

# Relazionésimo

Relazionésimo

*/re·la·zio·né·si·mo/*

Male noun

«Beate Vivo Farm» (*Beate Vivo* from Latin «I live happily») is a business project which expresses the need for harmony, balance, and levity in our complex modern-day lives, in response to the risk of dehumanization which threatens people and organisations. To address this risk, the project envisages the dawning of a new **era based on «Relazionésimo»**, a social, cultural and economic movement which affirms the importance of relationships as the driving force of growth in all spheres of human activity.

The name **Relazionésimo** was coined by **Ombretta Zulian** and **Ketty Panni**: two visionary female Italian entrepreneurs, founders of Beate Vivo Farm, who have reinterpreted and renewed the essence of the term «economy» (from gr. οἰκονομία, the management and care of a household).

Their concrete goal is to stimulate the birth of a *«human, cultural, and economic movement which affirms the importance of relationships and love in life, as an inspiring and educational model for “living happily”»*.

Economic activity, through the culture of relationships, becomes a strategic factor for the creation of new ways of relating between the different community participants, with the ability to generate new productive complementarities between the private and public spheres.

In this way, both the Core (economic value) dimension and the Care (social value) dimension are pursued in a continuous, circular and mutually sustainable process. Companies assume the role of community-companies (C-Corps) to intentionally activate reciprocal, collaborative and cooperative relationships with institutions and active citizenship forms, creating shared value.

Beate Vivo proposes **«navigating the culture of relationships, with the thrill of discovery, through the ethics of doing»**.

## **The Era of Relazionésimo according to the “Beate Vivo method”**

Ombretta Zulian and Ketty Panni have defined the **“Beate Vivo method” for the care of relationships**: finding inspiration in the principles of social generativity, they have applied them to intersectoral and intergenerational educational projects in the community with particular focus on future generations.

The **Beate Vivo method** – based on knowledge, study, and application – encourages us to step out of our *comfort zone*, consisting of habits and actions that are no longer effective in today’s complex

world, to take risks and experience change, investing economic resources in a significant innovative challenge: Relazionésimo.

**Beate Vivo Farm** tests and shares best practice and success stories with the support of experts and academics. This involves prototyping, testing, and implementing innovative solutions, starting with identifying problems, and using the logic of *startups*. After being tested and verified in a limited geographical area, the model is then shared and rolled out across other areas (a sort of innovative *franchising* approach).

**Beate Vivo Farm** gathers and unites, in a collaborative and contributory way, people, companies, and institutions that share the sense and purpose of Relazionésimo and are active players in their communities.

Business activity embraces the principles of good economy because it:

- is well-rooted in respect, reciprocity, justice, solidarity and the absence of prejudice and discriminations, the sources of economic inequality;
- thrives in balance, harmony, and integral sustainability;
- overcomes the public vs private dichotomy through the practice of social innovation, new generative solutions, and profound changes characterized by a pervasive culture of relationships to shape and redirect the development of local economies.

## **Why are Relationships at the centre of business projects and why right now?**

Everybody in their personal, civic, cultural, professional, social, and environmental lives experiences the extent to which relationships chart their course. They are indispensable, a primary and essential asset for measuring the quality of our lives.

Through relationships, we transfer and share emotions, and communicate our actions, feelings, creative thoughts, ideals and values, talents, work, and future projects.

Human behaviour has “relational effects” that influence our private and collective lives and their impact on the planet. Every relational effect produces value that can be tangible or intangible, material or immaterial.

We all seek harmony, balance, and levity to counteract modern-day complexity. The “state” of happiness, to which human beings aspire, is a condition of integral wellbeing with ourselves, others, and the planet, which allows us to combine opposite and contrasting aspects: reciprocity and autonomy, generosity and personal interest, rights and duties, tangible and intangible values.

Only by recognising our unavoidable dependence on each other, our need to belong and be tied to other people, do we activate a circuit of reciprocity that helps to live with complexity.

The Era of Relazionésimo started in 2020, «a crossroads year» marked by the first global pandemic that has highlighted global interdependence in every area of human life.

The current post-pandemic phase is accentuating a potential transition/combination/hybridisation/convergence between the “**human dimension**” (body, mind, and soul), embedded in the nature of living beings, and the “**virtual dimension**”, deriving from the increasingly pervasive presence of technology-technocracy in digital immateriality.

But individual and community identities are not static: they require negotiation, recognition, commitment, and, above all, Relationships at all levels.

**Affirming the central role of people and human relationships in every cultural, political, economic, social, and environmental choice** is now necessary and urgent.

**Projects need to be designed not for communities, but with communities;  
not for businesses, but with businesses.  
In an authentically shared process which can  
overturn traditional dynamics  
allowing communities to experience the power of relationships,  
the true core of our existence, the true driving force of happiness,  
the true engine for growth that can generate shared value.**

## **How to internalize Relazionésimo within the dynamics of territorial development**

Let's accept Beate Vivo Farm's challenge and **change our cultural approach. How?**

### **I. Assert the centrality of 'the person' in relationships and care**

This proposition underlines on the one hand the uniqueness and irreplaceability of the individual (no one can replace me in my responsible action; I am given responsibility, and nobody can take my place), and on the other our ability to relate to others not only as a means, but also as an end, as the subject of a relationship with potential spiritual, cultural and civil growth. In this sense, responsibility can be seen as a common good, a social bond and relationship of care for People, Communities, and the Planet in a circuit of reciprocity, an infinite cycle.

### **II. Recognise the Value created by relationships**

Relationships are a primary and essential asset to measure the quality of our lives. Every relational effect produces values that can be tangible or intangible, material or immaterial. This value must be reported to monitor its economic, personal, social, and civic impact.

The "Beate Vivo method" highlights the importance of the "community factor", of the social and cultural capital as well as the "connective capital" of the territory. If today's challenge regards the meaning of our actions, alliances must take on the risk of sharing not only the means but also the ends, that is, becoming "purpose alliances". Proximity becomes the generative factor in reorganizing services and managing social dynamics in cities, or in the creation of new business models to relaunch the spirit of protagonism and investments, nourishing new care and assistance solutions, as well as sustainable endogenous development, with minimal resource waste, reduced social costs and the creation of shared value.

### **III. Pass on tangible and intangible wealth to future generations**

Humans' "integral wealth" is the sum of material and immaterial assets, tangible and intangible values, associating "personal wealth" with "collective wealth" in relation to the "state of health" of People and the common assets of their different communities (Cities, States, The European Union...).

According to the Beate Vivo method, the inheritance we leave or receive is represented by this integral wealth. Businesses, organizations, and institutions are called upon to incorporate in their financial reporting measures which reflect the "care" given to People, Communities, and the environment.

Inheritance is also understood to include the endowment of talents, opportunities, material and immaterial gifts, natural resources which everyone receives at birth and which we must safeguard, nurture, and responsibly pass on to future generations.

[relazionesimo.it](http://relazionesimo.it)

Relazionésimo  
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