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Input by the James 1:27 Trust,
a SAP civil society partner in pursuit of
Davos' Social Covenant

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This paper was drafted by Robert Botha, the CEO of the James 1:27 Trust in response to the Davos social covenant and in preparation for the SAP delegation participation at the Davos-Klosters meeting of the World Economic Forum, 21 to 24 January 2015.



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Executive Summary

One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. Today, our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change.”

Rev. Dr. Martin Luther King, Jr.

This paper, drafted by the James 1:27 Trust¹ has been prepared as an input for the SAP delegation's participation at the World Economic Forum meeting in Davos-Klosters from 21 to 24 January 2015². The Trust, a social innovation partner of SAP³ is located at the Innovation Hub,⁴ Pretoria. The Trust is a public benefit and not for profit organisation working with orphaned and vulnerable children as well as youth, within the context of an HIV and AIDS epidemic. The context for the paper is the social thinking within the Davos social covenant and the World Economic Forum (WEF) discussion on social risk.

Over the past several years, SAP has been supporting the Trust as well as other civil society partners such as the Nelson Mandela and Desmond Tutu Foundations as part of their corporate social responsibility. Their transfer of enterprise architecture into the social sector demonstrates SAP's contribution to shared value. The outcome of which is a practical demonstration of the Davos social covenant.

The paper argues that while the social covenant as an expression of the common good, is intrinsically ethical in substance, its articulation is located within the advancement of common interest as found within the economic fundamentals of a market. The social innovation therefore is to create an opportunity for social consumers to purchase care type social products and services. The motivation for which is their mitigation against perceived social risk. Informed by the experience of the financial services sector, this civil society response is a new type of social insurance. The emerging social services sector has the potential to become another shared service industry,

Social entrepreneurs, therefore, within the social innovation value chain, respond to society's challenges by commercialising, productizing and monetizing their value offering. These products and services are then sold on an e-commerce portal to social consumers. Facilitating access to the consumer is the social capital inherent within business.

As social capital is able to leverage social consumers, social mobilization becomes possible. This progressive development is necessary if scaling social impact is to become an objective. While enterprise architecture and technology provide a platform to scale and an e-



commerce market creates a place to sell care products and services, social capital is the game changer that will provide the marketing space needed to mobilise social consumers. For corporations like SAP these are in-house and easily accessible.

What we now have is an emerging social market, located within the dream society, where social consumers subscribe to social products and services in order to mitigate social risk. The outcome of which is the promotion of social justice and the common good. The key to this scenario is the role of leadership with a renewed sense of its own value.





Social Thinking

The social market thinking historically rooted in the German social market economy, 'soziale marktwirtschaft'⁵ promotes free enterprise, the market, and private property within a more regulated social policy framework in which the common good⁶ is promoted. While a liberal model supports more deregulation, it would seem that new thinking is needed. It is argued that while maintaining the dynamic and advantages of a competitive market in which the delivery of services are optimised, an interventionist social agenda is managed within a government led policy and legislative framework, but implemented within a more private civil society sector.

This provides an opportunity to rethink concepts such as social insurance⁷ and traditional welfare policies funded by the state. Without diminishing the state's role and responsibility, existing levels of debt⁸ and inefficiency suggest the need for an alternative or additional source of stimulus to fund welfare needs and social development. The impact of thinking global and acting local makes for stimulating the local economy, thus more effectively impacting inequality, poverty and unemployment.

In order to take the Trust's social innovation to market, SAP has encouraged the Trust to develop its own business innovation model. The concept presented in this paper is that the proposed business model presents a NGO type social market which makes for a sustainable solution for the Trust as well as possibly other public benefit organisations and social entrepreneurs.

In this regard, the paper supports the initiative of flowing from social thinking to mitigating social risk through the mobilization of business' shared value⁹ approach, this being a more effective expression of corporate social responsibility and investment. The Davos social covenant provides the framework for this mobilisation of the common good. SAP's partnership with the James 1:27 Trust, a civil society partner, is used to demonstrate this migration from a philanthropic to a more sustainable NGO type social market approach.

To reiterate, this conceptual thinking demonstrates how social consumers, leveraged from within the social capital of a corporation are introduced to the concept of social risk.



Social Risk

Issues of inequality, poverty and unemployment continue to undermine global and national efforts in stimulating economic growth and sustainable development. Structural issues within the international financial architecture also necessitate a need for continued review and vigilance.

Oxfam has reported that “Economic inequality is rapidly increasing in the majority of countries. The wealth of the world unequally divided: almost half going to the richest one percent; the other half to the remaining 99 percent. The World Economic Forum has identified this as a major risk to human progress. Extreme economic inequality and political capture are more often than not interdependent. Left unchecked, political institutions become undermined and governments overwhelmingly serve the interests of the economic elites to the detriment of ordinary people. Extreme inequality is not inevitable, and it can and must be reversed quickly”¹⁰

The Arab Spring and other social movements have demonstrated how a nation’s frustrated youth, mobilized through social media, become agents of change. As today’s youth become tomorrow’s eligible voters, the risk is that, informed by a lack of delivery of justice and access to development, they may begin to vote and support ideologies that speak to their worldview, a view that is being shaped through our neglect and intransience. Instead of democracy and human rights shaping social development, we may instead experience a resurgence of extremism and even fascism fuelling further instability.

Played out in full exposure across the globe, the past year has demonstrated a continued escalation into insecurity: political, social, economic, and environmental, leaving billions of people living in a nightmare scenario. The Davos conversation, therefore, remains pressing, in understanding ‘the key drivers of change, as well as the emerging trends reshaping the world’¹¹.

Therefore, as with any risk, there is always the seed for innovation and hope. Rolf Jensen from the Copenhagen Institute for Future Studies has said, ‘If you see the future as an obstacle, you are walking in the wrong direction. If we limit ourselves to thinking in terms of realities, facts, and knowledge, we have got the future all wrong, because it is made, not of certainties, but of dreams. The future does not exist in the physical world but is present in our thoughts and in our dreams only. Behind every technological breakthrough there lies a



dream. Behind every new product there lies a dream. Dreams create realities—through hard work...The sun is setting on the Information Society—even before we have fully adjusted to its demands as individuals and as companies. We have lived as hunters and as farmers, we have worked in factories, and now we live in an information-based society whose icon is the computer. We stand facing the fifth type of society: the Dream Society!"¹²

According to Jensen, in this society the 'consumer buys feelings, experiences, and stories. This is the post-materialistic consumer requires a story to go with the product. Future products will have to appeal to our hearts, not to our heads. When this has happened, the prevailing societal model in the affluent countries will no longer be the Information Society, but the Dream Society. Now is the time to add emotional value to products and services'.¹³

Critical to the Dream Society are the values of business.

Shared Value

'The concept of shared value can be defined as policies and operating practices that enhance the competitiveness of a company while simultaneously advancing the economic and social conditions in the communities in which it operates. Shared value creation focuses on identifying and expanding the connections between societal and economic progress'.¹⁴

Traditionally, businesses have focused their social responsibility by creating employment and generating wealth by contributing to economic growth and development through their competitive value offering. In this regard, their primary duty has been dispensed through contributions to the fiscus. Government, funded by the fiscus, then take responsibility for societal welfare and manage the political economy. In addition, civil society, supported by philanthropy and charity as a form of tax incentive and benevolence, responds to the welfare gaps. The scale of social risk and challenges however requires a more efficient solution. Furthermore, the global imperative for growing markets also requires healthier ecosystems.

A priority focus on sustainable profitability and shareholder value now also includes social investment. This translates for many into a transfer of technology in the social space. Progressively, the concept of shared value evolves with business' competitiveness being promoted with economic and social conditions also simultaneously being advanced. The development of the South African and now international, King III governance guidelines and



legislative regulations such as triple bottom line reporting, create a space for social and ethic board committees to operate.

The challenge, however, is that the degree of social problems requires a scalable solution which demands more than philanthropy and regulatory compliance of corporate governance. It requires innovation, social entrepreneurship and enterprise development, which is sustained by a business model that is located within a market solution.

The social value chain also needs to be supported by strategic leadership and a commitment to the common good as articulated in Davos' social covenant.

Social Covenant

One the most significant contributions of Davos over the past four decades has been the emergence of the social covenant, attached as Table A. Rooted in the common good, the concept is deemed ancient by its architects: 'I believe the moral prerequisite for solving the deepest problems this country and the world now face is a commitment to an ancient idea whose time has urgently come: the common good'.¹⁵

The covenant, 'moves away from a narrowly defined shareholder economy to a stakeholder economy that includes workers, consumers, rights advocates, the environment, and future generations'¹⁶. The conversation at present therefore is 'how to move from a shareholder model of companies to a multi-stakeholder model'. An outcome of this conversation is to 'find ways of establishing more moral and just economies in the world'¹⁷.

As a result, the 'covenant addresses 'the broken social contract, inequality, loss of trust and a stakeholder economy that is informed by principles produced by the Corporation 20/20 initiative of the Tellus Foundation in the USA:¹⁸

- 1. The purpose of the corporation is to harness private interests to serve the public interest*
- 2. Corporations shall accrue fair returns for shareholders, but not at the expense of the legitimate interest of other stakeholders*
- 3. Corporations shall operate sustainably, meeting the needs of the present generation without compromising the ability of future generations to meet their needs*
- 4. Corporations shall distribute their wealth equitably amongst those who contribute to its creation*



5. Corporations shall be governed in a manner that is participatory, transparent, ethical and accountable

6. Corporations shall not infringe on the right of natural persons to govern themselves, nor infringe on other universal human rights¹⁹

Quoting from the covenant, the framework for the present conversation can be listed as follows:²⁰

- *Agreement on basic, universal ethical values*
- *Agreement on the need for these values to be reflected in the legislation adopted and regulations promulgated by individual countries, and in the international economic agreements that define countries duties to each other*
- *Education systems which are open to all and which foster equality of opportunity*
- *A goal of providing enough ‘good’ jobs. This requires a much greater focus on ‘good’ jobs for non-graduates; strong technical education opportunities; apprentice schemes, a proactive tax and incentive system and 21st century industrial strategy*
- *Fair rewards for hard work and contributions to society*
- *Adequate security for savings and assets*
- *A commitment to reduce inequality and to keep income and rewards within ‘fair’ bands at the top and bottom of the scale*
- *Stewardship of the environment and a commitment to preserve natural capital for the benefit of future generations—even “the seventh generation” out as indigenous people use this as a moral metric*
- *Financial sectors that are widely perceived to be stable, socially useful, and accountable*
- *Strengthening the reality of both opportunity and social mobility*
- *The promotion of human well-being, happiness, flourishing and equality of freedom to live a valued life as key societal goals*
- *Adapting new measurement systems to measure progress at both national and company levels²¹*

Highlighting the Davos social covenant’s relevance and sense of urgency are the more than a thousand action items that have emerged out of the 2014 Brisbane G20²² gathering by Finance Ministers and Central Bank Governors. Issues of ‘sustainable and inclusive economic growth²³ and ‘expectations in the face of lower global growth and looming geopolitical risks²⁴ remain therefore on the Davos agenda. Feeding into this are also the



priorities of the 2015 Turkey presidency of the G20.²⁵ The issue therefore is one of implementation, action and multi-stakeholder ownership.

SAP Response

SAP's response to their corporate social responsibility is to 'help business become more accountable and transparent to their stakeholders and to the world at large'. Quoting from their social media, 'SAP Africa believes that the private sector plays a vital role in generating strong economies, creating a level playing field and building an environment that embraces education, technology, and innovation'.²⁶

The James 1:27 Trust has been able to practically demonstrate SAP enterprise architecture. Together with the Desmond Tutu and Nelson Mandela Foundations, the Trust runs off SAP Business One, an enterprise resource planning system. In addition, the Trust is at present implementing SAP's talent management solution, SuccessFactors²⁷. The business disciplines embedded in the enterprise architecture allow the Trust to access the same integration of strategy, operations, management, marketing, business development, research and innovation, stakeholder relations, diplomacy and monitoring and evaluation, as found in any business enterprise that wants to become more efficient and effective in order to scale. The objective is to provide an integrated administration and financial management solution. The virtual accounting platform allows for real-time updating and management of the chart of accounts, supply chain and procurement. The customer relations functionality translates to sponsor and donor relations management, allowing for immediate access to receipts of donations and tax certificates. The 'lead' capability also allows for network management, elevating donor relations to new levels of efficiency.

The Trust, as part of the evidence-based reporting capability provided by SAP Business One, is now able to have its auditors, Grant Thornton, manage the audit in a revolutionary virtual way which provides the Trust with credible evidence based reporting on donors and sponsor's social returns on investment.

The next phase in implementation is to create sustainability through an effective and appropriate business model. The technology transfer needs to create not only efficient operations but also to generate income. The focus therefore shifts to the social market.



Social Market

The German post war model of a social market economy emerged not only in response to the need for the reconstruction and development of the nation, but also to the very causes of fascism that had fuelled political ideologies in the first place. Today, through the excellent work of centres such as the Konrad-Adenauer-Stiftung,²⁸ we have the opportunity to share this experience and to learn from history.

Social risk with levels of injustice within the global political economy of today is mitigating for new economic thinking. The liberal model of a deregulated free market does not sufficiently address inequality, poverty and unemployment. The socialist type models have also been disastrous, making for much corruption and inefficiency. The social market economy, while successful in many ways, requires a highly efficient and effective government that manages the complex regulatory environment without the risk of instilling a culture of patronage.

What is becoming increasingly clear, therefore, is that we need new economic thinking. Taking the best from the free market, allowing for competition and private ownership within socially relevant and effective national economic development plans,²⁹ is an important aspiration. However, issues of national debt, as dramatically played out in Greece and other European Union members, make for sober reflection. Added to this is the United States government debt³⁰ which, given the political status quo and structural realities, makes for global concern. Consequently, the question is, how do we address inequality, poverty and unemployment within an innovative approach while staying within orthodox economic fundamentals that have demonstrated what works? Perhaps the opportunity now exists to build a hybrid response, taking the best of the different models, compromising where necessary to adjust to local conditions and realities while at the same time allowing for innovative new ideas. Seemingly central to the debate, is the role of the market.

As the James 1:27 Trust struggled to find an innovative business model to sustain their operations and to scale their impact, the answer to sustainable income generation came from the big idea of a NGO type social market with the market being different from that traditionally controlled by the public sector. This allows a free market to regulate the supply and demand of its participants. While competition encourages customer satisfaction, best practice policies and liberal legislation can still ensure access and accreditation of the sellers on the market, thus providing the regulatory environment that needed in order to protect all participants.



The NGO social market is configured within an e-commerce portal, by bringing together, through easy access, suppliers of care products and services with social consumers. The consumers and buyers of care subscribe to the value offering on a monthly or yearly subscription. SAP led technology provides the platform for the information management and business processes. Located within an asset based community development praxis, the social entrepreneurs respond to social needs by taking their social innovation to market. Accreditation through an NGO score-card ensures access, with participation driven within market competition. The NGO service offering is therefore productised, commercialised and monetised, thereby ensuring financial sustainability.

As with any market, because sales and marketing become critical factors for success, the issue of access to the buyers of the care products and services (social consumers) becomes strategic. In response, the idea percolating is of extending the concept of shared value to the social capital embedded in a corporation or business enterprise. Leveraging the social capital is the contribution of a corporation's leadership.

Social Capital

The World Bank definition of social capital is as follows: “*Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society’s social interactions. Increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable. Social capital is not just the sum of the institutions that underpin a society - it is the glue that holds them together*”³¹

The Organisation for Economic Cooperation and Development (OECD) defines social capital as “networks together with shared norms, values and understanding that facilitate co-operation within or among groups”.³²

The introduction of social capital addresses the issue of perceived values. ‘Modern corporations are gravitating toward a similar line of thinking; namely, that core values are more important than “core business.” You may diversify into other lines of business or domains, but the company’s fundamental values need to be secured’.³³



Social capital with shared values and common purpose therefore becomes a means of promoting the common good.

At present corporate social responsibility and investment has traditionally been seen as a form of philanthropy and/or technology transfer to the social sector. There is also the employee participation on special occasions such as the Nelson Mandela Day. But this is generally seen as unsatisfactory, with the Harvard Business School concept of Porter's 'shared value' becoming more relevant. As mentioned, the concept recognises that sustainable profitability and shareholder value is best advanced through the simultaneous care and nurture of the socio-economic ecosystem in which the market is located.

Furthermore, globalisation's instinctive drive for market growth therefore has to address sustainability through the governance lenses of social, environmental and ethical considerations. A compensatory benefit to regulatory compliance and triple bottom line reporting, is that good ethics makes for good business. The concept of a social market therefore offers new opportunities.

The challenge to the NGO type social market is the need for access to marketing and sales. Social consumers need to be reached. In this regard, corporate social capital becomes of strategic value in mobilising the social consumer and in so doing advancing shared value and the common good. Each business enterprise has access to social capital both in the form of its employees and those of its customers. Each individual person connected to the organisation has their own private and professional network.

As 'SAP continually looks for ways to improve its own practices while simultaneously leveraging its technology offering and role as business partner', its own social capital is deemed significant. SAP's 60 000 employees and 'its US6-trillion customer base' offers the NGO based social market a substantial partnership opportunity in mobilising social consumers and in addressing business development through resource-efficient growth, sustainable social and macroeconomic development.

'As a major global company, SAP has both an opportunity and a social obligation to share best practice and use its considerable influence to encourage development of business ethics in alignment with its values in all markets where it does business. SAP's CSR vision is based on the philosophy that IT-led innovation can drive economic development and parity through resource-efficient growth. Rapid economic transformation however, requires an



educated workforce and sound governance systems to manage the transformation and keep pace with the changing enterprise and the surrounding social infrastructure and governing institutions'.³⁴

Social Mobilization

As social capital is able to leverage social consumers, social mobilization becomes possible. This progressive development is necessary if scaling social impact is to become an objective. While enterprise architecture and technology provide a platform to scale and an e-commerce market creates a place to sell care products and services, social capital is the game changer that will provide the marketing space needed to mobilise social consumers. For corporations like SAP these are in-house and easily accessible.

Accordingly, as discussions at Davos centre 'on moving away from a narrowly defined shareholder economy to a stakeholder economy that includes workers, consumers, rights advocates, the environment, and future generations', opportunity exists to discuss 'how to move from a shareholder model of companies to a multi-stakeholder model'. An outcome of this conversation would be for the new social covenant to 'find ways of establishing more moral and just economies in the world'.³⁵

Supporting the covenant is the relational thinking model of the Relational Foundation, affirming that 'Society is a network of relationships, private and professional. If those relationships don't work, quality of life goes down and organizational performance suffers. Consequently, it's in everybody's interest to make sure that relationships work well'. To quote Robert Waterman, 'Key to strategic success is mainly this: building relationships with customers, suppliers, and employees that are exceptionally hard for competitors to duplicate.'³⁶ "Unlike products, relationships are tough to replicate quickly. You can't buy them in. And as a result, what might be called the 'relational architecture' a business has built up over the years is its primary source of competitive advantage".³⁷ "There is little in business that does not, in the end, hang on the quality of relationships between individuals and among stakeholder groups".³⁸

In Africa, this relational approach is expressed in the concept of "Ubuntu". Archbishop Emeritus Desmond Tutu explains: "Bringing people together is what I call 'Ubuntu,' which means 'I am because we are.' Far too often people think of themselves as just individuals,



separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity.”³⁹

Informing the social thinking is the question of scaling. For this reason social entrepreneurs respond to social needs and challenges that inform social risk by taking their care products and services to market. While social consumers, for self-interest, now mitigate against the social risk by subscribing on a regular basis to the purchase of care offerings from a menu of their choice. While the technology underpinning the e-commerce transaction is technically able to manage the scaling process one has to turn to mathematics and the thinking of French mathematician Blaise Pascal to grasp the potential breakthrough inherent in the binomial expression⁴⁰. Pascal’s triangle continues to be revolutionary in its application.

For example, if just one senior executive in SAP contributes \$13 per month and leverages 2 other staff colleagues who then do the same and this continues to according to the binomial expression to level sixteen, 32 768 employees, then about 50% of the global workforce, can be mobilised. If this level then moves outside of SAP to private contacts and just each staff member mobilised only 2 more contacts, we have a composite total of 65 536 subscribers at a monthly revenue total of \$1 703 923. Fuelling this binomial expansion and social mobilisation is participation and commitment of the organisation’s leadership.

In terms of impact this can buy:

- Online education for 1102 schools reaching 495 957 learners.⁴¹
or
- Cover the supplementary care of 4259 vulnerable families, creating care service jobs for 72 people. Number of children cared for through family support and income for breadwinners (service workers) at an average of 3 children per family, makes for 12 993 children being supported.⁴²

As SAP’s Business One enterprise resource solution manages the e-commerce market and value chain, from sponsor relations, financials, supply chain to logistics one then has an enterprise solution that can scale operations. The inclusion in SAP’s talent management solution SuccessFactors also makes for an integrated management of performance and reward for all of the human capital involved in the delivery process. In addition, governments around the world provide tax refunds on expenditure on social donations. This may even amount up to 40%, making the actual cost of the \$13 only \$7-80. The balance and actual



cost of \$5-20 can be offset by some loyalty benefit system. Standardising quality of service can be addressed through a social enterprise franchise system.

Given that, SAPs technology base has the means to provide a scalable solution and their social capital, including their \$6 trillion dollar customer base, has the ability to mobilise the social consumers needed, we have as a result the potential for a global breakthrough that can change the world.

The question that now arises is the issue of linking social action to social change. The latter is perhaps the most difficult part of the social equation.

Social Change

While the NGO type social market driven by social consumers within a dream society is emerging, what needs constant attention is the complex challenge of social change. In this regard, social change theory such as that of Doug Reeler's, *Three-fold Theory of Social Change*, becomes relevant. The Reeler approach framed the theory of social change by locating "context" in which descriptions of social change are considered. The point of departure for Reeler is the understanding that these social change systems already exist within the community. As to the importance of social change theory, Reeler convincingly argues that: "We need good theories of social change for building the thinking of all involved in processes of development, as individuals, as communities, organisations, social movements and donors. The conventional division in the world today between policy-makers (and their theorising) and practitioners, is deeply dysfunctional, leaving the former ungrounded and the latter unthinking".⁴³

Reeler further comments that the conventional approach towards a theory of Social Change, in which a project development thinking is followed and in which reliance is placed on systems such as Logical Framework Analysis (Logframe), Goal Oriented Project Planning (GOPP), Project Cycle Management (PCM), and management tools such as planning, monitoring, evaluation and reporting (PME&R), fails to take into account the need for integration. In this regard, integration ensures an alternative approach in which diversity is recognized. Diversity relates to types of social change that already exist within social systems and as such need to be recognized. The focus for Reeler is thus on the description of these types of social change. Also referenced are the "Theories of Social Change" by



Diana Leat from the International Network on Strategic Philanthropy (INSP)⁴⁴. The approach of Steve Corbett and Brian Fikkert from the Chalmers Centre for Economic Development is also considered, as is that of Bryant L. Myers from World Vision International.

On reflection, this recognition of social change as a descriptor is helpful in understanding that the integration speaks not only to the diverse factors influencing change, but also to the complex mix of variables. The outcome of this is that a predetermination of these variables could influence a set result. In unpacking these descriptive types of social change, Reeler uses three broad categories: emergent change, in which “we make our path by walking it”, transformative change “through crisis and unlearning”, and projectable change, “working with a plan”.⁴⁵

Also thought provoking were Reeler’s observations that “simple cause and effect thinking is misleading” and that “learning from experience is the basis of freedom and independence” and that “power lives and is transformed in relationships”.⁴⁶

Added to this is the influence of values and purposes which Reeler discusses in terms of mutuality, freedom and equality. He states, “Where there are less conscious emergent change conditions, the challenge of a developmental practice is to work slowly and carefully, helping people to make conscious their relationships, their stories, the consequences of what their choices, actions or inactions might be and what future possibilities they hold. It is a process to help people to understand their (possibly emerging) identities, to grow and deepen their knowledge of themselves, their self-confidence, their dignity and their relationships”.⁴⁷ The over- arching principle is not to do things for people that they can do for themselves.⁴⁸

Bryant Myers in his book, *Walking with the Poor*, brings a synthesis between the spiritual and the material and between theology and social science. Underpinning Myers world-view is his focus that "there is no transformational development apart from people who themselves are being transformed".⁴⁹

The advantage of business information management systems, as provided by global players such as SAP, is that they ensure evidence based reporting which makes measuring social returns on investment more possible. Just as evidence based research is driving social research, social entrepreneurship can be driven by evidence based reporting.



Conclusion

In summing-up, the reflection by the James 1:27 Trust as a case study in SAP's commitment to shared value and the Davos covenant demonstrates that we are all busy evolving and being transformed into the common good. In linking the dots of social thinking, social risk, shared value, social market, social mobilization to social change, within the framework of relational thinking, confirms that the dream society is indeed upon us. The shift from strategic planning to strategic dreaming provides global leaders therefore with sufficient tools to address the challenges of the global environment. While technology will always play its part in ensuring efficiency and the free market remains the best model for delivery and performance, it is in returning to the need for good leadership that our future lies.

In this regard, it is perhaps apt to conclude with quoting from a Letter of Guigo, 5th Prior of the Grande Chartreuse, written in about 1135, in the last days of his priorate, to an unknown friend. The letter was translated from Latin by Thomas Merton: "Here, then, I urge you to an enterprise that is good to undertake, easy to carry out and happy in its consummation. Let prayers be said, I beg you, that in carrying out so worthy a business you may exert yourself in proportion to the grace that will smile on you in God's favour. As to where or when you must do this thing, I leave it to the choice of your own prudence. But to delay or to hesitate will not, as I believe, serve your turn".



Table A The Social Covenant

The Broken Social Contract

The collapse of financial systems and resulting economic crises have generated a growing disbelief and a fundamental distrust in the ways things operate and how decisions are made. Old social contracts have unraveled. Former assumptions and shared notions about fairness, agreements, reciprocity, mutual benefits, social values, and expected futures have all but disappeared.

The historic social contract between business, government and society seems to be broken, and the legitimacy of corporations has reached a new low point, with business running the risk of losing its license to operate. We see a growing public indignation at the perceived disconnect between perks for a few and the rights of many. Citizens are demanding more collaborative, sustainable and inclusive methods of value(s) co-creation.

It is clear that effective leadership must incorporate a value dimension. However, while many leaders espouse principles including transparency, integrity, and the common good, actual practice often lags far behind. Due to growing interdependencies and interconnectivity, this gap between values and behavior is increasingly open to public scrutiny and subject to systemic effects. It appears that even well-articulated and generally supported principles are difficult to translate into day-to-day decision-making and into the behaviors observed by suppliers, dealers, customers, and employees, sometimes with diverse and conflicting value systems.

In the democracies of Western Europe and North America and in other advanced industrial democracies elsewhere in the world, there was, for some 35 to 45 years after the Second World War, to a lesser or greater extent, a clear social contract between citizens and their governments. In some countries, this was implicit and in others explicit. In addition to democratic and transparent elections, a functioning justice system and security against internal and external threats, the State promised citizens access to universal education, a degree of support in old age and the provision of varying degrees of safety nets against ill health, unemployment and other unpredictable life events. The extent to which citizens were covered by the contract was marked by cleavages along racial, ethnic and other lines, of course, but even for marginalized groups the ideal of a social contract provided a powerful moral framework for them to assert their rights.

Perhaps most importantly, many states had as a clear goal the achievement of full employment and citizens had the expectation that if they worked hard, they would get a just and fair reward for their labor. They could expect to enjoy economic security and even attain a higher standard of living than their parents, and in turn better prospects for their children than for themselves. Moreover, this promise was widely enjoyed: income inequality declined substantially in many countries during this period. They also had a clear expectation that the state would help protect the value of their savings and assets. This was the era of 'as safe as houses'. Of course, many Governments failed at times to deliver on some of these goals, but there was reasonable consensus that these were the appropriate goals.

Over the last 20 to 30 years, we have witnessed a massive breakdown in trust between citizens and their governments. This is true whether we look at populist movements in the U.S., various protest movements across Europe and Arab countries, and throughout the world. We have economies that are widely seen as unsustainable, unfair, unstable and deeply unfulfilling. In addition, inter-class mobility is now blocked, even in countries like the U.S., which has always held out hope to the dispossessed that they could lift themselves out of poverty through hard work.



These are systemic and interlinked problems which require a ‘Great Transformation’ to overcome. Most pernicious are instability and unfairness. The economies of the advanced industrial countries have in general been constructed with a view to short-term efficiency rather than resilience. Indeed, longstanding institutions and practices that were intended to secure stability have been attacked explicitly on grounds that they undermine efficiency—organizations like labor unions that had provided working families with representation in economic and political affairs. These institutions were faulted for having brought politics into economics—and as a consequence, for distorting economic flows and outcomes. But politics abhors a vacuum, and in the political space vacated by weakened labor organizations, economic elites now exert extraordinary influence over economic affairs.

Economies, like ecosystems, need a balance between resilience and efficiency. Insufficient safety nets, firewalls and rescue mechanisms have been designed into our national and international systems. As a result, we have suffered major shocks across worldwide systems with increasing frequency. A sub-prime housing crisis in the USA triggered a banking crisis which, partly as a result of necessary bailouts in turn resulted in a sovereign debt crisis. This in turn, as a result of flaws in the original design of the Euro has since triggered a Euro Crisis. People who have lost their jobs, houses, and savings through no fault of their own feel a massive loss of trust and sense of unfairness. Many others are fearful and have no faith that their children’s futures will be better than their own. And yet, in our new political context, these victims of the financial crisis are often blamed for their profligacy.

Inequality

The issue of inequality has more recently commanded public attention, due in great measure to the “Occupy” international movement. Until now, the subject has been the elephant in the room in our discussions about the economy that few wanted to say out loud. This has given voice to the unspoken feelings of countless others that something has gone terribly wrong in our societies. And this message has resonated widely. Indeed, the most recent WEF survey of its participants (2012) indicates that economic inequality is now among the two most frequently cited threats to economic stability.

In the last hundred years, there have been two peak periods of great inequality—just before the Great Depression, and in 2008, right before the Great Recession. Social movements have created the space for a new conversation, a moral discussion, about inequality. The 1% and the 99% is now a metric and template that is widely discussed and is changing the cultural and political framework. What is fair, what is just, what is right, are all on the table now. And both economics and politics will have to answer those questions.

At the end of the 19th Century, the ratio of the richest 20% in the world to the poorest 20% was approximately 7:1. At the end of the 20th Century, it was 75:1. 80% of the real increase in wealth in the USA between 1980 and 2005 went to only 1% of the population. Now in the USA, the richest 400 people have as much wealth as the poorest 155 million people. Economic inequality in the UK is the highest in recorded history – it went from having inequality levels similar to the Netherlands in 1979 to being one of the most unequal developed countries in the world. In most advanced countries the ratios of chief executive officer pay to the pay of the average worker in their company has risen astronomically over the last 30 years. And inequality has grown rapidly in many countries around the world, often fuelled by corruption and excessive greed. The stability conversation that is also taking place is about the dangerous and growing conflicts over the resources of food, water, land, and energy—because of both scarcity and mal-distribution.

As Richard Wilkinson and Kate Pickett demonstrate in their book ‘The Spirit Level’, inequality, even more than poverty, is harmful to everybody in society. Unequal countries have far more social problems (including crime and corruption), lower trust levels and everybody’s well-being is depressed compared to more equal countries. In a similar vein, Nobel Laureate Amartya Sen has argued that those who suffer from inequality (even in wealthy societies) face a diminution in their basic economic and political freedoms—such as their ability to achieve political efficacy.

Inequality is also weakening the foundations of economic systems. There is increasing evidence that the financial system meltdown of 2008 was partly caused by a combination of the falling wage share of lower income declines combined with too easily affordable consumer credit, leading to an unsustainable rise in personal debt for these groups. There is also evidence that too much spare cash



at the ‘top’ led to reckless behavior on behalf of the rich. Furthermore, the continuing failure to exploit available talent means there is less capacity in an economy which impacts innovation, tax-take and aggregate economic prosperity and growth.

Loss of Trust

But underneath all that, a deeper issue of “trust” is being raised—that leaders have betrayed the public trust, that systems aren’t fair, that the rules of the game don’t apply to the people at the top, and that most other people are really on their own in this modern economy. Indeed, there was also a lack of empathy from the people at the top regarding the common humanity with the people offered subprime mortgages. Empathy, like trust, can be learned and practiced. A recent report by the Pew Research Centre demonstrated for example that trust in US Federal Government was at one of its lowest levels in half a century. Similarly, the Edelman 2012 trust barometer found the credibility of business CEOs had plummeted recently. The economic and political inequality that we now experience, along with the social immobility now also being revealed, all undermine the public sense of ownership and belonging in society. People have little trust in their governments and institutions; believe they are penalized for the mistakes of others who continue to reap handsome rewards; do not believe they themselves are rewarded fairly for their efforts; and are fearful for their future, their old age and the prospects for their children. They now have little stake in society. Opportunity is a lost hope for many.

At the same time, the public scrutiny and social accountability of companies, institutions, and governments is growing. On blogs, micro-blogs, and social networks on the Internet, organizations and governments are facing a 24/7 public that quickly exposes controversial or unethical behavior. Empowered by this ‘radical transparency,’ consumers increasingly expect companies to make positive social impact their core mission. Citizens around the globe demand new, more transparent, collaborative, and inclusive models of value creation that produce well-being, happiness, and meaning as much as profits.

A Stakeholder Economy

Most of these issues are already being discussed at the World Economic Forum in Davos. “Short-termism” is regularly critiqued in the broad conversations about values at Forum meetings. It is time to move from a narrowly defined shareholder economy to a stakeholder economy that includes workers, consumers, rights advocates, the environment, and future generations—all in our economic calculations and decision-making.

In particular, the World Economic Forum is uniquely well-placed to foster a debate about how to move from a shareholder model of companies to a multi-stakeholder model. Businesses are key to the issues of job creation and discussion of fair rewards. There is a growing demand for such a shift, particularly amongst the younger generation. For example, a 2012 Deloitte survey of 1,000 staff born after 1981 showed that 92% believed that the success of a business should be measured by more than profit, suggesting that a company’s ‘societal purpose’ is a key priority and expectation of the Millennial generation. There is increasing evidence that such ‘purposeful’ companies are not only more successful at recruiting and retaining key staff, they also out-perform businesses whose stated purpose is to maximize shareholder value. Most importantly of all, we believe that a move to multi-stakeholder companies is a vital step if humanity is simultaneously going to be able to create enough new ‘good’ jobs and manage to live within planetary environmental limits.

The most pertinent new principles for corporate design for multi-stakeholder companies are those produced by the Corporation 20/20 initiative of the Tellus Foundation in the USA. They are as follows:

7. The purpose of the corporation is to harness private interests to serve the public interest
8. Corporations shall accrue fair returns for shareholders, but not at the expense of the legitimate interest of other stakeholders
9. Corporations shall operate sustainably, meeting the needs of the present generation without compromising the ability of future generations to meet their needs
10. Corporations shall distribute their wealth equitably amongst those who contribute to its creation



11. Corporations shall be governed in a manner that is participatory, transparent, ethical and accountable
12. Corporations shall not infringe on the right of natural persons to govern themselves, nor infringe on other universal human rights

What Needs to be Done

We believe that a new Social Covenant between citizens, businesses, and government urgently needs to be designed. We believe that this should be a Covenant not a Contract as values and trust are much more important in a Covenant than in a Contact. A contract is transactional; while a covenant is moral. By definition, this will require the engagement and collaboration of all stakeholders – governments, business, civil society groups, faith groups etc. Such Covenants will vary from country to country, and it is not possible to be prescriptive about either content or process. It is expected though, that certain universal values, such as the dignity of the individual, the primacy of promoting the common good, and the responsibility for stewardship of the planet, will feature in all of them.

However, it is clear to us that new social covenants must take into account the changed nature of the world in which we live. Furthermore, given the importance of business, new social covenants should arguably be between citizens, businesses and governments.

Key elements that are likely to be present include:

- Agreement on basic, universal ethical values
- Agreement on the need for these values need to be reflected in the legislation adopted and regulations promulgated by individual countries, and in the international economic agreements that define countries' duties to each other
- Education systems which are open to all and which foster equality of opportunity
- A goal of providing enough 'good' jobs. This requires a much greater focus on 'good' jobs for non-graduates; strong technical education opportunities; apprentice schemes, a pro-active tax and incentive system and 21st century industrial strategy
- Fair rewards for hard work and contributions to society
- Adequate security for savings and assets
- A commitment to reduce inequality and to keep income and rewards within 'fair' bands at the top and bottom of the scale
- Stewardship of the environment and a commitment to preserve natural capital for the benefit of future generations—even "the seventh generation" out as indigenous people use this as a moral metric.
- Financial sectors that are widely perceived to be stable, socially useful, and accountable
- Strengthening the reality of both opportunity and social mobility
- The promotion of human well-being, happiness, flourishing and equality of freedom to live a valued life as key societal goals
- Adapting new measurement systems to measure progress at both national and company levels



Table B

List of summarised definitions of social capital (Botha 2010).

Authors	Definitions of Social Capital
Belliveau, O'Reilly, Wade	An individual's personal network and elite institutionalised affiliations (Belliveau <i>et al</i> 1996:1572).
Bourdieu	The sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalised relationships of mutual acquaintance and recognition (Bourdieu and Wacquant 1992: 119).
Burt	Friends, colleagues, and more general contacts through whom you receive opportunities to use your financial and human capital (Burt 1992:9); the brokerage opportunities in a network (Burt 1997:355).
Knoke	The process by which social actors create and mobilize their network connections within and between organizations to gain access to other social actors' resources (Knoke 1999:18).
Portes	The ability of actors to secure benefits by virtue of membership in social networks or other social structures (Portes 1998:6).
Brehm Rahn	The web of cooperative relationships between citizens that facilitate resolution of collective action problems (Brehm and Rahn 1997:999)
Coleman	Social capital is defined by its function. It is not a single entity, but a variety of different entities having two characteristics in common: they all consist of some aspects of social structure, and they facilitate certain actions of individuals who are within the structure (Coleman 1990:302).
Fukuyama	The ability of people to work together for common purposes in groups and organizations (Fukuyama 1995:10). Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them (www.imf.org/external/pubs/ft/seminar/1999/reforms/fukuyama.htm).
Inglehart	A culture of trust and tolerance, in which extensive networks of voluntary associations emerge (Inglehart 1997:188).
Putnam	Features of social organizations such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit (Putnam 1995:67).



Thomas	Those voluntary means and processes developed within civil society which promote development for the collective whole (Thomas 1996:11).
Nahapiet and Ghoshal	The sum of the actual and potential resources embedded within, available through, and derived from the network of relationships possessed by an individual or social unit. Social capital thus comprises both the network and the assets that may be mobilized through that network (Nahapiet and Ghoshal 1998:243).
Woolcock	The information, trust, and norms of reciprocity inherent in one's social networks (Woolcock 1998:153).
Dekker and Uslander	Social Capital is about the value of social networks, bonding similar people and bridging between diverse people, with norms of reciprocity (Dekker and Uslander 2001).
Halpern	Social Capital refers "to the social networks, informal structures and norms that facilitate individual and collective action" (Halpern 2005: 1).

Source: Adler and Kwon (2002)



Table C

List of CSR projects that are currently supported by SAP Africa:

<ul style="list-style-type: none"> • Siyafunda Community Technology Centres: 54 Centres in South Africa that provide access to the Internet as well as training and development for underserved communities.
<ul style="list-style-type: none"> • The initiative has won several global awards for excellence including the Clinton Global Initiative, the eINDIA Initiative, and the Inyathelo Philanthropy Award.
<ul style="list-style-type: none"> • FIRST LEGO League: Employees volunteer their time to mentor and coach teams of children between the ages of 9 and 16. Children are taught how to programme a robot and how to develop research, teamwork, and robotic performance skills.
<ul style="list-style-type: none"> • Science Centres in South Africa (Johannesburg, Cape Town, and Durban): In addition to providing funding, SAP encourages its employees undertake volunteer projects in partnership with the centres throughout the year. SAP also funds the skills development of mentors and coaches from disadvantaged communities through these centres
<ul style="list-style-type: none"> • Month of Service: October is the global SAP month of service and employees across Africa undertake planned volunteer initiatives. These activities take place in partnership with selected NGOs and communities.
<ul style="list-style-type: none"> • Social sabbaticals: A special offering to SAP employees selected as global top talents that enables them to spend 35 working days in a country outside of their home country, giving back to underserved communities.

Source: <http://www.sap.com/africa/about/social-responsibility.html>



Table D

List of CSI focus areas for SAP Africa

Education
We do this through programmes such as the University Alliances programme, ERP4 schools and through other activities like the Nelson Mandela Annual Lecture, Telkom Centres of Excellence, Our collaboration and partnership with the Sci-Bono Science Discovery Centre, CIDA ICT Academy, and IT Business Learnership Programme (ITBLP).
Transparency and Good Governance
Good governance accomplishes this in a manner essentially free of abuse and corruption, and with due regard for the rule of law.
SAP is one of the first signatories of the UN Global Compact in 2000 and participates on the 10th principle working group to support the global effort to control corruption and ease associated poverty and injustice. SAP built the UN Global Compact Portal (2002; it was replaced later on), was a supporter of the study "Gearing Up" (2004) and a member of the advisory group for the 2005 Global Compact Summit in Shanghai. We have also signed the UN Global Compact Statement "Caring for Climate" in 2007. SAP is also a supporter of a number of other anti-corruption initiatives such as the Convention on Business Integrity (CBI) in Nigeria as well as the Responsible Business Initiative (RBI) in the Democratic Republic of Congo in partnership with the GTZ. We are actively engaged with supporting the Extractive Industry Transparency Initiative (EITI). SAP is the foundation partner of the New Partnership for Africa's Development (NEPAD), Information Society Partnership for Africa's development (ISPAD). SAP is also working in close partnership with the James Trust in Africa to enable transparency and governance among virtual donors to AIDS orphans across Africa and the World.
Bridging the Digital Divide
We are doing this through our global First Lego League programme focusing on children between the ages of 9 and 16 years as well as other programmes such as the Siyafunda Community Technology Centres, our Graduate recruitment programme, Africa Drive programme as well as the Master and Doctoral programme in Africa.
Environmental Stewardship
SAP has a dual strategy of being both an exemplar of sustainability and helping our customers to become more sustainable organisations.



SAP Africa recently was adjudged one of the top performers at the second Annual Africa Energy Awards. In addition SAP's worldwide emissions of CO2 emissions for 2009 totalled 425 kilotons, a 16% decrease from 505 kilotons level of 2008 and well ahead of the established 2009 target. This equated to a monetary saving of 90 million Euros. The emissions decrease was achieved directly and without the application of offsets. This reporting was enabled through the SAP Carbon Impact on-demand solution

Source: <http://www.sap.com/africa/about/social-responsibility.html>



Table E Davos Agenda

Four key issues on the agenda for Davos 2015

by Sebastian Buckup, Dec 4 2014

Quoting from the officials WEF site: <https://agenda.weforum.org/2014/12/four-key-challenges-on-the-agenda-for-davos-2015/>. The world is changing at a breathtaking pace. In the past year, it seems to have become a darker place, marked by deepening geopolitical fault-lines which jeopardize the era of economic expansion, integration and partnership that began with the fall of the Berlin Wall in 1989. Rapid change is a consequence of the complex interdependence of today's world as well as profound political, economic, social and, above all, technological transformations. These changes are all the more unsettling because they are driven by factors we often don't understand, and have consequences we struggle to foresee. Dialogue and exchange between all stakeholders in society is critical to chart a course through this complex terrain. In this regard, the Annual Meeting of the World Economic Forum provides an unparalleled platform. Under the theme "The New Global Context", it will evaluate the immediate and long-term implications of critical trends, including escalating geopolitical tensions, the expected normalization of monetary policy, and the economic and social repercussions of unabated climate change, youth unemployment and income inequality. Leaders from across business, government, international organizations, academia, civil society, culture and the arts will explore these shifts through four thematic tracks:

➤ *Growth and Stability:*

Economic recovery after the financial crisis has been mainly the result of expansionary monetary policy. While this has prevented economies from falling apart, the chances of addiction and misapplication are high, including excessive risk-taking, the build-up of asset bubbles and capital outflows that inflate assets and potentially destabilize other economies. Have regulators identified the right policies to mitigate systemic financial risks? Are markets mispricing geopolitical threats? How can economic growth models become more dynamic, inclusive and resilient?



➤ *Crisis and Cooperation:*

Emerging economies are growing more powerful and assertive, both regionally and globally – yet rather than a repeat of uni- or bipolar hegemony a concert of interdependent and stronger regions seems to be the most likely scenario. Will global governance stall as United States leadership weakens? Will the rise of geo-economic competition derail economic growth and integration? How can a world of “decentred globalism” deliver the necessary levels of cooperation in areas such as climate governance, cybersecurity and international trade and investment?

➤ *Society and Security:*

Social instability occurs when political systems fail to adjust to change. Growing economic inequalities and deepening polarization indicate this is a major risk. Advanced and emerging economies alike need new ways of responding to shifting demands without further weakening social cohesion. How can excessive wealth and income inequality be tackled whilst stimulating growth and innovation? Are democratic institutions sinking deeper into decision-making paralysis, hindering meaningful action when it comes to addressing rising inequality and other societal and environmental challenges? Faced with uncertainty, how can societies avoid a vicious cycle of distrust, polarization and unrest?

➤ *Innovation and Industry*

Technological, demographic and economic forces are profoundly transforming industries and markets in areas such as healthcare, financial services, energy, manufacturing and retail. At the same time, concerns over low productivity growth are increasing, and large companies face criticism for maximizing short term gain at the expense of long-term wealth-creation and social benefit. From the sharing economy to the internet of things, how can businesses disrupt rather than be the disrupted? How should businesses respond to systemic and emerging threats to their strategy and operations? Are national governments still able to regulate and hold to account global corporations?

Unquote



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Notes

¹ See <http://www.james127trust.org>

² See <http://www.weforum.org/events/world-economic-forum-annual-meeting-2015>

³ See <http://www.sap.com/africa/about.html>

⁴ See <http://www.theinnovationhub.com>

⁵ See http://en.wikipedia.org/wiki/Social_market_economy & http://www.kas.de/wf/doc/kas_38785-1522-2-30.pdf?140922090441

⁶ Wallis, Jim (2014-05-27). (Un)Common Good, The: How the Gospel Brings Hope to a World Divided (Kindle Location 5213). Baker Publishing Group. Kindle Edition.

⁷ See http://en.wikipedia.org/wiki/Social_security

⁸ See <http://www.usgovernmentdebt.us/>

⁹ See <https://hbr.org/2011/01/the-big-idea-creating-shared-value> & http://www.fsg.org/Portals/0/Uploads/Documents/PDF/Measuring_Shared_Value.pdf

¹⁰ See <http://www.ipu.org/splz-e/unga14/oxfam.pdf>, 2014, (accessed: 11 December 2014)

¹¹ Ibid

¹² Rolf, J. 2001. *The Dream Society*. McGraw-Hill. Kindle Edition.

¹³ Rolf, J. 2001:44. *The Dream Society*. Quote: "At the same time, the big Dream Society companies will encompass those that specialize in selling sympathy, compassion and aid, or assistance, like the Red Cross and other organizations, large and small, currently collecting donations for charitable purposes. They should be considered to be companies precisely because all companies of the future will be selling emotions. Thus they are not fundamentally different from the other market players. What is the size of the market for compassion? We will be facing a market with considerable growth in the twenty-first century: support in favor of the poor, the environment, human rights, democracy, freedom of the press, and animal welfare. Of course, we shouldn't anticipate all these companies going public, trading shares, and so on".

¹⁴ See <https://hbr.org/2011/01/the-big-idea-creating-shared-value>

¹⁵ Wallis, J. 2014. *The (Un) Common Good*. Brazos Press, Michigan.

¹⁶ See http://www3.weforum.org/docs/WEF_GAC_Values_2013.pdf

Quote from the Social Covenant: 'A conversation about a social covenant could ask what a "just economy" should look like and who it should be for--how we could do things differently, more responsibly, more equitable, and yes, more democratically. In forums where business and political leaders meet, the conversation could discuss the meaning of a "moral economy" as a way to safely interrogate our present failed



practices—and driving both ethical and practical decisions about the economics of our local and global households.¹⁶ ‘Social covenants could be entered into on the basis of trust, but this trust must be monitored, incentivized, and rewarded. Reforms must yield new institutional arrangements that secure meaningful representation for the 99%. How might new social covenants rebuild our trust in political and business leadership?’ Lack of trust is bad for politics, bad for business, and bad for overall public morale. It undermines people’s sense of participation in the society, undermines feelings of social responsibility and makes people feel isolated and alone – worried more about survival than solidarity. While the “contract” was broken, a sense of “covenant” is now more needed—fused with the sense of moral values and commitments; And the process of formulating new social covenants could be an important part of finding solutions’.

¹⁷ Ibid

¹⁸ Ibid

¹⁹ Ibid

²⁰ Ibid

²¹ Ibid

²² See <https://g20.org/wp-content/uploads/2014/12/G20Australia2014conceptpaper.pdf>
& https://g20.org/wp-content/uploads/2014/12/2014_brisbane_development_update_final.pdf

²³ See <http://www.weforum.org/events/world-economic-forum-annual-meeting-2015>

²⁴ Ibid

²⁵ See <https://g20.org/>

²⁶ Ibid

²⁷ See <http://www.successfactors.com/>

²⁸ See <http://www.kas.de/suedafrika/en/>

²⁹ See https://www.youtube.com/watch?v=VAv-_3T8nck

³⁰ See <http://www.usgovernmentdebt.us/>

³¹ World Bank Definition (World Bank Report 1999). See <http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTSOCIALDEVELOPMENT/EXTSOCIALCAPITAL/0,,print:Y~isCURL:Y~contentMDK%3A20185164~menuPK%3A418217~pagePK%3A418956~piPK%3A216618~theSitePK>

³² See <http://www.oecd.org/insights/37966934.pdf>

³³ Rolf, J. 2001. The Dream Society. McGraw-Hill. Kindle Edition.

³⁴ See <http://www.sap.com/africa/about/social-responsibility.html>



³⁵ See <http://www.weforum.org/events/world-economic-forum-annual-meeting-2015>

³⁶ Schluter, Michael (2011-07-22). The Relational manager. Lion Hudson. Kindle Edition.

³⁷ Ibid. p.19

³⁸ Ibid,p.23

³⁹ See <http://unity-and-peace.org/2014/10/07/what-you-do-affects-the-whole-world/>

⁴⁰ See <http://www.mathcentre.ac.uk/resources/uploaded/mc-ty-pascal-2009-1.pdf>

⁴¹ See <http://hcsonline.co.za/public/index.php/about-us/meet-our-teachers>

⁴² See www.james127trust.org

⁴³ Rheeler, D. (2007). A Three-fold Theory of Social Change. Centre for Developmental Practice. Cape Town.

⁴⁴ Leat, D. 2005. Theories of Social Change. Internet: [http:// www.insp.efc.be](http://www.insp.efc.be).

⁴⁵ Rheeler, D. (2007). A Three-fold Theory of Social Change. Centre for Developmental Practice. Cape Town.

⁴⁶ Ibid.p14

⁴⁷ Ibid

⁴⁸ Corbett, S. & Fikkert, B. 2009. When Helping Hurts. Chicago: Moody Publishers.

⁴⁹ Myers Bryant, L, 2009. Walking with the Poor: Principles and Practices of Transformational Development: Orbis Books New York.