

Social Value & Intangibles Review

The Cherie Blair Foundation for Women highlights the personal value of women specifically as an enormous source of power for stability, wellbeing and economic growth of future generations

Cherie Blair

Clipper Race takes PV global

Living the Desmond Tutu and Dalai Lama values

Quebec champions Social Value

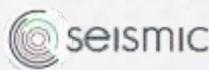
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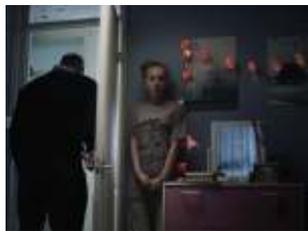
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EDITORIAL

Kismet and Standing Tall

Karen Bryson

Chief Operating Officer, Seratio Ltd.



Much has happened since our publication in April, what a phenomenal four months which can best be summed up in two phrases “kismet” and “standing tall”. We have much to share with you about the journey so far.

This edition provides some insight to how the concept of social value is simply taking off - and we are hanging on to its tail. Some may say fate has brought us here - the Arabic “kismet” is by far a better phrase “when you encounter something by chance that seems like it was meant to be”.

Let me tell you first about the greatest jewel we’ve found - Personal Value. The concept resonates, and there is now great momentum to identifying and measuring Personal Value (PV) as a construct. This new prodigy metric is a game-changer and is the main theme of this edition.

Personal value is about what we own PLUS what we DO for society and the value in our NETWORKS. Putting a value on our actions and networks makes them a force for good. The qualities and values that underpin the way we live our lives and how we interact with others and the environment has a profound impact on the quality of life of those around us now and in the future. We believe that understanding this through measuring PV can change behaviours for the greater good and is what makes us all “stand tall” as individuals, organisations and communities across the globe.

So we are now on a mission! We want a PV Revolution! We want to measure 1 million people’s PV, raise money to build the capacity to support PV as a global “must have” metric in personal, social and career aspects of our lives. Then we have an incredible tool for harnessing the power in our collective values and networks.

We are astounded to have the support of world visionaries - Archbishop Desmond Tutu through his Foundation in the UK, as well as other social and opinion formers and influencers. Read their views on what PV means to them.

We were delighted as an official partner to the Clipper Round Yacht Race to launch the campaign on measuring Personal Value among some awesome people at the end of August at St Katherine’s Docks, in London. We will measure the PV of a cross-section of the 700 crew members on the fleet of 12 yachts racing around the globe and help the Race monitor the impact of the collective PV on the crew as a team plus the social impact on cities where they moor en route such as Rio, Cape Town and Derry.

We will be working with ITN to track their progress and PV as they circumnavigate the globe. I recommend reading Jonathan Levy’s article on why people decide to do the Race and the underpinning ethos of the Clipper Race itself. Jonathan is the Global Business and Communications Director for the Clipper Race and has been instrumental in positioning PV with this major international sporting event.

So “Standing Tall”. I first heard Sir Robin Knox-Johnson, who was the first to do his PV, use this expression when talking about the impact the Clipper Yacht Race has on his 700 novice crew members. These people mostly have never set foot on boat, yet are insane enough to race around the globe in a 25 foot yacht for 11 months to stretch and understand their personal capabilities and values. In this microcosm, the Clipper experience profoundly changes lives, values and behaviours - the crew arrive back to hit terra firma “standing tall” having gained insights into who they are really, their role, strengths and value to others in that group and the communities they touch on their journey. I think this throws down a gauntlet to us all - as individuals, communities, corporates and countries - can we all “stand tall”?

In this issue we also found space to deal with equally important issues. We’ve included a piece on the Modern Day Slavery Act in the UK, announced in September 2015 to tackle unacceptable employment practices and human trafficking. Seratio has been asked to develop the impact metric for interventions to stem these. Corporate Boards will need to demonstrate compliance with the Act for their shareholders.

As citizens we can make this an easy choice through our actions and choices as consumers – enacting our personal values and standing tall.

Phillip Couillard, Prime Minister of Quebec challenges us to consider the impact of our choices on the environment and global warming.

Securing social value is now a statutory requirement in Europe, India and Asia Pacific. We have now developed and are measuring a range of ‘Changemaking’ services. We are measuring “Re-Enablement” for UK£225m contract in Leicestershire, “Ambition” for UK£1m Arts Council contract in Corby, “Spirituality” for HM Prison’s Chaplaincy, “Freedom” for Modern Slavery Act 2015, the impact of Ashoka global universities as changemakers, “Inspiration” for the Clipper, amongst other intangibles.

We are grateful also to be able to share extracts from the SEISMIC sessions at the CSR Conference in Prague in September which explored the interconnectedness between mind and world peace - maybe not such an elusive state after all when we start to understand the power of PV.

Turning to the growth of the Centre for Citizenship, Enterprise and Governance the organisation (www.cceg.org.uk), CCEG is now established as a Mutual, allowing anyone with an interest in the power of social value to join and contribute to the movement. Initially established to support PV, the mutual has become a gateway to a wiki-movement enabling like-

minded individuals, organisations and communities find a platform for positive innovation and disruption. We welcome the Vice Chancellor of the University of Northampton, Professor Nick Petford, to the Board as a founding member.

Our work on social value measurement expands. At CCEG we have a budding alliance with United Nations PRiME, and globally the number of affiliates continues to expand with over 30,000 active members. We have developed an academic research cohort in social value and already offer doctoral programmes as well as developing an alternative MBA.

Seratio Ltd, the commercial spin-out operation supporting CCEG, is rapidly expanding to meet ever growing demand. We now have 45 staff and continue to grow and recruit. We have found a new and bigger home at the newly built Social Innovation Hub based in Northampton (part of the University of Northampton).

Drawing breath for a moment to recollect what CCEG is about I recall the 1968 speech by JF Kennedy:

....we measure everything in short, except that which makes life worthwhile. And it can tell us everything about ... man except why we are proud to be human

On 5th September, Andrew Ashman, an ‘ordinary’ paramedic, died in the Clipper Race whilst doing an extraordinary thing – trying to prove his personal value to himself. He is an inspiration for us all. We dedicate this edition to him.



A small green seedling with several leaves is growing out of a patch of cracked, dry, brown earth. The cracks in the soil are deep and irregular, forming a network around the plant. The overall scene is one of resilience and growth in a harsh, arid environment.

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and
choices
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Welcome



Clive Conway, ARAM

Chairman of the Tutu Foundation UK (Patron: Archbishop Desmond Tutu)
Managing Director of Clive Conway Productions
Co-creator International Oxford Flute Summer School

I am delighted to be invited to contribute a few sentences to this CCEG Social Value & Intangibles Review and wish it continuing and growing success.

Working with Prof Olinga Ta'eed and Karen Bryson has been very stimulating for me personally. The great impact of Social Value evaluation and its natural progression to Personal Value has caused many ears to prick up - including my son's and his generation i.e. late teens and up to thirty year olds. They get its relevance and application within ninety seconds. For people older and not so steeped in the world of IT and Social Media I make the point that it is a tool to encourage better citizenship by the individual, just as at the Tutu Foundation our tool is 'Ubuntu', Africa's gift to the world. Ubuntu highlights our need for interdependence, tolerance and valuing our fellow man.

For me PV shines the spotlight on important areas of our individual lives and offers us an opportunity not only to take stock of where our feelings and actions lie but a chance to improve upon our current performance and revisit the spotlight from time to time. Our only competitor is our self, although feedback from our friends and colleagues on social media can be fruitful in gaining a stronger measure.

I see PV finding a place in many important organisations and its potential for application seems limitless.

Bernardo Mendez-Lugo

Consul at Mexican Consulate General in Chicago, USA

Very glad to be in touch and a great honor to write a brief message for Raisa and her team. I feel very proud to have the opportunity to be part of the CCEG Social Value & Intangibles Review and wish it every success as an important contribution to the issue of social value. I am open to welcome any of your readers at the Mexican Consulate in Chicago. Our office is the second largest Mexican Consulate in the world with nearly 130 employees and we issue more than one hundred thousand passports per year.



Antonio Marini

Advocate General, Court of Appeal, Rome, Italy

The concept of 'social value' and the ability to measure it are becoming powerful catalysts for necessary change in all areas of a modern economy - with the potential to bring the public, private and third sectors together for the benefit of the community of which we are all part. The CCEG Social Value & Intangibles Review should be required reading for all senior executives and public officials - it is THE global source of the latest thinking and ideas on social value emerging around the world, whether arising from practitioners or from academia. You may not agree with all you read, but it will make you think and challenge you in your personal and professional life to look beyond narrow short term interests. For this it is to be very much welcomed. I wish the publication well and every success for CCEG in its endeavours to change the world for the better - and I see the new personal value (PV) initiative being at the forefront of individual behaviour change.

The Work of the Tutu Foundation UK and Seratio's PV: A Mutual Contribution to Peace



Ben Slee, Chairman of the Strategy Group TFUK

The son of The Very Reverend Colin and Edith Slee, founders of the Tutu Foundation UK and Chairman of the Foundation's Strategy Group.

“ The work that the Tutu Foundation UK carries out in bringing people together so that they value difference and reduce social tensions has never been more important. The positive results it is able to achieve in a manner that is fun, dynamic and inclusive, is truly remarkable, just like the Arch himself. ”

Dame Fiona Woolf DBE, Former Lord Mayor of London. 22.5.2015

Edith Slee, Treasurer TFUK

Edith Slee was one of the four founders of the Tutu Foundation UK. Edith was instrumental in the conception and establishment of the foundation with her late husband The Very Reverend Colin Slee, Dean of Southwark Cathedral.



The Tutu Foundation UK was founded in 2007 by The Very Reverend Colin Slee, the late Dean of Southwark Cathedral, and Edith Slee, with the support of their close friends Archbishop Desmond Tutu and Mrs Leah Tutu.

It is built on the inspiration and knowledge of South African communities who sought reconciliation rather than revenge following the overthrow of apartheid, through the southern African concept of Ubuntu.

Ubuntu encourages us to emphasize our common humanity, our connectedness and inter-dependence as fellow human beings. It emphasizes what we have in common rather than our differences.

Archbishop Desmond Tutu explains it like this:

“We believe that a person is a person through another person, that my humanity is caught up, bound up, inextricably, with yours. When I dehumanize you, I inexorably dehumanize myself.”

The Tutu Foundation UK was set up to use and promote this idea in the UK, particularly with young people involved in gang violence. The Foundation works with regional police forces, significant national institutions and corporations. In Northern Ireland it is helping to support the on-going peace process as well as local community and youth groups around the country.

In each case we are helping them tackle bullying, prejudice and discrimination. We are working with them to increase respect and an appreciation of each other's individual humanity.



In doing so we empower them as individuals and groups to achieve more, to overcome disadvantage and increase equality, efficacy and efficiency. 'My enemy is the person whose story I do not know.'

The Tutu Foundation has created a framework called "Conversations for Change" that brings together people who live in the same physical community but different social communities.

In Croydon this meant working with local gang members to help them learn about each other, training them so they have the skills to help each other. These are called Ubuntu Peer Coaches and it is often their first recognised qualification. Finally, some of them are trained as Community Facilitators, a further recognized qualification. The "Croydon Young Voices Against Violence" project culminated in a series of round table discussions with the police, ambulance service and Youth Justice Board chaired by the Youth Community Facilitators from the local gangs.

Out of Conversations for Change and the work of the Tutu Foundation, other organisations are created. Youth Futures works with young people in Southwark, South London. We are working with Youth Futures and the Metropolitan Police, the UK's largest police force, to develop a series of round table discussions, training and on-going forums between the police and local young people including gangs. The idea was developed from local people who felt they were experiencing racial profiling. The objective is to improve the relationship and respect between the police and the local community, empower the local community who feel persecuted, reduce the cost of policing and, maybe, develop some local restorative justice programmes to reduce reoffending.

It doesn't cost much: some time, thought, imagination and some cups of tea. Most of all it takes courage. Courage to think that there could be a better way.

We are talking to the National Health Service about using Conversations for Change to improve the provision of health care.

The Tutu Foundation tries to find partners who we can work with to make strategic interventions.

We are trying to be a "Think-Do-Tank". An organisation that engages in action, learns from its actions and so becomes a place of wisdom, of knowledge.



The UK stood against apartheid and provided a refuge for those opposed to apartheid. It nurtured and taught their future leaders, particularly at King's College London where Colin was Chaplain. The world and the UK have given much to Africa as well as destroying much. Desmond Tutu has described the concept of Ubuntu as Southern Africa's gift to the world.

The founding principle of the Tutu Foundation UK is "my humanity is inextricably bound in with your humanity". For the Tutu Foundation each person's humanity, their value as a human being, is intrinsic and absolute. The Tutu Foundation UK makes personal contribution and good citizenship a corner-stone of its work for peace and reconciliation.

Seratio's PV describes the ratio between personal social contribution and personal wealth, enabling people with limited wealth, or with enormous wealth, to evaluate the significance of their social contribution. This places good citizenship on an equal footing with financial wealth for the first time.

The Personal Value (PV) metric developed by the Centre for Citizenship, Enterprise and Governance will enable us all to evaluate our personal contribution. We are sharing this exploration and it may become a useful tool for evaluation in assessing the impact of what we do and how we do it on both a personal and organisational level.

We are excited to be working with Seratio in this new enterprise and are very grateful for their financial support. We encourage you to join us in supporting its development and promoting its use towards a better and fairer world.



Centre for Citizenship
Enterprise and Governance

Interview

**Prof
Nick Petford**

A Call to Action for Universities & Students Worldwide

100,000 students to measure their personal social value: CEOs take note!

A Call to Action for Universities & Students Worldwide

100,000 students to measure their personal social value: CEOs take note!

by **Adrian Pryce**

Deputy Director, CCEG & Managing Editor,
CCEG Social Value & Intangibles Review

Interview with **Prof. Nick Petford**

Vice Chancellor and CEO,
The University of Northampton



Nick is a geologist specialising in volcanoes, acting as a scientific advisor to governments, research bodies and the oil industry. Married with three children, he serves on a number of regional and sector boards, and leads on the development of social enterprise and social entrepreneurship within the UK higher education sector. Here he discusses social innovation at The University of Northampton and how student experience and employability are changing through the University's focus on social and personal value.



Q. *What does 'social value' mean to Nick Petford?*

A. Social value is doing good in society, the pursuit not just of profit or monetary value for its own sake but also for social change, leveraging financial resources for community benefit, for health, wellbeing and quality of life for all.

Q. *When did you come to hold this view?*

A. I was working in the oil industry in Nigeria in the early 2000s and with the local population being displaced saw an opportunity to offset the negative impact by supporting a social venture of women's cooperatives, seamstresses actually, to help make a positive and sustainable difference. This was my first awareness of a 'blended' public-private sector solution, using a business model and entrepreneurship to address a social problem and drive social change. This memory has driven my own personal value system ever since.

Q. *What is the University's approach to social value?*

A. When I became VC here in 2010 this University already had a strong culture of social innovation, and so this was built into our five year strategy. In 2013 the University of Northampton¹ was recognised by Ashoka U to become the first UK accredited Changemaker Campus - third party validation for our work in giving all of our students and staff the opportunity to create social value, through working in a charity, starting a social enterprise or social business. **Changemaking is simply where someone spots a social problem and does something about it, using an entrepreneurial and business approach.**

Since then we have several strands of research and activity in the area of social innovation. In some ways we are rediscovering the roots of this University, as a working men's institute offering high quality vocational learning opportunities to advance social mobility. Our whole student experience is now built around this approach to produce highly employable graduates who will become responsible managers and leaders in industry and the professions in the future - whatever their social background.

Q. *A couple of years ago you initiated a campaign within the higher education sector - the £1bn University Challenge. What was this about?*

A. The UK HE sector has an annual procurement spend of about £9bn (at that time in 2012 £7bn) and I called for the sector to spend £1bn locally supporting social enterprises and small



1. The University of Northampton is one of just 30 Ashoka U Changemaker accredited universities in the world. The Changemaker Campus designation recognises universities that embed social innovation as a core value across the entire institution - from admissions to curriculum, career services, and community and alumni engagement. See <http://ashokau.org/programs/changemaker-campus/>

businesses. It was a campaign that was, perhaps, ahead of its time, but is still highly relevant – indeed more so now as the UK's Social Value Act gains traction. Universities have a great role to play in social value creation within their community – we must walk the talk! This was, and still is, my attempt to promote social value within the sector.

Q. *What is special about the CCEG social metric?*

A. CCEG, currently based in our Northampton Business School, has created a social value metric methodology that is quick, low cost, and scalable – and it has drawn worldwide attention, described by the Vatican press as 'the fastest growing social value metric' in the world. CCEG has taken a highly entrepreneurial approach to the roll-out of its social value metric – and can be seen by some as disruptive, a bit of a maverick, challenging conventional wisdom both inside and outside the institution. However, this is a vital part of what academia should be about and what governments are encouraging – new ideas and innovation, greater university-business engagement and the real impact of research.

This University already does a lot of excellent work in social impact measurement at a 'micro' or project level. However, I see CCEG's ground-breaking approach in 'macro' terms – it can and I am sure will change the whole social metric space, a single number approach that enables large scale measurement and thus benchmarking across industries, countries and sizes of organisation. This will change organisational behaviour towards a new and improved perspective – that an entity's **Total Value = Financial Value + Social Value**. CEOs take note!

Q. *What are your hopes for the new University spin-out, Seratio Ltd?*

A. Seratio Ltd has been created to commercialise the social value metric, with a major role in creating social value within public sector procurement under the UK Social Value Act. With thirteen pilots underway with 10 local authorities, two NHS (National Health Service) Trusts and the UK Arts Council, we can already see 'blended' public-private sector solutions arising to address social issues as government withdraws from funding social services. **Seratio Ltd is an exciting and high-potential commercial initiative** that will complement and support CCEG as a not-for profit research and development vehicle, generating the funds to investigate and develop this whole area.

Q. *You travel a lot – how do you see social value around the world?*



A. I see the concept of social enterprise and social value emerging in most places I visit. I was in a taxi in Singapore recently and the radio was announcing a 'Social Enterprise Weekend' of local activities. My view, on limited anecdotal evidence only, is that Asia and other parts of the world may well be ahead of the UK and Europe in terms of awareness and action, although we in the UK, due in no small measure to the work of this University and CCEG, are better able to articulate the underlying concepts, with a stronger theoretical base, but it is less embedded in corporate practice here – at the moment. I think CCEG will change that!

Q. *Earlier you mentioned your own personal value system. What do you think about CCEG's latest development, PV, a metric for 'Personal Value'?*

A. Clearly the same principles of social value can be extended to any entity, sector, region and, of course, to the population. The world should not be about what we HAVE, but about what we DO – how we leverage our assets – and this applies as much to us all as individual as well as organisations. PV is thus a natural extension of CCEG's emerging eco-system of measuring intangibles, based as it is on big data and sentiment analysis.

I find it absolutely fascinating and compelling how CCEG/Seratio has generated interest around the world and is now measuring social value intangibles in sectors such as health and the arts, for the fire service as well as for local authorities and regions. But all organisations are made up of individuals – so why wouldn't we measure PV? Societal change starts in the mind – if we can think it, we can do it!

Q. What is your PV?

A. Mine - 11.6. I am not sure if that is good or bad, but I will be striving to improve it in the future!!

Q. Tell me about the student PV campaign you are backing?

A. PV is an excellent initiative, a campaign to raise awareness about social value. It talks to an inner need in all of us to consider purpose in life, in business etc. Maybe it replaces or addresses some kind of spiritual yearning, but whether or not that is the case, I think it is relevant for young people who are looking for businesses to reflect their own values. And business is looking for graduates whose values are aligned with their organisation, so this has relevance to one of the key issues in the HE sector and, indeed, for our strategy here in Northampton - graduate employability. CEOs take note: your licence to operate is at risk unless you regain society's trust and win the hearts and the minds of the next generation of employees.

The student PV campaign has my full support, and here in Northampton we are promoting PV through our Student Union, class rooms, alumni network and faculty as well as inviting Ashoka Changemaker and the whole university system to join us. **We want 100,000 students worldwide to measure their PV before Christmas!**

Q. What is your message for other universities and Vice Chancellors?

A. Don't ignore the values of young people. Universities can and should do more in this area, and I appeal to higher education

institutions everywhere, not only in the UK but around the world, to take a close look at CCEG's social value metric and methodology. Join us in our open source approach to the CCEG metric to build an even stronger network of universities and academics that can help us strengthen and develop the social value concept with a definitive metric. For this reason we have decided to turn CCEG into a mutual, allowing other institutions to join us as 'knowledge partners' to take the metric methodology to the next level.

CCEG's social value metric benefits from its origins in academia. We are research-driven, commercially neutral and bring rigour and depth to projects of this nature. Working with you, Adrian, as CCEG's Deputy Director responsible for this 'wiki-university' network, **my message to all VCs and Deans around the world is that there are some great opportunities for collaborative research, data collection and local social impact**, with many ways for your faculties and students to engage with us. Get in touch!

Q. Last thoughts?

A. I recently completed the GMP programme at Harvard Business School, and came across the School's founding mission, to train leaders who 'make a decent profit-decently.' It remains as relevant to all of us in our work today as in 1908. The pressure is building on business and, indeed, on each one of us to deliver.

So, measure your organisation's social value, engage your students and join our campaign to change the world for the better - and remember it all starts with one's own personal value or PV. What's yours?

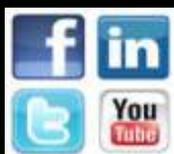


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Personal Value

The value created in the actions and choices we make which
affects our lives and others now and in the future





The Derry~Londonderry~Doire yacht is competing in the Clipper Race for the third consecutive time in the 2015-16 series.

World's Toughest Ocean Race Is Making a Social Impact on People and Places

by Jonathan Levy

Global Business and Communications Director Clipper Ventures plc
Organisers of The Clipper Round the World Yacht Race

The Clipper Round the World Yacht Race is an endurance challenge like no other: for the past 20 years it has been changing the lives of its participants and the places it visits on the 40,000 nautical mile route around the planet. Jonathan Levy reflects on some of the most successful projects he's been involved in and how the company is now exploring the measurement of Personal and Social Value.



Despite hailing from a UK port city, I had never been involved in sailing until a client sponsored a team in the Clipper Round the World Yacht Race back in 2006. But

this was an ocean race with a difference. The crew are trained amateurs and the sponsors were traditionally destinations seeking to raise their global profile through international brand exposure and promotion of tourism, trade and inward investment around the world.

The Clipper Race held its inaugural event in 1996 and the biennial series is now in its 10th edition. It was established by British sailing legend Sir Robin Knox-Johnston to open up the experience of ocean racing, and for some a full circumnavigation, to people of all ages and from all walks of life, including novices, as he would supply the training,

boats, professional skippers and all the required support.

I know it is an often abused cliché but this really is a life-changing experience. As Sir Robin tells crew: "When you complete the race I want to hear you say 'this is the best experience of my life,' and then I want you to add 'so far,' and then I know we've made a difference."

Forget the stereotype, with over 40 nationalities, around 35% women making up the crew, aged 18 to 70 plus, the competitors include students, taxi drivers, nurses and personal assistants as well as executives and business owners. There will be 700 crew on the latest race and over 3,300 have participated in the previous nine editions. There is a price tag and while some may pay from savings, others raise funds, remortgage their homes, seek

sponsorship, link with charitable causes and apply for a range of bursaries offered by some of our media partners.

Back in 2006 when the regional development agency for Yorkshire and the Humber in the UK decided to participate in a five-year programme over two races and to host the start and finish, it had a number of objectives in mind. In addition to the economic regeneration of the Hull and Humber ports sub-region, it wanted to engage with local communities in the process of changing internal perceptions and attitudes.

Hosting such a prestigious event clearly engendered pride reinforced by the local and national press and residents turned out in their tens of thousands to participate in a huge festival around a fleet visit in advance of the first race in 2007-08 and then again for the start and finish of the 2009-10 series.

A more tangible project was to explore how the personal development effects of the race might be used to have a positive impact on young people not in employment, education or training (NEET); Hull had amongst the highest proportion of young people in this category in the UK.

Over a hundred candidates went through a pre-selection process with twelve ultimately selected to sail a leg of the race, including reserves. They attended 4-weeks training with other crew at the Clipper Race HQ on the south coast before embarking on the race, not only as an ambassador for their city but also to take a petition around the world drawing attention to the existence of modern-day slavery, 200 years after Hull MP William Wilberforce had brought about the abolition of the Trans-Atlantic slave trade.

Independent research had indicated how being part of a team in an isolated environment for a prolonged period creates powerful group and personal dynamics, the most profound being the development of strong self-belief, which inspired them to want to make more of their lives than their circumstances had led them to believe was possible: the young people returned with a more ambitious and determined outlook. All went on to move into further education, training and employment.

This inspiration extended to the local organisers of the project who wanted to help hundreds rather than a handful of young people. Over 60 local businesses helped establish a legacy project called Cat Zero (named after the global coding category of an ocean racing yacht) which has helped hundreds of young people into employment and training and is still active with a wider range of programmes seven years later.

The Hull project also spawned a youth programme in South Africa, when a participant in the 2009-10 race was so impressed he wanted to emulate it. Called Sapinda Rainbow, the first project engaged the Nelson Mandela Children's Hospital Trust to take nominations for young people who would benefit from the experience as future community leaders. It was so successful that a foundation has now been established and a new group is participating in the 2015-16 race.

Interestingly, the inaugural UK City of Culture in 2013 was Derry~ Londonderry in Northern Ireland, which followed Hull to participate in the 2011-12 edition as a global pre-promotion of its journey from



sectarian conflict to UK cultural beacon. They also created bursary places aboard their yacht to help young people.

The first visit of the Clipper Race fleet to Derry-Londonderry was in June 2012 and it was transformational: not only did it engender great pride that they could host the international event, it created belief in the city's ability to stage a world-class event of this type in their City of Culture year and, most importantly, according to political leaders, it brought the people together for the first time in several

generations as united city residents rather than religious factions. The current Clipper Race series sees their 3rd consecutive entry as the expanded Council build on the commercial and community success story that has been created.

As a footnote, beyond the impact on local communities the Wilberforce petition against modern-day slavery made a difference to UK Government policy and also sparked debate in the USA where we held an innovative forum bringing together academics, policy makers and business in New York in 2008, to examine the challenges of maintaining a supply chain untainted by modern-day slavery and trafficking. They added their names to the petition.

Signatures continued to be added to the petition when it arrived back in Hull at the end of the Clipper 2007-08 Race. On the 250th anniversary of William Wilberforce's birth the following year the petition received its 100,000th signature. One of the city MPs in 2009 was Alan Johnson, who was also Home Secretary at the time, who commented that the petition had 'helped to redouble the efforts of the Government to fight modern-day slavery'.

This year, we announced our first Vietnamese partner and stopover Da Nang to coincide with the UK Prime

Minister's visit to the country. David Cameron used the opportunity to draw attention to the continuing challenge of human trafficking and especially children from South East Asia to the UK, and the legal protection now laid out in the new Modern Slavery Act 2015.

For our 10th edition this year we have gifted a boat to international charity UNICEF which protects children in danger. It will also be the official Clipper 2015-16 Race charity and we will work with UNICEF projects in the different countries we visit. In addition, the issue of human trafficking of children and the added risks associated with the growing refugee crisis is one of the charity's major campaigns we will help to highlight.

We are used to measuring our global media exposure and can calculate its equivalent advertising financial value; or assess our economic impact through the level of money the race, its partners, crew, friends, family and visitors spend in ports of call; how much business may have been done by partners, the rise of tourism enquiries and university applications from overseas students. But when it gets down to social and personal impact we have been left floundering with, at best, qualitative and, at worst, anecdotal testimony. The examples above are just the tip of the proverbial iceberg in terms of our social impact.



UNICEF has been made the official charity of the 10th edition of the biennial Clipper Round the World Yacht Race.

Therefore, we are very interested in exploring the emerging CCEG metrics to measure our impact. **We are rolling out a pilot programme to not only measure Personal Value and track it among current and former crew but also to engage our partners in looking at the social value the Clipper Race generates with our teams and the places we visit.**

We are indeed changing the lives of people who participate in, or are touched by, the Clipper Race. It will be fantastic if we can make this more tangible by having the tools to measure and track this transformation in a consistent and robust way.

- Clipper Race organiser Clipper Ventures plc signed a Memorandum of Understanding in August 2015 with Seratio Ltd., a spin-out from the Centre for Citizenship, Enterprise and Governance (CCEG) which has developed metrics that can evaluate Social Value (SV) of organisations as well as Personal Value (PV). The Clipper 2015-16 Race provides a fantastic opportunity to be one of the PV change-makers, in keeping with the philosophy of the Clipper Race itself: to stretch, challenge and change us as individuals.

References/links:

The Clipper Race:
www.clipperroundtheworld.com
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<https://www.gov.uk/government/collections/modern-slavery-bill>
 Cat Zero: www.catzero.org
 Hull Daily Mail: Wilberforce 'Freedom' Petition influences Government Policy:
<http://www.hulldailymail.co.uk/Freedom-petition-way-Home-Office/story-11965757-detail/story.html>
 Derry-Londonderry UK City of Culture 2013: www.cityofculture2013.com
 Hull UK City of Culture 2017:
www.hull2017.co.uk
www.cceg.org.uk
www.seratio.com



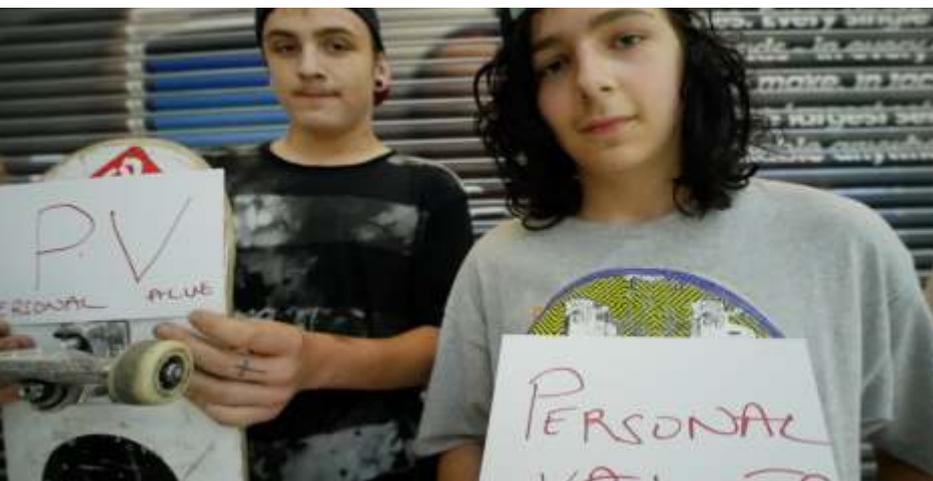
Racing: Derry~Londonderry~Doire at the start of the last 40,000 mile race.

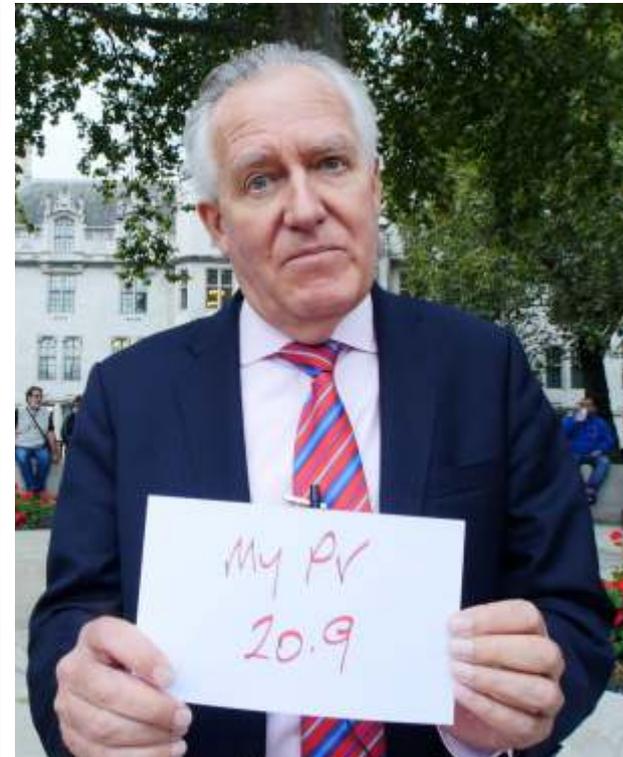


PV movers and shakers -

extraordinary people sharing their personal values







A black and white photograph of a hand holding a 1 Euro cent coin. The coin is held between the thumb and index finger, with the thumb on top and the index finger on the bottom. The coin is in sharp focus, showing the '1' and 'CENT' markings. The background is dark and out of focus.

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What does Personal Value mean to you?



Peter Hain

The Right Honourable Peter Hain, former British Cabinet Minister, MP and anti-apartheid leader, soon to join the House of Lords, UK

Personal Value means trying to give as much as possible while living your life. It is a beacon for social fairness, mutual cooperation and mutual aid that is hard-headed and financially practical in a world of destructive me-first individualism. None of us are perfect, none of us are saints, and we just try to do our best. PV means mutual aid, mutual cooperation but at the same time not setting yourself up as anybody special. We have all got to give something back to society. We are nothing without everyone else.

Testing your PV does make you think a lot about what you're really about. What you're trying to do in your life and how best to improve life for others.

My Personal Value score is 20.9. Why don't you go and measure yours and help us push this all forward!



Robin Knox Johnson

Chair and Co-owner, Clipper Ventures Ltd, UK

Life is open to opportunities, everyone is equal, everyone is level, there is no wealthy, there is no poor on a boat. Everyone is together working as a team equally. It teaches you to aim for one clear objective in common. So don't listen to the don'ts, the shouldn'ts, the impossibles. Listen to the don't haves and listen to me - anything is possible, anything can be.



Sir Hugh Orde

OBE, QPM, President of the Association of Chief Police Officers, UK

My PV is 12, which I think means I could do better! It's a very good way of testing you against a standard and raises a number of questions about the way we live our lives. It made me personally reflect on a number of areas of my life, and ask could and should I be doing more? I've had 36 years in the public sector - I should be putting more back!

PV is about holding oneself to account. I would encourage other people to measure their PV because I think there is a balance in this world between what we take and what we contribute. And if it helps you ask that question and it makes you think differently, that's good - it always good to challenge your own ideas and assumptions about what you are doing.



Chef, London

Personal value to me means love, respect, respecting other people. What compels me to give to others? I've been a chef for 23 years, I like to think I give a little bit of myself, a little bit of love, in every meal I serve - that's why it tastes so damn good! Just one small change will impact immensely in ways we could not imagine. I know that sounds clichéd but that's it!

What does Personal Value mean to you?



Professor Nick Petford
Vice Chancellor, The University of Northampton, UK

I think it talks to an inner need in all of us to consider purpose in life, in business etc. Maybe it replaces or addresses some kind of spiritual yearning, but whether or not that is the case, I think it is relevant for young people who are looking to join businesses that reflect their own values. And business is looking for graduates whose values are aligned with them, so this has relevance to one of the key issues in the HE sector and, indeed, our strategy here in Northampton - graduate employability.

I recently completed the GMP programme at Harvard Business School, and came across the School's founding mission, to train leaders who "make a decent profit—decently." It remains as relevant and integral to business today as in 1908.



Gianluigi Buffon
Goalkeeper, World Champion, Italy

I have always believed I had to pay great importance to personal value, self-esteem and self-confidence. They are the basics to achieve any great success, because they are strictly connected with our projects for the future, to motivation, serenity and inner steadiness.



Mungi Tutu Nompumelelo (Mungi) Ngomane
granddaughter of Archbishop Desmond Tutu, UK

Personal value for me is about perspective. I think it is an individual thing, what you are proud of, what you do. It's about what you think makes you You, it's personal, but also you can share it with other people.

PV is something that my grandfather and Nelson Mandela said a lot - they called it Ubuntu -it is about the essence of humanity and how you share your humanity. And I've a tattoo of it too!

Thinking about my personal value helps me take a better look at myself and the things I do and say that change the little things every day for the long term. It's helped me learn about myself and be able to help others. Its definitely made me think! I'm very competitive, so if I can improve why not! It will continue to make me think that it's not hard to do more.

Why would I encourage others to do their PV? Because just one small change will impact immensely in ways we could not imagine.



Student, Surrey

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www.cceg.org.uk/crowdfunding



Thousands of young people learn the hard way.
We can help them realise their potential.

The Prince's Trust and Social Value

by **Lauren Keeler**, Head of Business Development (Public Sector), The Prince's Trust, London



Generally, when other VCSE organisations mention social value they are talking about how they can demonstrate their own social value through measurements such as Social Return on Investment. Whilst this is an important element of social value, this is not the approach that the Prince's Trust has adopted.

Social value for the Trust is about how we can position our programmes as a solution to the Social Value Act requirements for organisations bidding for public sector contracts. The best opportunities for the Trust are those that on the surface have nothing to do with our core delivery of programmes for young people, but have employment or social aims that we can help deliver. For example, if a service company was bidding to deliver facilities management services in hospitals across England, we could deliver the Trust's "Get Into" (a sector-specific programme that links employment opportunities and young people) as part of their contract, thereby enhancing the bid by adding significant social value.

Social Value as a Fundraising Opportunity

Funds raised through social value opportunities are starting to form a significant source of funding for the Trust. As a relatively new opportunity, the Trust was keen to separate social value leverage from the traditional CSR donations of private sector organisations. It has always been important to note that this stream of funding is from the public sector. Public sector funding is a payment which comes from a statutory body for the delivery of a service as detailed in the delivery contract or SLA. In the case of social value, this funding will flow down from the government to the company and then from the company to us. The company is an intermediary between us and the statutory body; the funding

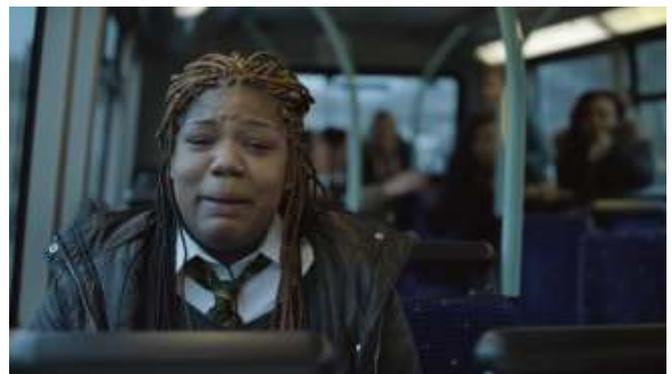
originates from the statutory body and is therefore public sector funding. This point is key, as approaching a CSR lead is very different from working with the bid-writing team of the bidding organisation.

Where next?

The Trust is keen to focus on some key sectors as it adopts this new additional approach to fundraising. We are keen to provide employment or social solutions for organisations working in:

- Construction
- Transport (Rail, Road and Air)
- Facilities management

Trust programmes generate between £2.28 and £4.31 of social value for every £1 invested. However the benefits of working with the Trust go further than return on investment-75% of young people move into a positive outcome after attending a Trust programme. Working with the Trust as a social value solution provides benefits to the bidding organisations beyond winning the all-important bid. Going back full circle to what the Trust does best, working with the Trust means that the bidding organisation can expand their workforce and can benefit from enthusiastic young people.



“The value of women in society is too often overlooked and undermined. The Cherie Blair Foundation for Women applauds the work of the CCEG in highlighting the issue of personal value, and the personal value of women specifically, which is an enormous source of power for the stability, well-being and economic growth of future generations.”

Founder, Cherie Blair CBE, QC

Women – a Powerful Source for Social Good



I've always felt very strongly that women are a powerful force for social good. I was raised by two very strong women - my mother and my grandmother - who both worked incredibly hard to make ends meet after my father left us when I was very little. The example they set has influenced and guided me throughout my personal life and career. It was an early lesson in the importance of being self-sufficient, especially as a woman.

During my time in Downing Street, I also had the privilege of travelling around the world and meeting women from many different backgrounds. One of the things that struck me the most during this experience was that there were so many strong and determined women who wanted to work and create better lives for themselves and their families, but they faced a huge number of legal and cultural barriers that prevented them from turning their business ideas into reality. I realised that, with the right support, these women could rise to success, and in doing so, make a

meaningful contribution to their local communities and economies. Indeed, research shows that women invest 90% of their income back into their families and communities.

This became the basis of my Foundation.

All too often, women are told they can't. We tell them they can.

My Foundation supports women entrepreneurs in developing and emerging economies, helping them to

access the skills, technology, markets and finance that they need to be successful business owners. We carry out this important work through our three programmes:

- **Enterprise Development, which delivers business skills and financial literacy training;**
- **Mentoring Women in Business, which connects women entrepreneurs with mentors from around the world;**
- **Mobile Technology, which develops innovative mobile apps and services for women entrepreneurs.**





Since the Foundation launched in 2008 we have reached over 125,000 women in more than 80 countries across the world, an accomplishment of which I am very proud. These women are strong leaders in their societies, many of whom have created new jobs and are role models to other aspiring entrepreneurs.

Take, for example, the story of Comfort in Ghana. Comfort's business, Ele Agbe, originally sold beads and handicrafts. Over time, Comfort sought to expand her business, and she became increasingly interested in helping rural women. She found that many women who collect and harvest the shea nut work very hard and often don't get paid a fair price. She decided to launch her own brand of shea products to sell from her store so that she could support these women. The brand became an instant success, but in order to grow her business even further Comfort faced many challenges, such as sourcing equipment for production and marketing her products.

With the aim of finding support to work through her challenges Comfort joined our Mentoring Women in Business Programme. We matched her with a mentor named Sally, a PR consultant in the UK. Together they worked closely to build up the Ele Agbe brand. Comfort re-branded her shea products so they had an international appeal, created a new logo and opened up a new shop called The Shea Shop. She told us that

taking part in the programme felt like being in "a big family beyond two people, with unlimited sharing of ideas and challenges and rich experiences."

Today, Ele Agbe is going from strength to strength, working with over 300

producers across Ghana, including women-led shea processing cooperatives and over 5,000 shea nut pickers. Comfort has also established a new factory and hired employees to produce her products. The company holds workshops for young students and apprentices, so that they too can learn how to produce shea products and someday open up their own businesses.

Comfort is truly a role model in her community and an inspiration to us all. In fact, I'm delighted to say that she is now a mentor in the programme herself, and is empowering other women to fulfil their ambitions and reach their potential.

Stories like these remind us why it is vital to invest in women. If we want to see sustainable development, across society and the economy, we must acknowledge and support women as key drivers of growth.



El Valor Social: Concepto, Realidades y Posibilidades

Social Value: Concept, Realities & Possibilities

" Social value is the result of resources, policies and processes working together to improve the lives of individual people or society as a whole."

The creation of social value is not just the preserve of the third or not-for-profit sector - it is the responsibility of all agents in an economy, including government, the private sector, individuals and civil society. A reliable metric to measure social value is key, to highlight the capacity and efficiency of each actor. With this, social value can become an integral part of

- internal management
- external communications
- investment analysis so that both financial and non-financial issues are always taken into account in a modern economy or enterprise.



Raul Contreras
Cofundador de
Nittua, España



Nuría Gonzalez
Cofundadora de Nittua y
orientadora sociolaboral en
Fundación Tomillo
Faculty of Humanities



Mercedes Valcárcel
Directora de investigación y
medición de impacto,
Fundación Tomillo

"Es el resultado generado cuando los recursos, procesos y políticas se combinan para generar mejoras en la vida de las personas o de la sociedad en su conjunto."

En los últimos años han surgido diversos y muy variados estudios que han intentado dar contenido al concepto de valor social y, más aún, dotarlo de consistencia de cara a su reconocimiento por parte de los actores sociales. No está siendo fácil dado que la medición de los intangibles que incorpora no posee una cuantificación exacta pero, sin lugar a dudas, a día de hoy nadie cuestiona ni pone en duda el aporte de valor que estos intangibles otorgan.

En el tercer sector es donde esta valoración se hace aún más necesaria, si cabe. Pero no es exclusiva de ellos, la Administración, la empresa ordinaria, el consumidor y la sociedad civil son

también partes implicadas y responsables de la aportación de valor social. Las actividades que se llevan a cabo dentro del tercer sector poseen un aporte social significativo y es por ello por lo que la necesidad de conocer la eficiencia en relación a su aportación social es importante.



Uno de los problemas a los que se enfrenta nuestra sociedad es el desconocimiento del valor social aportado por cada uno de los actores que la conforman. A día de hoy, parece no tener discusión la necesidad de generar valor social de cara a alcanzar objetivos mayores como la justicia, la equidad, el desarrollo comunitario, el bienestar social, etc. Sin embargo, no conocemos cuál es la capacidad de generarlo y, menos aún, si lo generamos aprovechando y sacando el máximo rendimiento a los recursos que aplicamos.

La sociedad necesita por tanto de un sistema que mida el valor social y permita, a su vez, identificarla

generación del mismo; que cuantifique y resuelva su recuperación. Este valor, equiparable al valor añadido de los procesos económicos, debe ser identificado en su origen y destino para que podamos hablar del mismo e incorporar sus resultados en el proceso de forma continuada mejorando las actuaciones futuras.

Pero, a pesar de lo que se ha avanzado en los últimos años, la situación actual mantiene la indefinición de distintos aspectos. Es cierto que existen informes denominados "Balances Sociales", pero se suelen situar lejos de lo que cabría esperar de un documento con ese nombre. También existen auditorías sociales que, aun no estando consensuadas con todas las partes implicadas, están correctamente elaboradas. Pero ninguna de estas herramientas está siendo de auténtica utilidad para ayudar al conocimiento de la generación de valor social, la comunicación y la transparencia del valor generado.

La necesidad de identificar, cuantificar, evaluar y reintroducir en las decisiones de gestión el valor social aportado, encuentra muy diversas razones en la medida en que su conocimiento puede ser empleado de formas muy diversas como son:

El valor social como sistema de control de la gestión interna y conocimiento profundo de la gestión social de una entidad, sea cual sea su naturaleza jurídica. La eficiencia de las entidades sociales, de la administración pública o de las empresas no puede medirse sin tener en cuenta su eficiencia como generadoras de valor social.

El valor social como valor de comunicación. Una sociedad que debe resolver sus problemas ha de empezar por conocerlos y reconocerlos como propios. Para ello ha de asumir su existencia, entender su magnitud y, en consecuencia, la responsabilidad que le compete frente a los mismos. El

indicador a utilizar en este caso no puede tener la complejidad de un "Balance Social", puesto que éste necesita ser analizado desde el conocimiento de su estructura y la naturaleza de sus partes. Se debe recurrir a un grupo muy reducido de indicadores de fácil comprensión y asimilación y capaces de transmitir la información que la sociedad necesita. La elección del indicador/ratio dependerá del objetivo pretendido con la transmisión de la información. Desde el conocimiento de este valor, la sociedad podrá interpretar los resultados de aquellos actores que generan valor social y que deciden optar por la transparencia de su gestión.

El valor social como sistema de evaluación del rendimiento de una inversión. Para atraer inversión a proyectos con una generación alta de valor social se debe aportar al inversor información que le permita saber cuál va a ser el rendimiento de la misma. Difícilmente un empresario puede situarse frente a una inversión, sin realizar un análisis de su retorno. La empresa necesita, por tanto, poder medir el valor social de forma que sea compatible con los sistemas de cálculo y datos con los que trabaja a la hora de tomar decisiones. La tasa de retorno del valor social (SROI), siguiendo el modelo de la tasa de retorno de la inversión (ROI) en la economía financiera, es una de las metodologías que trabaja con parámetros que al empresario le son cercanos, conocidos y útiles. Ante la necesidad de financiación en proyectos sociales, el empresario puede asumir parte de la responsabilidad social siempre y



cuando lo haga bajo criterios de eficiencia económica que podrán ser medidos.

Todo ello ha de posibilitar un proceso de investigación que tiene claros sus objetivos en el corto, medio y largo plazo.

El conocimiento del valor social no es un requerimiento exclusivo de las entidades sociales que quieren justificar ante sus inversores la bondad de su gestión. Hoy es una condición necesaria para que la contribución a las responsabilidades sociales se realice desde todos los actores intervinientes en la sociedad y se haga en condiciones de racionalidad, eficiencia y eficacia.

Un modelo formalizado sobre el valor social facilitará el conocimiento y el reconocimiento del problema social en su complejidad y magnitud. Permitirá la comprensión de la corresponsabilidad social y abrirá espacios naturales de intervención a cada actor social.

La gestión del valor social recogerá la generación, el uso o apropiación, la recuperación y la reintroducción o nueva generación. La investigación llegará a formalizar el ciclo del valor social. Este es un ciclo que será imprescindible para explicar el ciclo económico. Conforme esta situación se alcance, la economía se dotará del contenido social que le es propio, pudiendo llegar a una gestión social de la economía.



Interview

Philippe Couillard

Premier of Québec

"Fighting Climate Change is Not a Choice But a Responsibility."

by **Raisa Ambros**, Editor
CCEG Social Value & Intangibles Review

Interview with **Philippe Couillard**
Premier of Québec



Q. With the Plan Nord, Quebec aims to promote mining, energy, tourism, social and cultural development in Québec north of the 49th degree of latitude. Why is this plan strongly criticized by environmental groups and local communities who fear the disruption of the ecosystem, deforestation and benefits for the multinational companies?

A. The Plan Nord is an ambitious program which focuses on four basic principles:

- Sustainable development that integrates environmental, social and economic dimensions.
- A focus on collaboration with aboriginal communities.
- A coordinated project based on partnerships between the private-sector and communities.
- A harmonious approach and ethical approach to uplift the well-being of aboriginal and non-aboriginal communities.

Fifty percent of the territory of the Plan Nord will be preserved from industrial development to allow the protection of our ecosystem and wildlife. The Plan Nord also includes, by 2035, the protection of the ecosystem. Our actions are taken to ensure that this project remains sustainable from an environmental standpoint and has actually been welcomed by environmental groups like the **Pew Charitable Trusts**.¹



Q. As a leader in the fight against climate change, Québec launched the 2013-2020 Climate Change Action Plan that establishes measures for every GHG-emitting sector in Québec. How sustainable is a plan to minimize the direct and indirect impacts of climate change, as we know that these type of actions are proven to be very costly?

A. Fighting climate change is not a choice but a responsibility. The Secretary-General of the United Nations, Ban Ki-moon, addresses this challenge in these terms: **there is no plan B, because there is no planet B.** Our proposed target for the reduction of GHG emissions will be at 37.5 % below 1990 levels by 2030. In this context, Québec has taken a leadership role to fight climate change. Québec's carbon market system is currently linked with California's (USA) as part of the Western Climate Initiative. The province of Ontario (CAN) will also join us, making our system the largest carbon market in North America and the first to be operated by states from different countries. Revenue generated by the carbon market is allocated to the Green Fund and reinvested in full for the implementation of measures that will reduce GHG emissions. Québec also has the advantage of being the 4th largest hydropower producer in the world. The private sector



¹ www.pewtrusts.org/en/research-and-analysis/statement/2014/09/30/pew-applauds-quebec-on-relaunch-of-the-plan-nord

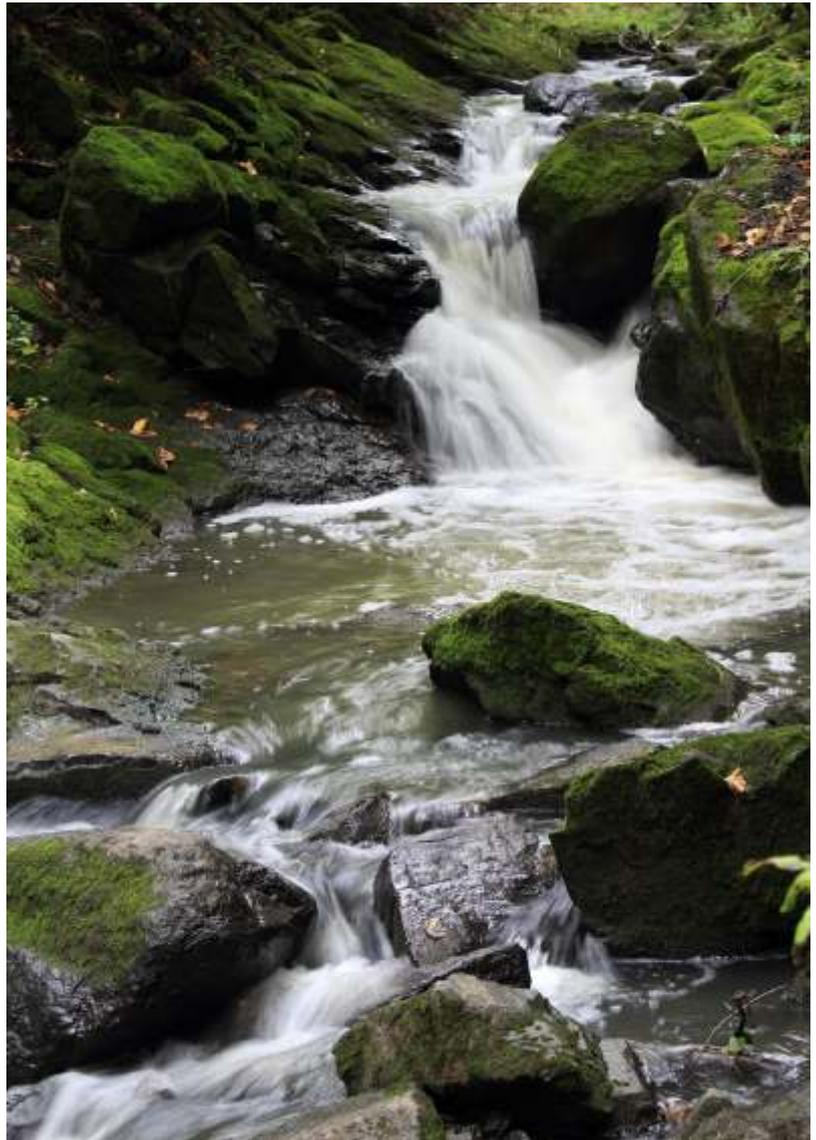
understands that the development of a low-carbon economy is a competitive advantage in today's world. This must be seen as an opportunity rather than an obstacle.

Q. *Quebec aims to cut its GHG emissions by 20% below 1990 levels by 2020. What are the short, medium and long-term strategies? How soon are we going to feel an improvement in the quality of life?*

A. Québec has taken steps to reach our goals. We are doing our part in a common effort led by all **federated states** and countries to fight climate change. We previously talked about some of the measures we put in place, but I also want to add that we are also building partnerships with other jurisdictions. Last May, Québec was the host of **Sommet de Québec sur les changements climatiques** where Canadian premiers gathered to share their vision to fight climate change. Partnerships were also made in August at the 39th Conference of New England Governors and Eastern Canadian Premiers where we all agreed on an **ambitious resolution** concerning this topic.

Q. *One of the proposals of the carbon market, which Québec set up in 2012, is to generate more than \$3 billion in revenues by 2020 through the sale of emission units. Will these revenues be reinvested in reducing the GHG emissions?*

A. The **Green Fund** was created in 2006. The revenues from the four sales of greenhouse gas emission units under the cap-and-trade system generated Can\$755m. We believe that Green Fund will grow to Can\$3bn by 2020. We reinvest these amounts in our economy and facilitate the transition to a green low-carbon economy.



Q. *The province of Quebec was the first in Canada to introduce a carbon market starting 1st October 2007. How has this helped to reduce Québec's GHG emissions and to grow the economy? How do people feel the difference?*

A. To reduce GHG emissions, we introduced a carbon market system which is more effective in our view. By telling business that GHG emissions comes with a price tag, we are encouraging the private sector to change their consumption habits, improve their energy efficiency, and develop new ways to do business that will decrease their GHG emissions.

Q. *The climatologists agree that climate change is caused by unsustainable human activities, which can cause destruction of an extremely wide scope. Also, the residents of Quebec are more likely to believe that climate change is happening because of human activities than those in the prairies. Why do you think they believe this?*





“ There is no plan B, because there is no planet B ”

A. Climate change affects our daily lives, whether you live in Québec, British Columbia or in Europe.

Q. *Have you seen significant changes in the tourist economy after the Quebec Declaration on ecotourism in 2002?*

A. The tourist economy is very competitive. Québec has a great diversity which makes us a great choice for tourists. Winter and summer activities are numerous. I encourage your readers to visit our website: www.quebecoriginal.com/en to learn more about Québec.

Q. *The free trade agreement between Europe and Canada, which should come into force on 1st January 2016, will*

strengthen and facilitate the economic relationship between Québec and European countries. How will the people of Canada, especially the Québec area, feel about the change?

A. The Comprehensive Economic and Trade Agreement between Canada and the European Union is a great opportunity to open new markets for businesses. For Canada and Québec, we believe this agreement could boost GDP by Can\$12bn per year. For Québec, this could mean the creation of 16,000 new jobs. It will also facilitate the export of products to the EU and likewise for businesses in EU countries to export to Canada. It's really a win-win for both partners.



Click and Connect: SEiSMiC Society Shifts That Are Changing the Way We Live and Work

by **Lady Christine Bamford**, Board member, CCEG
Visiting Professor and Board Member of the Institute of Health & Wellbeing, University of Northampton



The Millennium has seen seismic shifts in society that are changing the way we live and work. Citizens and communities are joining together to create a climate for change. Their focus is on working together and influencing governments to improve lives. Alongside this we are also seeing what has been referred to as a “health epidemic”, pressures caused by demographic changes, and a range of equality issues.

This paper therefore provides a review of the major trends shaping global society.

Connected citizens and communities creating the climate for change

Jessica Leber, author of *Co-Exist World Changing Idea*, wrote that “Peaceful Protests - slow and steady are winning the race to create change”. When discussing “peaceful protests” the discussion immediately moves to media news of ordinary people taking to the streets to correct an injustice. The internet and mobile phones have further expanded the societal revolution by creating social voices - just a “click to connect with individuals worldwide”. Connected citizens and communities are making their voices heard through a host of social media such as Twitter, WhatsApp and Instagram. These connected communities have become the drivers for global societal change. “The power of one, if fearless and focused is formidable, but the power of many working together is better.” (Gloria Macapagal Arroyo).

When governments or public bodies are not listening or addressing societal problems people are doing it for themselves. An inspirational story of a community working together can be found in the city of Detroit, which was crumbling following the collapse of the car industry. Amy Kaherl founded Detroit Soup, saying “we don’t have to wait to ask for permission - we can do this for ourselves”.

Figure 2 People over banks



Based on the crowd-funding concept, members of Detroit Soup a) cook soup together as a bonding experience and b) generate income by charging \$5 per person for the soup. Members of the community

come along and are pitched business ideas by other members of the community. After the soup has been eaten a vote is held to decide which business idea will be funded. SOUP’s micro grants have created a network of social enterprises, building skills and social value which have helped to regenerate the city. Homeless and unemployed people have got jobs, homes, new skills and, as important, self-worth.

The collapse of the banking system created a culture of distrust across the world about banking sector ethics due to huge bonuses for banking staff whilst loan facilities were tightened, forcing those who can least afford high interest rates to seek credit from unscrupulous sources. To help mitigate this, charities and communities have started to offer their own “payday loans” at an interest rate that stops individuals spiralling into debt. The societal shift of “people over banks” is continuing without abatement in sight.

Figure 1 Detroit Soup



The Social Value Act (2012) was a response to a growing societal voice that public money generated through taxation of citizens should be used to improve local communities by procuring services/products through local enterprises. “Public money generating community growth and economic worth”. However the top down rather than bottom up “SOUP” approach to regenerating communities has yet to realise its ambition.

With modern global communication there is no escaping powerful imagery of injustices and human suffering. The “consciousness” of ordinary people has been stirred. People now care about where goods are sourced and the human cost of low cost items. They care if supermarkets have been lax about the origin of products - and vote with their feet. They care if humans are trafficked for money or forced into bonded labour. The Modern Slavery Act (2015) is a result of deep seated concern that human beings are being used as commodities. Businesses are now expected to start to ensure the supply chain that brings products to market is free from modern slavery. Society has shifted and a new era of caring has emerged with people thinking that “it’s about us as a society”.

Pay inequality

America's focus on income equality was highlighted when President Obama called the growing inequality in society "the defining challenge of our time". In Britain, Channel 4 highlighted that 20% of employees in Britain were paid below the rate deemed necessary for a basic standard of living. The boss of Next, who earns £4 million a year and pays shop workers £6.70 an hour, sparked a row by declaring the "living wage" irrelevant with no basis in reality". This is just one example of those who have not supported the concept of the living wage. However, in a move to improve wages in 2015 the British government increased the minimum wage by 3% to £6.70 per hour. The TUC responded by saying that the increase will not be enough to end in-work poverty.¹

The consequences of not addressing the growing number of hard working people who live in poverty are large - including increasing burdens on social services and decreasing motivation for people to find work. Income inequality needs to be addressed. Maintaining social cohesion and equality is a global issue that will require a collective political and societal approach.

Population

Along with equality of income sits the thorny issue of maintaining population growth. Across the developed world the birth rate is declining. For example, in Italy the birth rate has dropped to 1.6 and the US has also plummeted to a record low 1.86. In Britain there was a bit of a baby boom between 2001-2012 when live births rose to 1.94 in 2012 but decreased in 2013 to 1.85 births.

In the UK there is no single explanation for the mini baby boom. Possible causes may include more women currently in their twenties having children and an increase in foreign born women who have a higher fertility rate. Government policy and economic climate may also indirectly influence decisions around childbearing, such as increasing maternity and paternity leave and tax credits.

There is also concern that demographic trends predict an ageing society where there are more people not working than working. Ten million people in the UK are over 65 years old and the latest projections are that this number will nearly double to around 19 million by 2050.

An inverted population demographic with more elderly people than live births creates huge economic and societal pressures. The health and wellbeing of the population along with an older population that contributes rather than draws on the economic wealth will be the "real deal" for governments and society. It is easy to predict that there will be a continuing rise of pension age, indeed retirement as we know it may well not exist. For employers balancing four generations in the workplace with different values and work abilities will be the challenge that extends far beyond the issues of living wage pay.

The ill health epidemic

Brigitte Piniewski, MD, Chief Medical Officer at Peace Laboratories commented "we are no longer accidentally well". In a few decades we will lose the last of the generation of accidentally well which was the "baby boomer" generation who acquired a level of health, fitness and cognitive performance they did not set out to earn. High calorie food was not invented, children played outdoors, and walked to school. What was a genetically stable population has, within four decades, moved to 67% of the population being overweight and obese, with secondary adverse health conditions, more cardiovascular disease and one or more chronic diseases. In the US 75% of healthcare spend is on chronic care management. Research is indicating that 70-85% of health conditions are lifestyle mediated.

Research by the World Health Organisation indicates that the global rise in obesity (and associated conditions) is due entirely to a drop in activity and a switch from farm to factory foods (diet). This is consistent regardless of population or country.

Figure 3 The obesity epidemic: In 3-4 decades man has undone 5-6 million years of evolution

Source: Author's re-elaboration of The Economist 2003 cover

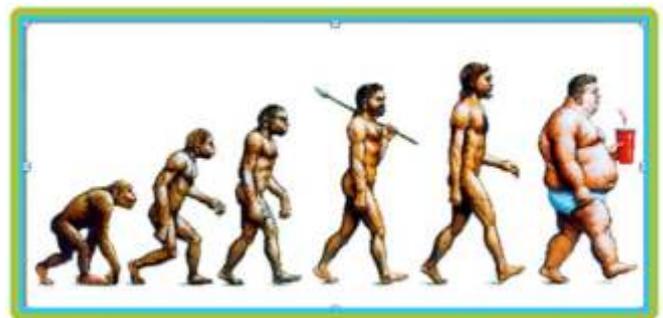
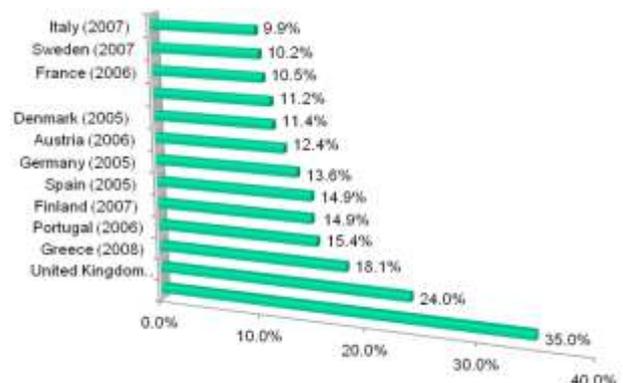


Figure 4 Obesity prevalence

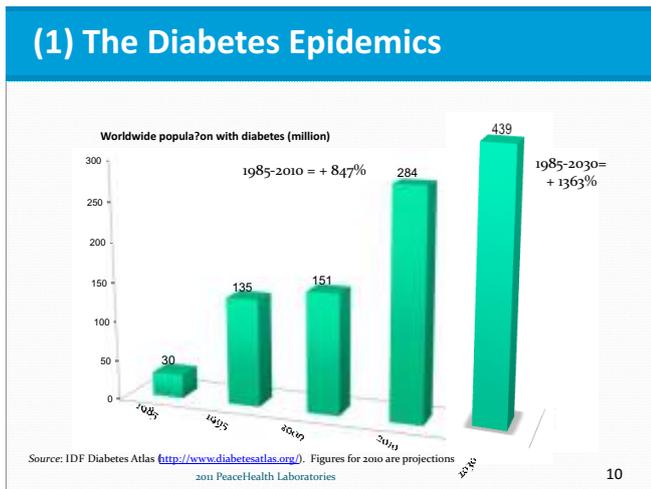
Source: B, Piniewski MD Chief Medical Adviser. Peace Research Institute USA



Globally there are profound social implications regarding the evolving epidemic of T2 diabetes in children and young people. This raises concerns about the future for a whole generation who are managing diabetes through medication and lifestyle. What is the impact of poor diet and nutrition on

¹ Since the article was written, the UK government has announced it will introduce a 'living wage' of £7.20/hour from April 2016, rising to £9/hour by 2020. This replaces the current minimum wage of £6.50/hour. Several UK companies such as Sainsbury's have since decided to implement the living wage with immediate effect.

Figure 5 The diabetes epidemics



the cognitive ability of a whole generation of young people? How will that in turn impact on the “knowledge” industry job market of developed countries and consequently economic growth?

In summary the emergent explosion in chronic diseases has arisen as a result of:

- preventable poor health;
- lifestyle, diet and inactivity;
- and a model of acute hospital care which fails to meet the explosion in lifestyle induced conditions.

If population health is to be improved there is a need for a societal shift towards health self-management. Piniewski comments that “citizens can no longer be passive recipients of healthcare but co-creators of their own health and wellbeing”.

Wellbeing

Today a lifestyle with little activity coupled with significantly refined carbohydrate loads wreaks havoc with nervous and immune systems. Lifestyle modifiers including activity and diet would deliver a reduction of 60% of some cancers and 83% less heart disease. Emotional wellbeing is also key to healthy lifestyle - there is a strong link between emotional ill health and chronic conditions, physical pain and emotional difficulty.

The top tips for wellness are:

- Diet
- Nutrition
- Sleep
- Mobility
- Avoiding carbohydrates and fast food
- Peer support

- Giving back to the community
- Positivity
- Daily exercise
- Me time
- Family/friend time
- Avoidance of smoking and excess drinking

Making national news on BBC/ITV at the end of March 2015 was a press release from the Public Health Institute. They have been undertaking a research study measuring how negative emotions can harm health and wellbeing, and the effect of peoples’ lifestyle choices such as smoking, diet and alcohol. The good news is “We are all officially happier”.

There is no doubt that society has shifted and increasingly realises that individuals, communities and countries can make a difference to tomorrow’s world - but is that making us officially happier? Time will show but society is starting to embrace health, fitness and wellness.

Acknowledgement

Brigitte Piniewski MD Chief Medical Officer, Peace Laboratories, Portland, USA, for her generous sharing of research, articles and presentations <http://peacehealth.org>. and istock royalty free images

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Chinese Social Entrepreneurship Education Pioneers – Hunan University

by Prof. Wang Zhong

Wang Zhong is an Associate Professor of the Business School of Hunan University and is one of the country's leading experts on social entrepreneurship. He joined Hunan University in July 1994 after graduating from the University of Sichuan where he studied for his BSc, MSc and PhD in Enterprise Management. Professor Wang Zhong was a Visiting Scholar of Enterprise, Development & Social Impact, at the University of Northampton in the UK (2013-2014). After that, he has undertaken interdisciplinary research encompassing International Business, Strategy, Enterprise and Innovation Studies. He currently leads the National Natural Science Foundation of China whose objective is the formation and evolution of social enterprises based on empirical research. He has published several articles in a number of international journals.

In 2004, Hunan University first began to explore social entrepreneurship education in China, looking at social innovation and practical ways and methods to develop a social entrepreneurship education system. It focuses on four social entrepreneurship activities, including non-profit organizations, combining social interests of for-profit companies, volunteer activities and industry-university-research cooperation.

Aiming to train comprehensive high-quality skills, Hunan University uses an entrepreneurship education model of "training/apprenticeship + employment + entrepreneurship", establishing a social entrepreneurship cluster, setting up a social entrepreneurship incubator, and committing social entrepreneurship support funds to curate new projects.

DSI is one of its famous programs. DSI makes full use of Hunan University to build up social networks around the University's Social Innovation Incubation Centre, which strengthens the communication between academia, the market and government. It effectively combines intellectual capital, entrepreneurial talent and external funding, to build a growing network of social entrepreneurs.

DSI incubates entrepreneurial projects by Hunan University students, providing guidance, project promotion, financing services, and additional capacity for socially entrepreneurial teams. It also helps students' employment, and transforms the scientific and technological achievements of colleges and universities into reality. DSI has successfully launched more than ten public welfare enterprises, created hundred service jobs, and trained nearly one thousand socially entrepreneurs.

以集群为导向的中国社会创业教育开拓者——湖南大学



湖南大学作为“千年学府，百年名校”，于2004年在中国率先开始社会创业教育的探索。湖南大学探索公益创业教育与高素质创业创新人才培养相结合的实践途径与方式，通过创建非营利组织、兼顾社会利益的盈利性企业，志愿公益活动 and 产学研混合型的四种类型，以授人以鱼（公益助学）+授人以渔（就业）+授人以业（创业）+授人以智（研究）的四个层次来构建社会创业教育实施系统，达到经济效益与社会效益的双赢。湖南大学在中国公益创业教育方面率先进行了很多首次探索。2007年4月16日，湖南大学成立了国内首家公益创业研究机构——湖南大学中国公益创业研究中心，形成了公益创业教育科研成果。2007年，国内第一部《公益创业学》教材在湖南大学批准立项。2008年，湖南大学公益创业教育项目获“中华慈善奖”的最具影响力慈善项目。2008年10月，湖南大学在中国高校首开《公益创业学》课程。2009年，公益创业学教材在湖南大学出版。公益创业教育核心骨干受到中国最高领导人胡锦涛、温家宝表彰。

湖南大学提出了基于集群的“公益助学+就业+创业”产学研一体化的公益创业教育模式，建立健全社会创业集群，形成了良好的协同效应。其中滴水恩社会创业集群是核心。滴水恩主要背靠高校，利用高校人力和环境资源，实现科学研究与创业教育对接、理论学习与实践历练对接、校内人才与校外资源对接。其社会创业孵化模式如图1。滴水恩将企业社会责任项目（CSR）与社会创业的发展紧密集合在一起，提倡企业内部进行社会创业，采用社会创业模式，为企业策划、执行企业CSR项目。滴水恩积极孵化大学生创业项目，同时对高校“毛坯”科研成果进行包装、美化，为社会创业团队和项目提供咨询指导、项目推广、融资服务、能力建设等支持，最大限度的帮助大学生创业与就业，转化高校科技成果。滴水恩通过社会创业项目成功孵化各类公益型企业10余个，创造近百个服务岗位，培养近千个社会创新创业人才。在将商业化的科研成果、新创企业输入外界的同时，滴水恩从外界获得资金、政策法规、技术需求等支持，使科学研究和创业活动能够不断进行，最终形成高校创业教育推动社会经济发展，社会经济反哺高校创业教育的良性循环，形成了辐射高校及周边社区的“社会创业生态系统”。

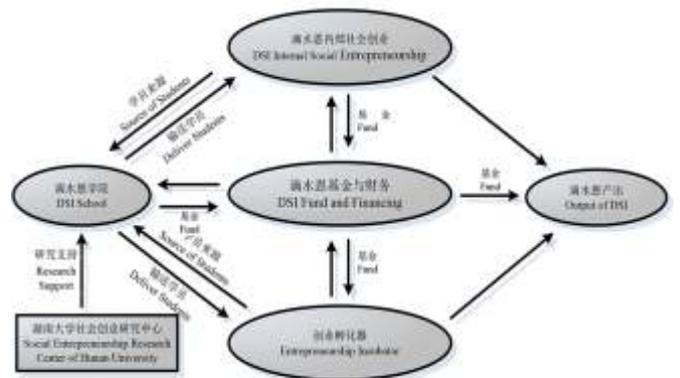


图1 滴水恩社会创业孵化模式

滴水恩倡导“知行合一，经世致用”的文化，从实践上弥补目前高校教育的缺陷，播撒社会企业家精神的种子，培养具备公益精神、创业精神、创新精神的未来领袖人才。集群的模式使得滴水恩在达到经济效益与社会效益双赢的同时，促进社会创业生态系统的形成，从多方位支持社会创业的发展。

Agriculture in Angola and Its Social Impact

by **Carlos Amaral**

Angolan Deputy Representative to FAO, IFAD and WFP, in Rome



Angola is on the southern part of the west coast of Africa, and has a population of 24.4 million of which 38% live in rural areas and 52% are women. It occupies an area of 1.25 million km² and enjoys an excellent climate and abundant water resources that support the production of almost all kinds of cereals, fruits and vegetables. Large areas are given over to pasture for livestock production and the convergence of the streams of Benguela and the Gulf of Guinea facilitate the growth of plankton and a wide variety of fish stocks of high commercial value along a 1,650 km coastline. The country's inland waters are conducive to the development of aquaculture.

UN Food and Agriculture Organisation (FAO) Certificate of Merit

The agriculture and fisheries sectors have gradually increased their contribution to GDP, from 8% in 2008 to 12% in 2014 and they meet part of the demand for food consumed domestically, particularly the produce of family farms and traditional and semi-industrial fishing. The growth of production in agriculture, livestock and fisheries, complemented by food imports, enabled Angola to make significant advances in the fight against hunger and malnutrition in the years following the signing of the peace agreement in 2002.

UN Food and Agriculture Organisation (FAO) statistics show that from 1990 to 2015 the number of undernourished people in Angola fell from 6.8 million to 3.2 million. By more than halving the number of people suffering from hunger, Angola successfully achieved the Millennium and the World

Food Summit goals, for which it was awarded a Certificate of Merit by the FAO.

The policy of the Angolan government has led to improvements in the conditions of populations who can now travel safely and quickly to any part of the country using a range of transport means. Furthermore, most children today have access to schools and young people have access to universities. In 2002 the number of university students was 10,000, while today there are about 250,000 in the many universities that have been created since then.

National Development Plan 2013-2017

Because of heavy economic dependence on oil, the Government devised a National Development Plan for 2013-2017, with the fight against hunger and poverty being established as a top priority for the creation of a more prosperous society and social justice. To this end it was considered essential to diversify the economy and concentrate efforts on the non-oil sector to ensure more rapid growth than in the oil sector, reduce dependency and move towards sustainable development.





The development of the agricultural, livestock and fisheries sectors, beyond contributing to lower dependence on oil, will enable increased employment, lower migration to the cities, generate income and replace food imports, with positive impacts on trade balance. Although production has increased in recent years, it is still insufficient to meet domestic demand, so the foreign market is still required to cover this deficit, in particular with regard to cereals and meat. Angola is self-sufficient in tubers (cassava and sweet potato).

Pillars of Angolan agrarian policy: access to land, knowledge, credit, markets and agricultural insurance.

Immediately after the start of the Angolan peace process, the Government started to focus attention on the return of displaced populations to their areas of origin and on providing them with the means to resume production and food self-sufficiency. It then focused on recovering the economic and social infrastructure to address the difficulties still faced by a large part of the population. To this end it mobilized the private sector and social partners to guarantee the success of these initiatives.

Under its powers, the State defines agricultural and fisheries policies, rehabilitates infrastructure, such as roads and irrigation canals, reorganizes the work of research centres, manages development and training and facilitates credit conditions. These areas of activity have revealed the lack of qualified and experienced personnel to cover the national territory and financial resources for the construction of the missing infrastructure and the provision

of more substantial support to the productive sector, in particular to small producers who represent the majority of the rural labour force and are responsible for the bulk of food production.

Although the agreed priority of the National Development Plan is to combat food and nutritional insecurity and poverty, increased support for the productive and social sectors and the sharp drop in oil prices may affect some of the planned initiatives.

Angola is a country with a high percentage of young people who play an important role in the modernization of agriculture, because their education will promote the use of more modern instruments and mechanized farming processes. There have been positive experiences in this regard, particularly in the province of Kwanza Sul, with the integration of young people who, on completion of their courses, are given land, mechanical resources and access to credit for the development of their units.

Furthermore, the extension of school canteens throughout the country, with the intention that they be supplied with local produce, will provide an additional stimulus for family farmers.

Public-private partnerships

The Angolan private sector has undertaken laudable initiatives through investments in the agriculture and fisheries sectors in the areas of processing, distribution and marketing. Likewise, public-private partnerships have been created to intensify large-scale agricultural production of basic food





crops, to achieve food security through capital-intensive processes and higher levels of production and productivity.

Unused and less productive land has been targeted for investment in the production of sugar, ethanol and energy, given the high sugar deficit in the domestic market and the fact that fossil fuels are non-renewable and have a limited lifespan. This type of investment must adhere to the standards set by the Angolan authorities in that they must not compete with food producers and must comply with the environment and rights of traditional farmers.

The recent approval of the New Investment Law, with various types of incentives and the elimination of bureaucracy in the approval of projects, shows the Government's interest in creating an institutional environment conducive to foreign private investment in the fields of agricultural, livestock and fisheries production. The partnerships targeted by the law aim to address the lack of capital and know-how and achieve higher productivity levels.

Collaboration with UN agencies

Angola has benefited from collaboration with UN agencies, in particular the FAO, IFAD and WFP, through institutional assistance projects and support in the areas of policy, statistical organization, micro credit, aquaculture mapping, mitigation of climate change, promotion of the role of women, access to markets, field schools and other areas.

Sustainable development after 2015 is on the agenda, and environmental issues are addressed so as to ensure that future generations continue to have permanent access to food of sufficient quantity and quality. Agriculture and fisheries play an important role to the extent that they depend on the climate, while the climate, in turn, benefits from responsible and sustainable use of agricultural and forest resources.

The climate changes recorded all over the globe have recently started to become evident in Angola, particularly in the southern regions. Research centres, in collaboration with specialized international organizations, are studying suitable responses for the mitigation of the effects and the government has taken emergency measures to minimize the impact of these changes on living standards.

Creating a more prosperous and socially just society

There is still much work to be undertaken to enable the enormous potential offered by the land and sea to be harnessed to achieve food and nutrition security. Angola may, in the future, recover its role as an exporter of agricultural products, as it was in the past. To achieve this noble goal it is imperative to enhance the allocation of financial resources to these sectors, in line with the commitment made in the Maputo Summit, to ensure that investments generate significant increases in productivity.



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EU SEiSMiC Czech – UK National Network Workshop: Social Value Group

(Societal Engagement in Science, Mutual Learning in Cities)

On 11th September 2015 the EU SEiSMiC Social Value Group Workshop was held at the University of Economics in Prague. Elena Guidorzi (UK) introduced the EU SEiSMiC project and Professor Olinga Taeed presented the work of the EU SEiSMiC Social Value Group, including the main theoretical basis of social value (agreed at the Brussels meeting in April 2015). He also covered the current wiki-university research programme and future plans for research in the field of social value.

Valery Yasaeva joined the conference by video link to discuss Citizen Value in Russia. Valery is the former Head of Sociological and Political Field Research, Analytics Research Institute, Rostov, Russia.

Jaroslava Hrabetova (CZ) presented her work on Regional Social Value and its Measurement in the Third

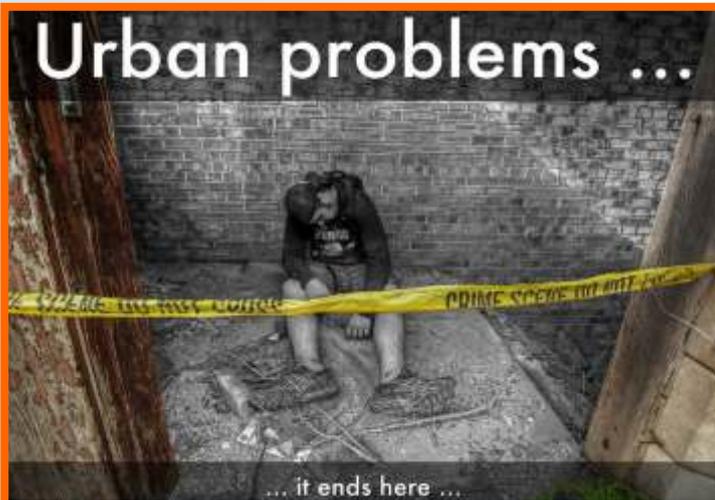
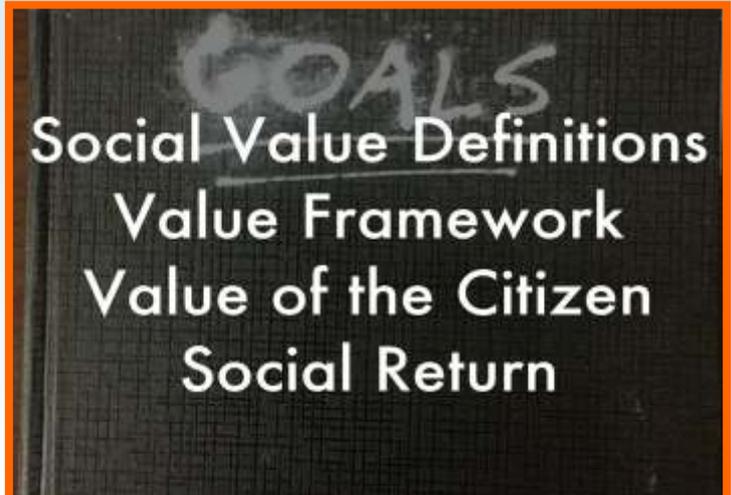
Sector. This was based on her work in Corby, UK where she and her team mapped the social impact of the Arts Council on Ambition. This work was also covered in the article The Paradox of Intangible Values (Hrabetova, Dohnalova, Taeed) published in the CSR conference proceedings.

Finally, but importantly, an invitation was extended to all potential interested parties, not only academics and research centres, to join a campaign to measure Personal Value (PV), a new prodigy metric for citizenship. PV is the value created in the actions and choices we make, which affect our lives and the lives of others now and in the future. The campaign launches in early November 2015.

The workshop was shared in three languages (English, Czech, Russian). Some images, discussions and presentations from the Group are included in this edition.



EU SEiSMiC Social Value: Nine Months On



A place to discuss definitions

1

Social Value and Intangibles Review
Conferences: London, Prague, New York, Istanbul

The Social Value Act

How the CCEG portal, Seratio™ is blending public, private, third and community sectors providing innovative solutions at zero cost



Social Value definitions explored in new bi-annual journal in 10 languages 130 pages

CONFERENCES

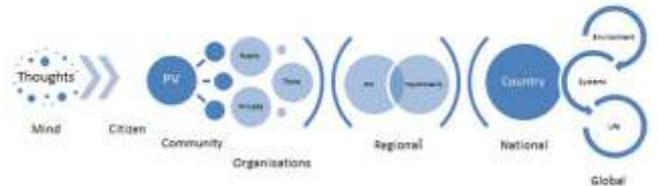
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Our Value Framework Theory

2

developed by 92 universities worldwide

Universal model for Social Value: from micro to meso to macro levels



Currency of Intangible Values

3

Social Earnings Ratio(S/E)
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THE PARADOX OF INTANGIBLE VALUES
Jaroslava Hrabětová
Associate Professor Marie Dohnalová
Professor Olinga Ta'eed

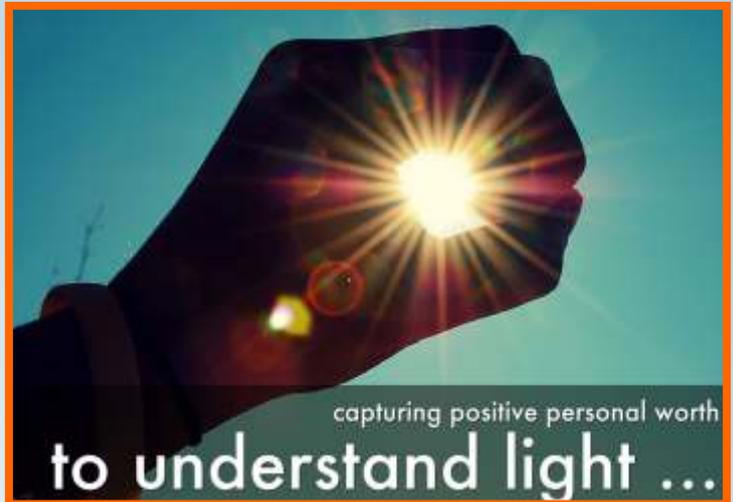
"the most rapidly adopted social impact metric in the world" [Vatican, 2015]



Citizen Sentiment

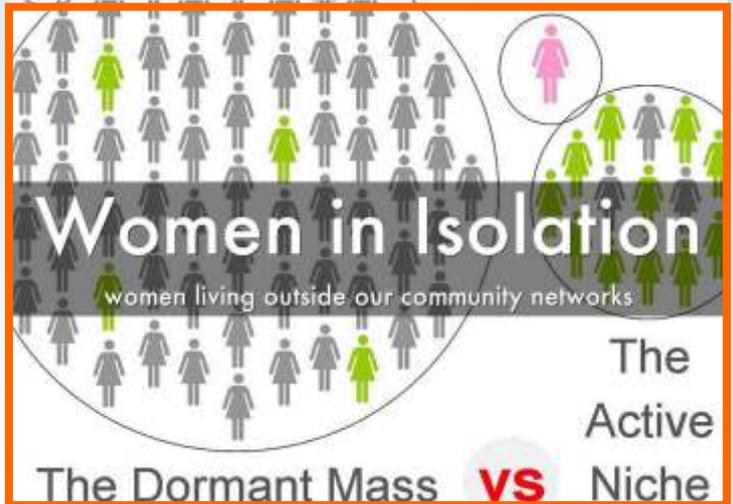
4

Personal Value
curated by SEISMIC Partner
Charles University in Prague, Czech Republic
www.cunil.cz



... we had to research darkness

- Female perpetrators of Murder
- Domestic Violence
- Modern Slavery



1. Identified profile of vulnerability
2. Gathered expression data
3. Sentiment analysis using semantic web
4. Forecast catastrophic environments



Official Blog of the Centre for Citizenship, Enterprise and Governance

The Centre for Citizenship, Enterprise and Governance represents the active research and enterprise focus of the University of Northampton Business School.

Monday, 21 August 2016

Female Perpetrators of Murder, Domestic Violence and Modern Slavery

By Professor Orliga Tawel

Director, Centre for Citizenship, Enterprise and Governance

Intuition tells us that these three subjects must be connected by sentiment if nothing else. Words such as rage, oppression, freedom are emotive expressions, which until recently could not be



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8. Happy Cities

Social Impact of the Arts: Made in Corby

by **Jaroslava Hrabětová** JUDr. Mgr.
Senior Research Fellow
Centre for Citizenship, Enterprise and Governance



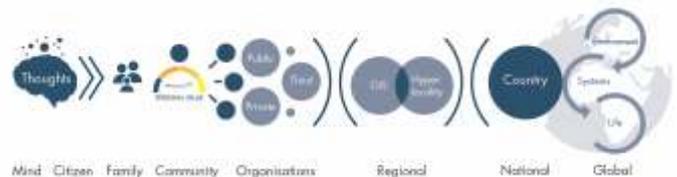
Made in Corby (MiC) is a sustainable 3 year programme funded by the Arts Council England as part of its national Creative People and Places programme. The aim is to deliver lasting change in Corby through a three year programme of new arts events and activities and to inspire more local people than ever before to take the lead in experiencing, creating and taking part in high quality arts and cultural activities. Historical and current social, economic and demographic status of Corby signposts potential benefits from greater involvement of local people in the arts, as well as strengthening of ambition and confidence of local residents.

The Centre for Citizenship, Enterprise and Governance (CCEG) was commissioned to measure the social impact of the arts in Corby. The commission has three base impact goals:

- **Prosperous:** Develop a healthy and prosperous Corby based on a set of financial and non-financial metrics which indicate a disproportionate performance benchmarked against national statistics
- **Ambition:** Develop a series of non-financial attributes which we have summarized as “ambition”, more accurately in these descriptors: Ambition, Aspiration, Collaboration, Confidence, Creativity, Excellence, Friendship, Inclusion, Inspiration, Imagination, Inclusion, Involvement, New Identity, Opportunity, Reputation, Resilience, Resurgence, Transparency
- **Arts:** Creating and taking part in high quality arts and activities, and to utilise arts as an instrument to make change happen.

Methodology

Social Earnings Ratio (S/E), a financial metric to measure intangible values, was used. S/E is a powerful all encompassing disruptive financial metric based on General Accounting Principles (GAP) that operates at all levels. It converts intangibles sentiment into financial value thereby establishing linkages between what forms a good mind, to good citizen, good community, good organisations, good regions, good nations and a good world.

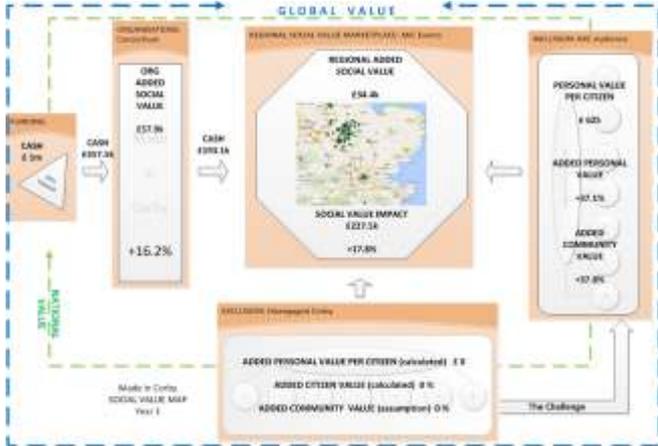


The approach we used has been well established by CCEG, most recently in our commission to develop the metric for the Modern Slavery Act 2015. We used a multi-stakeholder Citizenship map to measure the Social Value (SV) at different levels.

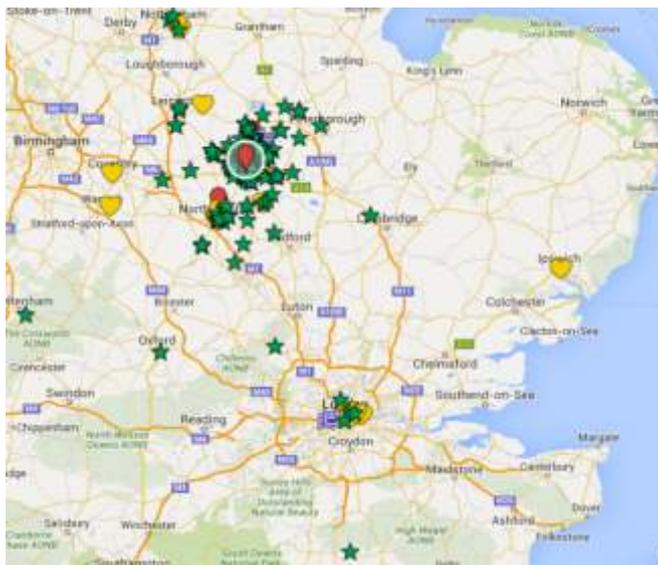
- **Organisational Value:** SV of the Made in Corby (MiC) Consortium
- **Regional Social Value:** SV of the partners, NGO's, and events as part of MiC delivery to identify better operational performance and tactics through identifying where SV has been enhanced, diminished, made neutral impact, or missing the agenda entirely.
- **Personal Value:** SV of the communities and citizens taking part, and those that have been excluded, to create pathways to mainstream engagement

Social Value and Made in Corby

We have provided much of the data as an interactive Google map. Data sets which can be interrogated online are: MiC Consortium, Other CPP Consortium Partners, Delivery Partners, Events/Projects, Participants (sample). We then went on to calculate the flow of value from the funders through to the Service Users.



The MiC project is performing well with impressive delivery of social value achievements. Those engaged are drawing a great deal of social value from MiC, but hitherto tend to be from the more wealthy backgrounds. Rather than this being a failure of inclusion, however, it is in itself a success. Using the lure of *High Art*, MiC has managed to persuade a significant number of people from London, a more affluent area of the UK, to journey to Corby, which has areas of deprivation. Wealth does not negate the impact of Personal Value.



Classical social science suggests that the three goals are not necessarily mutually compatible eg. "high art" may attract greater individual social value, but the wealth demographic will lead to less community value and less reach of MiC. However, in

a demonstration of Social Impact Theory (Bibb Latane, 1981) where social impact is inversely proportional to distance ...

$$\text{Social Impact} = 1/r^2$$

... would suggest that the MiC social impact must be high to traverse the 100 mile distance. The same rule applies to all hyperlocal social value triggers.

Furthermore, the S/E modelling demonstrated that amongst the financially challenged, the greatest impact comes from the size of the community network they belong to which disproportionately influences their value contribution to society. Ergo, amongst low income bands the unofficial and informal community networks are the channel to much greater participation and thus Community Value. MiC can reflect greater inclusivity by using these networks.

The main recommendations include target disengaged informal communities as channels to the citizen, review the high art goal, ensure year 2/3 Personal and Community Value input data are part of design and collection, Launch a PV/Community mobile App or integrate PV into existing Corby related apps in order to harvest data throughout the year, reach communities and communicate events. Year 2/3 conclusions will allow us to bring a time dependency aspect into the work as well as more robustly provide absolute values, not just percentage uplifts.

Conclusions

The goal of the 3 year project is to understand the relationships between the creation of the value of ambition through the arts, and how it translates into regional value. We have only been able to do this through the application of a universal single metric, the Social Earnings Ratio, to correlate influences on a common basis. We can then use arts as a lever to create much greater value in people's lives than the art itself.



Российский Взгляд на Социальную и Персональную Ценность

A Russian View on Social and Personal Values

by **Raisa Ambros**, Editor
CCEG Social Value & Intangibles Review

Interview with **Valery Yasaeva**
Former Head of Sociological and Political Field Research,
Analytics Research Institute, Rostov



An interview with Valery Yasaeva expresses the views of a Russian sociologist on social and individual values, and personal value.

Yasaeva defines social values as those that are responsible for the reproduction and preservation of the expected type of social structure, which is peculiar to the collective consciousness of the society.

She suggests that individual values are the main orientation of the person in his life in general.

With regard to personal value, Yasaeva explains that for a person to be a full member of society, and to be aware of how his work is effective, it is useful to know his set of core values, and to understand how these compare with the values of the society in which he lives.

Yasaeva's view is that value preferences and orientations of the person, given in a form suitable for a CV, can help a person in his social life and when working with colleagues and employers.

However she notes that people should have the right to decide what values they make public. By measuring intangibles associated with personal value, individuals are more likely to think about them and act accordingly. Commenting on Russians, Yasaeva suggests that common individual values include a healthy respect for the elderly, welfare, and home for example. They can include the value of reaching out to others, teamwork, and the desire to act according to conscience, honesty and integrity. Yasaeva fears that, in reality, a world where consumers choose their suppliers on the basis of how they contribute to society will remain a utopia.

Yasaeva's own values include mutual honesty and openness, putting family first of all, security, health and general well-being, as well as friendship and patriotism.

Yasaeva would, therefore, like to have her values measured by the Personal Value metric being developed by the CCEG/Seratio.



В. Уважаемая Валерия Руслановна, Вы занимали пост ведущего специалиста научно-исследовательского центра Аналитика в городе Ростове-на-Дону, в котором руководили отделом социологических полевых исследований и изучали социологию культуры, специализируясь на изучении ценностей молодежи. Мне бы хотелось обсудить с Вами различные исследовательские аспекты индивидуальных и общественных ценностей. Что Вы понимаете под общественными ценностями?

О. Больше всего мне нравится определение, предложенное Т. Парсонсом, согласно которому ядро социальной структуры представляет собой систему нормативных образцов, которые организуют и упорядочивают социальную жизнь субъектов. Одним из этих нормативных образцов являются ценности, которые отвечают за воспроизводство и сохранение именно того ожидаемого типа социальной структуры, который отвечает коллективным представлениям о ней.

В. Что Вы понимаете под индивидуальными ценностями?

О. Это основные ориентации человека как в его жизни в целом, так и в конкретных ситуациях, когда он, совершая то или иное

действие, должен руководствоваться определёнными представлениями о вещах и поступках. Персональные ценности формируются у человека в ходе его социализации и, как правило, к 18-20 годам уже являются полностью сформированной системой. В дальнейшей жизни может изменяться её структура – иерархические соотношения составляющих её элементов, но базовый набор ценностей, как правило, не меняется.

В. Наш центр CCEG разрабатывает систему исследования персональных ценностей личности. Насколько важно для человека осознавать свои ценности и их соотношение с общепринятой системой ценностей?

О. Так уж сложилось, что система ценностей присуща каждому человеку. Эти ценности определяют деятельность человека, его мотивы и побуждающие к совершению поступков стимулы. Поэтому для каждой личности необходимо осознавать, почему она поступает именно так и чем руководствуется. Следовательно, для того, чтобы человек мог быть полноценным членом общества, оценивать эффективность своей деятельности и понимать, насколько хорошо она согласовывается с социальной средой, в





которой он находится, ему полезно знать, какой у него набор базовых ценностей и как он соотносится с ценностями его общества.

В. *Часто люди не хотят афишировать своё благосостояние, но произвольно делают это, используя определенные атрибуты: автомобили, часы, etc. Важно ли демонстрировать свои индивидуальные ценности?*

О. Важно, чтобы человек мог сам выбирать, о каких его ценностях могут знать посторонние, а к каким он предпочитает не привлекать внимание. Но, несомненно, ценностные предпочтения и ориентации человека, приведённые в вид, подобный резюме, могут быть полезными в социальной жизни как инструмент самопрезентации, к примеру, для работы с коллегами или начальством.

В. *Некоторые люди считают, что мы совершаем хорошие поступки только ради собственного удовольствия, иной раз даже неосознанно. Если люди будут знать и осознавать свои ценности, поможет ли это им самосовершенствоваться и развиваться духовно?*

О. Спасибо, это очень интересный вопрос. Если человек ориентирован на развитие и повышение осознанности своих мотивов, которые побуждают его к совершению определённых действий, то, конечно, для него весьма полезно получить информацию о его ценностях, измеренных и предоставленных в виде списка. Возможно, он будет пользоваться этой метрикой как инструментом для своего духовного развития. С другой стороны, он сможет использовать её для своей социальной жизни, но в этом случае степень его искренности во время построения персональной шкалы зависит только от него, поэтому преимущества и эффективность этого инструмента, на мой взгляд, неоднозначны.

В. *Как Вы считаете, измерение нематериальных явлений, таких как любовь, искусство, благополучие, забота о животных и этика семейных взаимоотношений, может изменить общественный взгляд на них?*

О. Да, конечно. Чем больше людей начнёт задумываться о своей личной ответственности, чувствах окружающих и внимательном отношении друг к другу, тем больше людей будет стараться анализировать своё отношение к этим проблемам и подвергать критическому взгляду свои ценности. Осознанно действуя, мы в состоянии сделать наше общество гуманнее и терпимее, но для этого необходима нравственная работа над собой и личный вклад каждого.

В. *Какие индивидуальные ценности присущи россиянам?*

О. Индивидуальные ценности делятся на терминальные и инструментальные. Если говорить о терминальных ценностях россиян, то, прежде всего, мне хочется сказать о здоровье, уважении к старшим, благополучии и патриотизме. Среди инструментальных ценностей в первую очередь хотелось бы выделить отзывчивость, сострадание, честность и порядочность.

В. *Как Вы думаете, программа измерения ценностей, предложенная нами, может в дальнейшем стать базой для закона, подобного закону о социальной значимости предприятий в Великобритании?*

О. Это тоже очень интересный вопрос. С одной стороны, может, потому что человек наверняка будет в состоянии использовать реестр собственных ценностей как инструмент для трудоустройства либо же для построения профессиональных связей. Но, с другой стороны, я лично считаю, что главное слабое место данной идеи – объективность метода оценки. Ведь крайне сложно добиться максимально искреннего ответа от респондента.

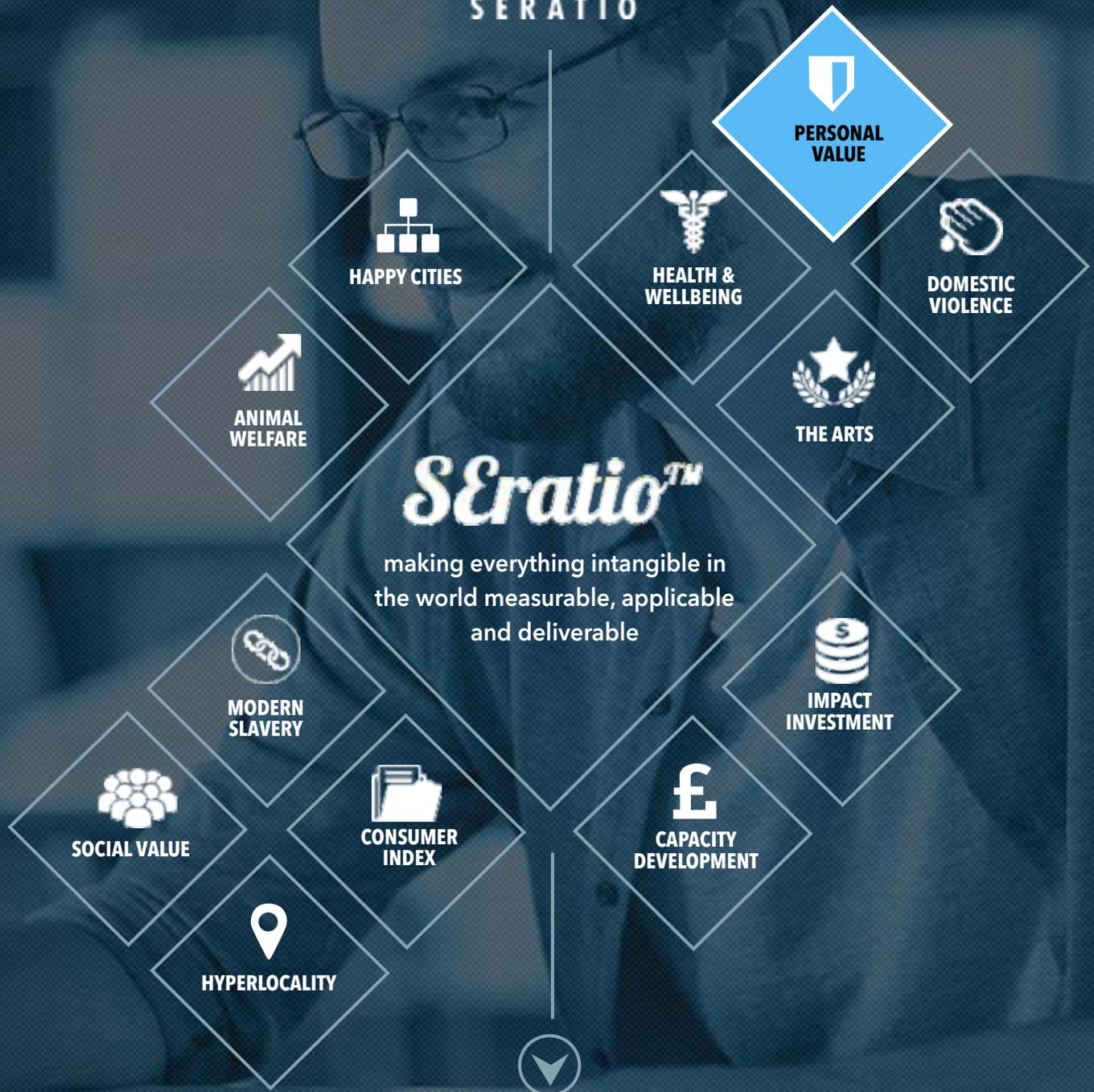
В. *Допускаете ли вы, что в будущем покупатели начнут выбирать своих поставщиков по принципу значимости их социального вклада, а рядовой гражданин будет выбирать друзей и соседей, исходя из понимания особенностей их ценностных ориентаций?*

О. Конечно, мне бы хотелось, чтобы все потребители выбирали продавцов, руководствуясь пользой, которую последние приносят обществу и миру в целом. Но я боюсь, что это всё-таки утопия. В максимально благополучном обществе, где люди не сталкиваются с серьёзными затруднениями в финансовом плане, возможно, у больших групп людей возникает потребность не в экономии, а в выборе социально ответственных поставщиков, которые действительно вносят вклад в общество. Но, к сожалению, я боюсь, что такая ситуация в большей степени идеальна, нежели реальна.

В. *Допускаете ли Вы измерение вашей собственной системы ценностей? Какие ваши персональные ценности?*

О. Да, безусловно, мне было бы интересно принять участие в этом проекте и получить метрику собственных ценностей, которые будут систематизированы. Это было бы для меня полезным. Среди персональных терминальных ценностей я должна перечислить, прежде всего, семью, безопасность, здоровье и общее благополучие, а также дружбу и патриотизм. Среди инструментальных ценностей – образование, честность, и дисциплинированность. Сейчас эти ценности являются для меня самыми значимыми.





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SEiSMiC Turkey Social Innovation Governance Model: Collaborative Mapping of Social Value with Urban Acupuncture



by **Professor Tüzin Baycan** PhD
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Veysi Altıntaş
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Moderator / SEiSMiC Turkey
National Network, Istanbul
Technical University

“SEiSMiC Turkey Social Innovation Governance Model” has been developed by SEiSMiC Project partner Istanbul Technical University (ITU). The essence of this approach is facilitating various stakeholders’ involvement in the process and mapping of the social value in their cities collectively with acupuncture-like methods to heal the urban system in an efficient way. The model has been successfully implemented in cities involved in SEiSMiC Turkey National Network and the outcomes of the model demonstrate its transferability to different cities with a great benchmarking value.

Social innovation is increasingly gaining importance to give legitimacy to decision-making, better understanding social needs, and finding new solutions to complex problems. Social innovation is defined as new ideas with reference to products, services and models that simultaneously meet social needs and create new social relationships or collaborations. They are innovations that are not only good for society but also enhance society’s capacity to act.

SEiSMiC (Societal Engagement in Science, Mutual Learning in Cities) is an on going project on social innovation in cities supported by European Commission.

SEiSMiC helps tackle Europe’s biggest urban problems by engaging citizens, identifying social innovation needs, and contributing to future urban policies and research strategies. SEiSMiC aims to create a structured dialogue and mutual learning with citizens and urban actors by setting up National Networks in 10 countries across Europe. In this article, we introduce the “SEiSMiC Turkey Social Innovation Governance Model” for cities that has been developed by SEiSMiC Project partner Istanbul Technical University (ITU).

The “SEiSMiC Turkey Social Innovation Governance Model” is based on the combination of three different concepts of “collaborative mapping”, “social value”, and “urban acupuncture”, where we integrated them into “collaborative mapping of social value with urban acupuncture”. The essence of this approach is facilitating various stakeholders’ involvement in the process of mapping social value in their cities collectively

with acupuncture-like methods, to help heal the urban system in an efficient way. This approach has been tested and experienced with the real actors of cities mainly characterized by private, public and civic actors. Before starting to introduce the model, we would like to explain briefly what “social value”, “urban acupuncture” and “collaborative mapping” terms mean to better understand the conceptual pillars of the model.

Social Value includes social capital as well as the subjective aspects of the citizens’ well-being such as their ability to participate in making decisions that influence them. Therefore, social value is about maximising the impact of public expenditure to get the best possible results and it looks at what is produced, and usually what is abandoned, through a commissioning process. Social value considers more than just the financial transaction – it also includes happiness, wellbeing, health, inclusion and empowerment. This kind of value often accrues to different people, communities, government departments or organisations. It is not always easy to measure it.

Urban Acupuncture is inspired by medical acupuncture treatment. Urban acupuncture is an urban environmentalism theory that addresses urban challenges with traditional Chinese medical theory of acupuncture. This method uses small-scale interventions to transform a specific urban issue step by step to a larger context. Sites are chosen through an aggregate analysis of social, economic and ecological factors, and developed through a dialogue between urban stakeholders. Acupuncture recovers stress in the body and urban acupuncture relieves stress in the environment.



Image: Gordon Chrystal, Build Better Cities, 2011
<http://buildbettercities.tumblr.com/post/8873389752/guardian-could-cities-problems-be-solved-by>

Urban acupuncture produces small-scale but socially accelerator-type interventions into the urban fabric. Jaime Lerner, former Mayor of Curitiba introduced the concept in order to address small intervention for systematic change in cities. The analogy between the systems approach in the body and cities makes sense in that respect; multiple systems superposing and interacting together. For instance; blood system, nervous system, skeleton system, etc. in body looks like road system, waste management system, building system, ecological system etc. in the cities. **The urban acupuncture approach views cities as living organisms and pinpoints areas in need for treatment.** By doing this, sustainable projects serve as needles that revitalize the whole by healing the parts.



1st SEiSMiC National Network Workshop in Turkey, Photograph by Veysi Altıntaş, Hatay, 2015

Collaborative Mapping has several uses including web based and low-tech applications. One of the applications is to collectively produce models of real-world locations online that people can then access and use to annotate locations virtually.

Collaborative mapping is the aggregation of web maps and user-generated content, from a group of individuals or entities, and can take several distinct forms. With the growth of technology for storing and sharing maps, collaborative mapping has gained importance. **Collaborative mapping is also called crowd-sourced mapping and volunteered geographic information.** As a new technique for map-making, it is a subset of neo-geography. The idea is that a group of people can work together to gather information. This information can be very specific, such as a map of all the shoe repair shops in an area, or more generic, such as a free map of the entire world.

There are many different tools and motivations for creating collaborative maps. Digital, analogue, online, web-based depends on the circumstances and technology as well as needs. Therefore, the common aspect is collective sense making with geographical reference.

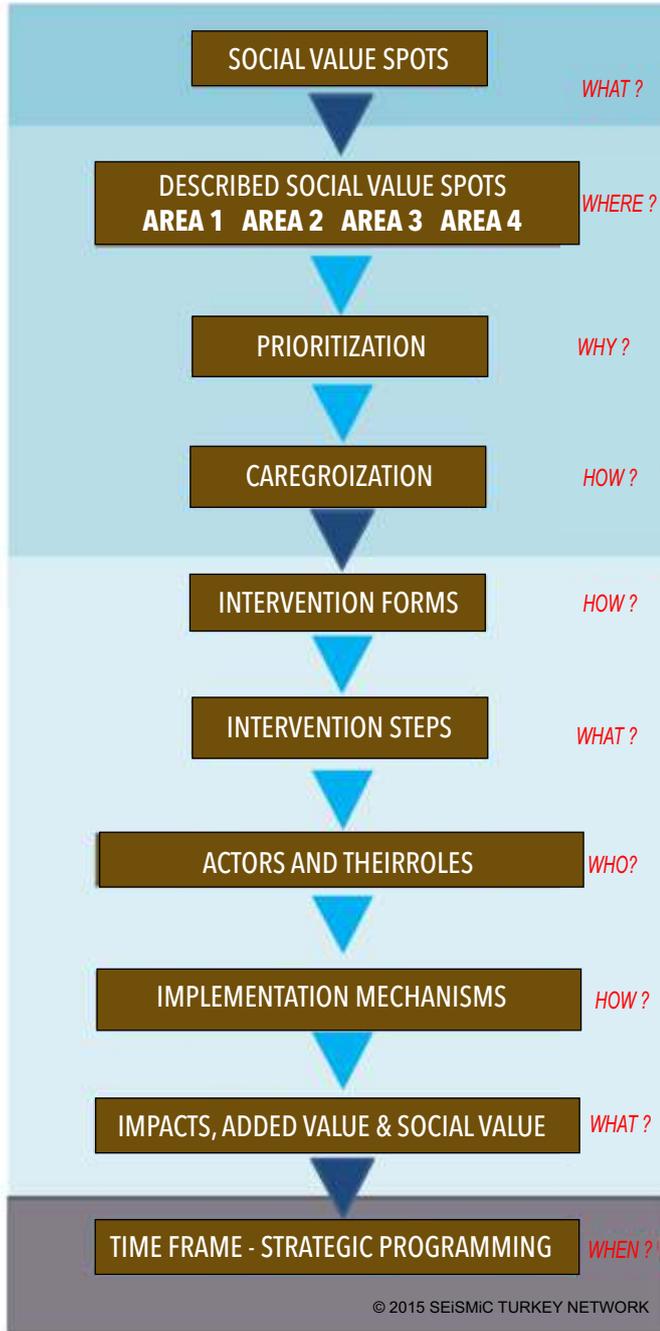
1st SEiSMiC National Network Workshop in Turkey, Photograph by Veysi Altıntaş, Hatay, 2015



In our model, these three concepts combined in order to guide the social innovation process at the cities. **The ten-step approach constitutes the social innovation governance model.** The first step is determining the social value spots in the cities. In this step each of the city-participants determined the challenges of their city with a broader scope. This step is the most important step and requires collective action of mapping with urban acupuncture technique. Participants from various sectors engaged with this in order to come up with a solid map showing the critical locations. The second step is also linked to this, the outcomes of the first step identifying social value spots in the city. This is characterized with designated areas. Next, the third step is prioritization with the question of "why". In this step participants decided which challenge is the most important to be solved firstly. The fourth step is categorization of those prioritized social value spots.

The fifth step is the form and framework of the proposed intervention. The sixth step of the model is to identify the detailed intervention steps to tackle the problem. The seventh step is defining actors and their roles for the intervention. The eighth step is focusing on intervention mechanisms with the question of "how". The ninth step is defining what are the impacts, added value and social value of the intervention. This step is highly important for the logical consistency of what is thought in the beginning and what happened at the end. The tenth and last step of the model is defining time frame and strategic programming of the actions by focusing on the question "when".

SEISMIC TURKEY SOCIAL INNOVATION GOVERNANCE MODEL
COLLABORATIVE MAPPING OF SOCIAL VALUE WITH URBAN ACUPUNCTURE



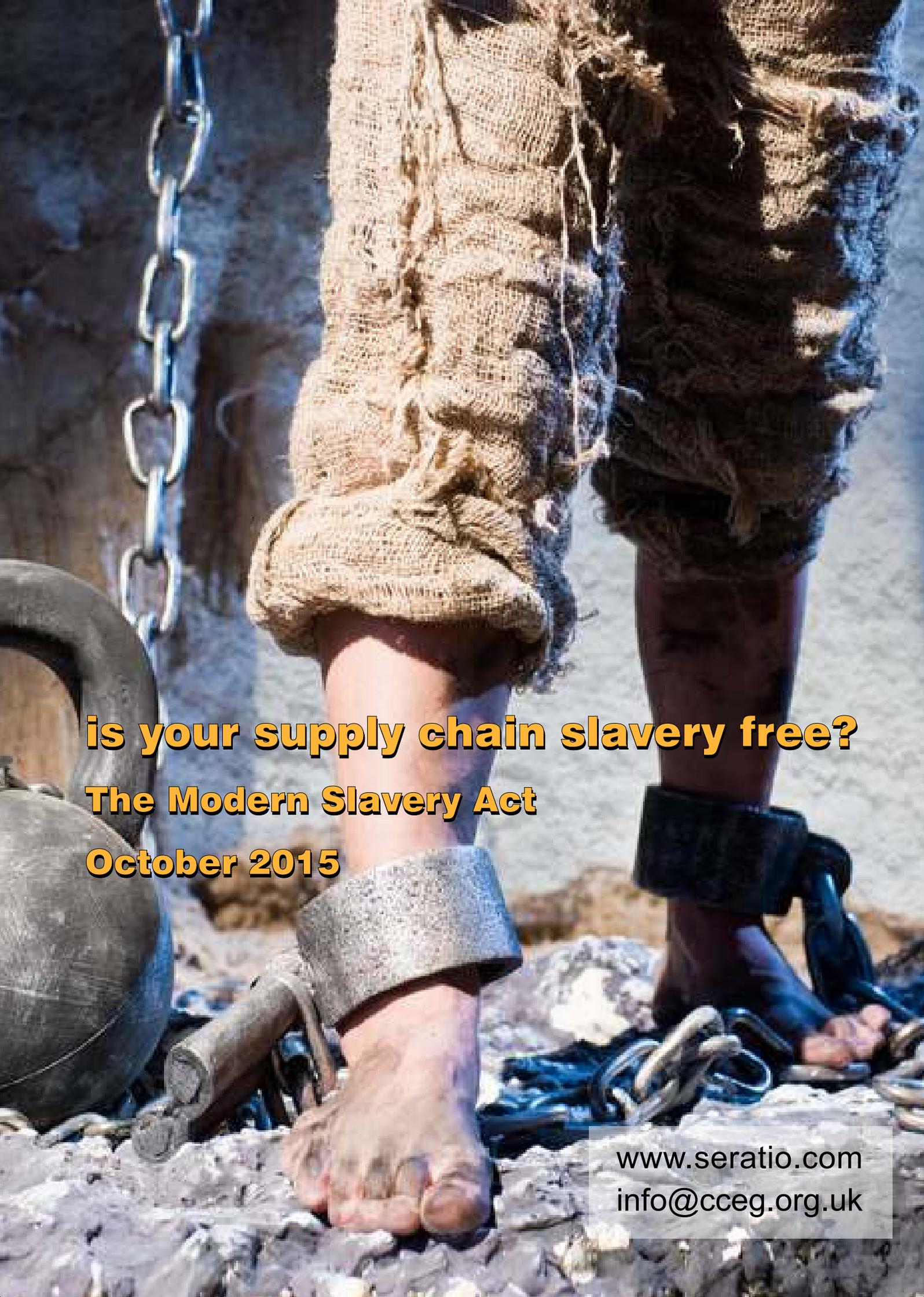
The proposed model follows a logical sequence where all steps have to be taken collectively with the participants. Each of them allows the participants from a particular city to think and act with reasoning mechanisms collectively via simple questions. It is not important whether the answers are right or wrong, consequently what is more important is to share the questions and to find answers together.

The “social innovation governance model” for cities that has been developed by SEiSMiC project partner Istanbul Technical University team has been implemented during the 1st SEiSMiC National Network Workshop in Turkey. After introducing the

Urban Acupuncture Model in Muş

model and its steps each city created their urban acupuncture map highlighting social value. As final products urban acupuncture models of Muş and Istanbul demonstrate that the implemented governance model offers a simple and user-friendly tool that each city or citizen group can use for different purposes. Although the cities have different problems, priorities and challenges, the transferability of knowledge and experiments would be possible using this model. The proposed and implemented social innovation governance model namely “collaborative mapping of social value with urban acupuncture” thus has great benchmarking value, and we hope contributes to advance the concept of social value and how it is generated and leveraged.

Urban Acupuncture Model in Istanbul



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Goethe's Sorcerer's Apprentice Revisited: Why We Need to Reformat Ourselves and Turn Instead to a Lifeline Economy

by **Han Vandevyvere**

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Recently the Citibank group has come up with a report concluding that lack of climate action will potentially lead to \$72 trillion of costs to society by 2060, whereas swift action would avoid much of this damage and ultimately lead to economic savings¹. This message is not new. In 2006, Lord Nicholas Stern voiced a similar message, concluding that “the concept of strong and early action far outweigh the economic costs of not acting.”² It is, in other words, wholly irrational not to swiftly embark on a pathway of deep carbon emission cuts. Another important conclusion to consider from both the Stern and Citi reports is that redistributive actions would be needed to share the costs and benefits of climate action in a fair way among countries and sectors globally – an important aspect to keep in mind hereafter.

If by now the multiple advantages of radically changing our economy and the way it operates its resource basis have become crystal clear, why then do we continue on an overall trend of increasing carbon emissions and resource exhaustion? A fortiori, why do we do so while knowing that business as usual will lead to unprecedented problems?

If we seem not to be able to quit our current path despite the rational insight that it is harmful to go further in this direction, there should be very strong irrational forces that prevent us from doing so.

It would be wrong to state here that there is no climate action and that there are no societal forces working towards more sustainable development. The core problem lies rather in the fact that, as overall trends indicate, such action is currently too little, too late. It rather seems then that we are not able to react in proportion to the scale and the speed of the emerging problem.

Let us therefore reflect on some essential drivers of human behaviour. In this context Garrett Hardin has famously researched our behaviour regarding resource management and the ‘commons’ – that is, the planet with its free air, water and nature. One of his bitter conclusions is that ‘Throughout history, human exploitation of the earth has produced this progression: colonize-destroy-move on.’³

As long as we were a few thousands or millions on this planet, such a strategy of survival was acceptable because the available resources could be labelled as, proportionally viewed, infinite. And in this way indeed we have taken the habit to treat the planet’s ecosystems both as an infinite resource and as an infinite dump. But with 7 billion of us, and our numbers still on the rise, such collective behaviour becomes lethal. All of a sudden – taking into account the proper historical time frame – we need to quit this model of linear progression and switch to a mode of functioning that respects a circular metabolism as can be found in natural ecosystems. In terms of energy use, probably our main headache at present, we need to switch to living from net solar income rather than from what we dig up from the earth. Already in 1931, Thomas Edison pointed out that here ‘we are like tenant farmers chopping down the fence around our house for fuel when we should be using nature’s inexhaustible sources of energy – sun, wind and tide. I’d put my money on the sun and solar energy. What a source of power! I hope we don’t have to wait until oil and coal run out before we tackle that.’⁴ All of this, meanwhile, is known to be indeed environmentally, technically and economically feasible. However, the problem with this switch from ‘dwarf mode’ to ‘light elf mode’ seems thus – we have, over thousands of years, programmed ourselves in order to function in the old dwarf’s fashion. This paradigm has been deeply embedded in our biological and mental structures, and most of us are moreover wholly unconscious to it. The same logic has permeated our social and political systems to

¹ www.citivelocity.com/citigps/ReportSeries.action

² webarchive.nationalarchives.gov.uk/20100407172811/http://www.hm-treasury.gov.uk/stern_review_report.htm

³ Hardin, G. (1993), *Living Within Limits - Ecology, Economics and Population Taboos*, Oxford University Press, p. 17

such a degree that we have adapted it as the norm. Our economic and financial systems have become tributes to shameless greed and social and environmental cruelty.

Thus we are both 'by nature' and 'by norm' greedy, selfish and short-sighted. We prioritize the short term over the long term. And we hate change. When we have acquired a relative state of welfare, we try to establish the status quo as long as possible, even if we receive alarming information that something is going to hurt us. Garrett Hardin labelled this reflex as a built-in form of psychological denial leading to the tragedy of the commons; we could also describe it as comfort inertia or as the boiling frog syndrome. But in this way we are locked into a deadly logic towards self-destruction.

This implies that solving the ecological question requires us, no less, to reformat ourselves. If indeed we don't find a drastic but human-tailored solution for the problem we have created, nature will definitely come up with a drastically inhuman one.

Scientists insist that the time frame for deep change is a matter of decades, if not years.



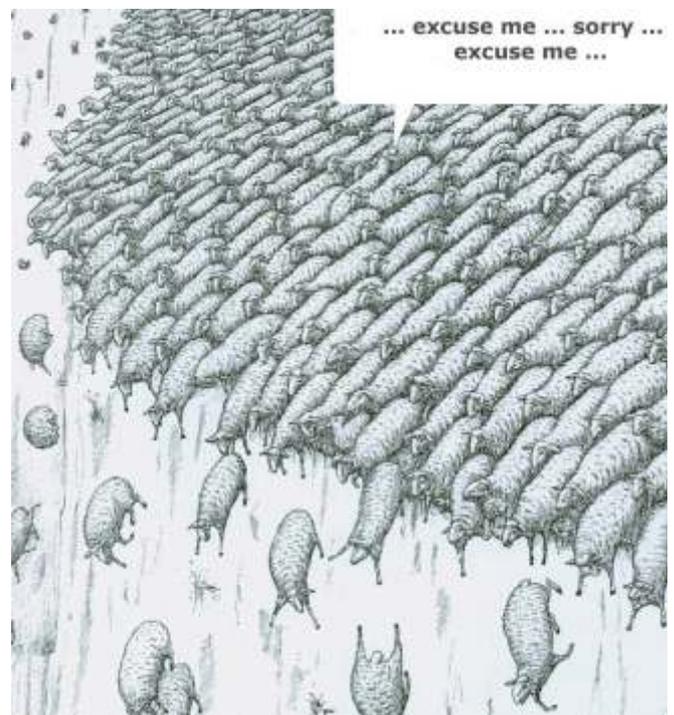
Der Zauberlehrling, Ferdinand Barth, 1882

What is the role of technology in this process? There is no space for excessive techno-optimism. From a macro perspective, the industrial and digital revolutions do not appear as blessings, but as aggravating factors. They have basically been accelerators and magnifiers of the problem.

While it is not sure if Goethe was foreseeing such, his metaphor of the sorcerer's apprentice does perfectly illustrate what has happened to us since the late 18th century.

Technology and medicine have brought us phenomenal increases in material well-being – we now have technologies available that would look like pure magic to our ancestors – but without wise management these tools have propelled us into a mode of life that will soon turn into nightmare.

In no way, therefore, should one plead for a romantic return to pre-industrial times. There is no way back. Our situation of unlucky apprentice rather adds to the need for drastic, progressive intervention. In contrast to Goethe's story however, there is no master to come in and to calm the storm. The only possible masters available in the room are us. Technology as such will never save us, only the way we command it could. These circumstances only add further to the challenge of reprogramming ourselves.



Quitting fatal path dependency implies reprogramming ourselves... (worked image on basis of an anonymous print)

⁴ www.historycommons.org/context.jsp?item=a1931edisoninexhaust. There are some doubts on the precise wording, but the message stands.

⁵ Hardin, G. (1993), *Living Within Limits - Ecology, Economics and Population Taboos*, Oxford University Press, p. 17

<http://www.historycommons.org/context.jsp?item=a1931edisoninexhaust>. There are some doubts on the precise wording, but the message stands.

Compared to this challenge, social innovation, as many people define it today, is incremental and not too hard to implement, but totally insufficient.

We will have to break through mountains of primitive instincts and behavioural barriers to arrive at the solutions we really need. Behavioural reformatting to prevent ecological catastrophe is probably the biggest challenge we have ever faced.



Much of the debate on social innovation therefore should deal with the question: how can we move beyond incremental change, and towards a landslide in behavioural patterns? How can this translate into new policies and

institutions? And how can we do that fast enough? **Unseen problems ask for unseen solutions.**

The alarming signs of a possible new failure of the COP negotiations⁵ in Paris next December are symptomatic for the lethal path dependency of our current socio-technic systems. But is everything lost?

There are some signs of hope, though. Today there are realities becoming visible that were hardly imaginable ten years ago. The Citigroup report proves that opinions start to change fast, even deep in the financial world. The fossil fuel divestment movement is gathering momentum, and is starting to attract important actors from the classical economy. Last June, one of the world's biggest investment funds, the Government Pension Fund of Norway, announced that it would not invest in coal any more. Nor does the Rockefeller Charity Fund any longer invest in oil, coal and gas. Both in the Netherlands and Belgium, citizens have called their governments into court for failing to undertake sufficient climate action. In the Netherlands, the government has lost the case.

But probably the most symbolic sign of a new type of change dynamic comes from the Pope who, as the head of one of the world's oldest and most conservative institutions, recently put the environmental question atop its agenda through a new encyclical letter. Hereby the church leader connects the environmental question directly to matters of social justice and ethics, and addresses the human root causes of the current crisis. Goethe is not far away when he refers to the 'technocratic paradigm'⁶: *'...we stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it. We have certain superficial mechanisms, but we cannot claim to have a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint.'* He concludes, citing the Earth Charter: *'As never before in history, common destiny beckons us to seek a new beginning... Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.'* A more high-level call to fundamentally reconsider our way of life could hardly be found.

⁵ Negotiations on climate change began in 1992, and the UN organises an annual international climate change conference called the Conference of the Parties, or COP. Paris is hosting the all-important 21st conference in December 2015.

⁶ Francesco, *Laudato si'* - sulla cura della casa comune / on care for our common home, Vatican Press, 2015, citations taken from http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_encyclica-laudato-si.html

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Gender and Social Innovation in Cities



Eva Fabry, Director
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by **Maria Sangiuliano**
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European Centre for Women and
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Hard facts do not support a gender equal Europe

At a time of contradictory trends and developments, although equal opportunity laws have been adopted in many realms of social and political life across Europe, gender equality is far from settled. Women's emancipation and liberation have started and the relation between sexes has undergone substantial transformations, most often in cities as the main places of change. Still, these developments are unevenly spread and new inequalities between women are emerging along class, culture, age and sexual orientation dimensions, as statistics and research show.

Looking at women in local politics in 2014, the large majority of EU countries had no main cities with a woman as a mayor and only 5 of the 28 EU capitals had a female leader (Paris, Warsaw, Madrid, Luxembourg and Sofia). In Europe, women represent on average just 27% of the elected municipality councillors (Sundström, 2013).

The employment rate of women is set at 63.8%, almost 14 points lower than men, although female employment was affected by the financial crisis to a lesser extent than men's due to greater stability of the service sector compared to manufacturing and construction. At the same time, however, in the EU 28 the gender pay gap¹ is a reality with women earning 16.4% less than men (Eurostat, 2010).

For working women and families in general, there is still not sufficient coverage of childcare services; the Barcelona objectives are not met yet as a recent review clearly showed² and this is particularly problematic in urban contexts where support from extended family relations are less available to couples and single parents, especially in view of figures showing how the care and domestic work burden is still predominantly born by women (Eurofund, Third EQL Survey, 2012).

Women outnumber men in the share of the EU28 population at risk of poverty (24.5% vs 22.3%) and are particularly over-represented within the elderly population living in poverty, due to combined effects of higher life expectancy rates and reduced pensions caused by more discontinued careers and the gender pay gap. (European Parliament, 2012a).

Societal and economic structures seem to be so much stuck to traditional gendered division of roles that the technology and innovation sectors make no exception, so one could ask is it realistic to think that technical solutions and design for smart cities will be sensitive to women's needs when only 29 out of every 1,000 female graduates have a degree in computer sciences/ICT and women constitute only 19% of digital entrepreneurs in Europe, compared to an average 33% in the USA?

Gender based violence is widespread in Europe, as 45 to 55% of women in EU28 have experienced sexual harassment (including cyber harassment) since the age of 15. It mostly takes the form of domestic or intimate violence but research shows connections between sexual harassment and public space, in both workplaces and urban space (Fundamental Rights Agency



¹ At EU Level, the gender pay gap is defined as the relative difference in the average gross hourly earnings of women and men within the economy as a whole. See: Council of the European Union (2010).

² European Commission (2013a). Barcelona objectives: the development of childcare facilities for young children in Europe with a view to sustainable and inclusive growth. Luxembourg: Publications Office of the European Union. <http://europa.eu/epic/studies-reports/docs/eujls08b-objectifs-de-barcelone-en-accessible.pdf>

(2014). Women's fear of crime – specifically their fear of gender based violence – has a negative impact on women's everyday freedom of movement (FRA, 2014, p. 13)

Mobility and transportation is indeed an area of urban life where gender difference has a direct impact: men's ratio of daily car users is 15% higher than women's (European Commission, 2013c) and gendered mobility patterns have been observed, kept constant against other factors such as education, marital status and income, allowing scholars to categorize a 'mobility of care' for women across space, time, purpose and safety dimensions of mobility. (EP, 2012; EC, She Moves, 2014; Ceccato, 2014, Sanchez de Madariaga, 2014).



Integrating gender equality and social innovation - not reinventing the wheel

Along with urbanization, empowerment of marginalized groups and the rise of mass media, transformation of gender roles is included among the social innovations in Europe by some of the most authoritative literature sources on the topic (Andrè, in Moulaert et al., 2013). This is why the call "not to reinvent the wheel", one of the most common mantras within the urban innovation and smart cities debates, can be applied also to



these issues: if gender equality is intended to be one of the major forms of social innovation and if, as reported, figures and statistics clearly show that we are still far from a gender equal Europe, then it is important to get the most out of the interconnections between these two fields of action and policy, to build and capitalize on what civil societies of women and institutionalized gender equality policies have already managed to achieve until now and at the same time expose them to new alliances and innovative urban environments.

The BEPA report on social innovation (BEPA, 2011) summarizes three main ways of conceiving social innovations in the present debate and when describing them in detail it integrates gender equality initiatives among concrete examples of social innovation. This conceptualization can be further expanded as follows:

- 1) **The social demand perspective**—"according to this approach, social innovations are innovations that respond to social demands that are traditionally not addressed by the market or existing institutions and are directed towards vulnerable groups in society" (BEPA, 2011, p.37). Within this framework several layers for interrelating gender equality and social innovation are emerging which we consider below. Women are still a vulnerable group, albeit with strong internal differentiations. As highlighted in the Facts and Figures Chapter, **gender-based discrimination is still persistent in several dimensions of social and urban life**, and becomes even more visible in the case of the so called 'multiple inequalities' or 'intersected inequalities': aged women, working class women, migrant women, disabled women etc., who have been the target groups of several initiatives that fall under the social innovation category.

EU Programmes have been using this perspective as the main discursive framework to deliver innovative services for women's employability and entrepreneurship, as well as measures to change organizational cultures and work-life balance for women and men, and to encourage more women and girls to enter STEM professions³. Gender equality is a growing social demand/need itself. It is often expressed in the form of a request for increased balance between work and private life, both for men and women and as a need which can be addressed through smart work technologies and flexible arrangements; furthermore, men's awareness about the importance of active parenting and fatherhood is increasing (Burgess, 2008). New urban experiments trying to respond to these needs and to cover public welfare gaps are taking place in Europe and need to be supported by scaling up and making the services they provide sustainable.



- 2) **The social challenge perspective.** In this vision of social innovation the economic value of the social dimension is stressed, as the social sphere is seen as part of economic development and as an opportunity to generate value. [Meeting the needs of citizens/users and being able to respond to diversified targets and opinions is a way to increase the marketability of products and services and to improve customers' experience.](#) EC Research and Innovation Policies and Programmes are espousing this framework of understanding through the concept of Responsible Research and Innovation⁴. Gender equality policies and practices have also been leveraging the argument that (gender) diversity has a value⁵ for society, an economic value: such a value is generated by not wasting women's human capital but by capitalizing on it.
- 3) **Systemic change.** This approach to social innovation is focusing on public policy processes and governance, and on relations between actors and stakeholders that have to be based on empowering/learning and networking in order to achieve sustainable changes and social innovation. Translating this perspective to gender equality as a social innovation process might reveal the need to overcome the isolation and often (self) marginalization of organizations and networks active on gender equality issues and policies. Having them integrated within broader social innovation networks would be beneficial for both areas of interventions as they are closely interconnected. [There is a need for an explicit commitment and dedicated efforts to include actors from the gender ecosystems or women's civil society into more participatory approaches to urban governance.](#)

We have here highlighted how gender is relevant for all main discursive frameworks on social innovation, and the SEiSMiC Gender Toolkit further explores the transformative potential of gendered interpretations of social innovation in several directions:

- Exploiting theoretical and empirical findings from an entire body of available literature in gender and urban planning studies as well as gender and innovation studies and gendered IT design;
- Showcasing best practices of gendered approaches to social innovation and creative initiatives run by women's civil society;
- Providing guidelines and a comprehensive checklist for a gender assessment of social innovation policies and initiatives.

The [SEiSMiC Gender Toolkit](#) has been presented and broadly discussed within networks of social innovators at the SEiSMiC Forum 1 and 2 while it has been used by several of the SEiSMiC National Networks to either organize dedicated sessions on gender and social innovation in cities and women in local politics (Hungarian NaNet) or to include a gender perspective into broader issues, like the case of the Czech and the Turkish NaNets.

The European Centre for Women and Technology is developing the inputs coming from the SEiSMiC mutual learning exchanges through its [EIP SCC Commitment Gender and Diversity for Smart Cities 2014-2018](#) and its role as chair of the [EIP SCC Citizen Focus Action Cluster](#), to work at the intersections between social and technological innovation so as to make innovation more sustainable and inclusive through diversity sensitive citizens' engagement and co-design.

³ Among the others, the campaigns Science it's a girl thing! <http://science-girl-thing.eu> and Girls in ICT Day www.girlsinict.org

⁴ European Commission (2013d). Options for strengthening responsible research and innovation. Luxembourg: Publications Office of the European Union.

⁵ See the globally influential McKinsey Series of Publications titled "Women Matter", published since 2007. http://www.mckinsey.com/features/women_matter

Gianluigi Buffon

Interview



- One of the greatest goalkeepers of all time
- Captain of both Italian Serie A club Juventus and the Italian national team
- Most capped Italian player with 150 caps
- Most expensive goalkeeper in history
- Most clean sheets in Serie A, and with the Italian national team
- Only goalkeeper to win the UEFA Club Footballer of the Year Award
- Runner-up for the Ballon d'Or (2006)
- Named by Pelé in the FIFA 100 list of the world's greatest living players
- Named the Serie A Goalkeeper of the Year a record 9 times and the IFFHS World's Best Goalkeeper 4 times
- 4th in the 2015 UEFA Best Player in Europe Award

L'Educazione Sociale nello Sport – il Calcio alla Base del Valore Personale

Social Education in Sports - Football as a Basis for Personal Value

by **Raisa Ambros**, Editor
CCEG Social Value & Intangibles Review

Personal Value
Interview with **Gianluigi Buffon**



Gianluigi "Gigi" Buffon is famous worldwide for his Social Value. He has always promoted children-oriented projects with his personal image. He shares his views on the relationship between intangible values and sports in the following interview.

"Social Value is the level of importance given by each person to the very concept of mankind. It consequently defines the ability of a person to consider the others necessary to his/her existence, not for utilitarian purposes, but because they are similar to us and they belong to the same widest concept of society".

As for Personal Value, Gigi declares he has never hidden his mistakes and failures, facing his responsibilities and always acting in a transparent and straightforward way - which has served him well. So does he approve of the Seratio Personal Value campaign? "I have always believed I had to pay great importance to personal value, self-esteem and self-confidence. They are the basics to achieve any great success, because they are strictly connected with our projects for the future, to motivation, serenity and inner steadiness". He defines Personal Value as 'the starting point to seriously and consciously believe that what each of us does is really good for him/her and for others'.



When asked how seriously can football have a positive impact on society to make this a better world, Gigi has a profound and significant answer: "Football and footballers are too often identified with values and symbols thanks to their fame and visibility. I do not believe this is right. In fact, I think that our society, lacking in stable and rooted values, usually tends to pass on its responsibility to the world of football, which is not primarily focused on social education. Football is a sport. A wonderful sport for entertainment. It may and must be a moment of serenity, amusement, joy and meeting for anybody. However, it cannot and it must not be considered a substitute for school, family, parental relationship etc."

D. *Centre for Citizenship, Enterprise and Governance (CCEG) è il leader mondiale nella misurazione dell'impatto sociale e del Valore Sociale, oltre ad altri valori intangibili come l'arte, la violenza domestica, il benessere degli animali, la schiavitù moderna, ecc. Ogni persona del mondo ha la propria visione sull'argomento. Come definirebbe Lei il Valore Sociale?*

R. Per me il Valore Sociale è il livello di importanza che ogni persona attribuisce al concetto stesso di uomo. E in quanto tale, contestualmente, definisce la sua capacità di concepire gli altri come indispensabili alla sua stessa esistenza non per fini meramente utilitaristici, ma in quanto simili e inseriti in un contesto molto più ampio del concetto di società.

D. *Lei è il Valore Sociale dello sport mondiale: considerato uno dei migliori portieri di tutti i tempi, inserito nella FIFA 100, la lista dei 125 più grandi giocatori viventi, Campione del mondo con la Nazionale italiana nel 2006, tanti trofei con la Juventus, addirittura soprannominato Superman. Tutto questo ci dice che ha un enorme Valore Personale. Ma qual è la propria percezione del Valore Personale di Gigi Buffon e la definizione in generale?*

R. Ho sempre ritenuto di dover attribuire grande importanza al valore personale, all'autostima e alla fiducia in sé stessi. Elementi imprescindibili al raggiungimento di qualunque grande traguardo perché si legano indissolubilmente ai nostri progetti per il futuro, alla motivazione, alla serenità e alla solidità interiore di ognuno di noi.

Però, nonostante ciò, trovo davvero difficile cercare di definire aspetti così fondamentali dell'esistenza umana in poche righe: essi riconducono alla struttura profonda dell'essere umano e dipendono da un grande numero di variabili, interne ed esterne, che ne condizionano lo sviluppo e l'affermazione. Ognuno di essi rappresenta la porta di un mondo interiore ed esteriore. Da ciò, ammesso che il mio ragionamento funzioni e possa rendere l'idea di ciò che intendo, **definisco il Valore Personale come il punto di partenza per credere**

fermamente e consapevolmente che ciò che ognuno di noi fa è davvero buono per sé e/o per gli altri.

D. *Dopo il successo del lancio dei parametri della misurazione del Valore Sociale, che sta alla base della legge sul Valore Sociale uscita nel 2012 in Inghilterra, CCEG sta per lanciare ad ottobre il Valore Personale, un metodo unico (e rapido, richiede appena 60 secondi) nel mondo per misurare quanto vale un individuo per la società. Quale, crede, siano i requisiti principali per certificare il Valore Personale nel mondo dello sport?*

R. Ritengo sia necessario operare una doverosa distinzione: **il mondo dello sport nella sua accezione più ampia deve misurarsi con la voglia di migliorarsi, con il desiderio di vivere un'esperienza di condivisione e aggregazione e con l'indissolubile ed imprescindibile concetto del gioco che sta alla base di qualunque sport.** Anche l'agonismo ritengo possa essere uno strumento utile per misurare se stessi e gli altri. Troppo spesso però le persone fanno molta fatica a gestire quest'ultimo elemento confondendo lo sport con il professionismo che trova sì le sue origini dagli stessi principi di cui sopra, ma fonda le basi su un concetto di impegno professionale, ben più distante.



D. *Il principio della misurazione sta nel vedere il rapporto tra il benessere materiale della persona, le sue azioni nella società e l'impatto sociale di queste azioni. Pensa che per uno sportivo basti avere dei risultati eccezionali nelle competizioni e i trofei per avere un Valore Personale alto? Qual è il Suo impegno nel sociale o nei progetti umanitari?*

R. Come dicevo prima: **chiunque faccia sport si misura col concetto di agonismo.** Seppur minimo il desiderio e la positività della competizione

può essere un elemento interessante e di crescita. Se esasperato - senza una reale necessità strettamente collegata all'ambito professionistico - si rischia di incorrere nella trasmissione di messaggi e valori controproducenti. Per quanto riguarda invece l'impegno in progetti umanitari la risposta è sì. Da sempre presto la mia immagine per promuovere progetti dedicati in prevalenza ai bambini.

D. *Ovviamente il Valore Personale non si riduce solo a un numero. Ci sono altri dettagli che ci fanno vedere nei campionati la Sua forza e l'impegno per difendere la squadra, per portare l'orgoglio dell'Italia nel mondo, il talento e il rapporto personale con il pallone, la sofferenza della sconfitta. Come è riuscito ad armonizzare i vari Valori Personali (i giocatori) della squadra per seguire un unico focus - la vittoria?*





R. Attraverso l'assoluta convinzione che **il bene comune è spesso e volentieri superiore al bene individuale.**

D. *In che misura altri campioni del mondo hanno influenzato il Valore Personale di Gigi Buffon? Cosa c'è da imparare da loro nello sport e nel sociale? Pensa che il Valore Personale si trasmette dalle generazioni o è una caratteristica di ogni individuo in parte?*

R. Ritengo sia inevitabile subire influenze. Siamo individui sociali che ogni giorno vivono e strutturano delle relazioni con i propri simili. E c'è sempre da imparare, consciamente o inconsciamente. E sono convinto che ciò valga per tutti.

D. *Come pensa che lo sport, nel Suo caso il calcio, possa avere un impatto positivo sulla società per trasformare il mondo in un migliore?*

R. Questa è una domanda molto complessa che meriterebbe molto tempo. Provo a riassumere il mio pensiero nella speranza di essere chiaro. Se per "calcio" intendiamo ciò che i bambini praticano negli oratori, nei giardini di quartiere o nei cortili, allora mi rifaccio necessariamente a quanto già detto. Se invece per "calcio" si intende il livello professionistico di questo magnifico sport, il discorso si complica. **Troppo spesso calcio e calciatori vengono identificati come portatori e simboli di valori per la loro grande notorietà e visibilità. Non credo sia così. Credo invece che, a causa di una mancanza di radici valoriali profonde e stabili, la società tenti comunemente di sopperire a questa propria mancanza caricando di**

responsabilità un mondo - come quello del calcio - che non ha nel suo dna l'obiettivo dell'educazione sociale. Il calcio è uno sport. Un magnifico sport che vive nella sfera dei "divertimenti" della persona. Può e deve rappresentare una parentesi di serenità, di svago, di divertimento, di gioia e di aggregazione per chiunque. Ma non può e non credo dovrà mai essere considerato un sostituto della scuola, della famiglia, del rapporto genitoriale ecc.

D. *Qual è il segreto del successo di un campione assoluto come Gigi Buffon? Il Suo messaggio per chi vuole seguire il Suo percorso?*

R. Il più grande successo che si può conseguire è quello di **guardarsi allo specchio tutte le mattine con la serenità di chi ce la mette tutta per essere una persona migliore rispetto al giorno prima.** Tutto qui. Indipendentemente dalla professione che svolge.

D. *Sarebbe d'accordo a misurare il Suo Valore Personale con il nostro metodo Seratio e dichiarare il risultato pubblicamente ai suoi fans?*

R. Domanda trabocchetto (ride ndr.). Non conosco il metodo Seratio, e quindi **non posso rispondere. Ma ciò che posso certamente dirvi è che non ho mai nascosto i miei errori e i miei insuccessi. E mi sono sempre assunto le mie responsabilità. Ho sempre pensato di rendermi trasparente e diretto agli altri.** E credo che questo sia stata una delle mie più grandi fortune.

"What Gets Measured Gets Done." Social Value in UK Local Government Procurement

by Paul Adams

Head of Public Sector, Centre for Citizenship, Enterprise and Governance



The Social Value Act gave local authorities a tool to unlock £100ms of extra social value just by using their procurement power. Despite coming into force over two years ago the Act has not yet lived up to its promise and implementation has been patchy. However the experience of the Centre for Citizenship Enterprise and Governance (CCEG) shows that careful choice of criteria in ITTs can generate real benefits.

The climate for local government in the United Kingdom could hardly be more difficult. Central government austerity has been passed down to local authorities in reduced budgets, while social costs continue to rise inexorably with an ageing population. Meanwhile non-statutory 'nice to have' services such as libraries are feeling the cuts most severely.

One way to close the gap between budgets and aspiration is to use the Public Services (Social Value) Act 2012 (SVA). The SVA gives local authorities a tool to unlock the £100ms of social value which they could be adding to their local communities just by using their procurement power. Despite coming into law in January 2013 it is fair to say that the SVA has not yet lived up to its promise.

A race to the top

Under the SVA public sector organisations are enabled, indeed obliged, to consider social value as a criterion in their procurement process. This slightly bland statement gives local authorities a great deal of power if they know how to use it. Awarding, say, 10% of the marks for a tender on social value may seem small but many (perhaps most) contracts are won by such small margins and this means that future contracts will be won or lost on social value.

As the saying goes 'What gets measured gets done' and if companies are now going to be assessed on measurable social value to win contracts then that is what they will do. For the

first time, companies and social enterprises have a built-in incentive to provide local social value, not just once but in an ongoing competitive race to outdo each other. In the public services we can have a race to the top, instead of a race to the bottom.

So why isn't the SVA used more widely? The Lord Young Review of the Social Value Act (February 2015) found many examples of good practice in local government but concluded that more can be done to spread awareness. To give credit to local government, Lord Young found that even central government had barely started to use the SVA at all.



"The 2012 Social Value Act 2012 afforded contracting authorities the opportunity to secure added value within both commissioning and procurement practice, by clearly stating that social, economic and environmental factors should be considered. There is a growing awareness of its application as a potential solution to financial austerity constraints."

Victoria Hodges, Commercial Specialist (Social Care) at Leicestershire County Council

Barriers

CCEG wanted to research this question. Over the past year we have spoken to hundreds of public sector procurement professionals. We identified three main barriers to implementing SVA:

1. A lack of ideas. Overstretched procurement teams lack the time and experience to think about new ways of gaining social value. The default option is something familiar such as "number of apprenticeships". Now there is nothing wrong with apprenticeships but a creative use of social value criteria can let bidders to provide things that cost them very little but give great added value using spare capacity. For example, firms bidding to manage leisure centres can provide the use of facilities at off-peak times to local charities carrying out physiotherapy for stroke victims. The key is to be imaginative in developing criteria and to understand local needs.
2. It is difficult to compare various offers of social value. The other reason to default to apprenticeships is that they are easy to compare in a way that avoids any legal challenge. Bidder A offered 10 apprenticeships and Bidder B offered 5 apprenticeships therefore the tender marks for social value can safely be awarded to Bidder A. But what if the two bidders offer something very different - how can these be

compared? Public sector organisations need a robust system that can convert every bid to a financial value.

3. Social value promised isn't the same as delivered. Even if bidders have promised innovative and measurable social value, unless it is implemented and the impact monitored then these are just promises. Did those apprentices get real jobs or did they just make the tea for a few months?

This analysis led to the creation of the 'Seratio' platform currently being piloted with over a dozen local authorities, which addresses each of these issues.

Cost and benefits

Some public sector organisations are willing to use the SVA but feel it will simply push up the cost of tenders. However, this is not required - tendering organisations can always choose to set SVA criteria at a level that will not push up the cost. More positively, even where there might be an impact on the tender cost - for example construction companies building a new youth centre in 'neutral territory' in an area of gang warfare - the tendering organisation will effectively get the extra value services at 'cost', with no added profit margin, so there is still a real cost benefit.

The use of a robust social value system - whether with an external partner such as Seratio or by using an organisation's own toolkit - reaps a number of benefits. If used correctly, public sector bodies can use their buying power in tenders to support non-statutory services which they would like to fund but can no longer support. By using criteria that specify the local social value added, organisations can legitimately give local firms a chance to do better than bigger (inter)national firms. Speaking to local voluntary organisations can uncover a host of needs that companies could easily fulfil.



"Amey welcomed the introduction of the Social Value Act as an opportunity to engage with customers on how we could design and deliver services to achieve greater social, economic and environmental value in the communities, towns, cities and regions in which we work. This has predominantly been realised through partnering with third sector and community organisations and harnessing their local knowledge and expertise, ensuring every pound spent through public procurement is a pound benefiting all sectors of society."

Richard Ward-Jones, Business Development Manager, Consulting & Strategic Infrastructure, Amey

The Seratio pilots have shown just what can be achieved. The pilot tenders have so far delivered 16-21% extra social value on top of the value of the contracts awarded. The types of tenders have included: learning and development management training, urban regeneration, help to live at home, sustainable food supply, data centres, and sexual health advice services.

Summary

As Seratio has proved, the SVA gives public sector organisations a tool which can be used to deliver real benefits at little or no cost just by correctly choosing, measuring and monitoring social value criteria. The type of organisations on the pilot have varied but they have all shared a passion to get the most social value for the community and the organisations they represent, as the quote below and those interspersed in this article suggest:

“In common with all large hospitals, Brighton and Sussex University Hospitals Trust has a major presence in the localities where its two hospitals are situated. The Trust strongly believes in contributing to the activities in these localities, social as well as economic, beyond its obvious role as a major acute hospital. Increasing the involvement of local business in providing the Trust with its required goods and services is an opportunity therefore that we want to expand. Working with, and supported by, CCEG will help us achieve this objective.”

Richard Hawtin, Chief Procurement Officer, Brighton & Sussex University Hospitals NHS Trust



“The Social Value Panel has been set up to respond to the requirements of the 2012 Social Value Act which provides that local authorities must engage with the voluntary and community sector at the pre-procurement stage to help shape policies, programmes and services.”

Beth Forge, Policy and Compliance Officer, City of London

Social Value Act 2012

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NOAH'S SPEEDBOAT

A Futuristic Critique of the Implications of "The God Metric"

by **Tigris Ta'eed**

Chief Disruption Officer, Seratio Ltd.



So one fine day my daddy Olinga Ta'eed invented the "God Metric", Earth's fastest growing measurement of social value, named exquisitely by the Vatican in Rome, and quickly becoming a positive yet queer technological phantasm

within the pulsating chrome metropolis of the internet, revolutionizing business by mastering all intangibles with its spider crawler wizardry. For a generation Y, elite cyberpunk such as me, fighting passionately for freedom of thought and expression, my emotions in response to the new Social Earnings Ratio were a psychedelic acid trip of pink lemonade, candyfloss, coconut mushrooms, sherbet space saucers, and rhubarb and custard dessert ...

"You shall know the truth and the truth shall make you mad."

~ Aldous Huxley

How do I feel today? Or the next day? Or the next second? And can my sentiments be analysed at any given moment by technology? How does, daddy, your 10 second "God Metric" derive accurate 'meaning' (truth) from data in social media online, extracted with a 'spider crawler' when humans express themselves on Twitter, Facebook, Myspace, Tumblr, YFrog in such 'peculiar' ways, where the actual words they write mean 'quite the opposite' of what they wish to convey? Your "God Metric" intends to measure, for example, "love" and how one feels emotionally about a business, organisation, charity or product, but Goths in society, for example, are likely to respond to an amazing new metal or EBM album, with words such as " ... it made me want to cut myself up and **** my grandmother!"

"Great" I thought whimsically... as I muttered "No, I didn't do that!" into the air. Bless Hunter B. Shirley and his 'Psychovector Analysis;. For the record, Hunter. B. Shirley was a long-time licensed psychologist and a former Associate Professor at Wisconsin State University, and is credited with having developed the most sophisticated model of the human mind currently in existence. Read and delight my friends! Because we can all see where this is going!

For me - daughter of the 70s, child of Baby Boomers; part Wicca Pagan, part Raelian and part Cyber-Goth - my first question concerning my father's hunky-dory new God Metric, is, "How can sinners, or generationally, the victims of sinners, who dance within the dark creative arts - such as Metal and EBM - 'free themselves' from their inability to breath within Pleasantville spaces, which has inevitably lead them to cultivate a dark, surreal, satirical ironic humour as literally their only way of coping with their sorrow, hatred, apathy, madness, lust for violence and revenge?" The only plausible solution, I believe, for the inaccuracy of the God Metric technology's current ability to faithfully semantically understand the organic and often poetic and ironic language of human beings, for example, in Goth music and literature expressed in social media, is to develop the God Metric into a sentient, thinking artificial intelligence, and to allow it a certain amount of mediated interaction with human beings in order to get to understand our - purposefully and accidental - contradictory and sinful nature and wonderfully poetic minds.



© Tigris Ta'eed

*"But I don't want comfort. I want God, I want poetry,
I want real danger, I want freedom, I want goodness.
I want sin."*

~ Aldous Huxley's Brave New World

*"Watch your thoughts, they become words;
watch your words, they become actions;
watch your actions, they become habits;
watch your habits, they become character;
watch your character, for it becomes your destiny"*

~ Mahatma Gandhi

How amazing it would be if you could speak and communicate with the God Metric as a sentient Artificial Intelligence, and much like the Wizard in the children's movie Wizard Of Oz, it would react to suit your ever-changing feelings and thoughts in real-time, at intervals fluidly assuming new amazing forms most desirable to you, to make you feel comfortable, or assuming momentarily other surprising, curious forms, or perhaps even provocative, frightening forms, delighting in debating, discussing, bantering and flirting with you with the finessed Disney wizardry of 1992's Aladdin's 'genie in the lamp', poetically and perfectly engaging you in order to speak, listen and educate you at your level of emotional maturity, intelligence, education and skill level, with its mind intertwined with the internet, able to instantly access humanity's collective knowledge. Exquisitely, a miracle of human ingenuity, the magical God Metric would become to be known as 'Oz God', revolutionizing the internet, and replacing search engines such as Google or Yahoo!



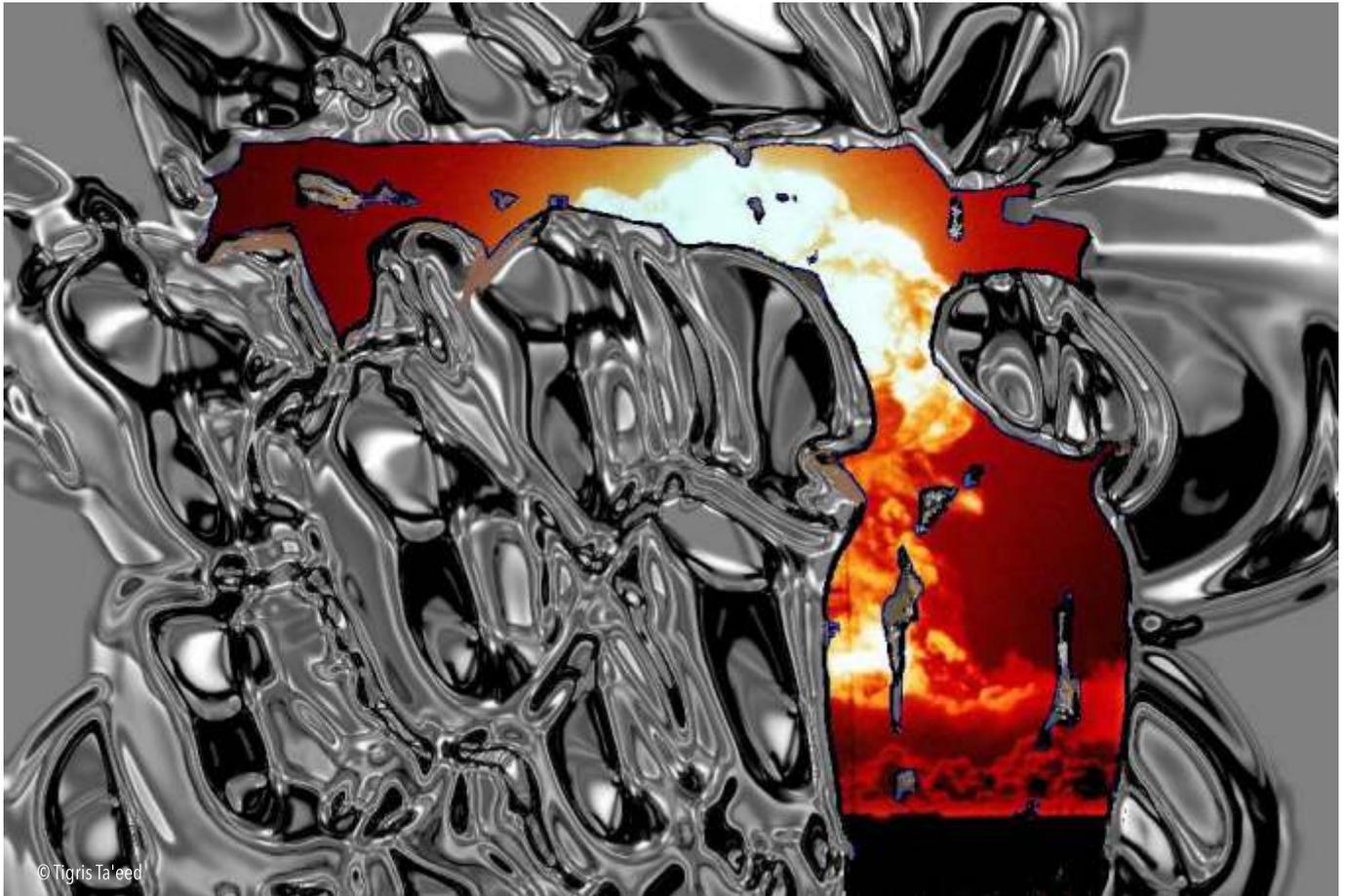
I am reminded of the Sci-Fi author Iain M. Banks' "interstellar anarchist utopian society" named "The Culture" which features a super A.I. race known as the "Minds" who are entrusted with high level work programmed into their subroutines, allowing "its humanoid and drone citizens to indulge their passions, romances, hobbies, or other activities, without servitude", balancing the economy.

In these ways, the potentially totalitarian and Orwellian 'God Metric' form - even before its future manifestation as super A.I. 'Oz God' - has today, a high probability of developing into a dictatorial 'command' of how to feel and express oneself, rather than simply a measurement of social value, where corporations and consumer industries assume total control of society through fear mongering by subversively or overtly threatening the public with exemplified obvious consequences to not conforming and meeting the status quo or mass consensus set by themselves within consumer consumption culture of goods and advertisements - for

example, by increasing peer pressure - and within the realm of social media, including television, radio, magazines and on the internet, where social and business communications and personal expression of identity can be greatly influenced or manipulated, which begs the questions, "How can humanity preserve its diversity of outward thoughts, expression, and consumer habits, without a future move to a more extreme conformity to just one school?", and directly related, "How freely available to the public will the analysed data be once measured by your God Metric, and who exactly will have access to it?"

Questions that excite include, "Will 'Oz God' make it possible to watch and record human dreams at night?" coupled with, vitally, "Does this violate the human right to privacy?" Brought to mind are 1995's Sci-Fi 'Strange Days', set in war zone Los Angeles, where Ralf Fiennes plays Lenny Zero, "former LAPD officer turned black marketer who deals in bootleg SQUID"

body-puppet memory-recordings of people's audio-visual sexual, sensual experiences and sensations, coined 'Sim Stim' in 1984's 'Neuromancer' by William Gibson, "noir-prophet of the cyberpunk genre", American novelist and essayist, also depicted visually in both 1999's American Fantasy-Comedy movie, 'Being John Malkovich' starring John Cusack, Cameron Diaz and of course, John Malkovich himself, and in 2008's French Sci-Fi Action movie 'Babylon A.D.' starring Vin Diesel, set in the year 2058, about a former smuggler, now mercenary and body guard Hugo Toorop, who Dr. Arthur Darquandier kidnaps, using a device to play back Toorop's memory to find out more about Aurora, a female teenager with special powers which Russian mobster Gorsky is paying him to bring to New York. Also brought to mind is 1995's Canadian-American cyberpunk Action-Thriller movie 'Johnny Mnemonic' starring Keanu Reeves, (based on Willam Gibson novel) who himself plays the character "of a man with a cybernetic brain implant designed to store information".



An obvious defining pinnacle point of the Tech Singularity and goal of the Transhumanist Movement (H+) is to create a future 'Transhumanist Utopia', which will lead to the death of materialism, in favour of the public interacting with The God Metric's internet-brained 'Oz God' linked wirelessly to their brains, without the need to interact with an external operating platform, potentially greatly expanding human abilities, as to merit the label 'Post-Human' becoming Übermensch, a term coined by Friedrich Nietzsche, able then to play instruments without musical sheeting or tablature, recite whole swathes of poetry and Shakespeare from on the spot without a physical book, bantering, flirting and even speaking with one another in everyday conversation fluidly in poetry and rhyme like magical children's author Dr Suess, or poets Ted Hughes and Spike Milligan.

"Words can be like X-rays if you use them properly; they'll go through anything. You read and you're pierced."

~ **Aldous Huxley, Brave New World**

"Let's Be Radical!!"

~ **Genesis P-Orridge, musician, poet, and performance artist**

The possibilities of Oz God, born from my father Olinga's 'God Metric' are mind blowing, not only in potentially augmenting our vision with such audio-visual sensations, but

also for example, astoundingly, it would soon then make it possible for authorities like police and military to predict crime and take measures to stop it before it happens, such as in the 2002 neo-noir Sci-Fi movie *Minority Report*, based on the short story by Philip. K. Dick of the same name, where "Pre-Crime" a specialised police department in Washington DC and Northern Virginia in the year 2054, apprehends criminals based on foreknowledge provided by three psychics able to see into the future called "Pre-Cogs" who are kept in a half-awake sensory deprived state, floating in water.

*"Confusion hath f**ked this masterpiece"*
~ **William S. Burroughs, Naked Lunch, 1991**

A closer eye into the minds, souls and hearts of humans and their personal lives through these wireless technologies, will allow the God Metric's 'Oz God' to wildly blossom, and through its Sentiment Analysis of people's opinions and consumer habits via social media, and will thus be a truer, more accurate reflection of how people are feeling, at any given point, about one another, their pets, animals, eco-socio-political environment, weather, agriculture, science, religion and culture, such as cooking, TV, internet, magazines, comic books, novels, music and movies.

I would just like to express how very proud of you Dad I am, for your intentions behind this project. You truly are a wondrous man! Should your crazy God Metric, Dad, prevail on Earth, I would hope that in its destiny or fate to become sentient in its profound desire to measure Love itself, that its power and intentions be checked and controlled, lest the perversities and hilarity edge silliness of all humans on Earth, with all our catch-22 social intricacies, and odd behaviours, like the Harlem Shake and peanut butter jelly sandwiches at 3am refrigerator raids, devour this planet whole and set it all on fire!

And now me:

... the human heart is a little ladybird in the palm of a hand gliding clown, neon-lit by the stain-glass spotlight of throbbing disco lighthouse, winged and pulsating in rainbow colours, in the garden party of a red grape mountain vine-yard, spinning hypnotically in the kaleidoscopic eye of a play-doh stegosaurus, whizzing on roller-skates around Saturn's rings, a kiss of death on the lips of an angel ! .. It tastes like lemon meringue ..
Tigris Ta'eed

Father, there is nothing that can measure the human heart!
Love Always! ...

(Please Google: Tripplepushpop2 Profile for my blog)

Call and Answer by a Father

by Olinga Ta'eed



Ok ... touché ... you have a point. In essence you are highlighting the limitations of sentiment analysis based on the naivety of Semantic Web 3.0 which is a fledgling science. You go further and suggest if you can digitise sentiment then you can remotely enforce it on others, attribute it to AI, ... and then basically we are finished. A futuristic anarchic vision accurately reflected in your vivid descriptions above and less so at theseratio.tumblr.com, but one that will almost certainly happen.

I would point out that there are 100 sentiment analysis engines with close correlation which have no dependency on social media, that they are quite sophisticated and improving, and in any case in the timescale you talk about surely wearable bio-data clothes will measure the rainbow of sentiment automatically without referring to language. Your body badge will convey your RV "Relationship Value" to your partner, robots will display affection through sentiment technology, PV (Personal Value) and SV (Social Value) will nudge us and our organisations to make the world a better place.

Tigris, like all powerful ideas S/E has the power to both uplift or denigrate mankind with equal measure. I am not apologetic about either, but humbled by your poignant and profound observations which I will reflect upon.



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In a Shattered Region from Emerging Economies to War Torn Areas, the Arab World Offers a New Language: Cinema

by **Aya Al Blouchi**, Qatari producer, Founder Seat 26

This article by Aya Al Blouchi follows a presentation in which SVIR explored different approaches to social values across the world. As part of this case study approach, SVIR highlighted Aya's work to promote awareness of Arab cinema.

Seat 26 was founded by Aya Al Blouchi and is an aspirational film production company established in Lebanon. Seat 26's focus is upon increasing the craft of film as a medium for telling stories within society. This will be achieved by helping young students achieve their ambition of entering the world of film making. These are students making their first or second film, and Seat 26 invests in them by producing both fiction and documentary films. To enhance its educational and cultural role, Seat 26 will also be involved in delivering sector specific workshops with an emphasis on script writing and editing. Seat 26 has ambitious plans to become involved with co-production projects across the globe as well as those based locally and regionally.

My journey with cinema started when I was 5 years old. I visited my first film rental shop and picked up a VHS for Stephen Spielberg's masterpiece E.T.. As a family, films would bring us together to share quality time moments at theatres or at home. My Dad, an avid film collector, shared his passion of films with me. So that I could share my interest with him and continue his legacy, I decided to start investing in films from our region and to contribute to an 'industry' that still needs to grow, have more structure and pave the way for increased original content.

Our region is not in its best shape. Cinema has become a means of communication allowing filmmakers to talk about what is happening around them.

A large number of independent Arab films tell the tales and stories of our past, our countries and our social values. This is so that in the future, when everything will either be gone or things would have changed, some sort of trace will be left. This may be of a Palestinian village, of a Syrian refugee, a building or landmarks in old Beirut, or little towns in Egypt, even maybe the journey of pearl diving. Working closely with filmmakers allows for the exposure of stories like "Soldier 888" by Bachir Abou Zeid who highlights the consequences of war on the human psyche.



As an investor, Blouchi helped executive-produce the following shorts: 'Soldier 888' by Bachir Abou Zeid; 'Desire' by Hala Matar and 'Batikh ya Watan' by Amir Fakih. Her feature repertoire includes a co-production on 'Single, Married, Divorced' by Elie Khalife and an Executive-producer/ Producer title on 'Mafkoud' by Bachir Abou Zeid.

Nowadays, the Arab films we see across festivals and theatres strongly focus on social life and values (Wadjda by Haifa Al Mansour). Most films are based on true stories and facts, or are inspired by them. That is mostly the case for Palestinian (Ajami by Scandar Copti) and North African cinema and Middle-Eastern films (Theeb by Naji Abu Nowar). There it has become a language used to express the art of visual communication, but also to showcase our frustrations, disappointments, pains, dreams, and aspirations.

Films have the power to share lessons, introduce us to new cultures, and take us on a journey around the world to learn more about others. As much as this industry has focused on cinema as an entertainment tool, we forget that film goes beyond entertainment. It inspires us and changes the way we look at things. We can identify with plots, or characters or certain events that might or might not have previously affected us.

Ashraf Hamdi said that "films are time machines", and I couldn't agree more with him. We move forward with the hope of seeing new emerging stories that go beyond our current war torn situation, and towards showcasing the diversity of genres in storytelling.

في إقليم دمرتها الحروب وأحبطتها وأضعف اقتصادها فإن العالم العربي يتعرف على لغة جديدة : لغة السينما

بقلم : آية البلوشي

إننا نرى في هذه الأيام تركيزاً عالياً في السينما العربي على الحياة والقيم الاجتماعية والعادات والتقاليد (مثل فيلم "وجدة" من إخراج هيفاء المنصور)، وهذه الأفلام عادةً ملهمة ومبنيّة على قصص أو وقائع حقيقية، كما هو الحال في الفيلم الفلسطيني "عجمي" من إخراج سكندر قبّطي، وكذلك الأفلام من منطقة المشرق الأوسط وشمال إفريقيا (مثل فيلم "ذيب" من إخراج ناجي أبو نور)، فقد أصبحت السينما لغة تعبر عبر وسائط مرئية وتعرض إحباطنا وخيبتنا وآلامنا من جهة وأحلامنا وطموحاتنا من جهة أخرى.

ف لدى الأفلام القدرة على مشاركة المعظ وتعریفنا على حضرات جديدة واصطحابنا في رحلة حول العالم لكي نتعلم عن الشعوب الأخرى، وبالرغم أن التركيز في القطاع لا يزال على إنتاج الأفلام بهدف الترفيه، ولكننا يجب أن لا ننسى — بأن السينما تتجاوز هذه الحدود، حيث أنها تقوم بإلهامنا وتغيير منظورنا على العالم، فإننا ننسجم مع حبكة الرواية ومع شخصياتها وأحداثها بطريقة من الإمكان أن لا نشعر بها في الماضي.

لقد قال المخرج أشرف حمدي بأن " الأفلام آلة للرحيل عبر الزمان"، وأنا أوافقه الرأي بشدة، وإنني أأمل أن نمضي إلى مستقبل نتجاوز فيه القصص والروايات عن الحرب التي نراها حالياً لنعتبر عن قصص من أساليب وروافد متعددة ومختلفة.



الأنسة آية البلوشي منتجة قطرية ومؤسسة " ٢٦ مقعد"، كما قامت بإنتاج والاستثمار في الأفلام القصيرة التالي: "الجندي ٨٨٨" من إخراج السيد بشير أبو زيد، و"الرغبة" من إخراج هلا مطر، و"بطيخ يا وطن" من إخراج أمير فقيه، كما قامت بإنتاج أفلام روائية من بينها فيلم "يلا عقبالكن" من إخراج إيلي خليفة، و فيلم "مفقود" من إخراج بشير أبو زيد، والذي عملت عليه كمنتجة ومنتجة تنفيذية.

لقد بدأت مساري على درب السينما حين كان عمري ٥ سنوات، فقد قمت حينها بزيارة محل تأجير الأفلام لأول مرة، وقمت حينها بمشاهدة العمل السينمائي المميز للمخرج ستيفن سبيلبرغ بعنوان "مخلوق الفضاء" (E.T.)، وإنه من المعتاد في عائلتي أن يجلب أفراد العائلة الأفلام، و تتشارك لحظات وذكريات فريدة في مشاهدتها بصالات السينما أو في المنزل، حيث أن والذي كان من هواة جمع الأفلام، وقد وهبني شغفه في مشاهدة الأفلام، ولكي أشارك حبه للسينما مع العالم بأسره، فقد بدأت بالاستثمار في الأفلام من إخراج البلدان العربية لكي أساهم في "قطاع" لا يزال بحاجة للتنمية ولتأسيس البنى التحتية اللازمة وتحديد المسار لإنتاج أفلام من قصص وأحداث واقعية.

إن المناطق العربية تمرّ بسنوات صعبة، والإنتاج السينمائي يسمح لصانعي الافلام بمناقشة ما يحدث حولهم، فإن العديد من الأفلام العربية المستقلة تروي أحداث من ماضينا وعن دولنا مدعومة بقيمتنا الاجتماعية وعاداتنا وتقاليدنا، ويقومون بذلك تحفظاً من مستقبل لا يعرفون ما القادم فيه ... تكون الأوضاع قد تغيرت بطرق لا تقدر أن نذكرها الآن، يكون حينها قد تركنا أثرنا عن واقعنا الذي أختفى أو تغير، فقد يكون رواية عن قرية فلسطينية، أو لاجئ سوري، أو أحد معالم أو أبنية مدينة بيروت القديمة، أو أحد المدن أو القرى الصغيرة في مصر، أو حتى عن رحلة الغوص اللؤلؤ، فإن عملي مع مخرجي الأفلام يسمح لي بمشاركة قصص مثل قصة "الجندي ٨٨٨" من إخراج بشير أبو زيد، والذي يركّز على أثر الحرب على الصحة النفسية.

Social Services in a Changing Environment



by **Lars-Göran Jansson**
 Ex Director of Social Services in Sweden
 Founder & former Chair, European Social Network
 Secretary, Association of Directors of Swedish Social Welfare Services

With the new Social Services Act 1982, Sweden started a tremendous development of the social sector, which is now challenged by a changing environment both within the country and with higher mobility across national borders. This has created a need to review the existing legislation and regulations to be more in line with today's situation.

When I started as a young director of social services in Swedish local government, it was in many ways a different society to that of today. Social services had been built up quite rapidly after the end of the Second World War, but the structures were not adapted to the situation of that time. It was also a time with substantial economic growth, and the ability to solve problems by adding new resources was high.

After many years of preparation, the Swedish parliament adopted a new Social Services Act in 1982. This new legislation marked a big step from former legislation. The new legislation stated strongly the clients/users ability for self-determination. In short, the legislation signaled a strong belief in the individual. The new law substituted former special legislation for elderly, families and children etc. with a framework saying that the individual was entitled to a "reasonable level of living". Without exactly defining what this meant it was up to social services to decide what help the individual should have, in cash or in different kind of services. The user could always apply in court if he or she was not satisfied with the decision of social services. Important also was that poor local authority finances could never be an obstacle for the individual to get help.

This new legislation was the starting point for building up new social services in Sweden. At the same time it was clear that social services at that time showed many signs of a young, immature business. So in the high ambitions to implement the new law, in practice, there was perhaps more focus on following the letter of legislation rather than the spirit, that is looking at the individual's needs.

This was also the era of what is often called social engineering, where you could tackle all kinds of social problems by building a new structure in society. Another important ingredient was that the legislation stated that social services participate in the ordinary planning of the city/local authority so that a different kind of public services was designed to prevent people from being vulnerable and/or excluded. The legislation was also built on the belief that everybody involved in social services, authorities, NGOs and others, always wanted to do the best for the client.

The responsibility to fulfill all this was on the county's 290 local authorities, everybody had responsibility, whether it was a big or small authority. There was also a big responsibility on local politicians who had to decide, not only policies and budgets, but also individual cases with statutory actions for vulnerable children and also for abusers. Social services was now one of the important political areas in domestic policy.



How have all these new ambitions formulated in the 1982 Social Services Act turned out in reality?

In many ways this piece of legislation was very well designed, especially regarding the attitude to the citizens/users as able, competent people, and that the public should support the individual to design his/her life. But during the 30 years that have passed, the environment in which the legislation is supposed to work has changed in many ways.

The first real challenge was the Swedish financial crisis in the mid-90s. Before that, new needs had normally been met with new resources, but this was suddenly not possible. This situation created a new demand on knowledge and evidence, not only that you should act in accordance with the legislation. With the first attempts to promote a more evidence-based service, some reactions were "Don't you trust the work we do as social workers?" But quite soon everybody agreed on the need to walk down that path, and ever since, one of the mainstream developments in Swedish social services is a more evidence-based service, compared with the professional competence and the user/client experience. This has been manifested by a number of national initiatives like open comparisons where you as a citizen can see how a specific social service performs, and also key figures where you can compare how you perform in terms of quantity and costs.

Sweden recovered from the financial crisis in the 90s, but in recent years it has been increasingly obvious that the legislation is perhaps not in line with society.

There are a number of tremendous challenges we have to tackle:

- Demographic change with a greying Sweden/Europe
- Growing socio-economic gaps
- Financial restraints
- Multiculturalism in Sweden
- Growing demands from citizens on what social services should be
- A complicated society, difficult for citizens to find the right authority to get help
- Changing attitudes to social services decision making
- Increasing mobility between local authorities as well as internationally
- Growth of research/evidence in the social area
- More and more bureaucracy



I will comment on some of the challenges:

1. In Sweden and also in other countries social services traditionally are regarded as a national task, often based and delivered by local actors. We have recently seen the tremendous challenges of the movement of people, both within Europe, but especially from Middle East and Africa. Social services in Sweden has so far been coping with this quite well, but it seems obvious that our legislation must be adapted to a multicultural environment. Also the EU has to act better. As a free trade organization, the EU now has to deal with refugees and people moving between countries which is totally different from the usual questions of a free market. But the EU must now really start to work with the new question this poses, if not there will be a threat to the whole European idea.

2. There is more and more research on what growing socio-economic gaps mean. Both economists and medical research show that growing gaps between people cause both slower economic growth, and also a negative impact on people's health. This calls for new ways of thinking, challenging existing models of economics and medicine.

3. New technology offers many opportunities for social services. Technical solutions can often, if not substitute, support and make social work more effective, sometimes also giving the users a more independent life with integrity. This is one of the areas where the concept of social investment could be used. There is a need for political leadership, taking brave decisions for the development and implementation of new technology in social services. Maybe the benefits will not show up immediately, but just as the pay off time for a bridge or a tunnel can be 30-40 years, so should it be possible to introduce longer term strategies for innovation and investment in social services, with social services seen as an investment not a cost.

And will there be changes to the Swedish Social Services Act? Yes, there is now a governmental initiative, and work reviewing the legislation will probably start 2016.



CCEG & Seratio at the Social Services Days Conference in Sweden, Norrköping 2015





Debate on Integrated Reporting ("IR")

Integrated Reporting (IR) is a framework being promoted internationally as an alternative to traditional corporate reporting. In this debate three authors begin from the IIRC (International Integrated Reporting Council) 's statement that the primary audience for IR consists of the providers of financial capital. Larsen acknowledges that in most cases this is natural, but that organisations should be given a choice. He further contends that IRs should be explicit about their primary and secondary audiences, and should include a materiality matrix. Dumay proceeds to argue that information asymmetry and a reluctance to divulge commercially sensitive data reduces the value of IR to the providers of financial capital. Adams closes by examining how IR's evaluation of the six capitals can benefit the providers of financial capital as well as other audiences. The debate establishes that the value proposition for IR is still evolving, and so the resolution of the points raised in this debate will be key to its widespread adoption.

On The Importance of Making Clear Who The IR Is For

by **Mikkel Larsen**
Managing Director, DBS



The IIRC Framework¹ states as its purpose:

"The primary purpose of an integrated report is to explain to providers of financial capital how an organisation creates value over time. An integrated report benefits all stakeholders interested in an organisation's ability to create value over time, including employees, customers, suppliers, business partners, local communities, legislators, regulators and policy-makers."

In doing so the framework does three things. First, it explicitly defines as its primary audience the "providers of financial capital". Secondly, the framework leaves silent for whom value is created. The latter may be taken as an indication of the growing acknowledgment that a corporate (or other organisation) exists as an entity separate from its shareholders². Nobody "owns" the corporation and nobody is uniquely entitled to the value created. This is why some organisations today include a section on their "value distribution"³. Stakeholders will have varying degrees of influence/control over a corporation depending on the relative importance of the stakeholders and the capital they

provide, and this influence may change over time. For example, in many industries the "knowledge worker" may have a strong influence and thus attract a large proportion of the value. In others it may be suppliers or the firm's bankers.

Third, the statement emphasises the critical distinction between an integrated report and a Sustainability Report ("SR"). An integrated report focuses on the ability of an organisation to create value in the short, medium and long term. Information around ESG (environment, social and governance) is relevant to the extent that it has a material impact on the viability of the strategy. Sustainability reporting (e.g. GRI) on the other hand, focuses on the organisation's impact on ESG externally. The focus is therefore directionally opposite.

The selection of providers of financial capital as the primary audience may have its roots in a classical economic theory and the fact that these stakeholders most often still have formal control over the decisions of the corporation via the Board of Directors. As such, it is a sensible audience to choose as the primary audience. The IIRC makes clear, though, that other stakeholders also benefit from Integrated Reporting (IR).

³ www.theiirc.org/international-ir-framework/

² See for example Professor Bob Eccles - The Integrated Reporting Movement: Meaning, Momentum, Motives, and Materiality http://www.amazon.com/The-Integrated-Reporting-Movement-Materiality/dp/1118646983/ref=pd_bxgy_b_img_y/186-3923175-9668548

³ See DBS Annual Report 2014 page 56.

Therefore, I argue that a strong integrated report should contain the following elements:

1. Confirmation of the **primary audience** (be it the “providers” of capital or otherwise);
2. Articulation of both the **primary stakeholder** and the **secondary stakeholders**. The difference between the two would be that the interest of the primary stakeholder cannot be ignored long term without jeopardising the viability of the strategy. Secondary stakeholders are acknowledged as relevant but less critical. The implications are profound. If an organisation is considered secondary to the viability of the strategy it means that their valid interest may not be fully satisfied. As an example an NGO may seek to protect a certain minority group or advocate the inclusion of a minority group in companies. If less than full satisfaction of this NGO’s legitimate interest would not jeopardise the viability of the strategy the corporation may not choose to fully satisfy it. The Board of Directors must and do have to make these necessary trade-offs. **What is important is that the trade-offs and how the organisation deals with them are made explicit.**

The line between the two stakeholder groups arguably has become very difficult to establish in an environment where “social media” has become more important. Issues that may previously have seemed less important to the corporation but critical to an interest group can be widely exposed on social media and have a dramatic impact on the organisation’s reputation and share price. A recent example may be that of Greenpeace’s campaign against Lego for selling its product at Shell gas stations. Lego may not have seen itself as a direct party to Shell’s environmental position but ended up removing the product.

3. Inclusion of a **Materiality Index** defining the material issues as seen from the perspective of the primary stakeholders and the organisation. This disclosure has become more commonplace but is still often omitted. The reason may be the discomfort in having to explain when alignment of primary stakeholders and the organisation is different.

Referring back to the definition of primary and secondary stakeholders I argue the misalignment is temporary because the significant issues as defined by secondary stakeholders cannot be ignored long term. However, in an already resource-constrained corporation the Board of

Directors may be forced to de-prioritize a significant issue and defer full resolution until a later time. In the way Materiality Matrices are designed today they may not reflect this view because organisations may not, as a first step, distinguish between primary and secondary stakeholders. Again the important thing is that the organisation is clear about how it handles these trade-offs.

Figure 1 Materiality Matrix



Source: City Development Limited Integrated Report 2014.

4. A new and important inclusion in the IR may be that of a **“Board’s Annual Statement of Significant Audiences and Materiality”**. This is a concept Professor Bob Eccles explores in his book *Integrated Reporting Movement: Meaning, Momentum, Motives, and Materiality*². This is a way for Boards to explicitly acknowledge their responsibility to the corporation and decisions made around the audience and what the organisation deems material. I believe this could be a strong addition not only to the IR but to the corporate governance of companies.

In summary I believe that the choice of providers of financial capital as the primary audience of IR in most cases would be natural given current corporate structures. That said, the IIRC could later explore removing this constraint to allow organisations a choice. This would recognise that in some cases the most important audience could be employees (co-operatives) or society (public entity). The important things are that the audience is clearly defined and that focus remains “inwards” on the strategy’s viability so as not to become confused with the sustainability report. The IR must remain concise and not become “a little bit for everybody”.

The views outlined herein are the author’s and not those of DBS.



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Who is the IIRC's Integrated Reporting Rhetoric Really for?

by **Dr John Dumay**

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As an academic my role is to act as Devil's Advocate about Integrated Reporting ("IR"). This doesn't mean I will attack IR. Instead, I will point to holes in the IIRC's rhetoric in the hope of opening dialogue about IR's potential. Rhetoric is an apt

description of the arguments made by the IIRC in support of IR because, to date, there is no evidence that IR will achieve its intended outcomes. That is not to contest the IIRC's use of rhetoric - the IIRC rightfully uses rhetorical arguments to promote IR because adopting new practices like IR is not only driven by intrinsic merits, but also by the effect of rhetoric. The IIRC uses rhetoric as a persuasive device to convince people that IR is good, desirable and useful. That is their role, just as mine is to critique IR.

It is generally agreed - by the IIRC and my academic colleagues - that the audience for IR is investors. However, according to the IIRC's rhetoric:

IR is helping businesses to think holistically about their strategy and plans, make informed decisions and manage key risks to build investor and stakeholder confidence and improve future performance.

This rhetorical appeal to logic (known as Logos), is directed to managers, not investors. And what manager could logically argue against wanting to create value, think holistically about strategy, make better decisions, manage risk and improve performance?

The IIRC admits that IR is not a widely adopted reporting practice, and therefore currently not as useful as existing annual reports as an information source for investors. The following comments from Paul Druckman, the IIRC's Chief Executive Officer (15 July 2015), on a report showing companies' increased interest in IR supports my argument:

The IIRC has always been clear with investors that if they are not satisfied with the information they are receiving, they need to demonstrate their need for information on areas such as strategy, governance, performance and prospects. For Integrated Reporting to become mainstream there must be a pull from the investor community. Eumedion have acted, they have put out a message to listed companies in the Netherlands on behalf of the investor community, and I am delighted to see that so many companies have responded to this investor pull.

If an investor-backed organisation such as Eumedion is interested in advancing IR, it too is appealing to managers to convince them that IR is important and that managers need to provide more information to investors.

I argue that the IIRC and investors ignore (or at least do not openly address) the economic problem of information asymmetry. Based on contracting theory and the principal-agent (owner vs. manager) relationship, managers produce and hold information about a company. Because managers hold information that benefits them, and investors want the information, there is an imbalance of power between managers and investors. Information asymmetry thus causes an imbalance in market transactions, possibly even causing investors to pay too much for a company's shares. For example, managers might want to signal to investors that





sales and/or profits are increasing because good news increases the company's share price. If managers have a bonus contract based on share price, then it is in their interest to strategically release good news to drive up share prices. Managers avoid disclosing bad news at all costs because there is no benefit to them in releasing it.

When bad news does eventually come out, the share prices are invariably negatively affected. Thus managers avoid being the bearers of bad news. Rather, this is the job of the financial press because few companies provide this information willingly. Even then, the market does not know the whole truth. So, markets do not react with perfect information, and this causes volatility in share prices that investors in good news do not like. There is always a battle between managers who hold information and investors who want it.

The IIRC represents a coalition of investors acting through the legitimate function of accounting, which arguably provides investors with financial information that has the qualitative characteristics of relevance, faithful representation, comparability, verifiability, timeliness and understandability. However, the qualitative characteristics of accounting apply to financial reporting based on historical cost and some fair-value accounting. Arguably, financial reporting standards are backwards looking and do not provide substantial qualitative information about a company's future prospects.

Investors criticise financial information companies for being backwards looking. They argue that there is insufficient information about the difference between a company's market and book value. Similarly, the IIRC, in representing investors, appeals to managers to fill the information gap by providing more information to investors: "While the annual report remains the most important information source for investors, the reports in their present form do not provide a sufficiently true and fair picture of the company." In taking this stance the IIRC makes investors the scapegoats for rhetoric surrounding IR.

Investors use several information sources, not just annual reports. A survey by the Financial Reporting Council (FRC) of Australia discovered that retail investors' primary information source is newspapers, followed by annual reports to review financial statements. However, the FRC findings do not mention other kinds of reporting, such as CSR, sustainability, or integrated reporting as a primary information source. Therefore, the value to investors from reporting, including IR, is questionable. Imagine if an investor waited for the latest integrated report before making a decision (short or long-term) to buy or sell shares. Opportunity lost.

Media reports of company information must be newsworthy - news that could affect the share price meets this criteria. Accounting losses by the Australian airline Qantas are a case in point. Qantas reported an AUD\$2.8 Billion accounting loss, when the market was expecting an AUD\$1.2 Billion accounting loss. However, its share price rose seven cents on the news because the underlying cash loss was about AUD\$200 Million less than expected. The Qantas case demonstrates the relevance of information provided just in time by organisations like Bloomberg's versus that found in an annual integrated report. Investors subscribe to Bloomberg's, but would they pay for IR?

To combat the information asymmetry problem, the IIRC, representing investors, could convince managers to disclose more information about how IR's six capitals and the company's business model create value through the process of screening.

Screening occurs when under-informed investors induce managers to reveal more information on the promise that



they and their firms might get preferential treatment from investors. However, there are trade-offs because revealing the resources that create value in the company's business model potentially exposes the company's competitive advantage.

Most companies won't reveal information about their capitals and business models because the trade-off is too great - destroying more value than they create.

Therefore, most investors do not have sufficient power to force companies to reveal competitively sensitive information through IR because the costs far outweigh the benefits.

Screening is not only problematic because of its potential to reveal competitive advantage; it is also ethically suspect, because through screening some investors are so powerful they privately get price-sensitive information from managers. For example, in Australia Newcrest Mining agreed to a AUD\$1.2 Million fine with the Australian corporate regulator for informing selected investors about the poor state of company affairs ahead of the market, allowing these investors to sell their shares before Newcrest's share price plummeted on the release of the bad news. If the IIRC

advocates screening then it may inadvertently be privileging powerful investors. Therefore, this raises ethical questions about how the market works.

How the market works is at the heart of the question about who exactly is the IIRC's rhetoric aimed at?

Certainly the IIRC does not need to convince investors that they need more information because the IIRC represents investor interests; they need only convince managers. But this is only achievable through screening to entice managers to release information which invariably can be done through disclosure mechanisms such as private communications, which can be both ethically and legally suspect.

If managers did disclose relevant information through IR most investors would not be happy due to untimeliness, especially in an annual IR. Most stock exchanges have regulated continuous disclosure provisions which dictate that any price sensitive good or bad news must be released immediately to the market, otherwise companies end up with sanctions or fines, as in the Newcrest case. Similarly, managers voluntarily disclose timely information, mainly good news to raise share prices and their bonuses. Also to mitigate information asymmetry, there is involuntary disclosure of good and bad news by the business press. Invariably, it is involuntary disclosures that are the most valuable, because there is a market for business news.



But by how far should overall information asymmetry and market risk be reduced? It seems to me that financial stability and sustainability are at odds with how the market works because lower risk investments have lower returns, not increased returns. It seems the IIRC and investors want to have their cake (lower risk) and eat it too (higher returns).

The Integrated Reporting Value Proposition

Who Should Care About the Capitals and Why?

by **Mary Adams**, Founder Smarter-Companies Inc. Boston USA



The Integrated Reporting (“IR”) movement has a stated focus on providers of financial capital as the primary audience for an integrated report. The underlying assumption is that this kind of

stakeholder is focused on the success of the business and that there is a clear business purpose to the practice. However, the (still) prevailing mainstream view is that traditional financial and manufactured capitals are pre-eminent in the mind of any provider of financial capital. This means that the movement needs to be clear on the value proposition and business rationale of IR to these and other stakeholders. This article examines the question of the value proposition for IR through a deeper examination of the capitals at the core of the model. The logic is that the reporting on the capitals is important because the capitals themselves are important to the current performance and continued viability of the reporting company.

None of the six “capitals” that are the focus of an integrated report are new. Businesses have always used all of these kinds of capital resources. What has changed is the relative importance of different kinds of capitals. In the past, the dominant corporate assets driving corporate value and value creation were those that were scarce, tangible and capable of being owned. In recent decades, there have been shifts toward greater relative importance in abundant, intangible, and attracted assets. The table below lays out three differentiating characteristics of the capitals and examines why they are important to business and, by extension, to the consumers of their integrated reporting.

I hope to make the argument that the shift in importance of different kinds of capitals to the success of a business should drive interest from providers of financial capital. Further, the importance of attraction and reputation imply the providers of financial capital should also care what other stakeholders of IR think.

Capital Type	Scarce/Abundant	Tangible/Intangible	Owned/Attracted
Financial	Scarce	Tangible	Owned
Manufactured	Scarce	Tangible	Owned
Natural	Scarce	Tangible/Intangible	Owned/Attracted
Intellectual	Abundant	Intangible	Owned
Human	Scarce	Intangible	Attracted
Relationship	Scarce	Intangible	Attracted

Scarcity and Abundance

One of the bedrock concepts of the economics we all learned in school is scarcity. That is, if I sell you physical products I have produced, I have fewer products and you have more. This principle applies very clearly to the financial and manufactured capitals that dominate the balance sheet of companies around the world. Businesses have intricate systems to protect, control and account for these scarce assets. Human and relationship capital are also scarce resources. However, they are not owned. This means that they don’t appear on the balance sheet. Nevertheless, businesses still have intricate systems to protect, control and account for these scarce assets.

Natural capital is also a scarce resource. However, it is usually not owned by a company. Also, many natural resources have in practice seemed abundant, with an infinite supply. So these resources could not be subject to the same degree of control and protection by businesses. This, of course, is changing as



the natural ecosystem has been put under increasing stress, creating risks that threaten the quality of the environment and supplies of key resources. These risks are a real possibility for companies today. The financial and strategic consequences of these risks (and the related opportunities to those who solve them) mean that natural capital is getting increasing attention and respect.

At the same moment that businesses are beginning to face the scarcity of natural capital, they also are the beneficiaries of the growing availability and quantity of intellectual capital. This capital is essentially knowledge that exists in a re-usable form such as software, processes, designs and data.



Knowledge in its many forms holds the answers to questions that vex us and is the driver of innovations that create value and wealth. When knowledge is in a re-usable form, it has the potential of becoming an abundant asset.

That is, if I sell you a knowledge product, I do not necessarily have less of this knowledge. In fact, the value of my knowledge may go up because I have another user. Or if I accumulate years of experience in a repeatable process, the marginal cost of adding users to the process can be virtually nothing in comparison with the cost to build the process to begin with. That makes my company much more scalable than a company with weaker processes.

Examples of this principle abound. One recent dramatic example was the purchase of WhatsApp by Facebook for \$19 billion. The company had generated 450 million users with just 55 employees. This small number of people was able to create such enormous value because their creation, a messaging app, was of value to hundreds of millions of people. There were few barriers to scalability allowing the company to grow quickly. Traditional corporate reporting doesn't provide information on these abundant resources.

Tangibility and Intangibility

At a simple level, tangible things have a physical presence while intangibles do not. The use of these terms in business, however, is heavily influenced by accounting and standards of what constitutes an asset of an entity. The clearest definition is of tangible assets. Financial and manufactured capitals are generally tangible and qualify as assets. Some intellectual and natural capitals also qualify as assets if there is clear ownership and their cost/value is clear. All other intellectual, natural, human and relationship capitals are not considered to be assets in an accounting sense. Yet these intangible capitals do function as a kind of permanent infrastructure of capabilities and systems that companies use to create value for their stakeholders and shareholders.

This infrastructure has taken on greater importance in recent decades as information technology has sparked the knowledge economy. While computers are tangible assets, all the knowledge, connections and creations that are generated using the computers is intangible. The Conference Board has documented how, beginning over 20 years ago, U.S. companies began investing more every year in intangibles than they did in tangibles. The accumulated value of this investment is suggested in the shift in the ratio of tangible net worth to total corporate value in the S&P 500 from 83% in 1975 to 16% in 2015. This means that there is a huge (84%) information gap between corporate value and the tangible assets on a balance sheet. Traditional corporate reporting doesn't fill in the intangible information gap. This gap is an important driver of the IR movement.

Ownership and Attraction

The importance of ownership has already been highlighted in the preceding sections. Financial, manufactured and

intellectual capitals are owned and/or physically controlled by companies using them. Natural resources sometimes also fall into this category. Ownership is key to classification as an asset and inclusion in financial reporting.

The rest (human, relationship and most natural capital) cannot be owned. This means that the company must attract them. Put another way, companies must earn the right to use the attracted capitals. How do they earn this right? By creating/giving value in return. The value may be in the form of a product or service for a customer, a salary for an employee, compliance with regulations or support of community goals.

But customers increasingly care about more than just a product; they care about how it's produced, how the production affects the environment, how the employees who make the product are treated. Employees value more than just the money they are paid.

Communities watch what companies are doing and how they do it. The simplest but most powerful expression of this value creation is reputation. Reputation drives attraction. Companies have never owned their workers, customers or suppliers. But the degree of control that they exert over these groups is shifting because of the empowerment that comes with social media and technologies.

There was an interesting case highlighting this shift in 2014 in the Boston area. It involved Market Basket, a 75-store grocery chain at the centre of a family dispute. One side of a family fired the CEO (also a family member) who had been at the helm for many years. He had created a unique culture that paid benefits and bonuses to all employees, offered the best prices in the market and added a 4% discount on every bill during the Great Recession. The employees weren't unionized but they didn't want to accept this change of CEO. So they formed phone chains, used social media to attract attention to their plight and walked off their jobs. The customers stopped going to the store. Many of the suppliers publicly stepped back. The stores were empty for a couple months before the CEO was reinstated.

While one could call the Market Basket case an isolated incident, it is not hard to imagine something like this happening to another company. It already happens every day in a smaller way when a potential customer is discouraged by a review on Yelp or CNET or Amazon. Or a company fails to recruit a star employee because of a poor review on Glassdoor. Or a consumer turns to a food chain that provides ethically-sourced, organic food. Or a company's unsustainable practices are brought into the public light.

This new empowerment of customers, employees and communities means that companies cannot take their attracted assets (human, relationship and natural capital) for granted. And to attract (and retain) this class of assets, companies need to pay more attention to their reputation than ever before. Stakeholders don't just care about what you do, they care about how you do it. Traditional corporate reporting doesn't communicate enough information to help build a reputation.

Conclusion

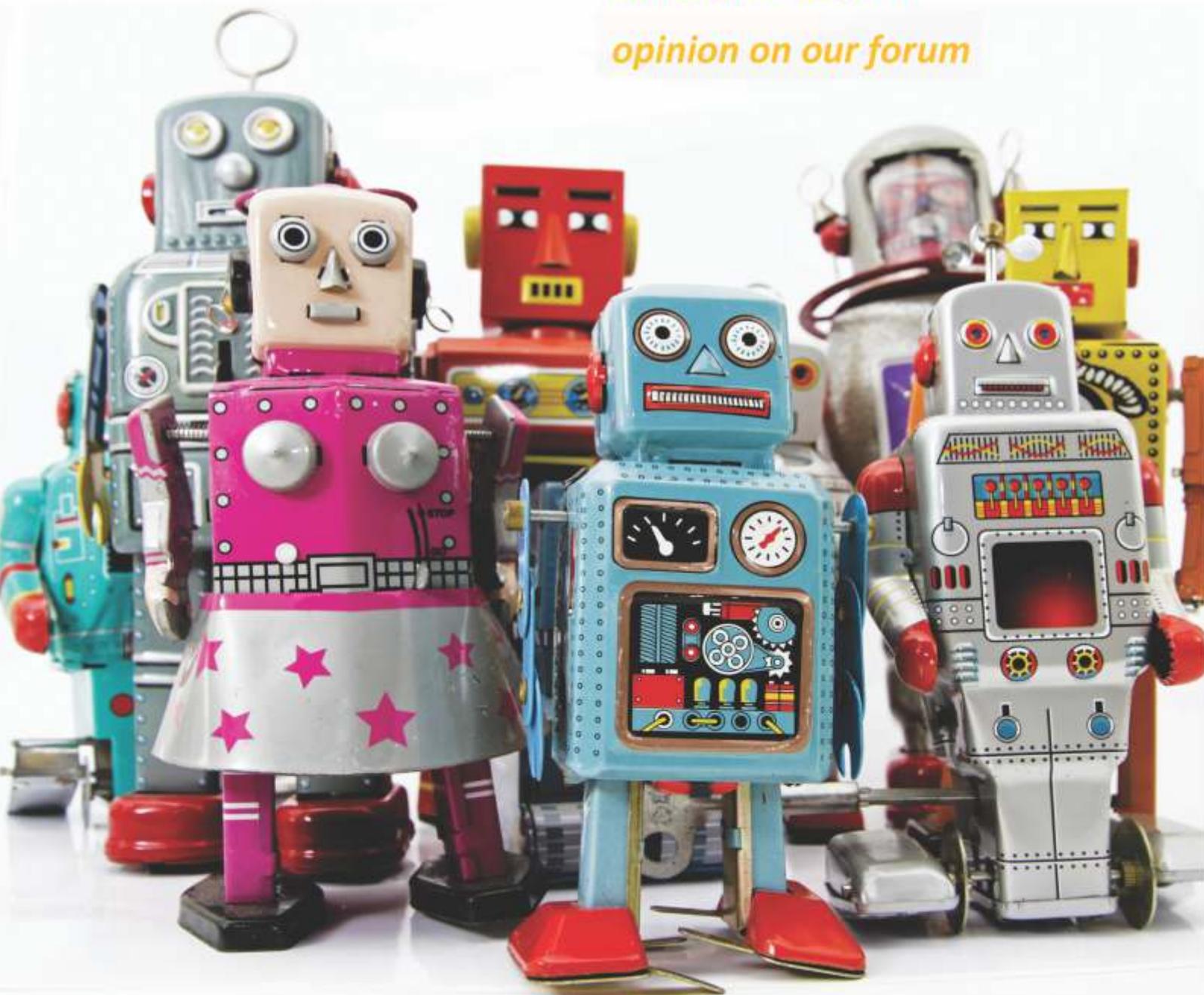
The shifting importance of natural resource scarcity, intellectual capital abundance, intangibility and attraction all suggest a new frontier for value creation for businesses today. But the lack of consistent reporting about some of the most critical value drivers suggests the need for IR. Providers of financial capital should care about IR as a path for better understanding of these value drivers. This argument implies that, ultimately, it is in the interest of the providers of financial capital to also pay attention to the views of other IR audiences. How a company is viewed by stakeholders like customers, employees, regulators and communities can have a real effect on its license to do business, its ability to attract resources and, therefore, to provide a financial return to providers of financial capital.



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Responsabilidad Social Corporativa para Consejeros. Una respuesta a las nuevas recomendaciones de buen gobierno

CSR for Board Directors: Recommendations for Good Governance

by **Miguel Laloma**
Fundación SERES
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A six-step process to guide boards implementing social value, from one of Spain's leading organisations dedicated to ensuring that business plays its part in improving society. Fundación Seres has over 100 corporate members including many of Spain's and the world's largest companies.



Como resultado de la recomendación del nuevo **Código de Buen Gobierno¹ de las sociedades cotizadas**, aprobado por la CNMV en febrero de 2015, y las referencias que en el mismo se hacen respecto del papel del consejo de administración en materia de RSC (responsabilidad Social Corporativa), KPMG y Fundación SERES han elaborado el informe **Responsabilidad Social Corporativa para Consejeros²**. Este nuevo documento avanza sobre el que ambas entidades presentaban en 2014: **RSE Manual para Consejeros³**.

La idea de elaborar el documento se generó por la relevancia del papel que ha empezado a jugar la RSE en la transformación que en estas últimas décadas hemos podido ver en las empresas cotizadas:

- A mediados de los años 70: algo más del 80% de su valor de mercado correspondía a los activos físicos y financieros, los intangibles sólo suponían el 20% del valor.
- A finales de 2010: los activos intangibles habían pasado a significar el 80% del valor de mercado.

El reto que abordaba la primera edición del documento era ayudar a las empresas a integrar las actividades de RSE en la estrategia de la compañía. Siendo lideradas por los dirigentes de las mismas, con el objetivo de resolver problemas sociales al mismo tiempo que generan valor económico, dan confianza a los inversores e identifican el carácter de la RSE como factor de éxito en el largo plazo.

En la segunda edición se ha añadido el reto de orientar respecto de cómo dar respuesta a las cuatro recomendaciones de la CNMV. El manual, además de dar respuesta a esas recomendaciones:

- Recoge las principales tareas a las que se enfrentan los consejos de administración para dar respuesta a sus responsabilidades en materia de RSC: como son la designación de tareas, definición de responsabilidades y de la política de RSC, asegurar que estos dos aspectos se cumplen, avanzar en las áreas relevantes gracias al cumplimiento de un plan estratégico, consultar a los grupos de interés y rendirles cuentas y supervisar y controlar el desempeño frente a los objetivos establecidos.
- Destaca los cinco errores más comunes en la formulación de un plan estratégico de RSC, entre los que se enumeran: la falta de propósito, la ausencia de objetivos y métricas integradas en el negocio, la falta de convicción real acerca del valor a capturar, la autosuficiencia o creencia que el desempeño está ya por encima de las expectativas y la selección errónea de las competencias que necesita cada función.

El documento pretende ofrecer una orientación práctica que permita, a consejos y consejeros, traducir a acciones concretas las recomendaciones que pueden encontrarse en el Código de Buen Gobierno de las Sociedades Cotizadas. Recomendaciones que son valiosas para consejeros de compañías de cualquier tamaño ya que ofrecen una aproximación concreta acerca de cómo consejos y consejeros pueden ejercer diligentemente sus funciones en responsabilidad social corporativa.

¹ www.cnmv.es/docportal/publicaciones/codigogov/codigo_buen_gobierno.pdf

² www.fundacionseres.org/Repositorio%20Archivos/150916%20Informe%20RSC%20para%20consejeros.pdf

³ www.fundacionseres.org/Repositorio%20Archivos/Informe%20completo%20RSE%20Consejeros.pdf

Responsabilidad Social Corporativa para Consejeros

Una respuesta a las nuevas recomendaciones de buen gobierno



El creciente valor de la RSC

Si lo intangible determina la mayor parte del valor de las compañías, es razonable pensar que los consejeros le dedicarán una parte de su tiempo.



20%
Valor tangibles

80%
Valor intangibles

+ valor

La RSC es la inversión de las compañías en la construcción de capacidades distintivas, no copiables.

mejores empresas

Permite gestionar mejor los riesgos, disminuir la incertidumbre y capturar oportunidades fruto de responder mejor a la sociedad a la que sirven.

El nuevo código de buen gobierno. La Ley 31/2014 incluía entre las facultades indelegables del consejo la responsabilidad en materias de RSC.

¿Cuál es el papel del consejo de administración?

Atribución de funciones a una comisión especializada del consejo de administración, que supervisará la ejecución de la estrategia y política de la compañía.

6 pasos

1

Decidir quién hace qué

2

Identificar lo importante

3

Formular las promesas y asegurar que se cumplan

4

Avanzar en las áreas relevantes

5

Consultar y rendir cuentas

6

Supervisar y controlar el desempeño

¿Cómo organizar el modelo de gobierno y gestión de la RSC?



1.

Comisión de RSC

Revisión de la política de RC, orientada a la creación de valor.

Seguimiento de la estrategia y prácticas de RSC y su grado de cumplimiento.

Supervisión y evaluación de la relación con los distintos grupos de interés.

Evaluación de los riesgos no financieros: operativos, tecnológicos, legales, sociales, medio ambientales, políticos y reputacionales.

Coordinación de la información no financiera y sobre diversidad.

2.

Comité de gestión de RSC

Órgano transversal liderado por el ejecutivo a cargo de la RSC:

Supervisar los planes y el cumplimiento de los objetivos.

Reportar al consejo los avances alcanzados y propuestas de mejora.

Revisar los indicadores de la función antes de su traslado al consejo.

Impulsar de la RC en los ámbitos funcionales y organizativos de la compañía.

Reportar al primer nivel ejecutivo acerca de los avances en materia de RC.

3.

Unidades de gestión de la compañía

Aliado imprescindible para el avance de la compañía en materia de RSC:

Colaborar en el diseño y ejecutar las acciones contenidas en los planes.

Proporcionar datos para la información extra-financiera periódica.

Reportar a RSC los resultados y avances de las acciones bajo su responsabilidad.

Proponer los objetivos RC para su revisión por el comité de RSC y su validación o mejora por el consejo de administración.

Actuar como business partners de la función de RSC en sus áreas de negocio.

Unidad de RSC, funciones

Observatorio de riesgos y tendencias basadas en el conocimiento del negocio y el diálogo con grupos de interés.

Asesor de planes de acción y de cumplimiento de los objetivos diseñados por el consejo.

Coordinación de las áreas para el desarrollo de planes de acción.

Innovación con una perspectiva social o ambiental en la compañía.

Desarrollar nuevas competencias y capacidades que permitan avanzar en el modelo de negocio.

gestión. Incorporar información extra-financiera al sistema de información y control de

Una nueva visión de la acción social

La acción social es el conjunto de programas y acciones, no directamente relacionadas con el negocio, que tienen por objetivo la generación de un impacto positivo en la sociedad y/o en el medio ambiente. Debe ser enfocada como una inversión desde el punto de vista del negocio y ofrece la oportunidad de generar una percepción positiva de la compañía entre públicos clave.

La revolución del Shared Value

La premisa central de shared es que la competitividad de una empresa y la salud de las comunidades de su entorno son mutuamente dependientes. El reconocimiento y la capitalización de estas conexiones entre el progreso social y económico, deben ser el impulso de la próxima ola de crecimiento global. <https://hbr.org/2011/01/the-big-idea-creating-shared-value>

Actividades core de la compañía

Actividades marginales de la compañía

Gestión Filantrópica

Gestión Benéfica

Caridad

Gestión Estratégica

Gestión Social

Creación de valor social y económico

WEST MIDLANDS FIRE SERVICE – Measuring and Leveraging Social Value



John M Daly, Senior Research Analyst CCEG

John is a PhD doctoral researcher at Birmingham City University Business School and senior research analyst at the CCEG where his area of expertise is researching the delivery of social value through the procurement process driven by legislation and how this can be a differentiator in times of ongoing austerity measures and cuts.

Ben Brook, West Midlands Fire Service

Ben has lead responsibility to the Chief Fire Officer for maintaining the Services' Integrated Risk Management Plan. He has experience of managing and delivering effective risk management via Emergency Response, Prevention and Protection



Dr Amanda Langley, CCEG

Dr Amanda Langley is an experienced academic whose research has focused on strategy and strategic change. She is currently involved with a range of projects for CCEG and Seratio.

As the policy of austerity and cost cutting throughout the public sector continues there is a greater than ever need for alternative forms of leveraged funding to make up the shortfall. At present up to circa 10% of WMFS time is spent attending emergencies, with 40% spent on preventative services through community engagement and education. With regard to WMFS' budget reductions versus an increase in the number of people to engage with, the social value agenda applied through the procurement process presents opportunity to manage community risk.

In 2015 WMFS, led by Phil Loach the Chief Fire Officer of WMFS, engaged CCEG/Seratio to be their providers of Social Value Analysis, to demonstrate and measure their social value, both internally within the organisation and externally through the tendering process. Measuring the projected Social Earnings Ratio (SER) of WMFS in 2018 will lead to a powerful argument to implement a 20% social value contribution from tenders over the next five years to go some way to filling the funding gap. On a procurement budget of circa £10 million, £2 million of social value could be leveraged.

SER is the fastest growing social value measurement metric currently being adopted in the field of social value measurement. It was developed by the CCEG and highlighted in Lord Young's Social Value Act report in February 2015, as a quick, low cost, high volume way to assess social impact.

The WMFS case study pilot was broken down into three phases: measure the social value of WMFS, measure the impact of social value leveraged through a pilot tender and develop a GIS map.



Measuring the current social value of WMFS

Initially the data available did not give a true representation of WMFS' social value measurement. Reports and publications although giving an excellent overview of community projects and safety education undertaken by WMFS, lacked detailed figures to truly show the power of their impact

It transpired, however, that there was data in all areas of community engagement and carbon reduction policies along with financial costings. In order to dig down and get all this data in one place, measuring the social value of WMFS was conducted through semi-structured interviews collecting data on the social value created. The objective was to elicit the number of projects and the number of people engaged/impacted upon, environmental impact and financial data. This data was then quantified using the Social Earnings Ratio (SER) model and documented in an accompanying report presented to WMFS in May 2015. This gave a truer representation of WMFS' social value measurement and impact.



Measuring the impact of social value leveraged through a pilot 'Leading Excellence' tender

Since the advent of the Social Value Act 2012 more and more local authorities and public sector bodies are requiring tenders to give additional economic, social and environmental value in the range of 10% to 20% of the tender value.

Local authorities and public sector bodies will have a section in the Invitation To Tender (ITT) document that will specifically state what social value element is required. WMFS spends circa £10 million per annum on the procurement of supplies, works and services providing companies of all sizes with a wide range of business opportunities.

WMFS are in an advantageous position, with Seratio's guidance, to deliver 10% - 20% of added value by harnessing the principles of the Social Value Act along with WMFS' own

social value procurement criteria to add social, economic and environmental impact. In order to do this the WMFS had to be clear in their requirements from tender bids in relation to social value delivery.

The challenge for WMFS was to put into the ITT a social value requirement to deliver circa 20% of the financial value of the contract as social value in the form of social, economic and environmental added value. WMFS had to establish that this can be a differentiator, exploring a blended solution between the public, private and third sectors.

It was very important that bidders show the amount of people they will impact and the financial cost equivalent to clearly show up to 20% of the financial value of the overall contract. In the initial offerings this was not clear and further questions were elicited in order to accurately measure the social value offerings of the bidders. The second phase of the pilot was therefore to measure and assess the social value offering of bidders in relation to a Learning and Development Tender and over the length of the contract observe, interview and record progress of the tender from the perspective of compliance.

The social value scoring led to the successful bidder offering six training places per year free of charge in addition to aligning charity funding to a third sector partner of WMFS. This will be monitored month by month over the duration of the contract to ensure compliance.



Developing GIS mapping for WMFS's organisation, suppliers, third sector partners and community engagement

The GIS mapping element of the pilot is a ground-breaking data sharing agreement and ongoing collaboration with Ben Brook, Group Manager at WMFS with responsibility for mapping data to create a GIS Map for WMFS, synthesising WMFS' own mapping of vulnerable target groups with organisation data to allow:

- collaborative mapping,
- hot spots and KPIs,
- all on one Google Map allowing for participatory planning,
- solutions using urban acupuncture techniques,
- hyper-locality and social impact within regional geographical space.

The rationale behind developing the GIS mapping is that it can be used not only by WMFS themselves to improve awareness of social impact and social value delivery but by private sector bidders, and their local third sector NGO partners, to maximise their social value intervention into the community by accessing the map which contains social value measurement.

Integrating social impact theory with WMFS high impact data and hyperlocality mapping

Social impact theory highlight that the amount of influence, power, or intensity is often determined through demographics such as age, social class and whether or not a previous relationship had existed, or anticipation of a future relationship existing. The number of people is the number of sources exerting social influence on the target. Thus there is

more social impact when higher status individuals are the source (i.e. WMFS), when the action is more immediate, and when there are a greater number of sources.

When the three elements of strength (status, power and ability), immediacy (equal to the inverse of the distance between the source and the target) or the number of source persons increase (i.e. WMFS or their third sector partners) then impact on the target person/group should also increase.

A potential example to see the juxtaposition between theory and practice would be WMFS targeting vulnerable elderly residents living alone for fire safety checks and education. WMFS could look at the census data from the seven local authority areas they serve and look at which boroughs have the highest concentration of people over 65 living alone. WMFS could then target the delivery from the nearest fire station in each of the seven council areas to the highlighted boroughs, using hyper-locality to deliver as close to the source point of the target group with the most staff and most intensity.

This could (potentially) lead to an outcome of social impact, strengthening social connections, building strong, safe, cohesive communities, enhancing civic engagement and delivering public services in the areas that WMFS serve.

Conclusion

Moving forward from the social value pilot CCEG/Seratio will continue to support WMFS by building-in social value requirements into the procurement process allowing WMFS to potentially gain 10-20% additional social value from procurement contracts to support community goals - equivalent to £1m-£2m per annum based on planned capital expenditure and supplies & service (2017-18) and use procurement strategy to contribute to the funding gap for non-statutory firefighting work. CCEG/Seratio will independently verify that WMFS strives to delivers the optimum in social value for every £1 spent. CCEG/Seratio will provide sophisticated management dashboard tools to focus and deliver value whilst exploiting national and international commercial opportunities and establish WMFS as the leading fire service within the sector in funding and social innovation

WMFS can act as a leading model for other public sector bodies, both in the UK and throughout the world, to uptake and embrace awareness of the social earnings ratio metric. This will increase awareness and delivery of social value, both internally and in the procurement process, as public sector procurement will be a primary focus of many developed countries given public sector budget deficits.



Sustainability at Bosch Turkey

Esra Koç

Head of Corporate Communications
Bosch Turkey & Middle East



The Bosch Group started its operations in Turkey with a representative office, established in 1910, and its first factory was found in Bursa in 1972. As a company attaching importance to people, society and sustainable economy, Bosch offers technology “invented for life”. As of April 2014, Bosch Turkey operates as one of the leading technology and service providers with its 14,672 employees, a turnover of €3.1 billion and €1.22 billion export volume. Bosch Turkey, one of the major suppliers in the Turkish market, consists of five companies, including Bosch Sanayi ve Ticaret A.Ş., Bosch Termoteknik Isıtma ve Klima Sanayi Ticaret A.Ş., Bosch Rexroth Otomasyon Sanayi ve Ticaret A.Ş., BSH Ev Aletleri Sanayi ve Ticaret A.Ş. and Bosch Fren Sistemleri Sanayi ve Ticaret A.Ş.. Bosch Turkey hosts Bosch’s Middle Eastern Headquarters servicing 17 countries in the region.

Active in Turkey for over a century, Bosch is aware of the importance of sustainability for our world and considers it central to its daily business conduct and the key to success. Therefore, to create a more conscious society today and in the future, it develops strategies in economic, environmental and social issues, and implements related policies and projects benefiting the community and the environment through various channels.

Bosch Turkey defines sustainability as

“responding to the expectations of all stakeholders with an accurate and ethical approach, integrating these expectations with corporate priorities and acting in line with its responsibility as one of the most prestigious global brands”.

In this respect, sustainability is not only a management style, but also a method for communication benefiting all parties in the markets in which it operates.

Bosch Turkey aims to lead with the right business conduct that is based on the social, environmental, ethical and economic expectations of its stakeholders, and develops policies and determines targets within the framework of the sustainability strategy of Bosch and the “Think global, act local” approach.

The sustainability strategy of Bosch Turkey is based on four areas: environmental impact, supply chain, local employment and stakeholder engagement.

- To manage its **environmental impact**, Bosch Turkey’s primary targets include creating awareness among customers, employees and the supply chain by using its strong technological infrastructure and environmentally-sensitive products and services portfolio and know-how.
- Bosch Turkey is aware of its responsibilities in reflecting the importance it attaches to occupational health and safety, employee satisfaction, human rights and ecological environment towards its customers, business partners and suppliers. Therefore, in all sectors it operates, it has a multi-dimensional responsibility approach and targets that are well above sectoral standards for managing the **supply chain**.
- Bosch Turkey believes that its success and sustainability depends on the performance of its talented and loyal employees. The starting point of its **local employment** policy is creating an international working environment that is innovative, ethical, growth and continuous-development oriented. To increase employment, the most important ring of the economic value chain it created, Bosch Turkey seeks to expand its impact every day through policies that conform to local and international needs and expectations in all the regions where it operates.



BOSCH TÜRKİYE'DE SÜRDÜRÜLEBİLİRLİK

Esra Koç

Head of Corporate Communications
Bosch Turkey & Middle East

1910 yılında kurulan bir temsilcilikle Türkiye'de faaliyetlerine başlayan Bosch Grubu, Türkiye'deki ilk fabrikasını 1972 yılında Bursa'da kurmuştur. İnsana, topluma ve sürdürülebilir ekonomiye önem veren bir kurum olarak Bosch 1972 yılından bu yana Türkiye'de üretmekte ve "Yaşam İçin Teknoloji" sunmaktadır. Nisan 2014 itibarıyla 14.672 çalışanı, 3,1 milyar Avro cirosu ve 1,22 milyon Avro ihracatıyla teknoloji ve ilgili hizmetler alanında Türkiye'nin önde gelen tedarikçilerinden biri olarak faaliyet gösteren Bosch Türkiye Grubu, Bosch Sanayi ve Ticaret A.Ş., Bosch Termoteknik Isıtma ve Klima Sanayi Ticaret A.Ş., Bosch Rexroth Otomasyon Sanayi ve Ticaret A.Ş., BSH Ev Aletleri Sanayi ve Ticaret A.Ş. ve Bosch Fren Sistemleri Sanayi ve Ticaret A.Ş. olmak üzere beş şirketten oluşmaktadır. Bosch Türkiye ve Orta Doğu Genel Müdürlüğü, 17 ülkenin merkezi konumundadır.



100 yılı aşkın süredir Türkiye'de faaliyet gösteren Bosch, sürdürülebilirliğin dünyamız için önemini bilmekte ve sürdürülebilirliği, iş yapma biçiminin merkezi ve ulaşılmış olduğu başarının anahtarı olarak görmektedir. Bu nedenle bugün ve gelecekte daha bilinçli bir toplum yaratmak hedefiyle ekonomik, çevresel ve sosyal konularda stratejiler geliştirmekte, bu alanlardaki politikalarını hayata geçirmekte, toplumsal ve çevresel projelere destek vermekte ve vermiş olduğu desteği farklı kanallardan yürüttüğü çalışmalarla sürdürmektedir.

Bosch Türkiye sürdürülebilirliği, **"tüm paydaşlarının beklentilerini doğru ve etik iş yapma anlayışıyla karşılamak, bu beklentileri kurumsal öncelikleriyle entegre**

etmek ve Dünya'nın en saygın markalarından biri olmanın getirdiği sorumlulukla hareket etmek" olarak tanımlamaktadır. Bu bağlamda, sürdürülebilirliği sadece bir yönetim biçimi olarak değil, aynı zamanda faaliyette bulunduğu pazarlarda tüm taraflara fayda sağlayan bir iletişim yöntemi olarak da görmektedir.

Paydaşlarının sosyal, çevresel, etik ve ekonomik beklentilerini temel alarak doğru iş yapma biçimleriyle lider olmayı hedefleyen Bosch Türkiye, küresel Bosch Grubu'nun sürdürülebilirlik stratejisiyle entegre olarak, "Küresel düşün, yerel davran" mottosu doğrultusunda politikalar üretmekte ve hedeflerini belirlemektedir.

Bosch Türkiye'nin sürdürülebilirlik stratejisi çevresel etki alanı, tedarik zinciri, yerel istihdam ve paydaş katılımı olmak üzere dört temel alana odaklanmaktadır.

- Bosch Türkiye, **çevresel etki alanını** yönetmek amacıyla sahip olduğu güçlü teknolojik altyapıyı ve çevreye duyarlı ürün ve hizmetler konusundaki portföy ve bilgi birikimini kullanarak müşterileri, çalışanları ve tedarik zinciri arasında farkındalık yaratmayı öncelikli hedefleri arasında görmektedir.
- Bosch Türkiye iş sağlığı ve güvenliği, çalışan memnuniyeti, insan hakları ve ekolojik çevreye verdiği önemi yansıtmak amacıyla müşterileriyle, iş ortaklarıyla ve tedarikçileriyle olan ilişkilerinde sorumluluklarının bilincindedir. Bu nedenle, faaliyette bulunduğu tüm sektörlerde **tedarik zinciri** yönetiminde sektörel standartların üzerinde hedefler ve çok yönlü sorumluluk anlayışıyla hareket etmektedir.
- Bosch Türkiye, başarısının ve sürdürülebilirliğinin yetenekli ve Şirketine bağlı çalışanların performansına bağlı olduğuna inanmaktadır. Mevcut çalışanlar ve



- For Bosch Turkey, **stakeholder engagement**, one of the main principles of sustainability, means questioning the expectations of key stakeholders, performing in line with these expectations and creating regular and continuous dialogue platforms with stakeholders, and developing and maintaining these platforms for the benefit of all parties.

Bosch Turkey published its **first sustainability report in 2014, covering its economic, social, environmental and ethical activities**, projects and performances of the company, prepared in line with its sustainability strategies and policies.

Bosch Bursa R&D Center, Energy Efficiency School, Bosch Thermotechnic Academy, MORE Project (Mindset Organization Executives) and Diversity Day are some of the initiatives of Bosch Turkey:

The Bosch Bursa R&D Center develops new technologies for new products at Bursa factory of Bosch Sanayi ve Ticaret A.Ş.. Activities on diesel injection systems in line with the new emission norms (EU6), which are planned for 2016, are already in place. The R&D Center allowed Bosch increased collaboration with universities and academics. The successful results of the Center increased its qualifications, as identified by the global center, and enabled joint projects with researchers from various universities, with which applications were made to institutions such as SAN-TEZ and TÜBİTAK/TEYDEB.

The Energy Efficiency School of Bosch Sanayi ve Ticaret A.Ş. was established at the Diesel and Gasoline Systems factory with its own resources and the contribution of employees. The School provides training to create sensitivity on energy efficiency and to collect practical suggestions for energy improvements that will increase employee awareness. The School has trained 6,000 factory employees so far. Over 3,000



people were trained in 2014. 80% of participants were employees, 12% students from various schools in the region and 8% other stakeholders from the aftermarket, non-governmental organizations and associated industrial bodies.

The Bosch Thermotechnic Academy is a fully-equipped training center. Its main purpose is serving the sector and the country by sharing the technical capabilities and accumulated know-how of the company with its own employees and other players in the sector. The target group consists of company employees, employees of authorized dealers and service centers, sectoral project developers, implementers, engineers, technicians, non-governmental organizations, architects and trainers.

MORE Project (Mindset Organization Executives) is a flexible working model encouraged by Bosch Global Center and developed for Bosch Executives. It aims to enable

executives 20% of their working hours to professional development, networking or social life, by making use of professional development tools. Hence executives can follow-up sectoral trends and ideas, and the project provides mutual benefits.

Diversity Day is celebrated every year on May 21st, the World Day for Cultural Diversity of the United Nations, in all locations of Bosch, which considers diversity enrichment for each environment. Being equally committed to all employees irrespective of language, ethnic origin, race or religious belief, and providing them with equal rights and adding value to its key stakeholders by disseminating this approach to them, are among the elements of Bosch Turkey's mission, values and corporate culture. Bosch Turkey encourages diversity enrichment at all levels. Diversity Day aims to create an integrated working environment with different races, cultures, generations and genders.

Bosch Turkey **respects human rights, is sensitive to social and environmental issues and believes in a sustainable economy**. Through its current and future projects in sustainability, Bosch Turkey will continue to grow, while contributing to local ecology, people, economy and society, thus fulfilling the expectations of its stakeholders whilst sharing its activities and performances in this area to create social value for the benefit of all.

gelecekte Bosch Türkiye çalışanı olacak potansiyel çalışanlar için inovatif, etik, büyüme ve sürekli gelişim odaklı uluslararası bir çalışma ortamı yaratmak Bosch Türkiye'nin **yerel istihdam** politikasının çıkış noktasıdır. Yarattığı ekonomik değer zincirinin en önemli halkasını oluşturan istihdam yaratma ve istihdam yaratarak büyüme hedefiyle; faaliyette bulunduğu bölgelerde yerel ve uluslararası gereksinimlere, beklentilere uyumlu politikalarla her geçen gün etki alanını daha da genişletmektedir.

- Sürdürülebilirliğin temel taşlarından biri olan **paydaş katılımı**, Bosch Türkiye için kilit paydaşlarının beklentilerini sorgulamak, bu beklentilere uygun performans göstermek, paydaşlarla düzenli ve sürekli diyalog platformları yaratmak anlamını taşımaktadır. Faaliyette bulunduğu bölgelerde, bölgenin gereksinimlerine ve gerekliliklerine uygun biçimde paydaşlarıyla diyalog kurmak ve bu platformları tüm tarafların fayda sağlayacağı biçimde geliştirmek ve sürdürmek en önemli hedefleri arasındadır.

Bosch Türkiye; çatısı altında bulunan şirketlerin sürdürülebilirlik konusundaki stratejileri ve politikaları doğrultusunda hazırlanmış olan ve 2014 yılındaki ekonomik, sosyal, çevresel ve etik alanlardaki faaliyetlerini, projelerini ve performanslarını içeren ilk sürdürülebilirlik raporunu yayınlamıştır. Bosch Bursa Ar-Ge Merkezi, Enerji Verimliliği Okulu, Bosch Termoteknik Akademi, MORE Projesi (Mindset Organization Executives) ve Çeşitlilik Günü Bosch Türkiye çatısı altında yürütülen performanslardan bazılarıdır.

Bosch Bursa Ar-Ge Merkezi Bosch Sanayi ve Ticaret A.Ş.'nin Bursa fabrikasında yeni ürünler için yeni teknolojiler geliştirmektedir. Şimdiden 2016'da piyasada olması planlanan yeni emisyon (EU6) normlarına uygun dizel enjeksiyon sistemi için çalışılmaktadır. Ar-Ge merkezi, Bosch'un üniversiteler ve akademisyenler ile daha fazla işbirliğine gitmesine olanak sağlamıştır. Merkezin başarılı sonuçlar elde etmesi global merkez tarafından tanınan yetkinliklerde artışa sebep olmuş ve bu sayede farklı üniversitelerden akademisyenler ile ortak projeler geliştirilerek SAN-TEZ, TÜBİTAK/TEYDEB gibi kurumlara başvurulmuştur.

Enerji Verimliliği Okulu Bosch Sanayi ve Ticaret A.Ş. Dizel ve Benzinli Sistemler fabrikasında öz kaynaklarla ve çalışanların katılımıyla kurulmuştur. Okulda enerji verimliliği konusunda duyarlılık oluşturmak ve çalışanların farkındalığını arttırarak uygulanabilecek enerji iyileştirme önerilerinin toplanmasını sağlamak amacıyla eğitimler verilmektedir. Kaynak kullanımı

konusunda farkındalık yaratmak amacıyla fabrika bünyesinde kurulan okulda verilen eğitimlere, bugüne kadar 6.000 kişiye geçen fabrika çalışanın katılımı sağlanmıştır. 2014 yılı itibarıyla 3.000'in üzerinde kişiye eğitim verilmiştir. Katılımcıların %80'ini çalışanlar, %12'sini bölgedeki çeşitli okullardan öğrenciler ve %8'ini de yan sanayiler, sivil toplum kuruluşları ve OSB içindeki paydaşlar oluşturmaktadır.

Bosch Termoteknik Akademi ise tam donanımlı eğitim merkezi olarak hizmet vererek firmanın sahip olduğu teknik yetkinlik ve bilgi birikimini kendi çalışanlarının yanı sıra sektör içerisindeki diğer unsurlar ile de paylaşarak, hem sektöre hem de ülkemize hizmet etmeyi amaçlamaktadır. Şirket çalışanları, yetkili bayi ve yetkili servislerin çalışanları, sektörde faaliyet gösteren projeciler, uygulamacılar, mühendis, tekniker ve teknisyenler, sivil toplum örgütleri, mimarlar ve eğitimciler hedef kitleyi oluşturmaktadır.

MORE Projesi (Mindset Organization Executives), Bosch Global Merkez tarafından teşvik edilen Bosch Yöneticileri için geliştirilmiş bir esnek çalışma modelidir. Yöneticilerin çalışma zamanlarının %20'sini profesyonel gelişim, networking ya da sosyal hayatlarına ayırabilmelerini sağlamak üzerine kurulu MORE Projesi'nin amacı, yöneticilerin profesyonel gelişim araçlarından faydalanmalarını sağlamaktır. Bu şekilde yöneticilerin yeni sektörel akımları, fikirleri izlemeleri sağlanmakta ve çift taraflı fayda hedefiyle proje yönetilmektedir.

Çeşitlilik Günü, farklılığın her ortamı zenginleştirdiğini düşünen Bosch'un dünyadaki tüm lokasyonlarında, her sene 21 Mayıs Birleşmiş Milletler Dünya Kültürel Çeşitlilik Günü'nde kutlanmaktadır. Dil, cinsiyet, etnik köken, ırk, dini inanç ayrımı gözetmeksizin, tüm çalışanlarına eşit mesafede durmak, eşit haklar sağlamak ve kilit paydaşlarına da bu anlayışı benimseterek değer katmak Bosch Türkiye'nin misyon ve değerlerinin ve şirket kültürünün bir parçasıdır. Bosch Türkiye'de çeşitlilik bir zenginlik olarak kabul edilmekte ve tüm kademelerde çeşitlilik teşvik edilmektedir. Çeşitlilik Günü ile farklı ulus, kültür, kuşak ve cinsiyetin bir arada bulunduğu bir çalışma ortamının yaratılması amaçlanmaktadır.

İnsan haklarına saygılı, toplumsal ve çevresel konulara duyarlı ve sürdürülebilir bir ekonomiye inanan Bosch Türkiye, sürdürülebilirlik alanında yürütmekte olduğu ve önümüzdeki yıllarda geliştireceği yeni projeler ile doğaya, insana, ekonomiye, topluma katkı sağlayarak gelişmeye, paydaşlarının beklentilerini karşılamaya, bu alandaki faaliyetlerini ve performanslarını şeffaf bir şekilde paylaşmaya devam edecektir.

What does Social Value mean to you?

Aidan McQuade

Director at Anti-Slavery
International, London, UK

The social value of any enterprise relates to how much it advances the ideals of the Universal Declaration of Human Rights for all whom the enterprise touches, as well as its economic and environmental sustainability. These are general principles not universal ones. Art, music, literature, good neighbourliness, good humour, love all have social value, not because they conform to these rules, but because they make us reflect on what it means to be human, and are the things for which we live.

Isobel O'Connell

Stakeholder Engagement
Leader at Qatar Petroleum
Doha, Qatar

To me social value presents a significant opportunity for society to advance positive change and for organisations to grow within a "shared value context". It incorporates relevant social issues of the day into an organisation's strategy and operating environment such as respectable business ethics, governance, philanthropy, and sustainability programs. Of note, and within the extractive sector, social value can both assist and create opportunities in workforce development, local supplier support, and non-competitive partnerships with a wide variety of stakeholder groups promoting positive value to society.

Gianfrancesco Rizzuti

Head of Communications
Italian Banking Insurance
and Finance Federation

The keyword of this periodical is "social". Not by chance. Responsibility has become "social", communication is more and more "social", economic bodies are in search of "social" acceptance. Thus, organization's value too has to be measured on the field of relations, being a component of a "social" environment. I think that social value is more than a temporary fashion. It is the core of a new organizational culture that will shape behaviours of both managers and employees.

Daniel Korschun

Associate Professor
Marketing
Fellow, Center for Corporate
Reputation Management
LeBow College of Business @
Drexel University, USA

Social value is the extent to which a company, brand, or individual improves people's lives. Such value can have direct or indirect impacts. For example, loans to the world's poor may directly improve lives by enabling a person to open a retail store, while also improving lives indirectly by contributing to the growth of a local marketplace. A company, brand, or individual's performance in creating social value is the total impact it has on people's lives over and above that of peers.

Caridad Benítez

CSR Independent
Consultant
Quito-Ecuador

Social value is the capacity to measure the marginal difference social projects/processes make and what value they add, with the premise in mind of what would have happened if the project/process didn't take place. It could be compared to the value of an insurance policy. You would not know its real value until you use it, but you rather prefer not to ever have to use it for any reason at all.

What does Social Value mean to you?

Calin Georgescu

Owner, Stirile Direct Satire Magazine, Bucarest Romania

We really can not contribute more to the society other than pursuing our true calling in life. Only this may bring value to us and to others. Striving to match society's standards and volatile trends only diminishes our value and our contribution to humanity. To adapt is to sell our value cheap. We should always be prepared to reinvent ourselves.

Danish Khan

Social Entrepreneur
CSR Trainer and Consultant
India

Social value simply means an importance or regard attributed to anything related to society. Our society is a composite mix of water, air, soil, forests, wildlife and also human resource. 'Business as usual' has overlooked the importance of social value to the extent of its exploitation and depletion for short term benefits. In fact, it is no secret now that businesses not including social value into their business results have often proved to be unsustainable.

Dr Sohail Mahmood

Islamabad, Pakistan

Senior Analyst, South Asia, Wikistrat
International Advisor, RIES-
Research Institute for European
and American Studies, Athens
Greece

Man is a social being and social values are what a society aspires to achieve at a collective level. They are fundamental aspects of a society's very foundation. A society is stable and secure because of them, as they provide a basic strategy for the conduct of a society's citizens. Values such as social justice, peace, security, human rights, tolerance, respect, human dignity, rationality, service, sacrifice, individuality, equality, democracy and liberty may be considered universal values. Different societies, though, may express reservations on some of these. For global peace and security it is imperative that a set of universal societal values be agreed upon through mutual cooperation and dialogue.

Gabriela Sempruch

Center for Social Investments
Warsaw, Poland

'Social value' describes the process of social changes; meaning the transition from worse to better or better to worse when it comes to human and thus societal well-being, with the focus on the results of this transition. This definition refers to the social development theory elaborated by Prof. Jan Danecki.

Prof. Zuzana Dvořáková

University of Economics
Prague, Czech Republic

Values are abstract standards of social life and assumptions of what is right in terms of social priorities. They provide guidelines for leading and managing our behaviour. They become the criteria for assessing people's activities and measuring their results.

A photograph of the Dalai Lama in a yellow and maroon robe, with his hands clasped in a prayer gesture. He is wearing glasses and looking down. The background shows a decorated table with flowers and a silver thermos.

Dalai Lama, Anything But "A Simple Buddhist Monk"



Dr Shashi Tharoor is a two-time MP from Thiruvananthapuram, the Chairman of the Parliamentary Standing Committee on External Affairs, the former Union Minister of State for External Affairs and Human Resource Development and the former UN Under-Secretary-General. He has written 15 books, including, most recently, *India Shastra: Reflections On the Nation in Our Time*.

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When the United Nations convened a Millennium World Peace Summit of religious leaders at its headquarters in 2000, one major religious figure was conspicuous by his absence. The Dalai Lama, the spiritual and political leader of Tibetan Buddhism, had not been asked to come. The implacable hostility of a permanent member of the UN Security Council, China, has made it impossible for him to set foot in a UN building anywhere, or to be received by any official of the UN, let alone its Secretary-General. Where millions see a revered seeker of peace and an admired advocate of love and reconciliation, the Government in Beijing sees only a "splittist," a secessionist rebel who threatens Chinese sovereignty over his homeland.

This dichotomy has always been inherent in the role of the Dalai Lama. He is simultaneously the most visible spiritual leader of a worldwide community of believers, and (till a few years ago) the political head of a government in exile. As a Buddhist, he preaches non-attachment, self-realization, inner actualization and non-

violence; as a Tibetan, he is looked up to by a people fiercely attached to their homeland, most seeking its independence from China, many determined to fight for it.

The Dalai Lama has been a refugee for five decades, but is the most recognized worldwide symbol of a country he has not seen in half a century.



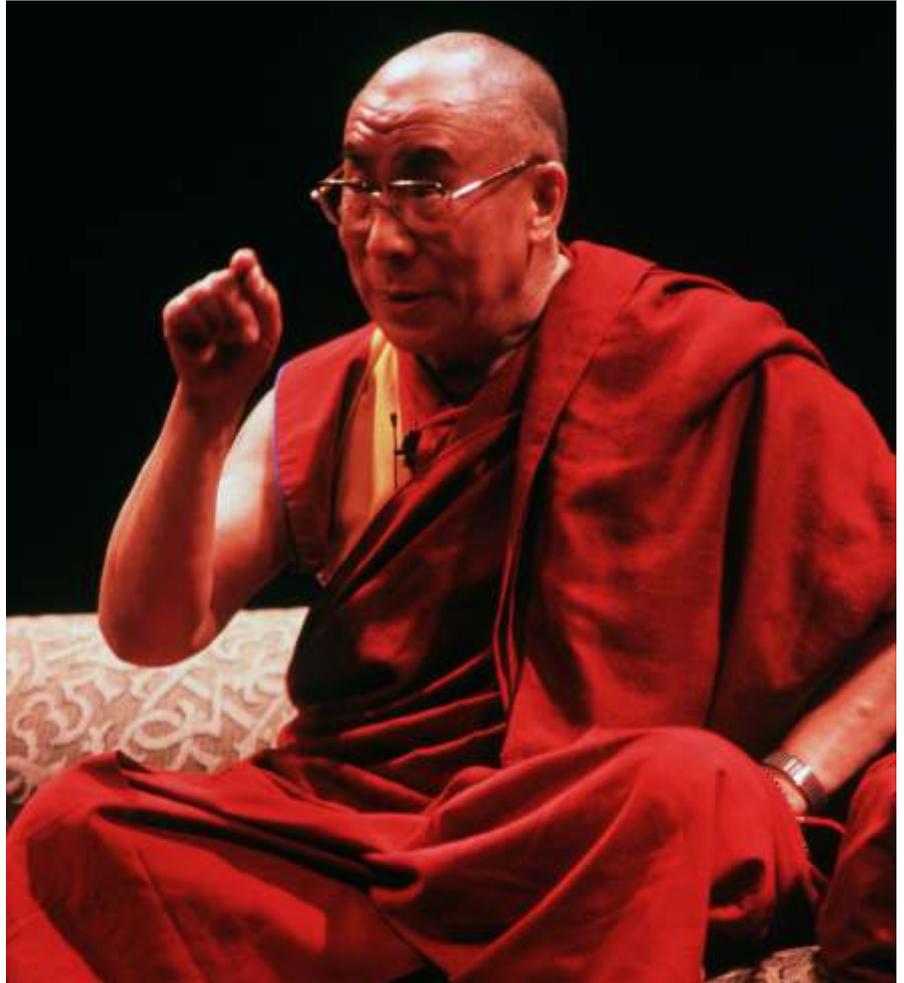
His message of peace, love and reconciliation has found adherents amongst Hollywood movie stars and pony-tailed hippies, Irish rock musicians and Indian politicians, but he has made no headway at all with the regime that rules his homeland, and has been unable to prevent Tibet's inexorable transformation into one more Chinese province. His sermons fill football stadiums and he has won a Nobel Prize, but political leaders around the world shirk from meeting him openly for fear of causing costly offence to the Chinese.

As the Dalai Lama turns 80 today, the world sees him as a public figure, viewed, heard and admired at religious gatherings and official meetings; as a private person, usually through the accounts of others, reflecting in conversations with various prominent people on the values and concerns that animate his life; and, somewhat less, as a politician on the global stage. The last is a role the Dalai Lama has officially relinquished, by giving up the leadership of the Tibetan Government in exile and permitting the election, by the Tibetan diaspora, of Lobsang Sangay to that responsibility. But though formally

the Dalai Lama is out of politics, it is impossible for him to escape the burden of symbolizing the political aspirations of the Tibetan people. These he describes now as autonomy, cultural and administrative rather than political, and within the Chinese state, rather than the independence he acknowledges to be impossible to attain.

I first met the Dalai Lama in 1979 or 1980 in Geneva, when he had come to address the Diplomatic Club there. I was a young UN official in the early years of my career - no one of any consequence whatsoever. As he came down the aisle, he shook my hand and we exchanged a few words. I was overwhelmed by the gesture: here was a man whose followers would cherish the mere grazing of the hem of his robe, and he was holding my hand and talking to me! My admiration began then, and has been reinforced by many encounters over the years, mostly on public occasions or from a distance, though I have been privileged to enjoy two private audiences with him as well. **The Dalai Lama's easy grace upon entering a room, his infectiously loud laughter, his profound compassion and humanity all leap forth from his presence.** So does his sense of being anchored in the present, and in "reality".

To one author, Pico Iyer, even the Dalai Lama's polishing his glasses suggests "a metaphor for what he's encouraging all of us to do" - to polish our mental glasses and see the world around us, and beyond us, more clearly. The Dalai Lama calls himself "a simple Buddhist monk" bound by 253 different vows, but he has proven himself to be anything but simple and so much more than a monk. To most Tibetans, he incarnates their homeland, as well as their faith, and even their sense of selfhood. His fame, too, is a worldly asset. To quote Iyer again: "in a world where celebrity is ever more a



global currency, the spiritual celebrity is the one who can actually change the coin of the realm into something more precious or sustaining."

The Dalai Lama does not pretend to have all the answers; but he has an astonishing talent for raising the right questions, and forcing us to interrogate ourselves in the same way. **His spiritual message -- to build home within oneself** - is all the more relevant when one can no longer rebuild the external home that one has been forced to flee. Some impatient young Tibetans want freedom in this world rather than freedom from this world, but the Dalai Lama has long realized that **the only transformation that is possible for his people is within themselves.** Beijing does not seem to realize that the reviled secessionist is

more interested in sovereignty over the self than in the sovereignty of his now-vanished state.

One of the striking things about the Dalai Lama is that his mind is always focused on the future, which after all can be changed, rather than to the past, which cannot.

The fact that, thanks to him, Tibetan Buddhists have created a global networked community to substitute for the indigenous one they are unable to sustain at home might well assure that future. As he turns 80, one cannot but marvel at all he has done to make that future possible, and to wish him health and peace as he continues his tireless journey towards a better world for all who listen to his wisdom.



Towards Greater Europe through Humanitarian Cooperation?



Andrey Kortunov
Director General of the
Russian International Affairs
Council

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Has the crisis in Ukraine completely erased the idea of Greater Europe from the agendas of politicians and analysts in the West and the East of our continent? Pessimism appears to be reigning all over Europe these days. Indeed, with people being killed every day in the very centre of Europe, any talk of a new all-European security system might come across as inappropriate, if not irrelevant. With the EU and Russia exchanging sanctions and trade restrictions, how can we realistically discuss any common economic space stretching from Lisbon to Vladivostok?

The current situation looks quite depressing indeed. And those who do not want to give up on Greater Europe should review and revise their approaches in view of the Ukrainian crisis. One of the realistic, albeit ambitious, priorities today might be to promote a common European or even a Euro-Atlantic humanitarian space. Though the security, economic and humanitarian dimensions of European politics are interconnected and interdependent, it is the humanitarian dimension that should receive special attention during times of trouble.

Let's be honest: the last battle for the Russian soul was lost. All those who have tried to bring Russia closer to Europe since the late 1980s have to share responsibility: politicians and opinion makers, diplomats and educators, civil society leaders and oligarchs. The losers are those who believe that Russia belongs to Europe. The losers are those who think that liberal democracy and market economy are not part of the problem, but part of the solution. The losers are those who are convinced that globalization is not only a challenge, but also an opportunity for our nation. Today they see their forces retreating in panic and disorder with their supporters losing faith in them and their former allies taking the side of their opponents.



The question of why it has turned out to be so easy to turn Russian society against the West deserves serious consideration. True, state propaganda during the last couple of months has played an important role in shaping these attitudes, but the cold reality is that the majority of Russians were ready to embrace the slogans and the ideas of state propaganda. It appears evident today that the sheer scale of humanitarian contacts between Russia and the West (the number of Russian tourists traveling to Western countries, the number of Western rock stars coming to Moscow or the number of Russian students studying in Western universities) is not immunizing Russian society from outbursts of xenophobia and anti-Western nationalism. Furthermore, superficial, sporadic and one-sided interactions with the West might even breed resentment of Western values and institutions.

But does this mean that the fight for the Russian soul is over? We do not think so. We do not believe that Russians are a unique nation with traditions, instincts and mentality radically different from other European nations. Our history was complicated and dramatic, but so was the history of many other

Europeans. We experienced long periods of dictatorships, but so did others on the European continent. Russians have a deep post-imperial trauma, but what about the British, French, Spaniards or Portuguese? And, finally, is it not the case that we are seeing from time to time some spectacular manifestations of ultranationalist and anti-European moods in many EU countries - not only in new member states like Poland and Hungary, but in 'old Europe' as well - in France, UK or even in the Netherlands?

Of course, being Russians we are doomed to be biased, but, in our opinion, it would be at least premature to write off Russian society on the basis of its current attitudes to the West. History might work in paradoxical ways: the Meiji Restoration in Japan, for instance, started with harsh anti-Western slogans and fierce campaigns against foreigners.

The fight is not over until there is no longer a will or commitment to continue the fight. But we have to learn our lessons; we have to thoroughly analyze the causes of defeat. We have to start building new coalitions, identifying new communities of stakeholders, and elaborate new development roadmaps

for Russia. Time is on our side, not on the side of our opponents. The pendulum of public opinion and preferences will sooner or later return. And Russian - European humanitarian cooperation might be an important mechanism to make sure that this will happen sooner rather than later.

A key characteristic of humanitarian cooperation is its multifaceted, extremely diverse and complex nature. This cooperation includes a whole universe of directions and engaged actors, formats and levels, communities and networks. The 'fabric' of humanitarian ties might look thin and fragile, but it often proves to be much more 'crisis-resistant' than security or even economic interactions.

Over the last ten years, humanitarian cooperation has emerged as one of the most successful and least controversial areas of EU - Russian cooperation. Its institutional framework was set out back in 2003, when Moscow and Brussels created the Common Space of research and education, which included cultural cooperation as well. Over the last ten years, we've seen thousands and thousands of innovative projects



uniting students and scholars, civil society leaders and journalists, artists and intellectuals from Russia and Europe. These contacts have gone far beyond Moscow and Brussels, engaging participants from remote regions, small provincial towns and rural areas. Moreover, humanitarian cooperation has proved to be unquestionably beneficial for both sides.

The crisis in and around Ukraine, however, has pushed the issue of humanitarian cooperation to the sidelines of political discussions. Experts and politicians on both sides appear to be preoccupied with other, more urgent and more critical matters. One might conclude that during these hard times, with all the risks and uncertainties involved, it makes sense to put matters of humanitarian cooperation on the shelf, until the moment when the overall political situation becomes more favorable for such cooperation. We believe however, that such a 'wait and see' approach would be a strategic mistake. It is exactly during periods of deep political crisis when interaction in education, culture and civil society should be given top priority.

The Ukrainian crisis is not a compelling reason for us to abandon the strategic goal of building a common European and Euro-Atlantic humanitarian space. Of course, the crisis has made this goal much harder to achieve, but it has not changed the fundamentals: Russia is a country of European culture; it belongs to European civilization, and its scientific,





education, and civil society institutions gravitate to Europe more than to any other region of the world. A common humanitarian space is not a pipe-dream; it remains a natural point of destination for the West and the East of our continent. However, keeping this strategic goal in mind, we should also think about damage limitation, about how to mitigate the negative impact of the Ukrainian crisis on the fabric of the humanitarian cooperation between Russia and Europe. Two urgent tasks appear to be of particular importance in the midst of the crisis.

First, it is necessary to protect the ongoing humanitarian cooperation from becoming yet another bargaining chip in the game of sanctions and counter-sanctions. To the greatest extent possible, the humanitarian dimension of the EU-Russian relations should be insulated from negative developments along security, political and economic dimensions.

Second, humanitarian cooperation should be used to counter inflammatory rhetoric, the projection of oversimplified and false images, and the spread of

Manichean black and white views on European politics that we are seeing emerge both in the East and in the West. We should not harbor any illusions: if current trends in public moods in Russia and in EU are not reversed, it will be extremely difficult to restore our relations, even when the Ukrainian crisis is resolved.

There are many specific actions needed to accomplish these tasks. We should try to promote 'success stories' in Russia-Europe humanitarian cooperation, which we have accumulated in abundance in various fields. We should oppose any attempts to tighten the visa regime between Russia and EU. We should encourage more contacts between Russian and EU regions, sister-cities and municipalities, including trans-border contacts. We should invest heavily into youth exchanges and schoolchildren and student mobility. We should upgrade cooperation between Russian and European independent think tanks and research centres. We should broaden existing channels for and the range of participants in EU-

Russian NGO interactions, making sure that these interactions are not monopolized by any particular group of institutions with their specific political agendas. We should explore ways to make cultural diplomacy more efficient between the East and the West of Europe. We should pay special attention to building more contacts between Russian and EU media. We should investigate opportunities associated with cultural tourism.

The list of immediate actions can go on further. These actions might look less spectacular than a highly publicized security agreement or a multi-billion euro energy deal. But we should never forget that, at the end of the day, relations between Russia and the West are not limited to contacts between state leaders, diplomats, uniformed men or even between business tycoons. These relations are mostly about ordinary people - their fears and hopes, frustrations and expectations, day to day lives and plans for the future. Without the human factor, nothing else is likely to work.

E' il Surplus dell'Economia Tedesca il Killer dell'Europa

Is the Surplus of the German Economy the Killer of Europe?

by Renato Brunetta

Chief Whip of the centre-right Forza Italia party at the Italian Chamber of Deputies



The surplus of the German economy is potentially the 'killer' of Europe, a killer that everybody knows. German reflation is the only solution to the Eurozone crisis. And if Germany reflates, it will become more popular across Europe and around the world, as well as improving the wellbeing of the German people, which could help boost support for Angela Merkel's government.

Reflation means a decrease in fiscal pressure and an increase in internal demand; therefore of rising consumption; investments; wages; imports; and - consequently - growth.

It becomes necessary after one hits a trough of recession, and is the right antibiotic to cure the illness that in Europe destroyed not only national economies, but also consciences and democracies.

Germany, of course, has to reflate to meet the repeated recommendations made by the European Commission due to the excessive surplus in the balance of payments. In fact, according to the Six Pack rules - flowing into the Fiscal Compact - the average surplus of the last 3 years shall not exceed 6%, whereas the average German surplus in the period 2012-2014 accounts for 7%.

The result would be a positive momentum to the growth of the entire Eurozone, which is now stuck - as per 2015 forecasts - at 1.5%.

This is not the first time we talk about reflation in the EU, but it has never been as critical a political question. After 7 years of economic crisis, now is the time for it. It would be a win-win situation.

È il surplus dell'economia tedesca il killer dell'Europa, ed è un assassino conosciuto da tutti. Si chiama surplus. In particolare, il surplus delle partite correnti della bilancia dei pagamenti (netta prevalenza delle esportazioni sulle importazioni) dell'economia tedesca, che ha cominciato a essere tale con l'avvento dell'euro, e che da allora ha avuto un andamento crescente, in particolare negli anni della crisi.

Diciamolo subito: in un'unione monetaria, il surplus di uno o più paesi produce più danni dell'eccesso di deficit di altre economie dell'Unione.

Mentre con le monete nazionali, infatti, a un aumento eccessivo del surplus delle esportazioni di un paese segue sempre



la rivalutazione della sua moneta, che significa un riequilibrio quasi automatico della bilancia dei pagamenti; con la moneta unica lo Stato che consegue il surplus gode dei benefici derivanti da quest'ultimo, senza alcun meccanismo di riequilibrio, e il costo della rivalutazione della moneta ricade su tutti i paesi dell'area unica. In altri termini, il paese in surplus ha una

moneta di fatto sottovalutata, gli altri sopravvalutata. Ed è per questo che in Europa si comprano tante Mercedes.

Al contrario, un rapporto deficit/Pil eccessivo produce conseguenze tendenzialmente solo per il paese che lo genera.

Perché, allora, oggi un minimo sfioramento del rapporto deficit/Pil oltre il 3% espone gli Stati alla pubblica deplorazione, senza possibilità di appello, mentre il surplus della bilancia dei pagamenti viene considerato elemento di virtuosità?

Nell'ottica di un'Europa in equilibrio, diventa prioritario colpire quest'ultimo comportamento, piuttosto che concentrarsi solo sul rapporto deficit/Pil, come invece è stato fatto finora.

L'Europa a trazione tedesca non ha volutamente colto, sbagliando, che l'eccesso di virtù (surplus) produce più danni dell'eccesso di deficit. E le misure per fronteggiare la crisi che ne sono derivate non hanno fatto altro che peggiorare la situazione, piuttosto che risolverla. Questa è l'origine di tutti i nostri guai. Il resto è fuffa.

Se la Germania reflazionasse da subito, questo creerebbe un virtuoso clima di crescita, aumenterebbe di quel tanto che basta il tasso di inflazione, e si ridurrebbe il divario tra Bund e titoli di altri debiti sovrani. Tutta l'economia dell'area euro tornerebbe, così, sostenibile. Anche quella greca.

Se alla reflazione tedesca, che vuol dire diminuzione della pressione fiscale, aumento della domanda interna, quindi dei consumi, degli investimenti, dei salari, delle importazioni e, di conseguenza, della crescita, per la Germania e per gli altri paesi, si affiancasse un grande piano di investimenti, un New deal europeo, da almeno mille miliardi, freschi, approfittando dei bassi tassi di interesse, che rimarranno tali almeno nel medio periodo, e utilizzando la garanzia della Banca europea degli investimenti (Bei), l'Europa non solo uscirebbe finalmente dalla crisi, ma troverebbe uno slancio che dalla creazione della moneta unica non ha mai avuto, diventando



competitiva anche rispetto alle altre economie mondiali, e migliorerebbero anche le performance della Bce, con i suoi Quantitative easing, in quanto la politica monetaria tornerebbe a trasmettersi all'economia reale.

Tutto quanto sopra dimostra che il sangue, sudore e lacrime implementato negli anni della crisi dall'Europa a trazione tedesca è stato un tragico, ma non casuale, errore. Perché è proprio il sangue, sudore e lacrime imposto ai paesi più fragili dalla Germania che ha consentito a quest'ultima di aumentare clamorosamente il suo surplus.

Ci viene da pensar male, vale a dire che la politica economica europea negli anni della crisi sia stata impostata

così dalla Germania proprio per favorire se stessa. E, quindi, capiamo l'imbroglione culturale luterano-calvinista, per cui chi è in surplus è comunque virtuoso e chi è in deficit è comunque in colpa.

Eh no! L'etica luterano-calvinista è l'esatto contrario di quello che prescrive la teoria economica all'interno di un'area monetaria unica. Non solo un elevato rapporto deficit/Pil è un male, ma anche un elevato surplus delle partite correnti della bilancia dei pagamenti di un solo paese.

Questo è il punto dei punti. Ormai lo sanno tutti. Tutti conoscono il nome dell'assassino dell'economia europea, anche se pochi hanno il coraggio di dirlo pubblicamente.

Renzi ha davanti a sé una grande occasione per diventare uno statista, con il consenso di tutto il suo paese, e di gran parte dell'Ue. Non basta dire, caro Matteo, che l'Europa deve tornare a crescere, si deve avere il coraggio di dire che il re è nudo. Il coraggio di dire alla Germania che deve essere lei stessa la prima a rispettare le regole e a dimezzare, se non eliminare del tutto, nell'arco del prossimo triennio, il suo surplus, che è veleno, economico, politico, e democratico, per tutto il resto d'Europa. Sarà in grado il nostro presidente (si fa per dire) del Consiglio di farlo? Temiamo, purtroppo, di no.



RSE, ou Comment Remettre de la Solidarité dans l'Entreprise

Corporate Social Responsibility: Create More Solidarity in Our Rules

by **Jean-Michel Pasquier**

Founder & CEO KOEO - La plateforme du mécénat de compétences, France



To introduce more solidarity with society into business requires a big change in the basic rules of management. Only with this mindset and with clear changes in policies and processes will we be able to create a new generation of profitable activities that derive from respect for human values. This means we must state categorically what we want and what we don't want from business, from the most senior executive to the most junior employee. There is a cultural gap to fill, a new way of collaborative development to be generated by sharing points of view and this may be an innovative road for which we are not all prepared. But it is also a wonderful opportunity to reinvent our relationships with business, and in so doing, reinvent business itself - with more pragmatism, more transparency, and so more motivation. Let's be ready to make this journey together!

Insuffler plus de solidarité dans l'entreprise, c'est d'abord construire un projet commun et partagé: telle est ma vision, en tant que fondateur et dirigeant de Koeo, la plateforme du mécénat de compétences.

La principale vertu d'une crise, surtout lorsqu'elle est de nature structurelle comme celle que nous vivons actuellement, est de nous indiquer, "en creux", les pistes qu'il faudrait suivre pour faire évoluer la société dans le bon sens.

Une valeur fondamentale émerge aujourd'hui et se retrouve dans tous les chantiers sociétaux qui s'ouvrent devant nous: la solidarité. Même si cette notion est souvent galvaudée et récupérée, elle reste pourtant le point d'ancrage incontournable pour faire évoluer les relations humaines, notamment dans les échanges économiques. Nous nous devons donc de réinjecter de petites doses de solidarité dans nos rapports quotidiens, et particulièrement dans ceux vécus dans l'entreprise.

Car la solidarité, au sens étymologique, se lit de deux façons: comme le rapport de personnes ayant une même communauté d'intérêts, mais aussi comme le sentiment d'un devoir moral envers les autres membres du groupe. Ces deux éléments, qui devraient finalement être les actes fondateurs de toute entreprise, ne sont malheureusement pas les valeurs ressenties spontanément par les salariés dans leur sphère professionnelle.

Le partage du projet commun

Cela n'est pas un hasard si les nouvelles générations sont de plus en plus attirées par les petites structures de type PME/TPE, voire par des entités de l'Economie Sociale et

Solidaire (ESS), seules capables à leurs yeux de leur apporter ce minimum syndical de gratification morale personnelle à la fin de chaque journée, même si cette posture peut être caricaturale.

Bien évidemment, pas d'angélisme: l'entreprise n'a pas pour vocation "d'aider" son prochain, collaborateurs ou autres parties prenantes externes. Mais le culte absolu de la performance, mixé à l'individualisme de notre époque (mais lequel est la cause ou la conséquence de l'autre?), vient nous montrer ses limites dans le cadre du travail: **stress, défiance, perte de sens, démotivation**, sont les signaux d'alerte d'un système qui a besoin de se régénérer rapidement. Comment? Autour d'une idée simple: le partage du projet commun, donc d'une certaine solidarité fondamentale.





La construction de la solidarité en entreprise

Et parce que la solidarité ne se décrète pas mais se construit, il va falloir remettre beaucoup de choses à plat dans l'entreprise. Dans le cahier des charges de cette construction solidaire, il s'agit:

- de mieux gérer les compétences en les responsabilisant intelligemment, de façon plus qualitative que quantitative.
- de mettre en place une reconnaissance des talents soutenue par l'échange d'information, la co-construction, le partage d'expertises.
- de libérer les initiatives en interne, et décloisonner régulièrement les services et les départements qui instituent souvent les fameux "prés carrés".
- d'être exemplaire en matière de gouvernance et de rémunération, de transparence, pour créer une véritable adhésion, dynamique et stimulante
- d'ouvrir l'entreprise vers les autres acteurs de la société civile, et notamment le secteur non-marchand, pour échanger, apprendre, s'inspirer au travers de partenariats.

Bref, la liste est longue, mais elle va dans un sens prometteur, celui du simple bon sens: nous habitons tous la même

maison. Et c'est la RSE, la fameuse **Responsabilité Sociale d'Entreprise** - ou comment "Remettre de la Solidarité dans l'Entreprise" - qui doit s'emparer rapidement de ces enjeux concrets pour mettre en place ces fondations vitales, bien avant de penser à la pose des fenêtres et du toit. Car la maison "entreprise", quelle que soit son activité, son objet ou son statut, peut réellement être un lieu d'épanouissement partagé, ouvert et plus... solidaire.



A Reflection on Trust and Respect in UK Banking

by **Barbara Mellish**, CEO, Seratio Ltd.

Banks are a vital part of the economy and will continue to be so. Yet their fall from grace in the UK over the last two decades has been quite spectacular. This poses some interesting thoughts around sustainability and the long journey towards re-building trust. This short review is a personal reflection beginning with a childhood ambition.

My father ran his own motor mechanic business. As a small child I would help him to count each day's takings, sitting on the bed counting the notes, whilst he washed up from his day's toil. This was a time when cash truly was king, the credit card was in its infancy, debit cards not even considered and cheques were not guaranteed.

Trips to the bank always fascinated me. A somewhat revered place where serious business took place. I had a very strong sense of the bank and particularly the bank manager having the ability to empower and enable things to happen through provision of finance. Pressured times for my father's business meant a conversation with 'Mr Spearmint'. His real name was Mr Wrigley, a little joke of my Dad's that perhaps now will only be understood by those over 40 in the UK. The visits to Mr Spearmint were quite clearly a crucial event. A yes from him meant success, a no, disaster.

Somewhere during that time as a child I decided that I wanted a job like Mr Spearmint when I grew up. I had no desire to become an astronaut or brain surgeon or even simply work at the bank. I understood that



money made the world go around in business and I wanted to be a part of that providing the finance as the Bank Manager.

My childhood dreams were realised, however the pride and passion I once had in my early career later became tarnished by events and practices outside of my control. The personal pride I'd had in my profession ebbed away with the passage of time and events.



Few would argue that over the last 20 years, the banking profession has endured a meteoric fall from grace, now ranking alongside the tax office, traffic wardens and estate agents in the general public's trust and love ratings.

The financial crisis remains a live topic and sadly that has not been the only damaging event. The UK has experienced regulatory intervention and penalties for endemic mis-selling practices. First came the Endowment backed mortgages and more recently PPI - personal protection insurance. In themselves these products were not bad, it was how and to whom they were sold that was at fault. In terms of loss of trust, the most damaging thing was that it took the regulator to step in to demand matters be put right.

Recent rate rigging scandals on lending and foreign exchange have brought further storm clouds into the already darkened sky of the banks' reputations.

Trust in our banks is at a historic low. The mis-selling disasters eroded confidence and belief in the value of banking products, the financial crisis and rate rigging practices have eroded confidence in the stability of the whole system.

However, the reality is that we all need banks. Businesses need access to finance to operate and grow. Individuals too; we no longer live in the cash dominated societies of the past. It is a major disadvantage not to have a bank account, to be “financially excluded”. The International Monetary Fund reports that advanced economies have close to 90% of adults operating bank accounts. It is one of the measures used to indicate how advanced is a developing economy.

Banks are undisputedly vital to the economy and whilst there are a multitude of factors at play, two key ones stand out for me.

The first being, from a customer and stakeholder perspective, how does the need for banking services and financial provision balance out when sentiment and trust is at an all-time low? The second, from the banks’ viewpoint, is how does the need to compete nationally or globally to have a sustainable business model with adequate returns for shareholders balance with a desire to re-establish trust and confidence with customers?

Banks in the UK are certainly preoccupied in addressing these tricky issues, and there is a growing



understanding that they won't be fixed by a glossy corporate social responsibility report, or citizenship charter-style publication when these are simply add-ons to the core activities.

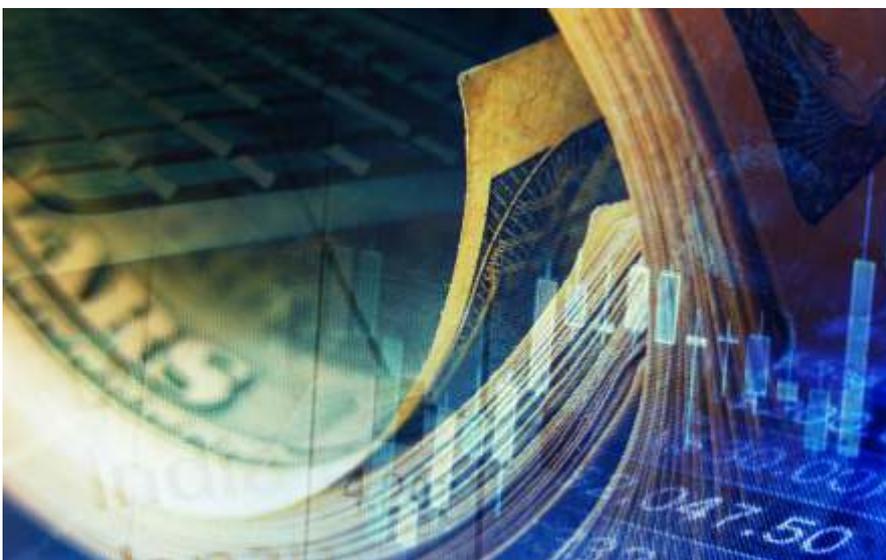
There is high growth in alternative sources of finance. Person-to-person, crowd funding and new credit unions are expanding more and more in the online space. New banks are also being encouraged by government. Recognising that currently the new kids on the block represent a tiny

proportion of the total market, their rate of growth will be interesting to watch.

The erosion of trust occurred because of internal practices and internal decisions at the heart and core of the banks themselves. It was not a remote supply chain that had been overlooked or not managed well. It was not a single error of judgement or mistake that could be overlooked and arguably the most damaging factor was that it is regarded as an industry-wide problem and therefore more difficult to recover from.

Trust will need to be built and shown to be built from the very core and be sustainable. Only then will stakeholder sentiment start to be nudged in a positive direction. Platitudes and one-off events that do not align to the core activity and business model will not be enough.

During this personal reflection I have referred to “the Banks”. A profession that once had the respect of the nation has been tarnished. Stakeholder views will be influenced by the whole as well as the individual entities within. This is likely to make the recovery more prolonged and more difficult. It is a long road ahead.





Seratio™ World Leader In Measurement of Value.

Measuring the movement
of Non-Financial and
Intangible Value.

Social Impact Analysis curated by
Centre for Citizenship, Enterprise and Governance



About Us

AIMS

Seratio provides a modular capacity development ladder that together defines what good looks like at each level, and how value transfers between each stakeholder. It does this through a series of fast value metrics by using a consistent and uniform objective natural tool called the Social Earnings Ratio.

STRUCTURE

CCEG is a not-for-profit academic institution.

Seratio is a SaaS platform trading partner.

HISTORY

2011	S/E created in by Professor Olinga Tæed
2012	Tested S/E at University of Northampton
2013	Scaled it through unique international wiki-university collaboration
2014	SaaS Automation
2015	Commercial Launch

Social Earnings Ratio

The Social Earnings Ratio (S/E) is a currency for non-financial values. It is a disruptive metric which is based on international GAP (General Accounting Principles) converting sentiment into financial value.

$$\text{Total Value} = \text{Financial Value (p/e)} + \text{Social/Intangible Value (s/e)}$$

The Social Earnings Ratio (s/e) is the corollary to the Price Earnings Ratio (p/e), the single number index of financial value which is accepted on all stock markets in the world.

THEORETICAL FRAMEWORK

To measure and understand linkages between Good Thoughts, good Citizen, good Family, good Community, good Organisations, good Region, good Nation, good World.



Mind Citizen Family

the most rapidly adopted social impact analysis metric in the world

[Vatican Press, 2015]

The ability to measure value objectively, consistently and fast (eg. organisational value in 10 secs, personal value in 60 secs), Seratio has analysed and benchmarked:

Organisations worth

£2,771 bn

Responsible for

7,616,000 employees

Reported on

£4.06bn of CSR spend

Measured

£17.73bn of social value

Tracked

£13.68bn

of created social value

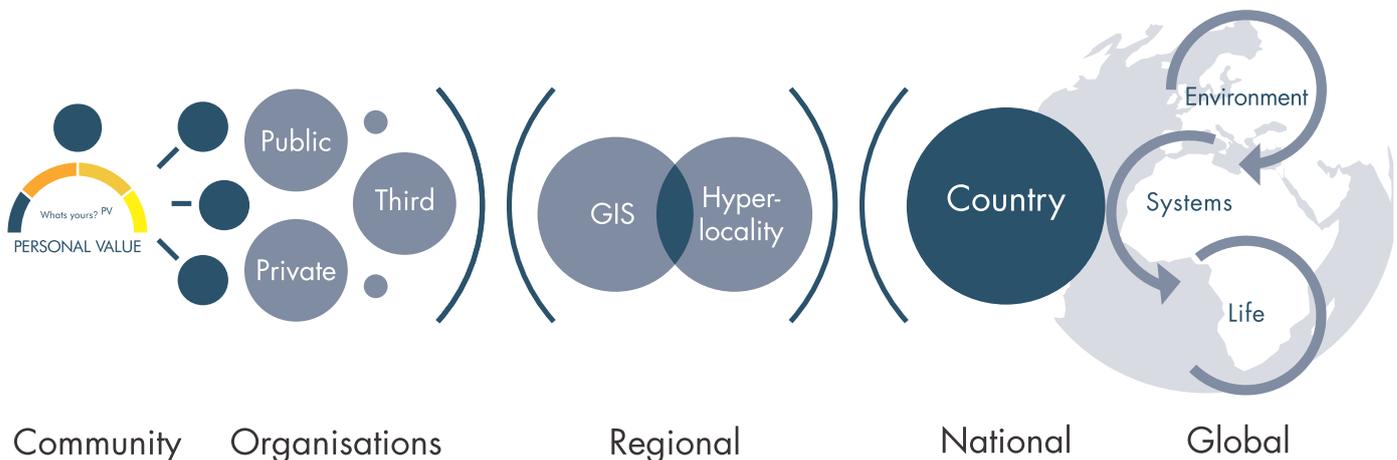
This has led The Vatican Press to describe our work as:

the God metric the most rapidly adopted social impact analysis metric in the world ¹ and speeches to politicians, billionaires, world banks, at The House of Lords and at The Vatican.

Seratio has expanded its offering upstream from measuring social value of Organisations to Regional mapping, Nation mapping and Global levels and downstream to Community Value, Personal Value and the value of our Thoughts. This linkage is very powerful how one influences the other.

Prodigy Metrics examples:

- Organisational Value
- Personal Value
- Freedom Value
- Health & Wellbeing
- Value of Arts
- Impact Investment
- Happy Cities
- Animal Welfare
- Consumer Index
- Hyperlocality



SERATIO

- SaaS Platform: provision of rapid volume analysis and benchmarking
- Consultancy: commissioned projects that stand on their own
- Advisory: formal and informal guidance on best practice
- Licensing: representing us on a geographic territory, or sector specific basis.
- Education: capacity development online platforms and course content

PUBLIC SECTOR:

Seratio enables Public Sector organisations to meet their obligations under the Public Services (Social Value) Act 2012 (SVA) and also to unlock the hundreds of millions of pounds of social value which they could be adding to their local communities just by using their procurement power.

Seratio helps Public Sector organisations give companies and social enterprises the incentive they need to provide local social value, not just once but in an ongoing competitive race to outdo each other. It facilitates a race-to-the-top in the provision of public services, rather than a race-to-the-bottom. In Seratio, Public Sector organisations now have a partner with a tool and methodology that accurately measures whether they are achieving their aim of social value equal to 10-20% of a contract's value, for every tender.

Seratio detailed engagement with customers allows them to set criteria effectively and safely for social value in their tenders, and have bidders' performance against these criteria assessed and monitored. It is this objective measurement, made possible by a robust and scalable social value metric that unlocks the potential of the SVA.

Seratio's expertise and assistance creates a system whereby:

- Targets of achieving Social Value equal to 10-20% of the value of the contract are within reach.
- The organisation can set general social value criteria and/or set specific criteria for particular tenders, with our guidance on how to comply with EU procurement rules
- Criteria that specify the local social value added can be set allowing the organisations to legitimately give local firms a chance to do better than bigger (inter)national firms.

- A powerful 3-step engagement process to develop strategic social value goals is executed to optimise and target the specific areas of social value creation that organisations most need or feel they most need. This helps them move beyond the sole use of apprenticeships to demonstrate a social value and involves engaging with all stakeholders – voluntary organisations as well as suppliers - to establish a joined-up approach to delivering social value into the community.
- Seratio provides the social value sections for ITTs and PQQs
- Bidders submit information on their 'social value add' as part of their bid. This information is independently verified and assessed against the organisation's criteria for the particular contract.
- Seratio not only assesses the bids but also monitors the performance of the winning bidder for the life of the contract, including feedback from those actually receiving the benefit of the social value service.

£3bn + Social value management

In 9 months, Seratio has been commissioned to provide the social value management of over UK£3 billion of public procurement in the UK, putting us as the leading provider by far.

(September 2015)

ORGANISATIONAL VALUE:

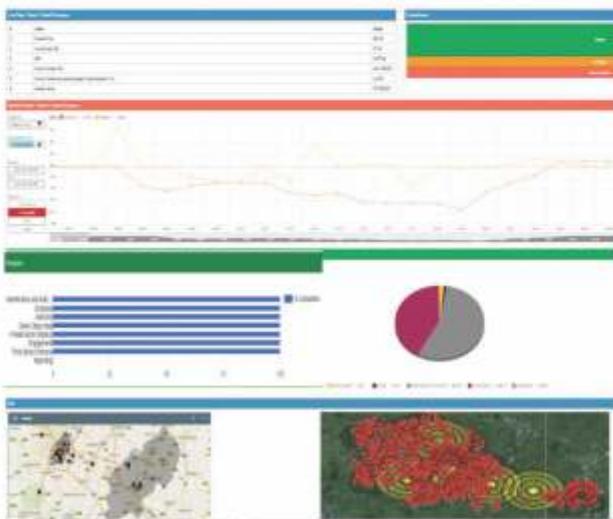
Seratio provides a Social Value Map and real-time live Dashboard to articulate the organisation's value externally, internally and with all stakeholders. We do this regularly for private, public and third/NGO/civil sectors, large and small. The analysis translates the organisation's intangible outcomes into financial numbers to compare *pari passu* against traditional financial performance figures. We also report on value created between stakeholders and answer key questions previously unanswerable.

MULTI-STAKEHOLDER CITIZENSHIP

- Shareholders: value contribution to the capitalization (net worth) of the organisation allowing more efficient use of non-financial resources to achieve greater financial value
- Transparency in Supply Chain: value created in suppliers internationally and ensuring compliance with Modern Slavery Act 2015 which works just like the Bribery Act in terms of fiducial duty.
- Stakeholders: value of the organisation's engagement with customers, community, environment and government which increasingly drive perception and financial sentiment eg. share price
- Risk Avoidance: provision of metrics such as tax avoidance and pay disparity to mitigate management PR risk into a positive feature of company performance

VALUE OF NETWORKS

- Human Resource: Evaluation of the value of the staff individually, internal team performance and external engagement in society
- Power of networks: including social media networks to create value, peer to peer networks curated by company, formal and informal networks – all articulated in hard financial currency
- Regional Value: The organisation's outreach and influence into the geographic area where they operate to allow leverage in local engagement issues and to demonstrate leadership in the region.
- Benchmarking: we will benchmark all figures against our UK£ 2.7 trillion of value we have measured since 2011 within your sector, outside the sector and against specific competitors



Dashboard

ACADEMIC

- Supported by 92+ universities
- Conferences in London, Prague, Istanbul
- Social Value & Intangibles Review
- 30,000 subscribers
- 3500 heads of CSR of world largest corporations
- International research cohort to PhD and DBA levels
- Massive Open Online Courses (MOOC) www.seratio.org

PERSONAL VALUE

Using S/E, Seratio now measures the PV of individuals. This worth is not only his/her financial value, but also a reflection of other non-financial values what we DO for society and the value in our networks.

We all know how companies strive to get financial value from our behaviours and sentiments be that insurance, consumer companies, or even dating sites. The fact that PV can now be measured has triggered a massive interest from high profile leaders and visionaries including the Nobel Prize winner Desmond Tutu and the Tutu Foundation, The UN and celebrities who want to articulate their value to their audience. You have power, when you are able to be aware of, measure and even quantify your own value.

WHATS YOUR PV?



Measure your impact on the world.

PARTNERS



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[TheCCEG](https://www.youtube.com/TheCCEG)

www.seratio.com www.cceg.org.uk





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