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Paper prepared for the
First Conference on Hirschman's Legacy:
"Theory and Practice"
Boston October 6 – 7, 2017

Pardee School of Global Studies at Boston University
121 Bay State Road, Boston, MA 02215

A short story

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Draft
September 2017



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A SHORT STORY

by Francesco Cicione

Good morning to you all and good to see you again!

It is a privilege for me today to talk to you at this important meeting.

Although I come from a different cultural background, I could dare say that I have always been Colornian and Hirschmanian and by claiming it, I am confirming once more my being Colornian and Hirschmanian with an infinite redundancy generated by a Borges-drawn inspiration.

However, I should say that it was thanks to Luca Meldolesi that I had my conscious encounter with Eugenio Colorni and Albert Hirschman

And for that I am deeply grateful to him.





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It was that meeting that set in motion a small personal, professional, business and cultural journey that today I would like to share with you, and which I hope, you will find interesting. It is the story of a real and effective, though small, contribution to a far wider and well developed “possibilistic story” that took place in the South of Italy in the past thirty years around the work of Luca Meldolesi.

Prior to any consideration, it is important to contextualize and define the perimeter of this far-reaching and complex possibilistic world that Luca Meldolesi has introduced and nurtured, feeding on the solidity of Colornian and Hirschmanian reflections, that in turn expanded with Braudel’s contributions and through the contribution of the richer and more fruitful tradition of social sciences.

It is clearly a multidisciplinary effort that has generated creative approaches and surprising discontinuities in the rigid and monolithic situation of southern Italy, where its sclerotized structures – and superstructures – piled up on top of each other over the centuries, creating a complex mesh of overlapping layers. They have remained, nearly always, alien to the innumerable and far more ambitious strategies of centralist interventions, which were gradually implemented (and often failed) over time.

We could speak of a “hot current”, at times Carsic, at other times disruptive, that started something unprecedented in between the late 80s and the early 90s of the last century. Something which grew more structured and manifest in the new millennium.

The experience – albeit on a small scale – is to be reckoned among the few that were able to successfully and effectively combine thought and action at a global level, thus defining a virtuous eco-system that, starting from the individual, or even better still, from man, from his valorization and his public and private empowerment/accountability,



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has generated, through concentric circles, multiple, open and elastic levels of interconnections and cooperation, designed to act for of the public good.

It is no coincidence, as Luca Meldolesi said in a well-known book of his that the “new comes from the South”.

It is in this architecture that, though unexpectedly, the individual and all that revolves around him in a continuous and virtuous cycle of psychological, methodological, operational, cultural and relational trespassing, of cognitive dissonances and discoveries, finds a useful and never strict environment from which to draw and infuse “strength” from and into the process (which is both collective and private) of taking upon oneself a “general responsibility”. This is nothing more than a projection of “individual responsibility” that cannot be delegated, which encourages the individual to “violate” the rules of work organization in order to gradually engage in different fields and areas, passing from one to the other – thus trespassing – although his specific commitment, in spite of the efforts, will inevitably tend to concentrate on the talents of each person (Salvemini used to say “those two or three things we have really focused on”).



It is in this context that my story must be read, which is also the experience shared by a group of young and tenacious students and collaborators of Luca Meldolesi. The story started out in a rather ‘artisanal’, chaotic way, only to develop over time in ever more structured and organized models, always engaged in re-interpreting in a new and proactive way the concept of “structure” and “organization”, to make them functional to the introduction of elements of dynamism, casting aside rigidity, bureaucratization and preservation of the status quo.



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The first leg of this journey for me was an experiment I conducted with the Government of the Calabria Region, and that led to the establishment of the FIELD Foundation, where at different times I have acted as its Vice President and Technical Director.

Let me say right up front that one of the first criticalities I encountered was to strike a proper balance between the public and the private, both from an operational and cultural point of view, and from a formal and administrative perspective. This was the challenge that kept us very busy with varying degrees of success.

It is in the work we have carried out precisely in this undefined, dangerous and treacherous area suspended in between the public and private dimensions, as well as in the positive energy it has generated, that you can find the most intimate essence of our efforts and the challenge that Luca Meldolesi launched to the South. A challenge that some of us have decided to meet: engaging in a positive contamination of the Public Administration from within, affirming from within a new model of Public Administration, through the enhancement of individual talents and personal accountability in a public environment.

It is this narrative that highlights the stigma of the experience we have lived in the FIELD Foundation: connecting the efficiency of the institutional system with the participation of civil society, linking Public Administration to Local Systems, through a scrupulous, daily, discreet but effective work of motivation and support, (“animazione ed accompagnamento”), meant to leverage a positive mutual contamination in order for efficiency to generate participation. Participation in turn shall generate and promote efficiency through a practice of sharing and disseminating, rather than favoring a concentration of power and governance choices in a constant evolving process where history, and within history the imperfect and ever changing architecture of



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democracy – often vulnerable because of it –, seek the right balance between a democratic state and the civil society.

This experience, for which we sought to combine thought and action, in a continuous, unchartered, unique effort of perennial trespassing, has shown us that structural, lasting, and fruitful development processes can be found in a constant, structural and not occasional search for concrete and effective - not ideal, forms of such a balance.

We have learned, evoking Habermas, that public and private must go together.

In summary:

There is no virtuous administration without a virtuous society.

There is no virtuous society without a virtuous administration.

There is no virtuous development without a virtuous administration and a virtuous society.

The relationship is necessarily trilateral.

To say it in a nutshell: the democratization of civil society and of the territories and the democratization of institutions and of the Public Administration, that go together with the ethics of personal responsibility, converge and eventually coincide with the very concept of Democracy. As a result they coincide with the development and progress of the individual and economic, social and institutional systems.

This maybe the missing link that we have toiled to integrate through the years spent developing this experience.

It is clear, in my mind, that this was a key-policy choice, an option to tap public and territorial energies, to promote a liberation management applied to the Public Administration, and a creative process applied to

local development policies, capable of expanding over the territory, or territories, from within an office, or offices, and vice versa.

In other words, the above impinges upon the ability of the Public Administration and the territory to interact with each other in the pursuit of priority development goals, in an essential metabolism where the Public Administration evolves its nature becoming a hematopoietic body breathing new life into the arteries of territorial issues. It pushes forward, beyond the culture of legitimacy to open up to a systematic effort designed to assert the result and coordination at a sectoral and territorial level, affirming – again – the need to overcome a bureaucratic approach; to increase the level of true availability (mental first and foremost, rather than material) for the public service; to introduce concrete forms of innovation and elements of flexibility, operations, authoritativeness in institutional and territorial governance; to achieve the devolution of functions and the accountability of process actors.

It is evident that back then these themes acquired a crucial meaning within the federalist logic that was being shaped in the Country. They provided a qualified and original contribution to the debate, promoting a point of view based on the need to obviously strengthen the territorial level of the State by means of a central-local interaction, rather than through simplified forms of delegation. The interaction would be based on a correct institutional relationship and on a definition of shared intentions aimed “not so much to redress the balance of power between the central government and local authorities, tipping the balance in favor of the latter, but rather to modify the functioning of each level, in such a way that each higher level is at the service of the lower ranking ones and of the various social sectors, thus multiplying energies and potential”.

This is the logic of popular sovereignty in its daily exercise of democracy.

It is the logic of vertical active subsidiarity that must work together with the horizontal one, within and outside the administration.

Ultimately what matters is what the citizen, as an individual, and as a group and a localized community, gets out of it.

And what matters is what the citizen, as an individual, and as a group and a localized community, will be able to contribute to the institutional system.

Thus contributing to competitiveness, development, progress, and the overcoming of “marginality”.

The marginality of the southern system, as a whole, is seen in comparison to more advanced and innovative systems.

Marginality as effect and /or a contributing element of the efficiency of the Public Administration and of Local development policies.

Marginality as a complex result of mostly intangible elements since today, more than in the past, marginality is not to be ascribed to measurable variables, or only to them. It is due to a cognitive gap, a delay in updating knowledge and conceptual methodological and operational competences. It is due to structural resistances, system inertia, weakness of the civil system, feeble institutional and personal ethics, the dangerous pervasiveness of harmful and criminal subcultures.

This was the sector and the perspective from which in those years we worked in Calabria, and more generally in the South of Italy.

Our challenge was then and still is now, to stimulate territorial and institutional subjectivity, innovation, efficacy, efficiency - in short, change.

A change that could set in motion the evolution of what Fernand Braudel called the structure that is a lasting reality, a social rigidity that strongly



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opposes any stimulus and that underpins policy choices, surviving them thus flouting their short and long term efficiency

We have tried and we have obtained results.

It is no coincidence that the School Lab of the Field Foundation trained over 150 entrepreneurs and managers, establishing an international partnership with the Lehigh University and making it possible for nearly 50 young entrepreneurs from Calabria so far to attend the Global Village for Future Leaders, a program promoted by the Iacocca Foundation and the Lehigh University, Pennsylvania.

It is no coincidence that the work of institutional motivation and support that we carried out in those years on more than 50 Local Systems of the regional territory, with the participation of the 5 Calabria provinces and local authorities generated as many pilot projects, and through the direct engagement of more than 100 businesses, nearly 800 people found work.

It is no coincidence that the activity we carried out in the field in those years gave us a precious, detailed and new understanding of territorial requirements through the acquisition of a set of data that – although of no statistic significance – served to heighten classical statistic surveys. Having discussed and cross-examined a statistically reliable framework, these surveys expanded their own heuristic meaning.

It is no coincidence that these statistic data became a reference framework, which the following cycles of the Economic Planning at the EU, national and regional levels, faced up to.

It is no coincidence that this information framework at the time generated a regional Employment Plan whose value was nearly one billion euros with a view to fully integrating orientations, goals, methods and financial resources.



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It is no coincidence that the Employment Plan, which was going fully in counter trend to the national and international crisis of those years and the following period, led to the hiring of over 6,000 new employees through the implementation of only one expenditure medium, totaling 70 million euros that were already earmarked.

It is no coincidence that the Chair of the Planning Task Force of the FIELD Foundation, Prof. Antonio Viscomi, one of the most illustrious Italian labor law scholars, today is the Deputy-Governor of the Calabria Region. He is engaged in bringing about a difficult, audacious and profound change in the regional bureaucracy and in the approach to and the promotion of policies. Much attention is being paid to it, as the last hope for a possible change.

It is no coincidence that Prof. Mimmo Marino, who is also a member of the Planning Task Force of the FIELD Foundation, is today one of the economists who follow closely the evolution of the region from the point of view of innovation, to the extent that he is now a member of the National Artificial Intelligence Board established by the Italian Government.

It is no coincidence that Rosaria Amantea, former Director of the Training School of the FIELD Foundation, was later appointed Director General of the Town Planning Department of the Calabria Region, where she has been experimenting advanced and innovative models for urban, economic and social regeneration.

It is no coincidence that Cosimo Cuomo, former Senior Technical Director of the FIELD Foundation, a brilliant economist of the territory, is currently at the helm of the key Planning and Development Department of the Calabria Region, where he is now developing highly effective and far-reaching integrated policies.



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It is no coincidence that Editrice Rubbettino, a publishing house, and its President, Florindo Rubbettino, a man of exceptional charisma and most active in creating cultural and social values, have become steady companions in our journey.

It is no coincidence that Hon. Demetrio Naccari Carlizzi, an economist with an international background, and who as a Regional Councilor supported the initial phase of the FIELD Foundation, is today actively engaged in the Colorni-Hirschman Institute with a view to making sure that those good practices continue to develop also outside the institutional setting.

It is no coincidence that all of these people, continue even nowadays to exchange opinions and engage in the creation of shared value, in full respect of their public and private roles.

Getting to know the facts, motivating contexts, supporting processes, being an initiator: there is a lot of Colornian and Hirschmanian in that positive experience that ended in 2010.

The lesson we have drawn from this experience was that thought and action can be combined provided that we act on the people, so that they act on their contexts and the contexts themselves trigger large-scale change process.

From small to big: it is man, always and only man, the engine of any change, the beginning and the end of every change.



However the experience we were making in those years expanded to other areas as well, according to a constant play of parallel and convergent trespassing and reference between the public and the private that, guided



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by Luca Meldolesi, we were gradually mastering and implementing to the benefit of the general interest.

I have served in several positions in the Public Administration, and in particular I was elected Vice Mayor of the Municipality of Lamezia Terme, the third largest city in Calabria both for strategic importance and for size: under the leadership of a man of long-standing and yet youthful political and social engagement, Mayor Gianni Speranza, an honest and enlightened man, we established a laboratory in a territory that in the previous decades had suffered from a pervasive mafia presence. It was a laboratory of good policies applied to territorial development and competitiveness, innovation and democratization, that won national and international appreciation.

The cooperation with the *Fondazione dei Calabresi nel Mondo* is an example of a highly innovative experience which encompassed both the public and private sectors. The Foundation is chaired by Hon. Giuseppe Galati, an experienced politician, as well as a dynamic and bright individual, who served also as Deputy Minister for Economic Development some legislatures ago. In the work we carried out with the Foundation we censused over 1,000 regional enterprises, more than 5,000 individuals from the Calabria Region who stand out in their professional fields in the world and over 250 sectoral excellences. By cross-referencing them in an integrated matrix, we were able to build a global model of intervention, geared to enhance the competitiveness of local systems through the valorization of the long network of communities established by Calabria nationals residing abroad.

However, it is in the private sector that I, as an entrepreneur, see the unraveling of my more intense, lasting and motivating journey, which I feel profoundly mine.

Back at the end of the past century, together with some friends of mine



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I established a strategic consultancy and integrated planning company. Its mission was the creation, planning, development and management of interventions and complex innovation networks.

Ever since we started, my friends and I felt the strong desire to give rise to an excellence center capable to create value and business profit with a view to generating also cultural and social dividends, promoting harmonious corporate contexts and launching development actions which would sparkle the positive growth of contexts and communities.

We called our company Entopan – a name that reveals the essence of our journey and its Colornian and Hirschmanian inspiration that informed it and which we were unaware of at the time.

A transliteration of the Greek phrase $\acute{\epsilon}\nu\ \tau\acute{o}\ \pi\acute{\alpha}\nu$ meaning: “One, the whole”, the name Entopan resonates with an archaic classicism which evokes the loud call of our roots, of that Mediterranean basin which has led us into modern times: the future cannot ignore the past, there is no innovation without experience, the past carries within itself the germs of what will come. The history of mankind is an uninterrupted flow of contributing factors and Entopan rides a time machine. It lives the present and predicts the past, lives the present and remembers the future.

Entopan, because of our desire for a multidisciplinary approach, is organized into different competence departments where engineers, architects, IT experts, economists, philosophers, semiologists, mathematicians, biologists, social scientists, communicators, artists and creatives all cooperate with each other, through vertical specialization paths connected to horizontal cooperation opportunities, thus generating a dynamic and positive eco-system.

Entopan is the one that compares with the whole (“l’uno che si raffronta al tutto”), with everything that is useful, appropriate and necessary,



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everything that can become useful, appropriate and necessary, wherever it maybe, wherever it was, wherever it will be.

Entopan does not thread on ready-made paths, and the “whole” in the eyes of Entopan is not a pointless quest of complexity, if we believe that any element, even the most obscure one, can surprise us, when set in the right place. It can then become an activator, an unexpected solution, an incredible contribution, a “blessing” in the Hirschmanian sense of the word, on which to build a new and lasting value.

Take the symbol of Entopan. It represents an action: an identity action that acts in symbiosis with its context, while preserving its pristine and most intimate essence.

It is a true osmotic relationship, where Entopan opens up to the outside world and at the same time takes from it.

In order for such a mutual exchange to be fruitful, Entopan takes on different forms, allowing itself to being contaminated from the new, the different and all which deserves to be known because it is a source of enrichment. At the same time Entopan disseminates its own contributions in its surroundings.

The symbol of Entopan tells the story of its continuous evolution, which protects the permanence of the essence. It points in the direction of a constant mutation, minute after minute: it is a generative sign whose basic structure can have endless implementations, to the extent that it is different every time is used and yet remains identical to itself.

Penrose, a mathematician, outlines a placid tessellation: a mesh where we see the repetition of a potentially infinite number of two adjacent diamonds with an identical side, bonded by the inescapable mathematic constant of the golden rule.



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The One in all.

The All in one.

How could we not see in this case, too, the implementation of the trespassing efforts which Hirschman and Colorni, though at different levels, have always exhorted us ?

We were, as I said at the beginning, Colornian and Hirschmanian without knowing it.

Becoming aware of Colorni and Hirschman, through Luca Meldolesi, has allowed us to rationalize this affinity, to lay our work on the solid basis of a powerful and strong school of thought, to refine methods, to become aware of our role and our function, to feel we are part of a wider project and history, to break the glass ceiling and to sail towards more unknown and yet more necessary landings.

All of it has taught us that being a consultant is a privilege, a gift, a mission that also entails a personal and collective responsibility. It means we have talents that we make available to others. It means we become the repository of trust when faced with a bet. It is a profession which implies constant study, and a commitment to constantly go beyond our own limits. It demands intellectual and moral honesty.

This is why for us at Entopan any project becomes a unique and unrepeatable challenge, an identity to be discovered, understood, respected and accompanied in a journey towards the best possible option, in a context which is complex, liquid and volatile, as it is our society today, that constantly redefines the limits of our own existence.

We have learned that to promote development we need to create links –that often are apparently invisible – between context that are formally apart. We need to identify and develop intelligent and sustainable



connections, courageous but admissible, new and tailor-made ones, between persons, experiences, competences, aspirations, visions and different environments.

We have learnt that in an hyper-competitive market, what makes the difference is the difference: this is why we never give in to the obvious which, though reassuring today, often hides the danger of being short-lived.

We have learnt that flexibility and efficiency are our passwords, but in order to be flexible we need to be far-sighted, competent, courageous, creative and able to see grand opportunities that look like unsolvable problems. Efficiency demands rigor, sacrifice, excellence, determination and an effective management of time.

We have learnt to analyze, listen research, find, study, invent, innovate, experiment, communicate, design, plan, promote, learn, learn and learn, implement, deduct and resolve.

We have learned that our key-words are: Innovation, Ethics, Social Growth, Quality, Beauty, Network, Humanity, Smile and Happiness.

We have learned that to generate development we need to be a community of talents and a community of people.

Walking through this journey was a beautiful and exciting experience.

We did not exist a short time ago, and yet today we are among the leading consultancy firms in the South of Italy.

We were only a party of three when we first started, and today we are 40 people.

We were alone, but today we have a steady and equal partnership with the most important players and innovation operators on a global



scale that have shown us esteem and appreciation, and not for the quantities we are able to summon, but for our originality and an effective approach.

The influence and contribution of the Colornian and Hirschmanian experience pervades our journey.



It feels natural, both on the personal (emotional and cultural) and corporate level (strategic and operational), that it was Entopan that three years ago approx. promoted and supported the birth of the Colorni Hirschman Institute, of which I am honored to be the Vice President and in which the entire Entopan structure participates with enthusiasm, passion and gratitude.

Our experience reveals the extent of the Colornian and Hirschmanian influence, which is perfectly in line with our journey.

Many a times we have wondered together with Luca Meldolesi how come the Colorni-Hirschman Institute was not established earlier and by other people and in fare more authoritative contexts.

We do not know why it did not happen.

But we can tell you why it did happen at a given point in time.

The answer is simple, or maybe we should say, of a Colornianan and Hirschmanian nature.

It happened when, thanks to a positive development of the psychological dimension of the individuals, or on top of it, following a methodological evolution, the story of Entopan somehow met-at growing levels of awareness- the Colornian and Hirschmanian intellectual traditions and school of thought. It discovered, without discovering it, the piece that _____



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was missing, it was an explosion and everyone that was engaged in it, even those psychologically resistant to an active involvement in the process towards a more in-depth awareness of that doctrine, found that the missing link was boosting their own energies.

At the same time it should be pointed out that every single field in which Entopan works – public, business, social, political – grows stronger because is part of an integrated vision which has been pursued already. Together they have become stronger when meeting a vision which is just as integrated, but that is scientifically and methodologically consolidated.

The same happened to the Colornian and Hirschmanian outpost represented by Luca Meldolesi and his team. That was the meeting which lit the fire that led to the establishment of the Institute.

The Colorni-Hirschman Institute stemmed from two experiences that, unawarely of each other, had a common basis and originated in traditions that progressed on parallel paths for a long time.

The Colorni-Hirschman Institute speaks of a story of absence, need and meeting.



You can easily understand the emotion I am feeling and that we are all feeling for being here today at an event that by itself make sense of a commitment that started some years back and that vibrates with enthusiasm and passion.

I sincerely hope for today's event to be a starting point, rather than an ending.

I wish for this community, that refers to a deeper understanding of the



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Colornian-Hirschmanian thought, to evolve towards stable forms of cooperation and connection with a view to giving a useful and decisive contribution to the complex cultural, social, institutional and economic situation we are living in. It is a season that seems to highlight, even in the country which is hosting us today, unequivocal signs of a democratic and civil regression. In today's international geopolitical scenario, this is a season that seems to be called again to stand up to the threat of a world war, poverty, economic instability, prevarication of the most powerful on the very weak.

Once the second world war was over, Colorni and Albert Hirschman gave a decisive contribution to the stabilization and civil, social and economic progress in the world.

If we consider ourselves to be their heirs, then we do not fall back and we do not run away when faced with the complexity of this enterprise.

I truly believe that taking responsibility of this wider and cosmopolitan challenge is a duty for all of us.

Colorni and Hirschman have left us a heritage that has grown richer through the contributions that every one of us has given during his/her own circumscribed and limited human and professional experience, that must be put at the service of the common good and of the general interest, thus making a quantum leap and enhancing cooperation.

This is dictated by a sense of responsibility, rather than a personal ambition.

The power of knowledge is a gift that must be implemented to the benefit of the general interest.

We must show our talents.



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There are fundamental questions that press at the door of our consciences and souls, and that go beyond the narrow dimension of the work that each of us has done so far. They pose questions to us at a universal level, in space and time, demanding we meet and work together to build possible solutions:

Can the strongest, in a global economy, devour the weakest, thus imposing its own market laws?

Can an individual State, in that same global economy, develop its own economic plan, knowing that the system is so liquid that in a very short lapse of time, all of its forecasts will be nullified by the economic plan developed by a bordering State?

And again: the economy is for man or against man, at his service or to enslave him?

Is man only an economic animal? To what extent is he a spiritual “animalis” ?

Could the economy be based exclusively on desire and lust?

Can we create the economy of futility, vanity, vice and emptiness?

How can the economy contribute to the establishment of a true humanity?

They are all real questions that demands true answers.

We need answers, we need the truth.

Eugenio Colorni and Albert Hirschman have shown us that to find the right answers we must look up and contaminate all domains.

To find the right answers, we must climb up to the highest level of knowledge, where the sky and the earth touch.



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To find the right answers, we must go beyond the limits of technology, since by itself technology cannot fully explain man, humane and humanity.

To find the right answers, we need to build universal and harmonious forms of an inclusive balance, casting aside imperfect and insufficient mediations between different details.

To find the right answers, we need to tap the original and fundamental wisdom, which is written in the heart of every man.

To find the right answer, we need the right question: is it the economy that makes man, or is it man that makes the economy?

If it is the economy that makes man, then we will have as many economies as there are men on earth, and each one of them will develop it according to his emotions, or intelligence, instincts, or according to his own cold, soulless rationality without intelligence.

If it is man that makes the economy, then he must make it for every man: every economy made for ourselves alone, is an economy without man, and without man there cannot be a true economy.

If it is man that makes the economy, then it is right for man to have not only a technological and scientific background, but rather be trained also in man himself, as a subject who loves and wants to be loved (the discipline of affections is always present in Eugenio Colorni and in Albert Hirschman), who serves and wants to be waited upon.

If we focus only on factories, science, and technology, but we fail to concentrate on man, on his specific humane training, then we would make an economy without man, thus and economy against man.

Let me now wrap up by posing one last question.



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Diogenes, as we all know, used to wander around holding a lantern that he kept lit day and night. To those who asked what he was doing with that lantern, he used to say: I am looking for man.

Many economic doctrines have created an economy of man against man: a wrong economy, we could say.

Other economic doctrines have replaced the economy of man against man with an economy of man without the humanity of man: in this case as well we could call it a wrong economy.

I believe that if today we really want to re-focus the attention on the teachings of Eugenio Colorni and Albert Hirschman, we have to propose the third way they outlined approximately half a century ago: the economy of man with true humanity towards man who should be given true humanity.

Eugenio Colorni and Albert Hirschman have taught us that economy and the humanity of man should never be separated: the humane man can make the economy to make every man humane.

This is my humble proposal, which comes from the story we have had the good fortune of living together with Luca Meldolesi in the past twenty years, but that at the same time is drawn (and generated by) from the century-old history of our humanity.

In order for this prospect to be concrete, we need to transcend and go beyond ourselves.

We must transcend ourselves and reach to where the light of reason shines: we must penetrate the spirit of man and the spirit of history, where we can find the key to every man and to every history.

Saint Augustine, an author who is very dear to my heart, would have said it like this:

*“Et si tuam naturam mutabilem inveneris, transcende et teipsum.
Illuc ergo tende, unde ipsum lumen rationis accenditur.*

*And if you find that your nature is changeable, transcend yourself.
Reach, therefore, to where the light of reason is lit”*

(De vera religione, 39, 72)

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Comments welcome at:
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