RO1 National report on the state of the art on innovative models of community enterprise development - Italy

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1 Introduction

The ComEnt project aims at developing a blended learning educational programme and associated teaching/ learning resources on the innovative topic of community enterprise development. Overall, the project wishes to equip stakeholders with the necessary knowledge, skillsets and competencies to develop and enhance the development of community owned and community-led enterprises, which would be an innovative approach to fostering social inclusion amongst marginalized groups and disadvantaged areas across Europe. Furthermore, the project wants to contribute to educating students and relevant stakeholders on the ways in which community owned enterprises can facilitate community-led local development.

The ComEnt project defines a community enterprise as an organisation owned and managed by the community, whose mission and vision are centred on serving individuals from a defined geographical area (predominantly disadvantaged locations) and/or communities of interest (predominantly marginalised groups in society). This makes community enterprises a distinct group within the wider social enterprise sector, not only trading for social purposes but reinvesting any profits in ways that provide benefits to a particular community.

To achieve the project objectives, it is important for higher education institutions, in partnership with the community and voluntary sector, to undertake research on the topic of community enterprise. The first research output (RO1) of the ComEnt project is "National and summary reports on the state of the art on innovative models of community enterprise development".

2 Context

2.1 COMMUNITY ENTERPRISE VS SOCIAL ENTERPRISE

A definition of social enterprise to be taken into consideration is that of the European research network Emes, which touches two dimensions, the economic-entrepreneurial dimension, and the social one.

The first, the economic-entrepreneurial one, requires the presence of four requirements:

(a) an ongoing production of goods and/or services;

(b) a high degree of autonomy;

(c) a significant level of economic risk;

(d) the presence, alongside volunteers or consumers, of a certain number of paid workers.

On the other end, the social dimension is ensured by the following characteristics:

(a) having as an explicit objective to produce benefits for the community, and thus being concerned with the production of goods or services consistent with the objective;

(b) being a collective initiative, that is, promoted by a group of citizens;

(c) having governance that is not based on capital ownership;

(d) ensuring broad participation in decision-making processes, by involving, at least in part, the people or groups affected by the activity (thus not only the workers, or not only the users, as in the case of traditional cooperatives);

(e) providing for limited distribution of profits.

Italy represents one of the contexts where social enterprise has found particularly favorable conditions. A little more than thirty years after the appearance of the first "pioneer" experiences, about ten thousand social enterprises are now operational, producing goods and services for the benefit of more than three million citizens, involving about three hundred thousand workers, paid and volunteers.

Community enterprises are an evolution of social enterprises that value the community dimension - that is, a substantial aspect of the identity of these enterprises. This communitarian dimension is the result of an intentional and dynamic process, which arises and evolves around the ability to combine systems of relationships of an informal type - based on interpersonal ties and belonging (political, religious, cultural, kinship, etc.) - with formal relationships involving institutional actors. This mix of relationships promoted by community enterprises is capable of both supporting self-organized responses to needs for security, cohesion, and social protection (for example, by mobilizing volunteering), but also to play a "hinge" function with the institutional sphere of welfare (especially the public one, but not only). On the one hand, social enterprises need, especially in an initial phase, to be able to have resources from the local community and legitimacy to support their activities; on the other hand, these organizations do not limit themselves to the use of pre-existing ties, but, by their action, they resurface resources of a relational nature that breathe life back into the community through processes of "coagulation" around specific initiatives. They thus act as entities capable of both building new social ties and reactivating weakened ones (*da "Impresa Sociale di Comunità. Strumenti per la creazione e la gestione*", a cura di Marina Demozzi e Flaviano Zandonai).

The distinguishing characteristics of community enterprises are:

a) Enterprise dimension: ability to attract and combine resources of different nature; ability to respond to complex needs with an orientation toward autonomy; diffusion of organizational systems capable of satisfying complex motivational structures.

b) Community dimension: explicit reference to the community as a stakeholder in the organization; a widespread ability to develop relationality at the informal level; a structured connection with the main actors in the social protection system; the opening of governance system to production processes (of goods or services).

2.2 NATIONAL POLICY AND RESEARCH ON COMMUNITY ENTERPRISES

A common national legislation for social and community enterprises

The history of social enterprise in Italy spans nearly forty years and is linked to the development of its welfare system. The organisational types accepted as being involved with social enterprise include:

• social cooperatives

• associations and foundations

• mutual aid societies

• joint-stock and limited liability companies

• traditional cooperatives (e.g. community cooperatives).

Such organisations gained a legal recognition in the 1991 Act on Social Cooperatives. This law on social cooperatives allowed such voluntary organisations to "pursue the general interest of the community in promoting personal growth and in integrating people into society by providing social, welfare and educational services and carrying out different activities for the purpose of providing employment for disadvantaged people"

The 2005 law on Social Enterprises allowed such organisations to become legally recognised as a social enterprise provided they complied with the following criteria, namely

●   to be a private legal entity.

●   to engages in regular economic activity and derive at least 70% of income from entrepreneurial activities related to the production and exchange of goods or services that have a social utility.

●   Reinvest any profits to either increase its assets or to further its aims in terms of its main beneficiaries

●   Adopt a transparent, open and participatory approach to its governance and decision making processes

The social enterprise legal category covers a broad range of activities such as : welfare, social care, education, environmental and ecosystem conservation, cultural heritage development, social tourism, academic and post academic education and research institutes. A 2016 Report by Venturi and Zandonai, *Rapporto Iris Network (2012) "L'Impresa Sociale in Italia. Identità e sviluppo in un quadro di riforma",* identifies that further key changes have been introduced by Law 106/2016 reforming the 'Third Sector' (7). This law provides a common framework for the sector with a view to overcoming its fragmentation from different perspectives, including fiscal ones and defines a social enterprise a "private organisation that runs entrepreneurial activities for civic, solidarity and social utility purposes and allocates profits principally to achieve its corporate purpose by adopting responsible and transparent management modalities and favour possible participation of employees, users, and other stakeholders interested in its activities".

The law 106 replaces the total distribution constraint with the remuneration caps foreseen for social cooperatives: while allowing investors to be remunerated, the law also ensures that the profits generated are mainly reinvested to achieve general interest aims. The law also redefines and enlarges the fields of engagement and the categories of disadvantaged workers integrated and it provides for the recognition of benefits based on the degree of disadvantage such workers face.

It was published on July 3rd 2017 in the Official Gazette and comes into force the Legislative Decree "Revision of the Corporate Social Responsibility Law" (DL 3 July 2017, No. 112 Relating to the Reform of the Third Sector (Law 6 June 2016, 106)

The core of the reform - as Flaviano Zandonai and Paolo Venturi point out - is the use of business utility, which the decree disciplines so. Profits are normally destined for 'statutory activity or increase in assets'; it is forbidden to distribute, even indirectly, profits and surpluses of management to founders, associates or associates, workers and collaborators, directors and other members of the corporate bodies. No prizes, therefore, or any "individual non-proportionate remuneration for the activities carried out, the responsibilities assumed and the specific competences", are nevertheless limited to salaries, which can not exceed 40% of those provided for by collective bargaining agreements. Limits are also imposed to avoid conflicts of interest (you will not be able to sell goods or provide services at favorable prices to the company's components, nor to lenders, nor to their relatives). Instead, the social enterprise can make up some of the profits (less than 50%) to increase the share capital free of charge or - and this is a fundamental element - to distribute dividends to shareholders, "in any case not exceeding the maximum interest of the fringe postal vouchers ,

increased by two and a half percent over the actual paid-in capital. " It may also award free allowances to third sector entities other than social enterprises, other than founders, associates, social security companies or subsidiaries.

Social enterprises can allocate a share of not more than 3% of fund profits established by social enterprise associations or the Fondazione Sociale, whose purpose is precisely the promotion and growth of social enterprises also through the financing of specific development programs. These are payments - it is good to remember - "deductible for the tax on the income of the acquiring company".

Finally, the chapter on tax breaks (Article 18). It states that the profit and loss of management is not taxable income in the following cases: 1) if a reserve is reserved for the "statutory or increase in the assets" or contributions for the audit activity ; 2) if they are to increase the share capital.

Good news even for a socially-owned company: anyone who is a natural person or corporation will be recognized as having a 30% tax deduction on the capital investment of an enterprise or coop that becomes a social enterprise within the terms of the decree provided it has been less than three years old. The deduction is valid for three years and can not exceed 1 million in the case of natural persons and 1.8 million in the case of companies. However, these benefits will be valid after the receipt of the European Commission's authorization, or before 2019.

Here are the most important legislative measures on social enterprise, in chronological order.

The Law 8/381, "Discipline of the social cooperatives", introduced specific rules governing social cooperatives. Under the Law, social cooperatives fall into a special category, characterized by "the pursuing of the Community general interest, human promotion and social integration of citizens" through:

● management of social, health and educational services (type A);

● agricultural, industrial, commercial or services - aimed at the employment for disadvantaged people, carrying out various activities – environment, cultural heritage, university education,   tourism, research and furniture of cultural services, services to support social enterprises. (type B).

Social enterprises are required to maintain the objective of general interest but they may organize themselves in any form of private organization, within any corporate type and have also the possibility to form a group. A crucial element of the definition is that they cannot have the profit as an ultimate or main goal.

Current state of Community Enterprises in Italy

"Community Enterprises and Common Goods. An evolving phenomenon" is the title of the latest Euricse Report, presented on May 20 by the two editors, Cristina Burini and Jacopo Sforzi.

The Report analyses and reworks data collected on the Italian territory between 2019 and January 2020. The theme of the study is "a reflection on community enterprises as new business models capable of producing and managing goods and services of general interest to contribute to social and economic change"; information is then presented on the geographical distribution of the phenomenon, its general characteristics and the main sectors of activity of community enterprises.

The survey through questionnaires showed that there are about 109 community enterprises established before December 2019, evenly distributed throughout the country. The figure is not to be underestimated: in previous years, in fact, there was a much smaller presence of social cooperatives in the center-south of the country, and the significant increase in these is due to local and national measures that promoted and facilitated their establishment.

The desire to strengthen the social fabric of a given area, to counter depopulation and to respond to specific needs of the population are the main motivations that would drive groups of citizens to

establish community enterprises. In addition, about 74 percent of the groups promoting the experience can be traced back to informal collectives of citizens united by common ideals; 15 percent involve local government; 7 percent involve third sector entities; and only 4 percent involve volunteer organizations. The largest number of activities take place in agriculture and tourism, with the promotion of cultural, artistic, food and wine and historical attractions of individual territories.

3 METHODOLOGY

The research methodology used to produce the Italian National Report is based on a literature review and case study research.

3.1 LITERATURE REVIEW

The main research question for the literature review was: "What is the state of the art on innovative models of community enterprise development in Italy?"

For the literature review and context analysis books, papers, articles were selected both from Google Scholar and on Google Search. The main search terms for the literature search were determined from the project summary of the ComEnt application form in relation to the above-mentioned research question. Some of the search terms were:

- Italy
- community enterprise
- community owned enterprise
- community-led enterprises
- social enterprise
- innovation
- innovative
- community-led local development

The search was limited mainly to scientific articles, books and sector reports in Italian and a few in English for European references.

3.2 CASE STUDY RESEARCH

The ComEnt project has set itself the following key research objective: "To identify and reflect on best practice examples of successful community enterprise and determine their critical success factors". In addition, for the Research Output 1 (RO1) "National and summary reports on the state of the art on innovative models of community enterprise", the project has set itself the following objective: "To analyse innovative processes and patterns pertaining to models of community enterprise in the selected partner countries and at a European level".

As already mentioned, Italy has a century's long history of social and community enterprises, having started from social and community cooperatives in the early '900, with the following birth of social enterprises and then having evolved into community enterprises: in fact, it can be said that nowadays social enterprises are just one of the actors withing the Italian social sector, which is participatory and

it is also strongly centred on the territory, on communities and their needs, and on the active role of community in offering social services and taking social action.

A perfect example of community enterprise In Italy is the International House of Women of Rome (Casa Internazionale delle Donne), which has become an big hub hosting a series of different associations and organisations – srls, community associations, NGOs, ecc. - with the aim of responding to the needs of the territory and of its community. These organisations revolve around Casa Internazionale delle Donne, which has a privileged relationship with local institutions and government, thus allowing a wider set of actors to enter the Association and cooperate between them, offering a wide variety of community services, especially to the most vulnerable.

Casetta Rossa (Little Red House) in Garbatella neighborhood (Rome) is also an interesting example of community enterprise: it started as an NGO, and then became the lead and coordinator of a group of community associations (including parents' and neighborhood associations) and little organisations, which have been implementing different initiatives and projects made by and for (the needs of) the community.

The third case study selected is La Banca del Tempo (The Bank of Time), which has started from a little association of mothers and operates in a densely populated, multiethnic and multicultural neighborhood of the Capital city of Italy, responding to the needs of the community it is set in.

Through interviews conducted to representants of the three selected community enterprises, we have collected a set of information, analysed them on the basis of the national context and literary review data, and finally drawn the following key findings.

In the following page, a table with the main information regarding the three case study's community enterprises for Italy.

Variable	Casa Internazionale delle Donne	Casetta Rossa	Banca del Tempo
Type of community enterprise	Consortium of different associations, groups, cooperatives, Ngos, entities and women's feminist groups	Self-managed social space that hosts mutualism and solidarity projects	Non profit association, place of aggregation within a multicultural neighborhood for the promotion of social solidarity and the integration of all the inhabitants regardless of their origin, age, or religious denomination
Legal form	Consortium of Associations and Social Cooperatives ruled by the social sector Italian legislation	Community, self managed association and space	Committee (comparable to a cultural association)
Field(s) of activity	Personal services, service to	Community and personal services,	Community and personal services,

	community(ies) of choice, gastronomy, accommodation, event organisation	gastronomy, event organisation, social projects and initiatives	gastronomy, events organisation, courses, guided tours, help for the elderly, homework help, library, book sales
Source of financing	Public, private, membership, and market	Mostly market, self-financed	Non-market
Type of community	Community(ies) of interest	Local community	Community of place
Use of volunteers	Yes	Yes	Yes
Permanent Staff	8	15	4

4. Key Findings

4.1 COMMUNITY ENTERPRISES IN PRACTICE

If we take into consideration our three case studies, they all represent (in various degrees and with more or less complex structures, an organisational model that guarantees the economic and managerial autonomy of its implementation, because it prioritises the value and sense of responsibility of self-management.

All of the community enterprises studied have strong ties to the community of origin or reference and to the local area, working with different types of community stakeholders - local/municipal institutions, neighbourhood associations or group of individuals, entities belonging to the same network at the national level, schools, universities and often (as in the case of the International House of Women) with organisations from other countries, European and non-European.

They also offer support services of various kinds (social, psychological, legal, cultural and recreational) to the community/territory/neighbourhood at various levels, always actively involving the beneficiaries of their activities in decision-making processes. Finally, many of the community enterprises typical of the Italian social context – such as two of the ones taken into consideration for this National Report - have a specific political or social claiming component.

Some of the Italian community enterprises carry out political, social and cultural initiatives; they can have a solidarity purchasing group, organise events for children or shows, social hikes or community bike rides. Casetta Rossa, for example, in the Roman neighbourhood of la Garbatella, has even a communal wood-burning oven that can be used by the entire community.

Community enterprises in Italy are also starting to look for new forms of circularity, so that associations and groups of individuals can enter and leave, securing a turnover of experiences and participation. Networking and partnerships with other community enterprises, the social services and local municipalities are also key for them.

Casa Internazionale delle Donne – funded by a group of feminists in the 1970s - is the biggest and more complex of the three community enterprises studied, with a decision making board, and a total of 30 associations hosted at its premises. The decisional board includes a President and a Treasurer; they held periodic assemblies when needed (they do not have an established periodicity). The Consortium has a permanent staff of 8, 100 volunteers, a few hundred members and hosts 30 associations, whose many professionals offer their support in its premises. The Casa also has its own big library, a conference hall, a guesthouse, a restaurant and bar open to the public, offering recreational and restoration services, along with social, legal, psychological support to the community of reference (including accommodation for the women who are facing a difficult situation). A restaurant and a guesthouse are a source of income for the Casa, together with donations, testamentary legacies, public fundings deriving from the participation to Call for Tenders, the rent of the spaces, the self-financing from the associations that work in its premises, and membership cards. For this reason, it could be considered the best and one of the most successful examples of self-sufficient community enterprise in the Country.

Casetta Rossa (second case study) is totally rooted in the local community and it started from within it, putting into practice the "Think Global, Act Local" idea. It is a public self-management space created in previously abandoned gardens, which have been recovered and transformed into a communal house and garden by a group of activists.

Everything that is carried on by Casetta is sustained thanks to the activity of a cooperative that has been set up over the years, composed almost entirely of women over 50 and under 25, and by some young refugees who have devised projects, and then have been placed within the cooperative. It is a place open to the community from nine in the morning to midnight, every day, which lives and participates in the activities of the area; a space that aims at activating the citizenry and making them take charge and basically develop participation.

A board composed of 15 permanent staff individuals (with a President) and around 300 volunteers work at Casetta Rossa; the permanent staff board holds a weekly management meeting and a monthly coordination meeting, and then all the different groups meet regularly among themselves and organise their own activities.

Apart from specific projects and collaborations financed by local institutions, Casetta Rossa supports itself thanks to the work of the cooperative: they are the ones who - with the revenues from the restaurant – pay all the contracts, the suppliers, and support any other activity, when needed.

The last community enterprise studied has originated from a previous organisation, called "Mamme, e non solo" (Mothers, and not only mothers), and is placed in the multiethnic, multicultural Pigneto neighbourhood of Rome, which is an extremely socially receptive area. The original organisation was founded by a group of women with the aim of contributing with help and solidarity to the local life, and of bringing people together.

The 'Mamme e non solo" committee was established by notarial deed in June 2001 (formalising in fact the already existing association of women that had been meeting and organising initiatives in the neighbourhood for some years).

The Banca del Tempo initiative came a few years later, as a project borrowed from similar realities that had been created around Europe, starting in England and France in the 1980s and which took root in Italy as early experiments, especially in Emilia Romagna, in the late 1980s.

For a long time Banca del Tempo has been the time bank with the largest number of members in the whole of Italy.It is voluntary based, community enterprise with mainly social aims: people participate in the association by basically coming together and each one of its members provides some of his or her time and skills, knowledge, capabilities and abilities to offer a service to the others.

The committee has 5 members, all women, who meet at least once a year to approve the budget, which, according to the Italian law for the non-profit sector, needs to be publicly presented to the authority, in order for the association to participate in public funding calls. There is a number of volunteers who make their time and skills available for the management of the association.

4.2 FACTORS WHICH PROMOTE COMMUNITY OWNED ENTERPRISE

The three community enterprises have pointed out some interesting factors that are commonly considered important for them to remaining sustainable and to develop further in the future.

One of the most important, mentioned by all of them, is that for community enterprises to form, develop, act and sustain themselves, it is paramount that the essential social services provided by them are well integrated within the broader network of territorial services. In fact, community enterprises are not (and they do not want to be) a substitute for the public services. When they offer a service, have the objective of promoting awareness to the members of the community - but they must be integrated in the public services.

Networking and partnerships with other community enterprises, with social services and local municipalities are also key for them, as it empowers and gives them a chance of developing, opening new opportunities and collaborations.

Finally, the choice of proximity is always a winning choice, because proximity builds the very idea of community.

4.3 BARRIERS

According to the findings of our research and of the three case studies analyzed, the main barriers community enterprises are facing nowadays are:

- Struggles and difficulties (especially for smaller associations) in the access to financing;

- Long and difficult burocracy, which put limits and barriers which smaller and less experienced associations cannot overcome, or setting higher requirements and standards which, de facto, do not allow them to create a community enterprise and implement their projects and ideas, thus favouring their territories;

- Poor and challenging access to information about funding opportunities, projects, partnership possibilities: only the biggest, most experienced entities have the structure, resources, contacts, network and capacity to access to information about any kind of opportunity; smaller, far-from-the-centre organisations struggle to access to privileged, inside information, which would be essential for their growth and subsistence.

For instance, Banca del Tempo, which is a small community enterprise, has admitted they face some difficulties in securing the economical support needed to cover their basic expenses (energy, telephone, cleaning, etc.). Since they are a volunteer-based and non-profit reality, activities promoted by them are completely free. No exchange of money is allowed for them, nor they can ask for it, or

offer it. Their expenses are not high, however, and the premises have been given to them by the municipality; their economic livelihood comes either from donations or self-financing.

4.4 POLICY CONSIDERATIONS

After analysing the barriers and difficulties to the development and continued growth of community enterprises in Italy, and taking into consideration the current policies and legislation in place in this regard, it is important to define what is necessary, at present, to promote in the country from the point of view of communicating to policy makers.

Our policy recommendation in this sense are the following:

- Improve accessibility to funding opportunities and create a strong support system for community-based enterprises, especially smaller, decentralised associations and organisations.
- Carry out a de-bureaucratization of the process and steps for establishing a social enterprise or a community enterprise and for gaining access to public funding.
- Improve access to information about funding opportunities, projects, partnership possibilities, especially for smaller, decentralised, less experienced and less structured associations that struggle to find information and facilitation channels.

4.5 EDUCATION AND TRAINING REQUIREMENTS

Italian community enterprises' working members, volunteers and beneficiaries should and could be supported and empowered in the development and improvement of their competencies, knowledge, capacities and skills, so that can offer a better service to the territory. This can be done by offering workshops and training courses, for instance entrepreneurship-related trainings, or by promoting meetings coordinated by public entities, giving space to the ideas of these communities so that they can be transformed into projects. These meetings could also be funded by relevant public sector entities at various levels; private funding entities, such as banks or big companies, could also be involved.

Regarding, on the other hand, education and training pathways for key figures in community enterprise education and empowerment processes, the relatively recent figure of the social and community facilitator has become increasingly central and utilised. It is a professional expert in decision-making process support activities, organisational context analysis and participatory planning in the activities of the territory and its community. Facilitators work, therefore, in all those contexts involving heterogeneous actors involved in common needs, which certainly include community enterprises. Among his main tasks is to design and implement intervention practices aimed at the most critically exposed community realities, dwelling specifically on socio-relational needs (such as conflict management), to enable the implementation of participatory community interventions. And with the intent to cooperate together with the group, to accomplish a common endeavour.

According to the U.S.-based IAF (International Associations of Facilitators), which was founded in 1973 with the aim of promoting participatory human factors development, the work of the community facilitator can be considered a synthesis of three professions. First, the facilitator is like an architect: he or she gathers information about the group, its needs and its context, designs an intervention aimed at satisfying its expected results, and plans how to implement this same intervention; second, he or she is like a pilot, directing the activities and dynamics of the group during the implementation

of the community project. Thus, the division of tasks among the different members and the management of conflicts during the most critical phases fall under this perspective. Finally, the facilitator is a guide: he or she is the figure who accompanies the members, say, of a community association or enterprise, during moments of disagreement, doubt and discouragement.

5 Conclusion and Recommendations

Based on the literature review and case study research, several conclusions can be drawn regarding community enterprise development in Italy.

First of all, from a social point of view, it is very important to have these types of associations and realities in our territories, precisely because they are born and live from the bottom up. it is the same people living in the area who self-organise themselves to provide services to one another, so that, especially at difficult times, it's very important for people to help each other.

The following recommendations can be made in order to further promote community enterprises and help them develop and sustain themselves:

- Raise awareness on the potential of community enterprises for community led local development in Italy.
- Implement the ComEnt educational programme on community owned and community led social enterprises.

What community enterprises really need, in addition to a national legislation for social enterprises, is the ability to promote new processes in the territories, to stimulate citizens by making them understand the importance of active citizenship, to build networks of relationships with other local authorities, to foster ties and inclusion, including through the stipulation of Collaboration Pacts.

In this sense, it is interesting to note how, according to the Labsus Report 2019, the number of social enterprises within the framework of Collaboration Pacts is growing: today, out of 830 pacts stipulated, about 30 have social enterprises or cooperatives as actors, mostly engaged in activities related to social inclusion, culture and the enhancement of historical-artistic assets. It would therefore be desirable to take a further step toward dialogue between public administration and civil society, which in some cases can be carried out with the community enterprise as an intermediary, acting as a collective spokesperson for the needs of a community. In particular, in the area of direct entrustment of public properties (as in the first case study of this report, the International House of Women.

As outlined, the legislation on social enterprise already has many indispensable elements to ensure that the enterprise really operates for the community and in its interest, through the participation of its members (or at least some of them). At the moment, therefore, it is sufficient in offering the right 'dress' to a phenomenon such as community enterprises that is still in the process of development and, above all, consolidation. A dress that could easily be made even more suitable by intervening with a dedicated amendment to the social enterprise law itself.

Attention to the phenomenon could thus be shifted from the debate on regional and national laws - often only interested in the capacity of community enterprises to revitalise marginal areas of the country,

neglecting their potential in urban contexts, or concentrating only on certain aspects, such as the composition of the social base, without taking into account the complex of specificities that community enterprises represent - to policy instruments more suited to promoting new socio-economic processes underlying this type of enterprise.

The attention of policy makers should, in fact, focus on interventions aimed at promoting and developing new community-based entrepreneurial capacities, at strengthening the sense of community belonging and at encouraging, promoting and facilitating the participation of inhabitants and the construction of networks of relations between them, between existing (profit and non-profit) organisations and with the public administration, favouring an integration between their actions.

Community participation is certainly the most delicate aspect. While an inclusive governance model can be a regulatory obligation (regardless of the presence of more or less stringent constraints), participation can be envisaged but not forced, as some regional regulations do, nor can it be limited only to certain categories of stakeholders (e.g. workers and members). But rather than insisting on entrusting this important element that characterises community enterprises to legislation, policy interventions should accompany and support enterprises in this task, contributing to that process of transformation and reorganisation of the public administration in a more participatory sense, which must increasingly learn to cooperate with its citizens. In this direction go for example the reform of:

- Title V, Part II of the Constitution (Law 3/2001, art. 118, paragraph 4), which introduced the principle of horizontal subsidiarity into the Italian legal system
- the European Union Regulation No. 390/2014, which established the 'Europe for Citizens' programme aimed at promoting European citizenship and the democratic and civic participation of Union citizens, which reaffirms the centrality of the principle of 'active citizenship
- Articles 55, 56 and 57 of the Third Sector Code, which focus on co-design, co-planning, cooperation, subsidiarity and the sharing of common objectives between public administration and the local population.

These are all interventions, which if really applied, could support community enterprises themselves in promoting and stimulating the involvement of actors (individual or associated) who live and work in their communities. Stimulating participation in and with the enterprise, and more generally within the community itself, must not only be an economic necessity: it must rather have a social value. Those involved must feel part of a larger project. The function of the community enterprise goes, in fact, beyond the merely economic one in that it represents an instrument in which the inhabitants of a given place have the opportunity to confront each other, collaborate and contribute their own ideas and resources to the enterprise's activities. An enterprise in which the inhabitants, by sharing the means and ends of action - social first and economic later - collectively realise their individual needs and aspirations, triggering a process of cultural and political change that helps to overcome a bipolar State-market model that has failed to guarantee not only the growth but also the survival of a growing number of communities. (from Jacopo Sforzi, Carlo Borzaga "Imprese di comunità e riconoscimento giuridico"

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APPENDIX - Case Studies

CASE STUDY 1: CASA INTERNAZIONALE DELLE DONNE

Section A: Organisational Details

Name: Casa Internazionale delle Donne

Location: Via della Lungara, 19 00165 Rome

Aims and purpose of Organisation: an open structure that looks to the territory and the world; a laboratory where gender politics is developed; a city, national and international centre for welcoming, meeting, promoting rights, culture, policies, 'knowledge' and experiences produced by and for women.

Number of Staff: 8 people

Number of Volunteers (if applicable): 100

Number of Clients (if applicable / available): -

Economic Sector / Activity: Personal services, gastronomy, accommodation, event organisation.

Principal goods/services provided by the Community Enterprise: Social Counter, Legal Assistance, Psycho-Legal Assistance, Anti-Trafficking Centre, Anti-Violence Centre, Help Center for

Children, Young People, Adults And The Elderly, Gynaecological Consultancy, Psychological Consultancy, Restaurant, Hostel, Event Organisation and Meeting place Rental

Website: https://www.casainternazionaledelledonne.org/english-version/

Facebook: https://www.facebook.com/casaintdelledonneroma

Twitter: https://twitter.com/CasaIntDonne_Rm

Instagram: https://www.instagram.com/casainternazionaledonne/

YouTube: https://www.youtube.com/channel/UCtWtCIHAuwOI_NA7x3F4WuQ/videos

Section B: Reasons for Establishing the Community Enterprise

The Casa internazionale delle donne was born out of women's history. In the 1970s, the feminist movement occupied Via del Governo Vecchio, the historical home of the feminist movement, and from that moment on, we began to meet and set up self-help. Then we were forced out and with great struggles we moved to this place. This place, the Buon Pastore Good Shepherd building was a prison, so we felt it right that after the suffering of so many women who have been imprisoned here over the years, prisoners of a patriarchal culture, it should be returned to women. For women with women, thus the idea and the history of the Casa internazionale delle donne was born. The idea was precisely to provide a service to women, all the services they needed. And even today, the COVID experience has taught us that there are many new needs. We, in the plurality of positions that we respect, are for the recognition, first and foremost, of the suffering of all people, for the acceptance of their suffering and for the offer of possible solutions of help services. We are the Casa internazionale delle donne (International Women's House), and therefore it is increasingly linked to the transformations taking place in the world.

Section C: Community Enterprise Operations

- Decision Making

There are seven people on the board, 30 associations that are part of the Casa and members are a few hundred, but they are increasing a lot now. Also because we have a membership programme that allows us to structure ourselves in a more focused, more technical way. However there are hundreds of our members, and the assemblies are periodic. It depends, it also depends on current events: we call the assembly when needed. In the sense that there is no bureaucratic periodicity. For example, during the COVID we held the Magnolia Assembly, where it was a continuous assembly, and on zoom, also involving women who are not from Rome. This is the other important thing that promoted the House and that is connected to the coordination of all the women's places at the national level, that is, the House in Milan, the House in Turin, in Pisa, in Lecce. This is very important for doing common battles, so it is also an exchange of differences but also similarities. By exchanging with other structures like ours we understand in which direction to move. The board often meets informally because we are always here.

- Operational Structures

In this Casa internazionale delle donne, about 30 associations live, attend and are the backbone of about 30 associations that work with professionals who are all feminists, lawyers, psychologists, psychoanalysts, social workers, and work against violence, against violence acted by men against

women, on women's health throughout their lives, for women's rights in general, so in particular, for example, accompanying migrant women.

We have a social desk open every day. Italian and foreign women come to us with any problem, and we welcome them and then refer them either to the Casa internazionale delle donne associations or to the service network. There are also cultural activities in the Casa internazionale delle donne. I recall that in the Casa internazionale delle donne there is the most important archive, at a European level, of the documentation of women's struggles and feminist struggles.

We have a library open to all and the transmission, precisely, of knowledge. We do many things, and they are all very different, each activity necessarily has a different operational structure.

- Role of Stakeholders

It is crucial. We have a very close relationship with the municipality, we are a reference point for the city for citizens and institutions. We are part of the 'community pact' promoted by Municipality 1, which has created a network of 72 organisations in the area to build the services each citizen needs.

We have an international group of Women's Houses. In October, or rather in November, we will participate in the 15th Latin American Feminist Women's Conference. We have contacts with Palestinian women, we went to Gaza, we also have contacts with communities here in Italy, with Afghan women, especially after the arrival, the return of the Taliban.

We have many projects in schools, many schools and with the university.

The Casa internazionale delle donne has promoted and is linked to the coordination of all the women's places at national level in Milan, in Turin, in Pisa or in Lecce. This is very important to do the common battles, so it is also an exchange of differences but also similarities.

The key words are 'network' and 'connections'. So, the historical place of feminism must relate to all the other movements that want to change this world today. I am thinking of the Youth Movement for the Environment, the Movement for Common Goods, the Anti-Racist Movement. All together to change this society.

Section D: Financial Management

The president is directly responsible together with the treasurer because together with the president, the board and the assembly there is the treasurer who is elected by the assembly and therefore every year we make a budget, which must be approved by the assembly. Among other things, now with Article 117, and therefore with the Third Sector Code, we have much more, how shall we say, rigidity, and therefore we absolutely must be within these rules, respecting, in short, all that is laid down in the Third Sector Code. However, we have always had a budget to see the income and expenditure and also to correct any errors in the process. Corrections to correct as best we can. Keep in mind that we have the guesthouse and the restaurant as sources of income, so donations, associations, the volunteer, testamentary legacies, calls for tenders, and then the guesthouse, which is for women's accommodation.

Now we have turned it into a reception for Ukrainian women, so for refugees, with an agreement with Roma Capitale and the restaurant which is run by a social cooperative. And so, with respect to this also there can be income that serves the budget of the Casa internazionale delle donne.

The events, then the rent of the spaces, the self-financing of the associations that stay in their various rooms to do services, the membership cards, individual donations and testamentary legacies. And then notices from foundations. Basically this.

E: Legal Framework and Organisational Structure

The Casa internazionale delle donne has given itself a statute and a very important Ethical Charter, hence a set of values, and the statute also provides for the organisation, management and decision-making methods of the Casa internazionale delle donne. The statute therefore provides for the election of a president through the members' assembly. The members are those who adhere to the Consortium, to the associations that live in the Casa internazionale delle donne, and who adhere to the Casa internazionale delle donne Consortium, hence to the Casa internazionale delle donne project. the Assembly is the sovereign decision-making body. the Assembly can and must elect the president, who remains in office for three years, and also elects the board of directors, who remains in office for three years, separately. So, let us say that the decision-making place is the assembly and the operational place is the executive, with the president also being the legal representative.

The forms of participation of all the other members who have membership, let's say, is through an active, participatory newsletter, so every month we send out this newsletter and ask for advice, reflections. So now, especially young people will help us in this interactive communication. But every now and then we do open meetings, so whether you have decision-making power or not, because we are very interested in the opinion, the opinion of the stakeholders...

Section F: Leadership Structures

We have a president, a board of directors consisting of 6 people plus a treasurer.

Furthermore, the Assembly elects the Guarantors' Committee, composed of three to five members, who do not hold any other office within Casa internazionale delle donne; the Committee remains in office for three years and may be elected from among persons inside or outside the Casa internazionale delle donne. The Committee has the task of resolving any disputes between the House and the members, concerning the interpretation and application of the Statute, the regulations, the ethical charter, the social resolutions, or in any case concerning the social relations between the International House of Women and the members, or between the members themselves, as long as they can be the subject of compromise. The Committee decides as an indisputable but friendly arbitrator

We want a Casa internazionale delle donne that is increasingly participatory and open to the territory. It means that we will also look for new forms of circularity, of belonging to the Casa internazionale delle donne, so that associations enter and leave so that there is a turnover of experiences and participation, but above all our fundamental objective is the transmission of this history of knowledge, to young people, to young people, and therefore work in schools because it is fundamental, not only the history of women, but the history of the 20th century.

Section G: Final Thoughts

Since we provide very important services that are, as I was saying, integrated into the network of territorial services, when we have a woman who has problems, including psychiatric problems, we do the interviews... we do the first interviews, then we send her to the territorial services. Why? Because we do not want to be a substitute for the public. We are something else. These are services that promote awareness and are integrated with the public services. But we are not substitutes for the public service. This is very important because often the not-for-profit, with the exploitation of female workers, replaces the public.

Advice and lessons are all together, because we in our work have encountered the contradictions of the world and have learnt that alone you cannot do it. You have to be networked, so the key word in feminist work is network, the network between women's places, between women's associations. But also networking, networking with all practices, I would say social practices, community practices that build citizenship, empowerment that promote people's rights and freedoms.

Members' assembly

#la casa siamo tutte (#we are all the Casa)

Event organised by and for the Casa internazionale delle donne before the agreement with the municipality that legitimised its presence in the Buon Pastore building.

#la casa siamo tutte (#we are all the Casa)

Event organised by and for the Casa internazionale delle donne before the agreement with the municipality that legitimised its presence in the Buon Pastore building.

Meeting within the Casa internazionale delle donne.

Guided tour of the permaculture garden inside the Casa

Section A: Organisational Details

Name: Casetta Rossa

Location: via Giovanni Battista Magnaghi 14, Garbatella – 00154 Rome

Aims and purpose of Organisation: Casetta Rossa is a self-managed social space that hosts mutualism and solidarity projects

Number of Staff: 15

Number of Volunteers (if applicable): 300

Number of Clients (if applicable / available): -

Economic Sector/Activity: community and personal services, gastronomy, event organisation

Principal goods / services provided by the Community: Casetta Rossa has carried out many political, social and cultural initiatives, as well as a popular wood-burning oven that can be used by the entire community, a solidarity purchasing group, children's activities, theatre, drama or baking workshops, photography courses or even organising hikes, walks and bike rides.

Website: http://casettarossa.org/

Facebook: https://www.facebook.com/casettarossa.spa

Twitter: https://twitter.com/casettarossa

Instagram: https://www.instagram.com/casettarossa/?hl=it

Section B: Reasons for Establishing the Community Enterprise

Casetta Rossa S.p.A., which is not a joint-stock company (**S**ocietà **p**er **A**zioni in Italian) but a public self-management space, is a project that started twenty years ago with the idea of recovering a park that was abandoned, inside which there was also a small warehouse that was the Garden Office warehouse at the time. It was full of rubbish, so a group of people, of activists from the area decided to challenge this thing here. We were fascinated by the Porto Alegre Accords, the Zapatista community, self-organisation, so the idea was to create here too a space for experimentation on the equal active participation of various people, so basically the stakeholders were a bit of everything around, so from children to the elderly.

In short, all this is carried on by Casetta and is sustained thanks to the activity of a cooperative that has been set up over the years, basically composed almost entirely of women over 50, or under 25, and some young refugees who have devised projects and then been placed within the cooperative. So, being a place that is open from nine in the morning to midnight, every day, it is also a place that lives and participates in the activities of the area. A bit with the idea "Think global, act local!". Basically, it is true, and the big themes are those, but then the actions we put in place are small or big as we want to call them, and they start, precisely, from who we are and what we have around us.

We started, from the park's maintenance, we cleaned it, and from that moment on, a process of activation began, fundamentally linked to the development of citizen participation projects in the care

of the common good. Which means all or nothing... In the sense that 'Casetta' we describe it as an unidentified object because it is not an association, it is not a social centre, it is not just a business, it is not just a tavern, it is not just a space for solidarity, but it is much of all of this. The idea was to create a space that would activate the citizenry in taking charge of a common good that had been abandoned and then to somehow organize a project that would involve the local area in taking charge and basically develop participation.

Section C: Community Enterprise Operations

- Decision Making

As already mentioned Casetta is a Red House is a self-managed social space so we used to meet once a week: every Monday night basically there was a management meeting and then the individual groups self-organize.

But in the cooperative there are precisely about 15 or so people and that are the ones who definitely from morning to night are here, because physically the kitchen staff, they are always there.

With the arrival of the volunteers from the Casetta Solidale project there has been a nice injection of new and young people who also have availability of time and energy . These new memberships have changed our way of organizing a bit because we have become so many. The group that is in charge of cultural activities is also quite a big programming group, and there we are between 30 and 40. All these people are assiduous. So now basically, Monday became parceled out precisely because it became a meeting where there were too many things coming together and so we have meetings that are related to cultural activities, solidarity activities, the relationship with the kitchen. Those are the big themes and then all the various subgroups that self-organize.

- Operational Structures

We have a coordination chat that we are using. We try once in a while to schedule these coordination meetings once a month. Every now and then we succeed every now and then less, because the problem is also that Casetta is full of initiatives, and so it is difficult to find a day when there is nothing and we can chat.

And because there are so many activities now, there are so many people because really by now we are 300 people. Those who come once or every day, so we are gearing up with organizing proposals because the challenge is also to figure out how to practice a democracy and it's not easy! Because of course we all have different levels, there are those who come from real militancy, and who are only now coming to volunteer work. We are trying to figure out what can be an element, what can be the way to discuss, share, harmonize projects. So this is a beautiful challenge that is obviously perennial, in the sense that it's a thing, it's an organization that's constantly changing, because it's constantly evolving and it needs to question itself constantly. Maybe that's the secret of democracy. The dimensions? But look, I'm telling you for example under pandemic, where we activated the solidarity project with food parcels and then with the distribution of regenerated electronic devices to do distance learning, etc., clothes, a psychological desk ... already in pandemic alone about 160, 170 volunteers were added in the chat, that's a lot, a lot of women, a lot of young women who came to the project during the pandemic but then remained

- Role of Stakeholders

Certainly, this is a somewhat peculiar territory (Garbatella), so we obviously attach great importance to the network. This territory has a particular history linked to the fact that here at the start there are council houses, so there is a community dimension normally in people's lives. Then it is a place that has had a strong anti-fascist history, this certainly helps the project, but it is not indispensable.

Consider that Casetta, is part of a project of the municipality, called Solidarity municipality (Comune solidale), which gathered a network of associations, more than 30 associations that, with a shared warehouse, provided solidarity shopping for families in difficulty. it is all self-managed without the help of the municipality, today, for example, Casetta supports about 350 families.

We are part of Mediterraneo Save The Humans. We were among the initiators of the aid collection for Ukraine. We participated in three out of four missions with three, four vans.

We have a very close relationship with the social service, also in terms of sending, for example, migrants who need help or who need to do an internship.

We had the Solidarity Hub, a noticeboard to keep in touch, because people would leave things, they would write to us and they would also leave a lot of requests, because it's a place where if there's a problem, you come, and more or less even if we can't solve it, at least we help find a way. Also thanks, I must say, to an area that is very rich in networks, so there are many, many very active, very beautiful realities.

Associations, informal groups and student collectives, galleries, schools, parents' associations, but also some companies that have shown themselves to be sensitive to certain topics. Then also there is a bicycle courier cooperative here, which during the pandemic helped us distribute fresh pasta from a nearby pasta factory to those who needed it. For example. During the pandemic we also collaborated with Sant'Egidio, which is a different reality from us, but we collaborated a lot anyway

Section D: Financial Management

The financial management is basically tied up, apart from precisely specific underwriting initiatives on projects, so every now and then, precisely, we do specific supporting activities. So "The Other Summer" or the "Ukraine Mission," the rest is all managed by the cooperative. In the sense that they are the ones who with the revenues from the restaurant lunch and dinner as well as paying the contracts, and of course the suppliers, then support the activities.

There is a joint management between cooperative and the president of the association who manage the account. But it obviously tends to be decided collegially on the various expenses.

Section E: Legal Framework and Organisational Structure

At the beginning, so we started totally voluntarily. This was for several years, until 2008. Clearly all the activities needed to have a minimum of funding, which we didn't have. And the most natural thing, not being able fortunately to organize dance nights until 5 o'clock in the morning to self-finance ourselves. Which was kind of why we all got a little tired, I mean, food was the easiest thing to do, and we created the restaurant. From 2013 to now, the restaurant run by the cooperative, it's the only project that is financially self-supporting. All the part that basically takes care of the food and managing the routine cleaning of the park. All the rest of the activities are all done on a volunteer basis.

Maybe actually a little bit before 2013, so the cooperative was built, those who work there are 14 /15 people and we have permanent contracts that involve both people who work inside the kitchen and two people who take care of the park instead.

Initially, they were almost all women and they were almost all mothers who brought their children to this park and they were all at an age where it was complicated to find a job. Then, through different projects, we placed several young refugees who started with scholarships and were then absorbed into the cooperative. We host many apprenticeships from the Ministry of Justice to the social service,

so there too we create mechanisms whereby when there are people, who want to learn, they stay with us.

Section F: Leadership Structures

The board consists of a minimum of three members (president, vice-president, and secretary) and a maximum of 13 councillors elected from among the members and runs for approximately three years. The board meets as often as necessary. This is formally, as already mentioned several times, the participation of members in decision-making is the basis for the creation of this space.

Section G: Final Thoughts

I believe that surely the choice of proximity is a winning choice, a proximity that nonetheless builds an idea of community. Because the theme of community can be a tricky one, because it can be an us against them.

This takes a lot of patience. So participation is beautiful, it's satisfying but it's also very tiring, so don't get discouraged. You have to have the ability to keep asking questions, so have the ability to.... if need be... to constantly change the model of organisation, to change one's truths, and one's modes of operation.

Because obviously, if you then stand on reality and try to build a new reality, in the reality that's there now, there's a need to keep asking questions, to make the effort, to multiply, so multiply, welcome, have... have the ability also to know how to go beyond oneself and sow, because then there are so many projects that are born in one way and develop in another, and sometimes they even go outside of where they were born. And that's a good thing.

And involving women is good advice!

Casetta Rossa Restaurant

Activities with children

Concert within the shared spaces

Fair trade craft market

Section A: Organisational Details

Name: BANCA DEL TEMPO ROMA PIGNETO

Location: Via Alberto da Giussano, 56 – 00176 Rome

Aims and purpose of Organisation: BANCA DEL TEMPO is a place of aggregation within a reality that is increasingly multicultural and in which there is certainly no shortage of problems and uncomfortable situations. The purpose, non-profit, is to promote social solidarity and the integration of all the inhabitants of the neighborhood regardless of their origin, age, or religious denomination.

Number of Staff: 4

Number of Volunteers (if applicable): 1

Number of Clients (if applicable / available): 1800

Economic Sector/Activity: community and personal services, gastronomy, event organisation

Principle goods/services provided by the Community: courses of all kinds, guided tours, help for the elderly, homework help, Library, book sales.

Website: https://mammeenonsolo.it/

Facebook: https://www.facebook.com/bancadeltempo.roma

Twitter: No

Instagram: https://www.instagram.com/bancadeltempopigneto/

Section B: Reasons for Establishing the Community Enterprise

The organisation 'Mamme e non solo' (Mothers and Not Only) was founded in 1999 in the Pigneto neighbourhood, which is a multi-ethnic, multicultural and therefore very socially receptive area, and was founded as a committee of women who got together to provide a contribution of solidarity and help, and the possibility of bringing people together from a social point of view.

The 'Mamme e non solo" committee was established by notarial deed in June 2001 (formalising in fact the already existing association of women that had been meeting and organising initiatives in the neighbourhood for some years).

The Banca del Tempo (BdT) came a few years later as a project borrowed from similar realities that had been created around Europe, starting in England and France in the 1980s and which took root in Italy as early experiments, especially in Emilia Romagna in the late 1980s.

Banca del Tempo del Pigneto is a voluntary organisation with mainly social aims, for a long time, now we no longer have statistics, but for a long time it was the time bank with the largest number of members in the whole of Italy. The Banca del Tempo is nothing more than a way of helping each other. We understand this term in the broadest possible sense, i.e. people come together and each person, with his or her skills, knowledge and ability to give something to others, makes his or her time available.

Section C: Community Enterprise Operations

- Decision Making

The governing body is the members' council, which currently consists of five people, all women: president, vice-president and three councillors; it meets at least once a year to approve the budget which, although the association is non-profit, we are still required to present.

The board sets the guidelines for the following year and makes the most important decisions, such as participation in calls for applications for public funding, any major expenditure necessary to carry out activities, the appointment or dismissal of members, etc.

- Operational Structures

On the operational side, however, there are a number of variable volunteers who make their time and skills available for the organisation and management of the association; since 27 June, we have also had a girl volunteer from the Universal Civil Service assigned to us for a year, who will assist us for 25 hours a week.

- Role of Stakeholders

Over the years we have developed quasi-partnerships with other associations in the area. For example, there is one that is right next door to us, with whom we occasionally have exchanges, let's say on a practical level that they have a theatre at their disposal, so when we have to hold an event of this type, we manage to have use of that and in the same way, if they need space to do some extra activities other than those they usually do, we may exchange this. And so, with other BdT close to us, we have for example right now the co-management of these National Civil Service volunteers. So, they've been assigned a certain number... five or six boys and girls that are distributed between us and 3 or 4 other associations that are in the neighbourhoods

Section D: Financial Management

Unfortunately, if we go to a practical level, so when we talk about economic things, there are big difficulties. First, because the activities here are completely free. It is absolutely forbidden by the statute to exchange money, either asking for it or offering it, and therefore all economic sustenance. Let's say it comes either from donations or from activities that we carry out from time to time as self-financing, then we manage to get something from the five per thousand and actually we don't even have big expenses, in the sense that the premises have been given for use by the municipality and so there is not that expense and we have the living expenses, the telephone expenses, the energy.

Section E: Legal Framework and Organisational Structure

Legally it is a committee. A committee let's say comparable to a cultural association. there is a statute registered with a notarial deed and the management of the structure provides for a president, vice-president and a group of members who meet at least once a year, but once more when necessary, and decide, let's say the programme, the things to be done for the following year, furthermore, we are required to have an annual budget to deposit at the Regional Office that follows the Third Sector entities

Section F: Leadership Structures

The governing body is the members' council, which currently consists of five people, all women: president, vice-president and three councillors; it meets at least once a year to approve the budget which, although the association is non-profit, we are still required to present.

Section G: Final Thoughts

From a social point of view, I think it is very important to have these types of associations and realities in the area, precisely because they are realities that are born and live from the bottom up, so it is the same people who live in the area, who organise themselves, self-organise themselves to provide functions and services to one another, so that, especially at a time, as this can be, of difficulty from all points of view and not only economic, it's very important for people to help each other, regardless of precisely their social level and income level, etc.

Because clearly in this kind of thing you have to completely leave aside who you are in everyday life and try to all feel part of a community. Fortunately, perhaps the type of neighbourhood, the type of social fabric there is in this area of Rome helps a lot with this, this thing, because there is a high level of integration even with foreigners, for example, and people are willing to get involved in this. And what else to say? In my opinion, since from an institutional point of view there is no, there is no planning with respect to this kind of thing, it is self-organisation and getting down to work, the only system we have to make solidarity and socialisation become everyday things.

Guided tour of Rome

Concert and theatre performance organised by the BdT