

Leaving no one behind: Can the Economy of Francesco challenge the status quo?¹

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Abstract

Frame of the research: In recent years, literature has demonstrated the importance of interpersonal dimensions in economic and managerial decisions. Thus, relational goods emerge as pivotal to fostering sustainability practices for organizational transformation.

Purpose of the paper: This paper aims to study the function of relational goods in transformational practices to foster (organizational) wellbeing.

Methodology: We analyzed the Economy of Francesco (EoF) movement to study what elements generate cooperative choices for the common good when relational goods are consumed. We conducted a pilot study, in-depth interviews, data triangulation, and coding utilizing the Gioia Methodology.

Findings: We found emerging themes such as Co-Creation and Collaboration, Non-violent Communication, Suspending Judgment and Embracing Diversity, For-Purpose Business, Authenticity and Self-Awareness, Connectors and Innovators, Vulnerability and Decision-Making Procedures, Focusing on Solutions that are pivotal to enhance relational goods and thus wellbeing.

Research limits: Since data was collected from a very specific sample, we obtained qualitatively significant data for all variables, but we are aware that this can be very subjective. Going forward, researchers should include a larger sample to have a broader picture and better generalization.

Practical implications: We investigate what key elements should incorporate and underpin the consumption of relational goods into organizational practices to transform traditional hierarchical structures into collaborative environments, enhance employee satisfaction, and promote ethical decision-making to foster transformation and challenge the status quo.

Originality of the paper: This paper is the first to focus on the Economy of Francesco Movement as a Transformative Communities of Practice (TCoP), and its findings support the development of new research avenues in the field.

Keywords: relational goods, economy of Francesco, transformative communities of practice (TCoP), CSR, humanistic management.

¹ Authors contributions

G. Nigri and P. Limata were responsible for the study design and revising.

G. Nigri was responsible for data collection. G. Nigri and P. Limata were responsible for data analysis.

All authors read and approved the final manuscript.

1. Introduction

Untrue sustainability practices are among humanity's wicked problems at the beginning of the twenty-first century, posing challenges requiring transformational processes at all levels. To address such challenges, various global initiatives- ranging from the Davos 2020 Manifesto to the European Green Deal, passing by the For-Purpose business movements, and the Encyclicals- all emphasize the role of organizations in creating positive change in the world while fostering a sense of community.

Scholars are approaching these issues with a strong interdisciplinary perspective. In management, for instance, researchers recognize the importance of developing new business models that integrate financial sustainability with social purpose, transcending the traditional boundaries between for-profit and non-profit objectives. This has led to exploring the hybridization concept introduced by Battilana *et al.* in 2012. At the same time, there is a noticeable trend toward more responsible management practices involving a broader spectrum of stakeholders, including interest bearers and future generations; humanistic management, focusing on inherent human dignity; and practical wisdom and spirituality in business.

Interpersonal relations and other-regarding behavior have thus become a crucial component of organizational and managerial practices. To improve the understanding of such concepts, Gui and Uhlaner have linked them to studies on relational goods, considering every form of interaction as an encounter that generates them (Gui, 2000; Gui, 1987; Zamagni, 1995).

In this research paper, *we investigate what key elements should underpin the consumption of relational goods in organizations to foster transformation and challenge the capitalistic model.* We analyze the Economy of Francesco (EoF) movement to study what elements generate cooperative choices for the common good when relational goods are consumed. We were motivated to use the EoF movement as it encompasses a vocational selection bias and is a transformative community of practice that aims, through a common vocation, to change the current economic model. Being mainly relational as a network, we studied its evolution over four years to test our hypotheses and view the consumption and application of relational goods in practice. Incorporating relational goods into organizational practices can transform traditional hierarchical structures into collaborative environments, enhancing employee satisfaction and ethical decision-making. Leaders should prioritize relational goods through team-building and open communication, integrating these principles into their initiatives and practices to boost internal and external perception and accountability. This approach improves employee wellbeing and retention, supports strategic planning and authenticity, and enhances transformative actions viewed through the Economy of Francesco activities and calls for action. By re-evaluating the capitalistic model, organizations can explore equitable, sustainable business practices and enhance training programs to foster cooperation and ethical decision-making, driving collective action and innovation.

The following article is structured as follows: a brief literature is introduced to frame our background research through the lens of corporate social responsibility and humanistic management. Subsequently, the methodology employed in conducting the empirical research is detailed. Within the results section, the investigation is presented, and the main findings, limitations, and future research lines are outlined.

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2. Literature Review

2.1 Relational Goods

Interpersonal dimensions are significant in economic decision-making and play a pivotal role in shaping individual behavior and influencing the outcomes of economic transactions. (Becchetti *et al.*, 2015; Bruni *et al.*, 2008; Pelligra, 2006). Their relevance is highlighted by their contributions to the efficient functioning of markets, the encouragement of cooperation among participants, and the facilitation of the establishment of enduring and sustainable economic relationships.

Relational goods are rooted in the Aristotelian tradition (Bruni, 2010) and refer to the affective/expressive, non-instrumental aspect of interpersonal relationships (Becchetti *et al.*, 2008). This category was introduced by four authors: Martha Nussbaum (1986), Pierpaolo Donati (1986), Benedetto Gui (1987), and Carol Uhlaner (1989). While these authors work in different research fields, identifying relationships as a good and the relationships among the subjects as an end is familiar to all (Bruni, 2011).

Donati (Donati, 2005) defines relational goods as outcomes that arise from relationships and are not determined by personal choices or external circumstances but affect people's intentions and desires. These goods cannot be created, consumed, or purchased by a single individual because they depend on interactions with others and can only be thoroughly enjoyed when shared (Bruni, 2008; Uhlaner, 1989). As noted by Becchetti and Cermelli (2018), relational goods have three main characteristics: (1) they are a subset of local public goods since they are non-rivalrous and non-exclusive but pertain only to the people involved in their creation. (2) Contributions to their production depend on mutual agreement, and goodwill and freedom are crucial for their production since they cannot be imposed. (3) Their value depends on the characteristics of the individuals sharing the goods and is enhanced by fellow feeling.

Therefore, relational goods are unique and intangible outcomes of a practical and communicative nature (Gui, 2000) that are produced through social interactions (Becchetti *et al.*, 2008). It is important to distinguish social interactions from interpersonal relationships: social interactions can be anonymous and impersonal, whereas, within interpersonal relationships, the identities of the involved parties are constitutive of the relationship itself. Gui (2000) considers economic activities taking place through encounters where relatedness is crucial. Consequently, as the ties constitute the good, the dimension of reciprocity is fundamental (Bruni,

2010). Moreover, the other person's identity is essential for the value and, at times, the existence of the relational good (Bruni, 2010). Thus, the quality of the outcome will significantly depend on the subjectivities involved.

In addition to identity and reciprocity, five other characteristics define interpersonal relationships: simultaneity, emerging fact, motivation, gratuitousness, and goodness (Bruni, 2011; Bruni *et al.*, 2008). Donati (Donati, 2005) breaks them down further, distinguishing between "primary" and "secondary." While secondary relational goods can be seen as an additional outcome produced by the interaction or encounter, in primary relational goods, the relational element cannot be eliminated without destroying the good itself, thus compromising its value (Bruni and Zarri, 2007).

Interpersonal relationships are thus intrinsically linked to the creation of relational goods, whereas social interactions do not necessarily lead to the same outcomes. Relational goods may arise in an encounter, but they do not represent the encounter itself, which can produce various other results (Gui, 2000). As the relationship itself constitutes the good, and the cooperation among participants is encouraged, the dimension of reciprocity and the consideration of the other person's identity are essential for the existence of the relational good (Gui, 2000). Relational goods will emerge if reciprocity operates fully and unconditionally, that is, if there is a context of social capital (Donati, 2011).

2.2 Relational goods through the lens of Corporate Social Responsibility

In our understanding, it thus seems legit to consider relational goods as a component of relational capital in the broader concept of social capital, which comprises internal company relations, both among functions and among employees (De Nicola *et al.* 2021, Migheli, 2012b; Putnam *et al.*, 2004; Solomon, 1992). Interpersonal and social relationships can also be read considering the distinction between bonding, bridging, and linking social capital (Del Baldo and De Martini, 2016; Gittell and Videl, 1998; Putnam, 1994). The importance of social capital is widely discussed and documented in the existing economic literature (Durlauf and Fafchamps, 2004; Migheli, 2012a; Woolcock, 2001). However, there is no single form of social capital; instead, it has several manifestations (Migheli, 2011). Generally speaking, the fundamental difference between relational and social capital is about the dimension addressed: external in the case of the former and internal when it comes to the latter (Becchetti *et al.* 2024; Migheli, 2011). In particular, social capital meets most of the requirements of Solow (2000) to be classified as corporate capital and, therefore, contributes to the growth of the enterprise at several levels (Ertz *et al.*, 2019; Wirtz *et al.*, 2015). When it comes to productivity, for example, Greve *et al.* (2010), analyzing a sample of companies, notice that social capital directly and positively affects employee productivity. Moreover, Migheli (2012a) offers a complete overview of the main areas in which research found the most robust interactions between social capital and variables of economic interest, ranging from growth to generalized trust.

Several studies have shown that jobs with a Corporate Social Responsibility (CSR) component or that have a social mission can attract more productive workers and generate a higher-quality output (Briscese *et al.*, 2021; Hedblom *et al.*, 2019; Fehrler and Kosfeld, 2014; Koppel and Regner, 2014). In general, individuals or firms that engage in pro-social acts and offer CSR incentives (Koppel & Regner, 2019) are seen as more sociable and more trustworthy (Elfenbein *et al.*, 2012; Fehrler and Przepiorka, 2013; Kajackaite and Sliwka, 2017). Workers in these companies expect to be treated better, to receive a baseline payment as promised, for their work to be approved in a timely fashion, for the firm to be honest about the required time and effort to complete a job and to be rewarded with bonuses (Xu *et al.* 2024; Burbano, 2016). The functioning of pro-social incentives, though, especially non-economic ones, depends critically on the perceived intention of the firm (Barasch *et al.*, 2016; Newman and Cain, 2014). Employees will tend to react negatively if the firm is seen as using them instrumentally (Burbano, 2016)².

Thus, the intention behind any CSR activity or social mission, not just the outcome, is critical. Firms cannot use CSR as a tool, but they have to consider it a signal of their type of company. If their actions are not perceived as genuine or sincere, the benefits will disappear no matter the amount of good they achieve (Vallaster *et al.*, 2012). Therefore, evaluating a company's relational capital is indispensable to carefully assess the development prospects and sustainability of a company's pro-social organizational and production model (Migheli, 2012b).

We argue that such relational corporate capital can drive the much needed shift in the current capitalistic model.

2.3 Relational goods through the lens of Humanistic Management

From a humanistic management standpoint, the concept of relational goods highlights the idea that ethical and socially responsible business practices can enhance not only financial performance but also dignity—as human dignity has a value (Düwell *et al.*, 2014) - and fulfillment of individuals in the workplace and society, increasing the quality of life (Spitzeck *et al.*, 2009; Melé, 2003).

This approach encourages leaders to prioritize the wellbeing of employees, customers, and other stakeholders and recognize that focusing on strong interpersonal relationships can lead to more sustainable and prosperous organizations. It, therefore, calls for a transition from a purely economic orientation towards a more human-centric approach (Ulrich, 2008).

Another approach of humanistic management stresses the importance of social systems for realizing personal values (Bruni, 2009; Mion and Loza Adai, 2011; Melé and Sanchez-Runde, 2011) and considers the relationship between humanism, business, and economics in different religious and cultural traditions, such as the Christian social tradition. Humanism

² This tends to be even truer for non-motivated agents as the negative effect of the strategic use of pro-social incentives might be offset by a motivating effect for motivated agents, but backfires for non-motivated workers (Burbano, 2016).

stresses human dignity and worth and the search for good for them (Loza and Habisch, 2013). It is oriented toward obtaining results through people and, above all, for them, showing care for their flourishing and wellbeing (Germann Molz, 2017). In this perspective, humanistic management emphasizes fostering positive relationships, trust, and collaboration within organizations. It acknowledges that these relational aspects are valuable in their own right and critical for achieving sustainable business success.

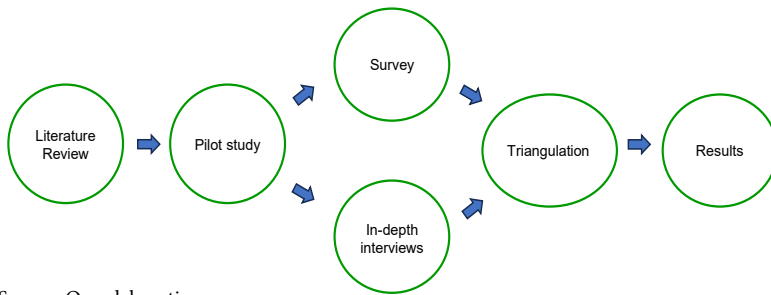
Relational goods emphasize integrating ethical values, empathy, and a focus on human needs and aspirations in business practices, promoting a holistic and sustainable approach to management and economic activities. Viewed through the various lenses we proposed in our study, they refer to the non-material, social, and emotional aspects of human interactions that contribute to wellbeing and the overall quality of life. Time spent producing and consuming relational goods significantly and positively affects life satisfaction (Becchetti *et al.* 2008). This can lead to a paradigm shift through daily actions that slowly but constantly drive transformational practices.

3. Methodology

A literature review was performed to frame the theoretical background on relational goods following vom Brocke *et al.* (2009) and Webster and Watson (2002) and define the research's specific aims (Fig. 1). A Pilot study (2020) was then run to finetune the survey and interview process for our Economy of Francesco sample using another Transformative Community of Practice (TCoP), People Revolution. The final survey and in-depth interviews (2020-2023) were then conducted to triangulate data (Carter *et al.*, 2014; Patton, 1999), to test validity through the convergence of information from different sources and to reduce subjectivity in qualitative studies (Jonsen and Jehn, 2009)³.

³ A pilot study was utilized to finetune the research protocol and allow macro areas to emerge. A survey and in-depth interviews were later conducted as the value of group-level practices that bond teams and connect organizations internally and externally were fundamental to setting the framework for our analysis. A TCoP was utilized as a sample since it involves groups of people who share a passion for the common domain of what they do and create value for their members and stakeholders through developing and spreading new knowledge, productive capabilities, and fostering innovation (Pór and van Bukkum, 2004). Communities of Practice (CoP) match the genuine need of people to belong to a community of authentic relationships where they can show up with their wholeness (Lesser and Storck, 2001).

Fig. 1: Methodological Approach



Source: Our elaboration

Since the current state of research is still in an early stage, the pilot study was implemented among experts in the field who were directly experiencing relational goods as transformative practices to determine the future needs of research (Gupta and Vegelin, 2016; Kostera and Pirson, 2017; Walker, 2020) as Abbett *et al.* (2010) found that culture plays a significant role in the success of applied practices. Both an expert survey and in-depth interviews were run. The chosen sample was composed of a selection of practitioners and academics who are part of People Revolution, a Transformative Community of Practice whose aim is to cultivate awareness, passion, and responsibility for an interdependent evolution of individuals, organizations, society, and the environment. Post-expert survey in-depth interviews were conducted with the four key organizers from the People Revolution World Café⁴ (Table 1).

Tab. 1: Participants

Massimo Leoncini	Non-Violent Communication Trainer
Filippo Causero	CEO and Founder of Foxwin ⁵
Alessandra Scala	Organizational Development Consultant & Coach
Silvana Rigobon	Movement Medicine Teacher & Community Weaver for Conscious Dance Italy

Source: our elaboration

⁴ The World Café was chosen as an example of a group and systems-level practice as rituals at the community level are very effective as creative and generative societal projects that attempt to shift the mindset (www.theworldcafe.com).

⁵ Foxwin is a certified Benefit Corporation and a Teal organization- when companies adhere to external certification, they are more likely to reinforce a positive culture (Bansal *et al.*, 2014). Benefit Corporations are for-profit companies that commit to creating a benefit in addition to their for-profit motive. The Benefit Corporation status is a corporate legal form that gives directors and officers the legal protection to pursue a public benefit. The B Corp B Lab certification, on the other hand, is a seal of fitness to the standards, which measures a company's overall impact by analyzing the business model and the following areas: workers, community, environment, customers, and governance (<https://www.societabenefit.net/>). Teal organizations and benefit companies are an evolution of the standard for-profit paradigm as maximizing the positive impact on society does not mean loss of capital, it instead means engaging all stakeholders in a balanced way while also guaranteeing the company and the community in which it operates a benefit.

Once the pilot study was completed, the survey was restructured for our EoF sample. The questionnaire contains two parts, outlined in Appendix 1. As a purposive sampling, we selected entrepreneurs, academics, and changemakers who are part of the Economy of Francesco (Appendix 2) TCoP, aiming to be more inclusive, sustainable, and aligned with the values of justice, fraternity, and environmental stewardship. Its primary purpose is to challenge the status quo of the global economy and inspire a new generation of leaders to work toward an economy that prioritizes the wellbeing of all people and the planet. It brings together young economists, entrepreneurs, scholars, and changemakers worldwide to engage in dialogue, collaboration, and action toward creating an economy that serves the wellbeing of all people and the planet.

The participants were contacted directly through the first online community they had formed in 2020 on Mighty Networks. Developing an online TCoP through Mighty Networks has created a selection bias likely to develop a culture that guides toward a shared vision (Ellenberg, 1994). In general, the co-creative processes inside an online community, where the whole group creates collectively, give participants many opportunities to notice how different the lenses people see through are. Furthermore, it allows participants to experience different roles and thus explore leading and following, giving and taking, creating and letting go (Perron *et al.*, 2006; Tsao and Laszlo, 2019). The invitation to participate in the online survey was sent to the entire community at the time (3000) and was accepted by 2200 members. This served to pinpoint, on the one hand, a shared understanding of relational goods and, on the other hand, to investigate the elements underlining utilized practices.

Post-survey in-depth interviews were conducted with one coordinator from each of the 12 thematic villages (Appendix 2), identified as a purposive sampling. In-depth interviews drive transformational change by encouraging stakeholders to share the meaning of the answers to specific questions and act on the responses (Mohr and Watkins, 2002).

To analyze the interviews, we employed the Gioia Methodology (Gioia and Chittipeddi, 1991) since it is regarded as a reliable approach in qualitative research due to its emphasis on rigor and structure. The Gioia Methodology comprises a series of different steps, commencing with identifying first-order concepts from the interview transcripts. The objective is to capture the richness and diversity of the data, avoiding premature abstraction or theoretical imposition (Gioia *et al.*, 2013). Once the initial concepts have been identified, the subsequent step is abstracting them into second-order themes to identify underlying patterns and relationships among the first-order concepts. This process is iterative and requires a constant comparison of data to refine and validate the emerging themes with the idea of transitioning from “inductive” to “abductive” research (Gioia *et al.*, 2013).

We triangulated our data by implementing method triangulation (Polit and Beck, 2012), data source triangulation (Patton, 1999; Denzin, 1978), and investigator triangulation (Carter *et al.*, 2014). By cross-checking the various types of collected data-surveys, interviews, observations, controlled trials, and secondary sources-we finetuned our coding and

uncovered insights that would not have emerged using a single method alone. Triangulation helps mitigate the biases inherent in individual methods, allowing researchers to draw conclusions that are more robust, nuanced, and less influenced by subjective interpretation strengthening the rigor and credibility of findings (Carter *et al.*, 2014; Patton, 1999).

The final step consists of aggregating second-order themes into a coherent framework that can explain the research findings comprehensively and theoretically. By approaching data with suspicion and theories with doubts and opening up the interpretation process to additional insights (Mees-Buss *et al.*, 2022), the resulting theoretical model can provide new insights into the research questions and contribute to the broader academic discourse (Gioia *et al.*, 2013).

4. Findings

4.1 Survey

Many vital elements emerged from the shared survey. Trust (51%) was viewed as one of the essential characteristics, followed by transparency (20%). Trust plays a central role in managerial practices by facilitating exchanges among individuals, enhancing cooperation and coordination, and contributing to more effective relationships, as confirmed by literature (Lesser and Storck, 2001; Pór and van Bukkum, 2004; Weger *et al.*, 2014).

Respondents also paid great attention to listening, as in 'being listened to' (85%) in a group setting. Even when asked if they practiced active listening when listening to others, participants stated that although they listened, they felt the need to express their opinion (56%) to contribute to functional communication, underlining once again the need to be listened to (Weger *et al.*, 2014).

An impressive result was 'thanking.' Respondents said they always thanked their 'brothers' for their contributions and were thanked in turn for the same amount of time (50%). Thanking is central to social interactions, and the failure to acknowledge others leads to relationship conflict (Chaudhry and Loewenstein, 2019).

While believing and expressing the need for relationships in the comments (with a median value of 64% of respondents considering themselves relational people) and viewing diversity as a decisive factor towards personal and collective growth (with a median value of 74% of respondents declaring that they embrace diversity), inclusion only scored 12%. Participants find it more helpful to collaborate with similar peers (language, academic background, vocation). This is confirmed by literature as failing to recognize the meaning, maximum shape, and assumptions underlying diversity holds theory development back and yields ambiguous research conclusions (Pouw *et al.*, 2019).

Overall, the respondents felt aware (26,32%) and authentic (15,79%) as relational people, characteristics that, in their opinion, served primarily to shift a mental approach within a group, which through co-creation (31,58%), responsibility (being invested by a role) and the suspension of judgment (21,5%), can reduce conflict.

The same was valid for sharing and letting go of control (Mohr and Watkins, 2002). Sharing scored 26%, underlining the drive to share and draw from collective intelligence. Although a strong vocation emerged toward co-creation and learning from others, there were some fallbacks when leaving space, especially tied to visibility, for others⁶.

In the second part of the questionnaire, attention to creating a shared common goal emerged as key. With a mean value of 3.5, empathy had the most considerable significance for transformative practices. Choi (2006) found that empathetic leaders generate greater trust and enable followers to believe that a charismatic leader cares about them. Only two people thought they should be less sympathetic than they already were, as it was causing them distress, while all the others were trying to work harder on their empathy skills.

In response to the open questions, the participants instead had diverging opinions on examples of gift economy and the meaning of gratuitousness. They proposed various alternatives ranging from philanthropic activities to volunteering to help someone in need, portraying, on the one hand, the incredible versatility of the concept and, on the other hand, a lack of in-depth knowledge of some of the basic concepts of civil economy, especially concerning the entrepreneurs.

4.2 In-depth Interviews

The results of the key informant interviews shed light on several critical implications for fostering transformation. We analyzed the data and examined how the members' perceptions impacted organizational change.

According to our key informant interviewees, the personal characteristics necessary for transformation are: defining what attributes each person has to offer, considering people in their wholeness, and self-analyzing. Respect refers to the actions taken when we believe a person has value (Grover, 2014), and self-respect is when we value ourselves. Suspending judgment, embracing diversity, and co-creating and welcoming different points of view were key elements that emerged during the in-depth interviews.

Learning from others and respecting their best practices is crucial for the success of movements or groups, emphasizing the importance of gratitude. Inclusive, authentic, and purpose-driven collaboration, emphasizing co-creation, non-violent communication, and the value of diversity, is critical to enhancing cooperation and driving positive change within groups.

A need to be authentic emerged. To overcome organizational halts, there is a need to be authentic, to welcome others without expecting anything in return, and to make them feel safe by creating regenerative circles. It is vital to allow for vulnerability (Kostera and Pirson, 2017; Pirson, 2017) and to put decision-making shared procedures in place. The concept of completeness, where people share their whole selves at work, including

⁶ In order to test the theory-informed idea and minimize the selection bias, we ran randomized controlled trials (RCT) during our 2022 event. Participants were randomly allocated into two groups inside the villages– ones who were given responsibility roles that involved visibility and others who were given the same responsibility but with no visibility– while keeping other variables constant.

their feelings, not just their professional side but also their problems and passions, and the concept of self-management were also mentioned (Kostera and Pirson, 2017).

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The results were coded into first-order concepts and then aggregated into second-order concepts: Co-Creation and Collaboration, Non-violent Communication, Suspending Judgment and Embracing Diversity, For-Purpose Business, Authenticity and Self-Awareness, Connectors and Innovators, Vulnerability and Decision-Making Procedures, and Focusing on Solutions. Then, these were read in light of the distinctive features of relational goods, resulting in the “aggregate dimensions.” The entire process is illustrated in Fig. 2 below.

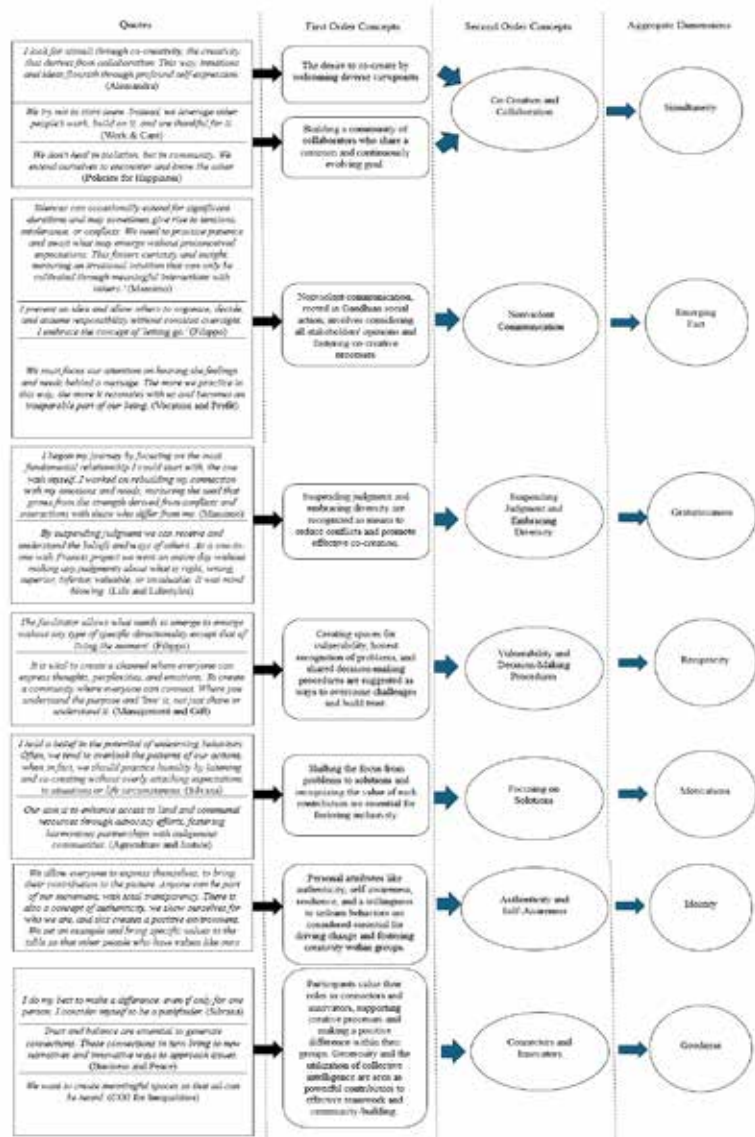
5. Implications, discussion, and conclusion

Our study sheds light on the function of relational goods in transformational practices to foster organizational wellbeing, explicitly focusing on discovering characteristics that help achieve higher levels of effectiveness and which attributes catalyze change and organizational wellbeing.

Our results emphasize the importance of fostering a culture that values authenticity, respect, diversity, and collaboration (simultaneity, emerging fact, identity). Personal characteristics play a pivotal role in facilitating such change. Identifying and utilizing individual attributes and a holistic consideration of the person are essential (simultaneity, identity). Moreover, fostering a culture of self-analysis and respect for oneself and others emerges as a foundational aspect where diverse perspectives are welcomed and co-created (emerging fact). Establishing and constantly redefining a common focus together with maintaining and creating a co-learning environment that fosters both individual and communal growth are fundamental characteristics for transformational practices together with meaningful non-violent communication (gratuitousness), a common language, and active listening. Focusing on solutions, wholeness, vulnerability, and embracing connections (motivations, reciprocity) are also fundamental to creating a physically and psychologically safe environment open to diverse contributions and collective intelligence. Thus, attention to relational goods helps analyze the nature of corporate relations.

The concept of completeness underscores the need for individuals to bring their whole selves to work, including their emotions, problems, and passions. This aligns with self-management, wherein individuals take ownership of their actions and contribute to the organization's goals. By embracing these relational principles and integrating them into organizational practices, it is possible to cultivate environments conducive to positive change and growth, fostering a culture of innovation and shared purpose (goodness), which in turn can transform traditional hierarchical structures into more collaborative and inclusive environments. The process is depicted in Fig. 3 below.

Fig. 2: Data structure



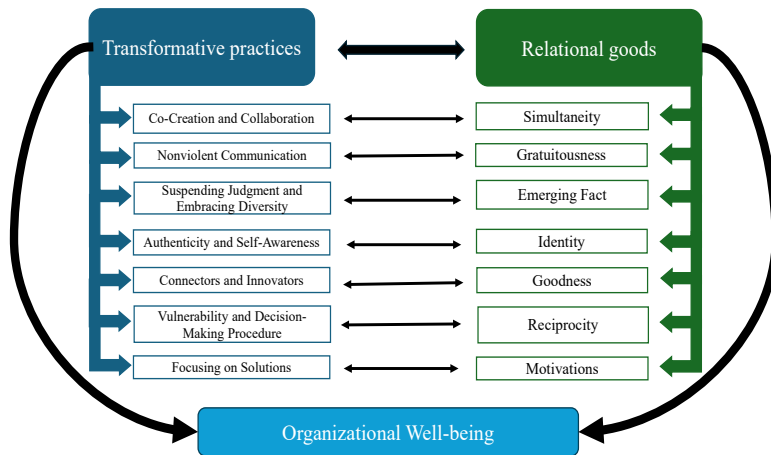
Source: our elaboration

Leaders and managers should prioritize creating and consuming relational goods through team-building activities, collaborative projects, and open communication channels, some of the underlying elements necessary to enable transformation. Policies that support cooperative practices and the common good can lead to a more resilient and adaptive organization in the face of economic and social changes (Rotondi and Santori, 2023).

Organizations should consider the long-term benefits of relational goods in their strategic planning and policy-making. The success of the EoF movement demonstrates the power of vocational and transformative communities of practice. Organizations can learn from this model by creating spaces where employees can connect over shared vocations and missions, driving collective action and innovation. When stakeholders feel part of a community that shares common values and goals, they are more likely to challenge and explore alternative economic models, prioritizing relational networks and the common good.

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Fig. 3: Transformative practices and relational goods for organizational change and wellbeing.



Source: our elaboration

Since data was collected from a specific sample, we obtained qualitatively significant data for all variables, but we know it can be very subjective. We invite researchers to focus on larger samples for a broader picture and better generalization. Moreover, focusing on specific countries and their respective cultures in light of the elements that emerged from the current research may constitute a promising path to showcase the diversity in approaches to fostering sustainable and socially responsible business practices.

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Appendix 1 Questionnaire

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The first part of the questionnaire comprises multiple-choice questions and Likert scales to define the subject's attitude towards the issue and set a shared context. In contrast, the second part includes reflective open questions meant to spark thought and capture the current understanding of the topics. The questionnaire comprised 15 items, some relevant to the study and some to get to know the participants and create a safe space to answer questions. In the first section, a question on what was valued in order of importance on a six-point scale (1 = not important to 6 = very important) between trust, transparency, kindness, dignity, inclusion, and listening opened the questionnaire. Subsequently, there was a follow-up question on active listening (if participants listened to others) and two sets of questions, one on 'thanking' and 'being thanked' and one on 'sharing' and 'co-coordinating' tasks. Finally, a question on where the participants placed themselves (between 0 and 100) according to their view of diversity and inclusion closed the questionnaire together with a question on happiness as defined by Antonio Genovesi.

In the second section, two open questions were used to see if there was an accurate understanding of the general concept of gratuitousness, how it relates to reciprocity and the gift economy. Finally, the participants were questioned on mindset and empathy, and a question on the value of inclusivity was posed on a Likert scale. The idea was to develop several items expressing positive and negative attitudes to pinpoint emotional dispositions or trends. All questions had an open 'other box' for comments and additional feedback.

Appendix 2

The Economy of Francesco: "Francis, go and repair my house, which you can see is in ruins."

The Economy of Francesco process was born post Prophetic Economy thanks to a letter written by Pope Francis (May 2019) asking young people to help build a new economy that leaves no one behind (including the earth's integral ecology).

The Pope nominated Prof. Luigino Bruni (LUMSA) and Sr. Alessandra Smerilli (Auxilium & Dicasterum Ad Integram Humanam Progressionem Fovendam), together with the Bishop and Mayor of Assisi (Francis is both Pope Francis and Francis of Assisi), to unite these young adults, and set the basis for this transformative process. They were able to do this with the support of the Economy of Communion (an initiative of the Focolare Movement).

Around 3000 participants, all under 35 (some under 18), including changemakers, researchers, and entrepreneurs applied, and the number is constantly growing.

We have an international central committee, an executive and a scientific board, and 12 villages (with about two coordinators each). Each village has a keynote speaker who supports our cause (Jeffrey Sachs, Muhammed Yunus, Vandana Shiva, Marianna Mazzucato, Kate Raworth, Jennifer Nedelsky, Stefano Zamagni) and senior members who help the participants through the process (entrepreneurs, professors, ambassadors to the Holy See, institutional members).

The villages represent thematic areas and concepts that we work on: Management and Gift; Finance and Humanity; Work and Care; Agriculture and Justice; Energy and Poverty; Business and Peace; Women for Economy; CO2 for Inequalities; Vocation and Profit, Business in Transition; Life and Lifestyles; Policies for Happiness.

The final output is feasible proposals to implement for a new economy. We also have various side projects, papers, textbooks, and calls for action-over 500 regional events and initiatives.

We canceled our Assisi event in March 2020 due to the pandemic and launched our online transformative community of change (where regional groups were born- they go from Europe to Australia, Africa to India, and Lazio to Lombardia).

EoF is present in Asia, Africa, North America, South America, Antarctica, Europe, and Australia. We have planned two global live-streaming events, one in-presence event with the Holy Father and one online radio event. Our newsletter reaches a community of 10,800 people. We have more than 10,000 subscribers on our YouTube channel, where we have reached 500,000+ views. Daily interaction through Facebook, Instagram, LinkedIn, and Twitter channels, reaching 97,256 users. Over 50 webinars, more than 25 entrepreneurial projects, 4 EoF online Schools, and two in-person Summer Schools. We support an EoF Academy with 18 researchers and over 25 senior members. Numerous international collaborations (e.g., FAO, Laudato Si Platform, World Food Forum, COP26, etc.) are in place, as well as high global media impact (The Guardian, the Economist, El País, Avvenire).

For more information, please visit:

- <https://francescoeconomy.org/>
- https://www.vatican.va/content/francesco/en/messages/pont-messages/2020/documents/papa-francesco_20201121_videomessaggio-economy-of-francesco.html
- <https://www.linkedin.com/company/economy-of-francesco/>