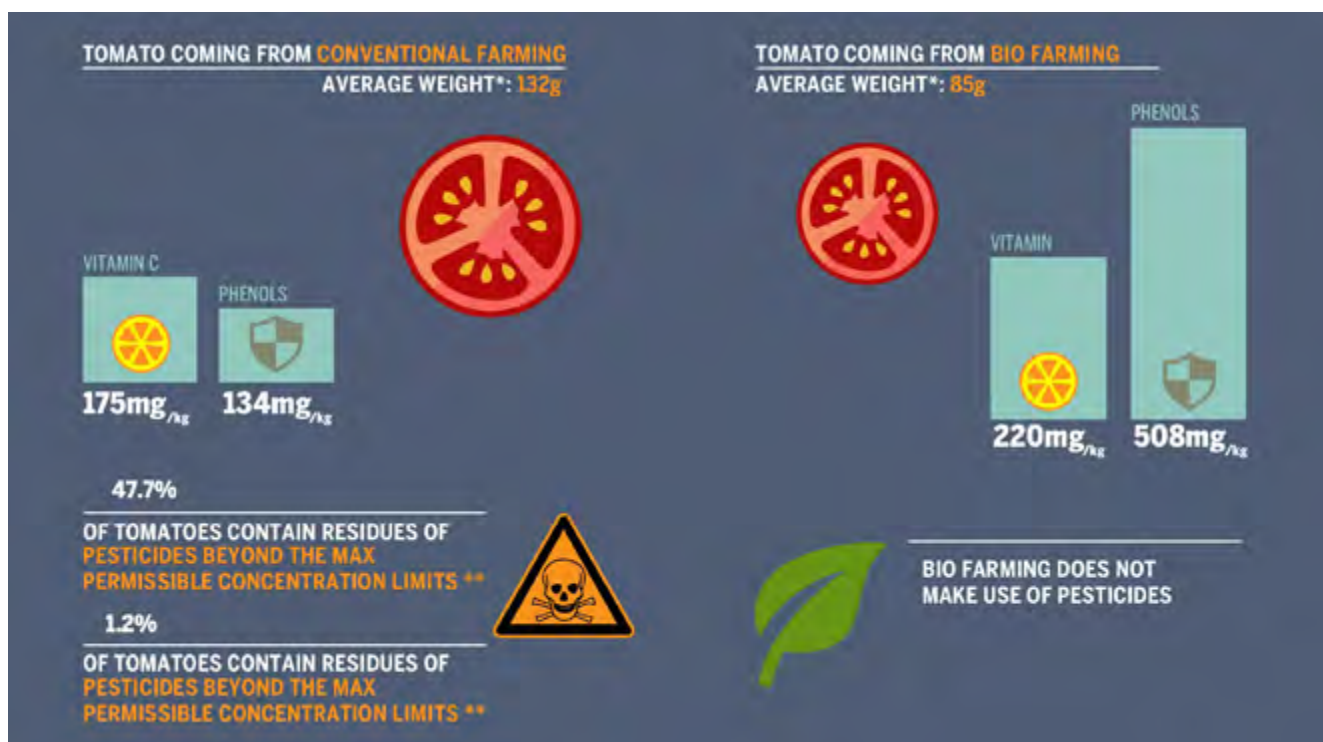
1) Quality of food and health

The first example shows the difference between two tomatoes, the first cultivated by what we might call "conventional agriculture" and the second using organic farming. The map of values generated by rural sustainability can generate examples of the impact of different forms of propagation, and can be used to show whether indicators of measurement are comparable.

The first has an average weight much greater than the second, and this affects its price, which will be greater than the organic tomato. This indicates that a mere quantitative comparison of the price per kg does not always provide an accurate measurement of the value of the product in question. The organic tomato also has a relatively greater amount of vitamin C, and significantly more phenols.

Tomatoes are the most important source of phenolic compounds in the human diet, followed by maize and beans (Vinson et al., 1998), and phenols generate important antioxidant activity. Antioxidants are a natural way of combating free radicals, and therefore help the body to prevent diseases such as cancer, cardiovascular diseases and disorders of the immune system (for more details, read here). In addition, there are no pesticide residues in organic tomatoes (another element which affects health). In combining these facts, we have built a first chain of impacts, based on choices about production and how they generate chain impacts on health, health care costs and hence on the quality of life of a community.

Fonte // www.kalulu.it



2 / Logistics and Environment

The comparison of data on the management of logistics provides even more evidence of the benefits of disintermediation or short chain distribution.

The proposed data in the following figure should be compared carefully and on the basis of equal quantities of goods transported.

The average load transported in the conventional chain is, in fact, about six times greater than a short chain load.

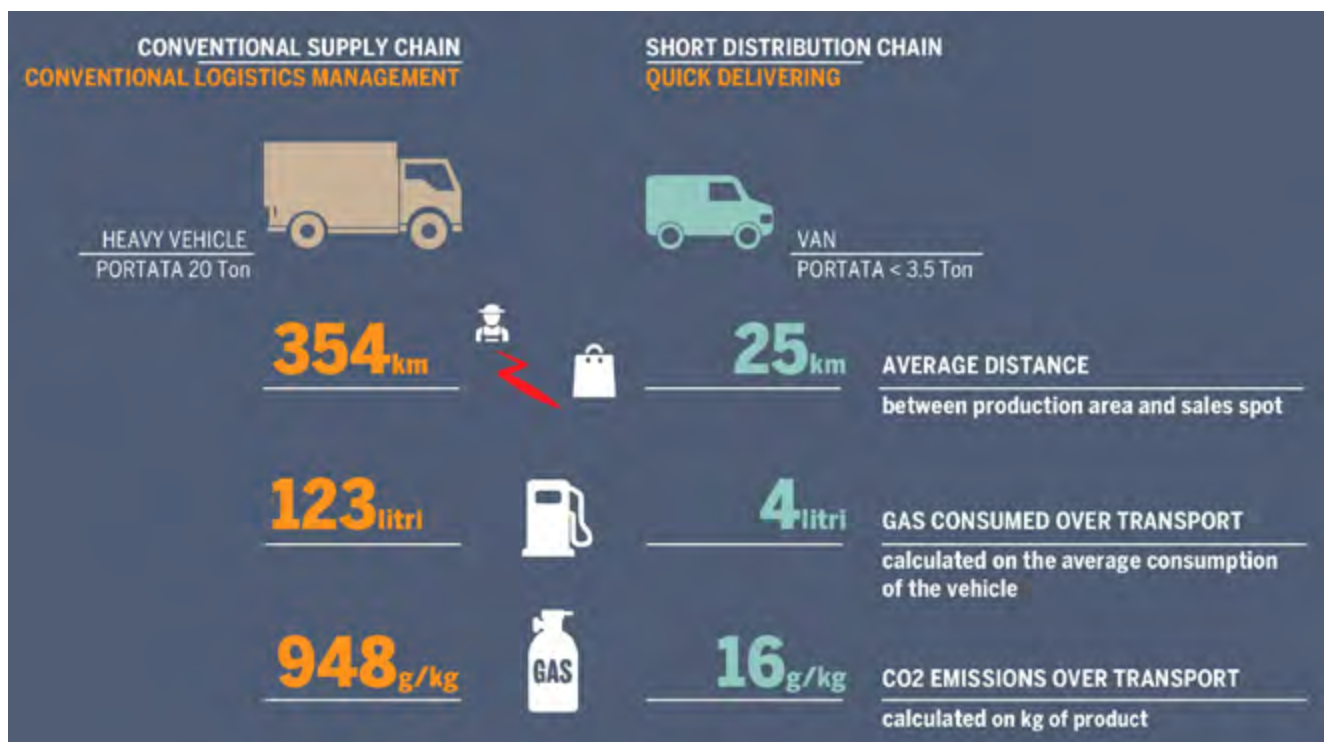
Even so, multiplying the short chain data by six, the advantages are very evident. First, the average distance travelled by the food is significantly lower: foods distributed by short chain travel less than half the kilometres travelled by the food distributed through conventional supply chains.

The fuel consumed for transportation is therefore significantly lower and, consequently, the release of CO₂ is affected, so the difference can be taken as a synthetic indicator of environmental benefit.

Each kilogramme of freight distribution by conventional chain produces 948g of CO₂, while short chain distribution produces 16g of CO₂.

A figure like this can make it very clear how the meaning of “convenience” can change, and when these data also take into account what scientists are saying about climate change, they provide evidence of the urgency for change.

Fonte // www.kalulu.it



3 / Distribution of value

The value generated, and its redistribution, lie at the heart of the issue we are facing. The goal of the food and drink industry, which adopts the logic of profit maximisation, is to increase the difference between revenues and costs as much as possible. This has resulted in major imbalances, which have altered the composition of the food people eat, as shown by a very interesting and authoritative study.

Follow up

http://www.istitutotumori.mi.it/upload_files/Spunti_per_una_varieta_di_cereali_e_legumi_D5.pdf

The introduction of large amounts of sugar, for example, has resulted in an average increase in the glycaemic index. This has a positive effect on the perception of hunger and therefore increases consumption. At the same time, this production logic increases consumption of medication, creating incentives between industries in seemingly diverse areas. Moreover, the model of perpetual growth has made it necessary to increase the end price of lower quality products, through the different steps involved between the stages of production and consumption.

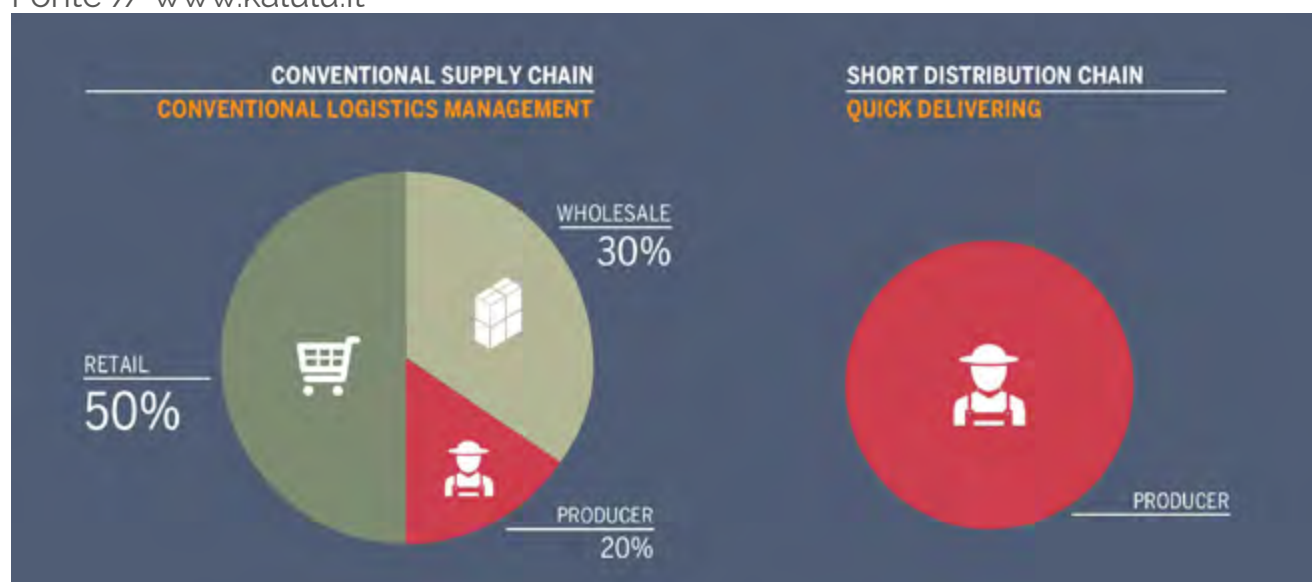
In the following section, we consider the share of revenue from storage products for wholesale and retail marketing.

These two steps in the supply chain account for 80% of the final product, out of which only an estimated 20% goes to the producer, even though it is with the producer that the whole cycle begins.

This compression of the portion allocated to the producer is economically unsustainable for small producers, and this can also be seen in the increase of private label products. The disappearance of small producers is the main reason for the drop in biodiversity.

Disintermediation enables the allocation of the full value (or very large parts of it) to the original producer, who regains not only production costs, but also a fair share of the added value. This, in turn, will also enable him to derive satisfaction from his financial activities. ✓

Fonte // www.kalulu.it



4 ///// NEXT STEP

In order to build a complete model of outcome analysis, it will first be necessary to rework the map of the multidimensional impacts and experiences these outcomes can produce, defining more precise dimensions and integrating the categories of stakeholders involved.

This will render the construction of more meaningful indicators possible for each impact, with specific targets and possible benchmarks.

Another area which will be investigated concerns the coordination mechanisms required for the transition from an industrial model; these are central to a polycentric model built by a number of small producers.

There is a need for coordination in terms of investment choices which, in order to be effective, require integrated strategies between the different actors. ✓

Scientific direction

// ADAM ARVIDSSON and ALEX GIORDANO //

Adam Arvidsson, Scientific Director of Rural Hub, is Associate Professor at the Università Statale of Milan, where he teaches Sociology of Globalization and New Media. After obtaining his Ph.D. at the Istituto Universitario Europeo of Fiesole in the year 2000, he worked in England and in Denmark; for six years he taught at the University of Copenhagen.

His latest book concerns the role of brand in the information economy (Brands. Meaning and Value in Media Culture, London, Routledge, 2006; Italian translation: Franco Angeli, 2010) and is crucial for the understanding of the relation between targets and social change.

His latest work concerns the Ethical Economy (Columbia University Press), and set the epistemological basis needed to critically approach Sharing Economy, p2p economy, and collaborative production. He Co-leads the research group on Societing (www.societing.org) and the Centro Studi Etnografia Digitale (www.etnografiadigitale.it).

Alex Giordano, President of Rural Hub, co-founder of Ninjamarketing.it and digital marketing strategist consultant for several Italian companies.

Member of the IADAS (Academy of Digital Arts and Sciences of New York); professor of Social Innovation and Società delle Reti at the IULM of Milan and at the Università Federico II° di Napoli, he is a Societing expert; he is also skilled in service design and design thinking applied to the activation of the local communities. He is member of the Direttivo Digital Champion (Food and Agricolture) and co-director of the Centro Studi Etnografia Digitale, where he works on Netnografy; he is also involved in the research group concerned with Societing: for several years he has been organizing summer schools concerning social change.

In **Societing Reloaded**, published by Egea (2013), **Adam Arvidsson** and **Alex Giordano** explain how the economic crisis has brought up the need for outlining a new corporate philosophy, able to capitalize the resources and give a new direction to the relation existing between society, production and market. Both are interested in new forms of production and economic organizations that rose around the new media.





Contributions by

// RAFFAELE MAURO

Deals with venture capital and is passionate about technology, finance and geopolitics. He currently is Innovation Manager at the division corporate & investment banking of the Intesa Group. He has managed investments and research activities in P101 Ventures, Annapurna Ventures and OltreVenture, supporting both the creation and growth of high-potential companies. He got his MBA from Harvard, where he majored in international finance; he got his PhD at the Bocconi University and gained a GSP at the Singularity University, in the campus NASA Ames.

He is a Junior Fellow at the Aspen Institute, and collaborates with LIMES Aspenia. He is co-founder of Lo Spazio della Politica. He won the venture competition Accade Domani.

He has been awarded a place in the group "Young European Leaders – 40under40". He is a member of the executive committee of the Global Shapers, which is a part of the World Economic Forum.

// GIAMPAOLO CAPISANI

Lecturer, journalist and expert of international politics. He was among the founders of the international underground magazine 'Decoder', under the pseudonym of Ulisse Spinosi. He specialized in 'History of the Soviet Union' at the Ecole des Hautes Etudes en Sciences Sociales, in Paris, and has taught courses and seminars in both Milan and Paris.

With the pen name of Leo Mantovani, he is a columnist of A&F (weekly supplement concerning finance of the newspaper La Repubblica). He writes about emerging markets, raw materials (oil, precious metals, diamonds, etc.) and its geopolitical balance. su temi riguardanti i mercati emergenti, le materie prime (petrolio, idrocarburi, metalli preziosi, diamanti, etc.) and related geopolitical balance.

// MORIS GASPARRI

Was born in Jesi in 1984. He is one of the co-founders of "Lo Spazio della Politica". For years, he has been analyzing various dimensions (economic, scientific, political, technological, social and cultural) of sports in our global age. For LSDP, he created the annual ranking called "sports thinkers".

He currently works at the CONI Study Center and has been part of "Destinazione Sport", permanent workshop concerned with political policies – created by the CONI along with the Italian Presidenza del Consiglio dei Ministri. Supporter of both Inter Soccer Club and Marco Belinelli, he runs, swims and plays basketball. Since 2011, he is the President of an amateur soccer team, the "San Marcello".

// LUIGI CORVO

Teaches Economics of Non-profit Organizations and Social Enterprises at the University of Rome "Tor Vergata", where he also leads research on Public management and social economy.

He also teaches Performance Management at the Sapienza University.

Luigi Corvo has studied in Rome and Louvain, obtaining a PhD in public management and governance. He worked for five years on projects of public administration modernization, with the Dipartimento Funzione Pubblica della Presidenza del Consiglio dei Ministri. Since 2012, he has been project manager of the Master "Working in the non-profit" and has recently started training courses in fundraising and project management applied to European programs.

He is interested in Social Innovation and is part of the European Permanent Study Group on Common Goods. Passionate about politics, philosophy and cinema.

// SIMONE CICERO

Blogger, strategist and social hacker; he investigates open and cooperative alternatives in Product design, business development and creation of value.

He works with both companies and start-ups, encouraging innovation and management of the creative flow.

He designs and manages laboratories, non-conferences and co-creative events detailing how to deal with change and adapt strategies to any revolution. In 2011 he founded Hopen, an Italian think tank having the aim to promote Open/Free/p2p culture. In 2012 he joined the open global community Ouishare, working to accelerate the transition to a more collaborative economy. He was part of the organizing team of Ouishare Fest, and is one of the Ouishare Connectors.

He is also International Branches Chair of the Open Source Hardware Association and has been co-host of the Open Source Hardware Documentation Jam.

// ALBERTO COSSU

Born in Cagliari in 1980, Alberto Cossu is a PhD in Sociology at the Graduate School in Social & Political Sciences (GSSPS) of the University of Milan.

His main research interest is the relationship between art and the processes of social mobilization in Italy and, more generally, the dynamics of change activating political actions, relational dynamics and production methods.

Before undertaking the academic research path, he worked for two years in an agency of Public Relations and Marketing in Milan.

Passionate about radio, he was as an editor of Facoltà di Frequenza, the first Italian university radio; he also coordinated, for ARCI, the project for the creation of a web-radio.

He has attended for a while the l'Université Paris I – Sorbonne Panthéon, the Université Paris III – Sorbonne Nouvelle, the Humboldt Universität of Berlin, The Istituto Universitario Europeo of Fiesole and the Goldsmiths College di Londra. He is also a co-founder of one of the main Italian cultural blogs: "Il lavoro culturale".

// CHRISTIAN IAIONE

Professor of public law; Scientific director of Labsus – Laboratory for Subsidiarity; coordinator of Labgov – Laboratory for the governance of the Commons.

He has a degree in Law (Luiss University) and a Master in Government Economic Regulation from the New York University; PhD in European and Comparative Public Administration (Faculty of Economics, Roma, La Sapienza).

He led research projects at the University of California, Berkeley, NYU School of Law, NYU Wagner School of Public Service. He collaborated with the European Commission and the International Law Institute of Washington DC and worked with several major international law firms in Rome and Milan. He taught Institutional Communication at the LUISS Guido Carli University; Federalism and Multilevel governance at La Sapienza; Public Law for UniCusano. He teaches today Public Law at the Università degli Studi Guglielmo Marconi, and Governance of the Commons at LUISS Guido Carli University.

He published several articles in the field of public and administrative law and is the author of two books: "Le società in house. Contributo al principio di auto-organizzazione e auto-produzione degli enti locali" (Jovene, 2007) and "La regolazione del trasporto pubblico locale. Bus e taxi alla fermata delle liberalizzazioni" (Jovene, 2008). He edited, together with Gregorio Arena, "L'Italia dei beni comuni" (Carocci, 2012).

// ROBERTO COVOLO

Native of the region Puglia, 36-year old. Fond of human beings on the rise. In San Vito dei Normanni (Br) he promoted the creation of ExFadda, a community of people and organizations who have brought back to life a former winery in disuse. He directs the Scuola di Bollenti Spiriti, Puglia Region program for youth policies.

// DINO AMENDUNI

was born in Bari in 1984. After a degree in psychology and a master's degree in marketing, he combined his passion for politics and his fascination for new media: thus he started his studies concerning the construction of preferences among the under-25. Since 2007, he has been working for Proforma, a communications agency in Bari that in the recent years has led several campaigns of the progressive party. He writes a blog for the national newspaper "Il Fatto Quotidiano": he comments communication, music, tastes, television, data analysis, journalism, contamination between languages and contradictions, online and offline, (roundtrip).

// ANDREA DANIELLI

Currently working at the Ministry of Education, in the Technical Secretariat of the Minister Giannini: he conceives innovative policies meant to update training guidelines for the 'tomorrow's jobs'. After his degree in philosophy and his academic experiences abroad, he has worked in the Banca d'Italia, in the Surveillance department. For LSDP he writes about innovation and, above all, about 'makers'. He has also collaborated with other blogs, such as CheFuturo and Doppiozero.

// JAROMIL ROJO & DEBRA SOLOMON

Jaromil is the software developer, theorist and artist who gave life to the foundation Dyne.org. For more than a dozen years his activity aimed at developing a greater awareness on controversial phenomena, such as computer viruses, digital piracy, freedom of expression and independent media.

Jaromil has been awarded the prize "Vilém Flusser" (Transmediale, Berlin) and was listed among the 100 most influential social entrepreneurs in Europe (Purpose Economy).

After directing for 7 years, the R & D department of the Dutch Institute for Media Art, today he is a member of the Waag Society and as one of the many students of Antonio Caronia, he is today a PhD student at the Planetary Collegium (T-Node).

Debra Solomon is an artist. Her research crosses over both food and landscaping, following and pushing forward the concepts of design that are the basis of the Permacultura.

In 2009 she founded URBANIAHOEVE, a laboratory of social design on agriculture that cares for the participated maintenance of about 10 hectares of public spaces in Amsterdam and in Den Haag: they realize eatable landscapes, public ovens and educational programs.

The innovativeness and the success of the project made it part of the exhibition of The International Architecture Biennale of Rotterdam (IABR 2014).



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