

MAKURU 2019 / ISSUE 1

SOCIAL IMPACT

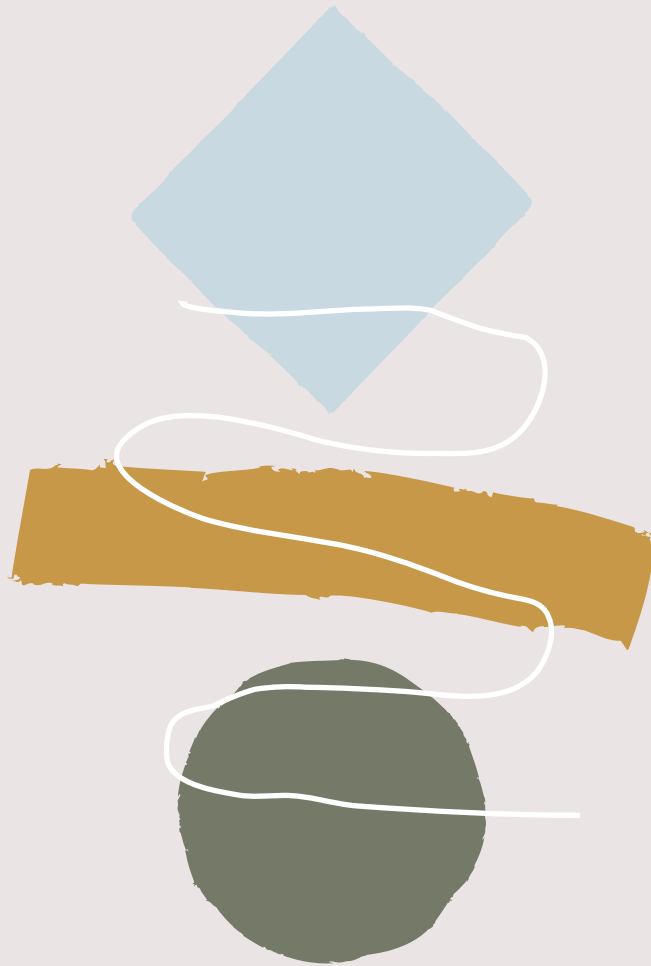
The Magazine from the Centre for Social Impact UWA



Peter Senge on Awareness-Based
Systems Change

Social Impact Festival 2019 Event
Guide

Ngulluk Koolunga Ngulluk Koort
(Our Children, Our Heart) Project



Ngalla kaadijt, Wadjuk Noongar moort, keyen kaadak nidja boodjar. Ngalla ni wer kaartidjin.

We wish to acknowledge the traditional custodians of the land we live and work on, the Wadjuk Noongar people. We acknowledge Wadjuk Noongar and all Aboriginal and Torres Strait Islander Elders, their people and their land and waters where our work has an impact.

We are on a journey of listening and learning.

Social Impact Magazine

Season: Makuru

Issue 1

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Issue 1

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DRAWHISTORY



From the Editors

The power of open conversation is that it allows the voices and ideas of people from diverse backgrounds and with different points of interest to be heard and to be acted on. Our hope for the Social Impact magazine is that all who wish to make a significant contribution to a conversation on social change and social impact can do so; and that all who want to take action, be part of a drive for a just and sustainable society, and create social impact will be inspired and better able to do so because of the magazine.

This issue showcases our journey from last year's festival, including the letter we created together and what we are learning on our path to bringing that vision to life. In co-creating this year's Social Impact Festival we have been listening, learning and unlearning. We have realised that if we truly want to create a just and sustainable society then the spirit of 'Voice, Treaty and Truth' needs to be at the heart of what we do. This has led to a collaboration with Aboriginal leaders for the shaping of this year's festival and its key events. We are excited by what is now forming with the festival and how this will change and shape all of our work, including future editions of this magazine.

Contents

- 06 Contributors
- 08 Letter from the Future
- 11 The Sustainable Development Goals as Relevant in Australia as Anywhere Else in this World of Ours: An Examination of Poverty and its Impacts in Perth
- 14 Food Insecurity
- 17 Transforming Our Food System
- 23 Peter Senge on Awareness-Based Systems Change
- 29 What is Co-Design?: Beyond Methodologies to Mindsets and Behaviours
- 33 Buying into the Whole Story: The Social Impact of Fashion and Trade
- 39 The People v Profit: Why B Corps are Bringing Businesses Together
- 43 Sparking Social Impact in the Pilbara
- 47 Social Impact Festival 2019
- 51 Six Seasons
- 52 Ngulluk Koolunga Ngulluk Koort (Our Children, Our Heart) Project
- 56 Uluru Statement from the Heart
- 59 Share Your Thoughts
- 62 Events



Transforming Our Food System

– 17 –



Social Impact Festival 2019

– 47 –



Sparking Social Impact in the Pilbara

– 43 –



Peter Senge on Awareness-Based Systems Change

– 23 –

Contributors include



Dr Peter Senge

The founding chair of the Society for Organizational Learning at Massachusetts Institute of Technology. He is the author of *The Fifth Discipline: The Art and Practice of the Learning Organization* (1990) and the co-author of many books including *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization* (1994).



Evelyn Lee Collin

A creative community builder and facilitator, dedicated to supporting the transformation of the West Australian food system. Ev founded Community Food Events in 2014, a social enterprise focused on placing food systems issues front and centre of community conversations in WA, and is the West Australian Executive Director for Sustain: The Australian Food Network.



Dr Nick Rose

A Churchill Fellow and a Global Advisor to the United Nations Global Compact Cities Programme. He has extensively researched the potential of urban agriculture to address food security, resilience and sustainability challenges. He is editor of *Fair Food: Stories from a Movement Changing the World*, and was the principal founder the Australian Food Sovereignty Alliance.



Telethon Kids Institute Ngulluk Koolunga Ngulluk Koort (Our Children, Our Heart) Project Elder/Co-Researchers

Aunty Millie Penny, Uncle Albert McNamara and Aunty Charmaine Pell; Uncle Allan Kickett Snr and Aunty Muriel Bowie; Aunty Oriel Green and Kerry Hunt; Aunty Doris Hill and Uncle Sealin Garlett. Project team: Dr Brad Farrant, Carol Michie, Dr Clair Scrine, Nicole Ilich and Larissa Perry. The project is also supported by Mr Glenn Pearson, Dr Michael Wright, Professor Cheryl Kickett-Tucker, Dr Carrington Shepherd and Professor Stephen Zubrick.



Dr Charles Massy

A third generation farmer, scientist and author of many books including *Breaking the Sheep's Back* (2011) and *Call of the Reed Warbler: A New Agriculture – A New Earth* (2017). He still manages the family's grazing property in NSW while teaching at universities and consulting in the fields of Merino breeding, regenerative agriculture and landscape design.



Carolyn Curtis

The CEO of The Australian Centre for Social Innovation (TACSI), and brings over 20 years' experience working in social innovation and child welfare to her role. Formed in 2009 as a South Australian Government initiative, she was a founding member of TACSI's radical redesign team. She went on to become the founding Director of Family by Family, TACSI's first venture, which is now scaling in Australia and internationally.



Jeffrey Effendi

Jeffrey is the Head of Creativity at DrawHistory, a mission-driven strategy and design agency using the power of human-centred stories to empower marginalised people, destigmatise challenging conversations and spark positive change. Jeffrey has been recognised as a Forbes 30 Under 30 Asia Listmaker, Young Australian of the Year (WA) Finalist and Queen Elizabeth's Young Leader Runner-Up.



A collective action research project with a vision to address the issue of entrenched disadvantage or hardship, as experienced by families living in Western Australia. Data will be collected from over 400 families over a three-year period. *The Sustainable Development Goals as relevant in Australia as anywhere else in this world of ours: An examination of poverty and its impacts in Perth* is an insight into the 100 Families project by Professor Paul Flatau, Dr Ami Seivwright and Zoe Callis.

Letter from the Future

This letter was co-created during the Social Impact Summit as part of the 2018 Social Impact Festival. The summit was an opportunity to hear from a number of thought leaders in the social impact space, and to continue co-creating a healthier Western Australia for all. Around 400 people attended the summit over two-days. At the end of the two days, people broke into small groups and drafted a letter from the people of 2028 back to the people of 2018. Around 40 letters were created, and eventually compiled into one letter.

At this year's Social Impact Festival we will go one step further and create an action plan towards 2029 and beyond. (The year 2029 will mark 200 years since colonisation in Perth.) Visit our site for more information.

socialimpactfestival.org



Dear People,

Kaya. Thank you for waking up to the rumbling of this place and having the courage to act. Thank you for caring for everything. You stood on the brink and dived deep into the unknown.

It was clear that in 2018, we were struggling. Collectively, we were creating results none of us wanted. Our soil was degraded, our kids were anxious, inequality was growing and many of us had lost our sense of community.

You let go of fear. You listened to spirit. You replaced red tape with each person taking full responsibility for making things better. You reimagined barriers, fences and silos by investing in conversations and connection. You overcame short-termism by committing to our shared accountability to future generations. The wellbeing of this place and all its people became the measure of our success, and so we are thriving.

Thank you for moving beyond institutions, and reconnecting to spirit and country; for learning to walk on this earth, so it can be sustained for our children and our children's children. Thank you for making sure that we all have a place to call home, and that everyone has something to do that fulfils their purpose and celebrates their difference.

You leaned into the wisdom of this land and its people. We know our six seasons and come together every full moon. We are a place of dance, story, song and art. We feel more connected. We are healing. Compassion is now at the core of learning, and our children are taught that we are all citizens of the world. We re-established rites of passage that made us strong enough to greet the future, reaching back to younger generations, and forward to our elders.

Here in 2028, we move through intermingling communities, and our spirit is thriving. The streets are filled with art and everyone knows their neighbour. Our chance at a good life does not depend on our postcode or year of birth. Our energy is renewable, our food and land practices regenerative, and our economy serves the whole. We welcome people to our revived and flourishing landscapes. We are all decision-makers who shape our society. We belong.

Whenever you have doubt, remember that your actions and persistence made the difference. You were brave and bold. You were curious. You listened deeply. You cultivated open minds, kind hearts and strong spirits. You sat around fires and told stories that lit up the path forward.

Thank you from all of us,
People of 2028

**“Our chance at a good life
does not depend on our
postcode or year of birth.”**

- Letter from the Future

The Sustainable Development Goals as relevant in Australia as anywhere else in this world of ours: An examination of poverty and its impacts in Perth

Paul Flatau, Ami Seivwright, Zoe Callis and the 100 Families WA Team

The Sustainable Development Goals (SDGs), adopted by all United Nations member states in 2015, provide a platform for action for peace and prosperity for all. The first two SDGs are: (1) No poverty; (2) Zero hunger.

The SDGs are goals that apply to all countries including Australia. They provide a signpost and direction for us all. And yet they hardly register in the Australian context. Why? Possibly from a lack of awareness, but also the presumption that the SDGs are only relevant to 'developing countries'. This can't be further from the truth, as our 100 Families WA project early findings reveal. Among those supported by Perth's community services, hunger, food insecurity and material deprivation are commonplace, impacting significantly on people's lives.

The 100 Families WA collaborative research project seeks to understand both the lived experience of entrenched disadvantage in WA, and to involve

families themselves in understanding what policy and practice changes are required to significantly reduce, and ultimately end, entrenched disadvantage.

The project has so far completed interviews with 400 participants from families in Perth receiving some level of support in one form or another from community agencies. Low household income below, or close to, the relative poverty line (50% of household disposable income) characterises all those in the study; one third of participants identify as Aboriginal.

How does poverty impact on the lives of people in poverty in Perth?

The consequences of an income level that is insufficient to sustain a minimum acceptable quality of life in a high income country such as Australia include social exclusion and low social participation, characterised by an inability

“Food insecurity is associated with poor health outcomes such as increased risk of diabetes, hypertension, and high cholesterol, as well as higher risk of mortality in both developing and developed countries.”

to participate in common activities including those related to the maintenance of social relationships; and material deprivation, the inability to afford items that the average member of society agrees that everyone should have access to (Saunders, Naidoo & Griffiths, 2008).

Around four in five of the 100 Families WA participants report that they do not have at least \$500 in savings for an emergency, and close to three-quarters of the sample indicate that they cannot afford a week's holiday away from home. Close to half can't afford dental treatment when needed, one-third can't afford a motor vehicle, one third can't afford internet at home, and a quarter can't afford to engage in a hobby or leisure activity.

Food security refers to the ability to safely and legally access and afford food that is sufficient in quality and quantity to meet nutritional needs (Thornton, Pearce & Ball, 2013). Food insecurity is associated with poor health outcomes such as increased risk of diabetes, hypertension, and high cholesterol, as well as higher risk of mortality in both developing and developed countries (Walker et al. 2019).

As part of the project, we administered the United States Household Food Security Survey Module (which comprises three stages - household, adult, and children)

to the participants. Four categories of food security: high, marginal, low, and very low can be calculated at the household, adult and child level. Those with high or marginal food security are considered food secure. That typifies the vast majority of Australian households. However, in the 100 Families WA group of participants, it is a large minority of participants that report high or marginal food security at the household, adult, or child level. A much higher proportion of adults have low or very low food security. This most likely indicates that adults in entrenched disadvantage are going without food or without enough food in order to ensure that children in the family have enough to eat.

In terms of what food insecurity looks like: 58.5% of adults were hungry but did not eat because they did not have enough money for food. For 17.0% of adults, not eating for an entire day because there wasn't enough money for food was an almost monthly occurrence. Participants with children also faced tough choices when it came to food: two thirds of adults with children indicated that it was sometimes or often true that they “couldn't feed the children a balanced meal, because [they] couldn't afford that.” Further to this, 27.0% of those with children reported that they had cut the size of their children's meals in the past 12 months because there wasn't enough money for food,

and that 13% of those with children reported that at least one of the children had skipped meals because there wasn't enough money for food.

Social networks and relationships are important mechanisms through which individuals are exposed to information, opportunities, support and resources. As a result, social networks and relationships can act as significant buffers against the impacts of entrenched disadvantage and, conversely, can be a factor that contributes to the entrenchment of disadvantage.

We asked participants whether they had at least one person outside of their households to turn to for various types of support. Thirty per cent said they did not have someone outside of their household to turn to for emotional support, 33.8% did not have someone to turn to for help in the case of serious illness or injury, and 46.3% did not have someone to turn to for help in maintaining their family or work responsibilities. Less than half (43.3%) of participants had someone to turn to for emergency money, and only just over half (54.3%) had someone to turn to for emergency accommodation. This represents the pointy end of social exclusion and social isolation.

Food insecurity due to a lack of affordability is not something that is widely considered in a prosperous country such as Australia. The high prevalence of food insecurity

27%

reported that they had cut the size of their children's meals in the past 12 months because there wasn't enough money for food

13%

reported that at least one of the children had skipped meals because there wasn't enough money for food

33.8%

did not have someone to turn to for help in the case of serious illness or injury

46.3%

did not have someone to turn to for help in maintaining their family or work responsibilities

amongst those living in entrenched disadvantage in Perth is cause for serious concern. How can people be expected to thrive if they are struggling to meet the basic needs to survive? More generally, the findings from the 100 Families WA project indicate that, overall, families that are accessing support of community agencies across Perth are experiencing significant health, economic and social impacts that act to further impede a transition from entrenched disadvantage. The SDGs are as relevant for Australia as anywhere in the world.

Learn more about the 100 Families WA project results in our first bulletin on which the present article is based (100familieswa.org.au). The 100 Families WA project is a three-year collaborative research project between WACOSS, Anglicare WA, Ruah Community Services, Wanslea, Jacaranda, Centrecare, UnitingCare West and researchers at the University of Western Australia, as well as the families themselves participating in the project. ■

Saunders, P., Naidoo, Y., & Griffiths, M. (2008). Towards New Indicators of Disadvantage: Deprivation and Social Exclusion in Australia. *Australian Journal of Social Issues*, 43(2), 175-194.

Thornton, L. E., Pearce, J. R., & Ball, K. (2014). Sociodemographic Factors Associated With Healthy Eating and Food Security in Socio-Economically Disadvantaged Groups in The UK and Victoria, Australia. *Public Health Nutrition*, 17(1), 20-30.

Walker, R. J., Chawla, A., Garacci, E., Williams, J. S., Mendez, C., Ozieh, M. N., & Egede, L. E. (2019). Assessing the Relationship between Food Insecurity and Mortality among US Adults. *Annals of Epidemiology*, 32, 43-48.

Food Insecurity

Leela James, Dr Jennie Gray,
Lockie McDonald, Tim Landrigham,
Dr Christina Pollard

Food insecurity is a growing social, health and economic burden in Australia, largely driven by poverty and inadequate income. Food insecurity is the limited or uncertain availability of nutritionally adequate or safe foods. In 2018 over four million Australians experienced food insecurity at least once in the preceding 12 months, according to Foodbank.

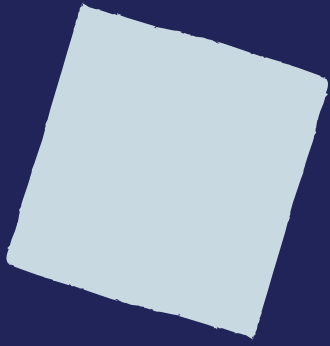
Lotterywest funded the WA Council of Social Service to auspice the Food Relief Framework Project in 2017. WACOSS collaborated with sector stakeholders to map the issues. The high level findings following state-wide conversations with suppliers, service providers and consumers paints a stark picture.

The Food Relief Framework report will be launched later in 2019. It is the roadmap to address gaps in the state's food security systems and improve outcomes for people and families, delivering a deeper understanding about why food insecurity exists in WA and providing the basis for how can we work together better. ■

The interim report can be found at <http://www.wacoss.org.au/wp-content/uploads/2018/11/Food-Relief-Framework-Interim-Report-and-Recommendations-September-2018.pdf>

High Level Findings

1. Food insecurity is rarely an emergency; it is more likely to be entrenched with limited pathways out.
2. Food relief models vary; dignified and normal methods such as shopping at supermarkets or eating seated meals that allow individual choice are preferred.
3. Nutritious food is scarce and there are major gaps in transport logistics and infrastructure between food rescue and food relief.
4. The current provision of food relief is not adequate to meet nutritional, cultural and social needs.
5. Food insecurity does not exist in isolation and food relief services are not well integrated with other service areas.
6. The food relief sector is under-equipped to work in this complex environment, relying mainly on a voluntary workforce, often with limited resources.
7. There are no systems to map, monitor and measure the need for or impact of food relief services.
8. Critically, there is no central location in government for policy oversight and coordination.



“Our food and land
practices are regenerative.”

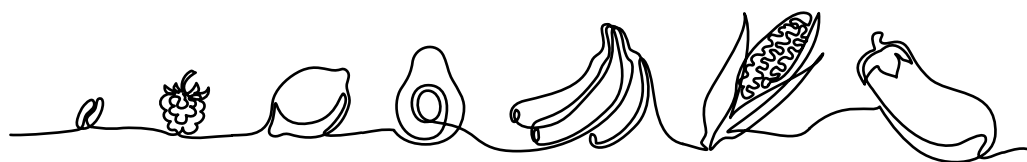
- Letter from the Future

Transforming Our Food System

Over the last couple of years, through our partnership with Commonland, we have been listening to and supporting a number of different advocates to work towards an equitable food system that also regenerates the land we live on.

Every day a complex, interconnected web of actors, relationships and dynamics work together to provide food for our dinner tables. This system should be vibrant: an energy-giving, nurturing framework supporting optimal planetary health and human well-being - just like a long-table lunch for the world.

In WA there are many individuals, community groups and organisations courageously leading the transition to thriving, resource-smart food systems informed by the increasing awareness of the ecological processes of the earth that shape and sustain life; practices that are in keeping with our environment.



Food System Leaders Sharing Their Thoughts On WA

Evelyn Lee Collin

Sustain: The Australian Food Network executive director Dr Nick Rose, and farmer and author Dr Charles Massy explore the emerging future of Australian food systems including regenerative agriculture.

Sustain: The Australian Food Network executive director Nick Rose is seeing and sensing change in WA.

“I see a really strong sense of collaboration and joint working emerging across different institutions and organisations and actors,” Rose said. “There is momentum around regenerative agriculture; peer-to-peer work is happening amongst producers and farmers.” As a third-generation farmer and author of several books, including *Call of the Reed Warbler: A New Agriculture*, *A New Earth*, Charles Massy is also noticing a shift in thinking and practice in WA.

Massy said there was an accelerating interest in connecting healthy food from regenerative landscapes to a local food economy, not just through local suppliers but on a whole-regional basis. He said he has seen commitment and support for change especially in the Great Southern Region of WA.

Massy said the drought in the eastern states proved regenerative agriculture’s worth, and that it was delivering healthier products and healing landscapes. He said that, despite some opposition to regenerative farming practices, examples like that of the eastern states demonstrate regenerative systems of farming are the solution.

“The big reaction to regenerative cropping is

what we do without Roundup (a weed-control chemical) - How are we going to survive? How are we going to maintain productivity?” Massy said.

“We now know that with biological inputs and processes we can reduce industrial inputs and the associated huge costs, and we can increase production at the very least; as well as building in resilience to cropping soil,” he said. “So it is a huge revolution and incredibly exciting; the solutions are there, it’s not ‘pie in the sky’ organic extremism, this is broad-acre stuff.”

Massy and Rose both see plenty of scope for more positive transformation.

Rose added that the undercurrent of change was not



Photo from property of Ian and Dianne Haggerty, 9th October 2018, Mollerin WA. “Crops seeded into chemically-fallowed soil in the presence of high rates of Nitrogen have bare roots; in the absence of a microbial quorum there is no protection from pests and diseases and no soil building.” Photo Phill Lee, comments by groundcover and soils ecologist Dr Christine Jones.

restricted to the regions. He said that local governments had an important role to play in helping change to occur.

“In urban spaces like Perth we see some local governments taking leadership,” Rose said. “They’ve really been encouraging residents to start taking over nature strips and verges and planting them up with edibles; a really encouraging development.”

“In Victoria we are seeing that in the inner metro they’re making connections between the areas of environment and sustainability, health and wellbeing, economic development and community strengthening, and actually seeing how food cuts across all of those dimensions and also from an equity and social inclusion perspective,” he said.

“WA has followed the Victorian path with a requirement for all local governments to adopt health and wellbeing plans like we have in Victoria, so that’s a really great lever for local councils to get involved and start adopting a more integrated and holistic approach,” Rose said.

“I think there’s some good practise in place and some good lessons and examples that people can learn from, and I think it just requires local governments to be more proactive, and for community groups and food networks to start supporting them.”

Rose said that at the state level there was a key role to play in terms of resourcing. He described the area of food systems work as “underfunded”.

“WA’s state government has done a lot of work around health and that’s been supported by research coming out of Edith Cowan University and other places...making a really strong link between diet and food systems,” he said.

Regenerative agriculture has also been bolstered by recognition from the state government, particularly Department of Primary Industries and Regional Development Minister Alannah MacTiernan

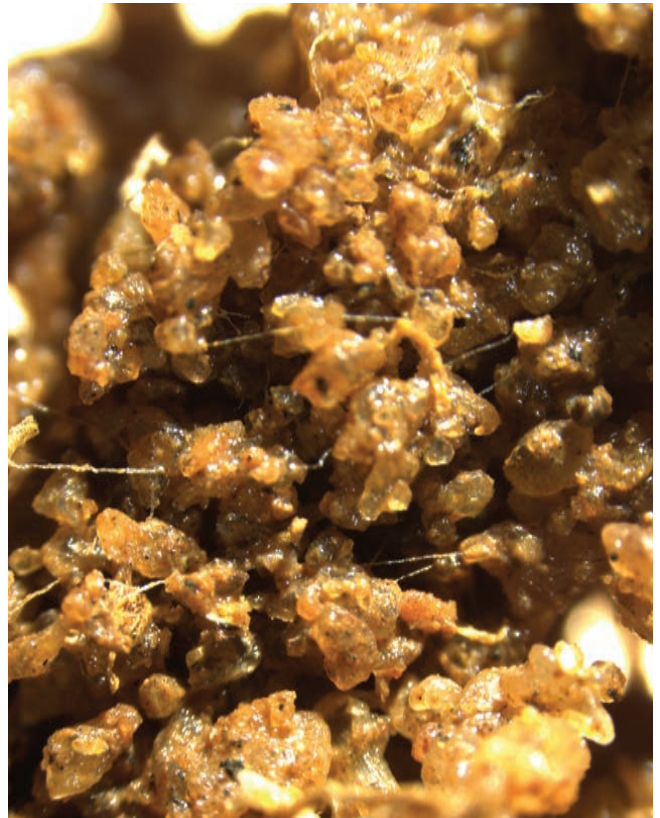


Photo from property of Ian and Dianne Haggerty, 9th October 2018, Mollerin WA. “Oats, no chemical, very high soil aggregation. The roots of crops direct drilled into diverse cover without the use of high-analysis fertilisers support a protective, soil-building microbial quorum.” Photo Phill Lee, comments by groundcover and soils ecologist Dr Christine Jones.

who is keen to promote healthy soils in WA.

Massy said that WA benefited from having a visionary minister prepared to courageously lead from the front on an issue that she knows is way in advance of the traditional political and industrial views. Massy said that government assistance for growers prepared to re-educate was another key step to encourage positive change. He said this was a cheap and easy way to facilitate a shift in the industry.

Massy said that the change in the wind could be blocked by a lack of political courage or willingness to experiment. This sentiment was shared by Rose who believes that transformation required political commitment and vision.

“The higher levels of government do need to get involved, state governments in particular, so that means having an integrated and holistic approach to this area,” Rose said.

Massy also said social and cultural change needed to be prioritised.

He said that education was fundamental to change, and that a huge mental shift was required to produce healthy food and regenerative landscapes. He explained that education needs to start early, with children learning about food production and its history.

“The very moment we should be re-engaging with nature we are being divorced from it,” Massy said. “We need a multi-level program for the education of kids right through to farmers, and linking urban people; it’s such a complex and exciting issue.”

However, both Rose and Massy agree that for a critical shift to occur people must acknowledge that things have gone wrong in our industrial, economic-rationalist society; and that urban and rural communities need to work together to embrace a change in agriculture that would then promote and enable change in terms of the health and wellbeing of both the individual and the planet. ■



Quandongs in season



Healthy Country, Healthy People, Healthy World

Noongar Land Enterprises Group (NLE) is a leading not-for-profit Aboriginal grower group developing commercially viable, land-based businesses such as bush foods, honey, tourism, sandalwood, and mainstream agriculture for socioeconomic outcomes. “The NLE is a cooperative leadership group - leading sustainable business development and delivering on our ancient responsibility as custodians of this land in a modern time. By connecting landholders as a niche supply group of authentic, Aboriginal produce and plants, we can begin healing and revitalising country, culture and people, creating socially and environmentally responsible business activity, like fair-trade cooperatives. We work to regenerate and renew the health of the land - healthy country, healthy people, healthy world. We have a shared duty of care to sustain this place for future generations.” (Kelly Flugge, from Department of Primary Industries and Regional Development, who was instrumental in getting the NLE up and running.) ■

Ground Swell of Support

“Our indigenous women here in Australia have a lot of information about the land (and the men as well). But in our societies, it was the women looking after the mereny - the vegetable food - and the men the daatj - the meat food. So, the women are the keepers of the plants. But the men were right there alongside them, keeping up the burning cycle, regenerating country.

If I think about here in the south west, we used to have huge warrine (yam) gardens along the Derbarl Yerrigan (the Swan River). There were once fields of kangaroo grass; youlk was harvested in a very sustainable way. These are lessons for everyone - to think about farming in different ways, and putting into the ground those things that like to grow there naturally. So not introducing northern hemisphere species, but instead looking to replace them with local species that will not need as much intervention - reducing superphosphates, herbicides, insecticides, pesticides, fungicides etc. that we do not want in our food chain.

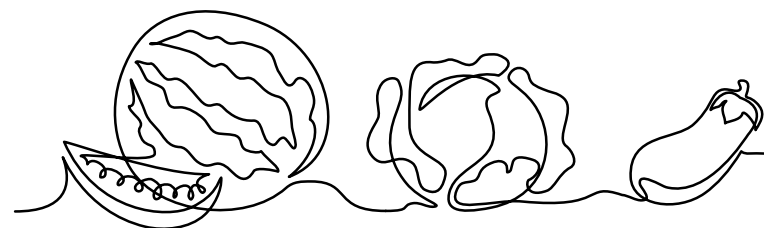
If we approach food production in a different way and look to what Aboriginal people ate here, in the south west here our staple foods were roots and tubers. And there's the youlk, which Hort Innovation Australia says has the potential to take over 10% of the potato market, if we can successfully grow it. There is the challenge: how do we grow commercially in a way that is still kind to the land? I like the idea that we would mix species together - find the things that like to grow together, and grow things differently.

When I think of quandongs - major fruiting tree in the south west - they need host trees - acacias. Why can't we plant these permutations for the future so we can harvest both crops? Quandongs and wattleseed - very nutritious - a perfect food - beautiful food that could be accessed now

but isn't. A good reason to go into commercial production is to safeguard wild harvest; safeguard for cultural purposes and the animals. We need to be very mindful of wild harvest, and if there's a need beyond what can be sustainably wild harvested then commercial production could be a way to go. I would love to see that kind of agriculture in the future, where we actually look to see what works in nature and how we could put it all together.

It is very heartening listening to people being very concerned about food waste and loss, and to see serious conversations and actions being take on this issue. Longer term, farming practises need to change. Conventional broad acre farming and intensive livestock farming has its problems. If we are to grow and produce foods in a more sustainable, ethical fashion these practises must change.

Consumers are becoming more and more aware as time goes on, and we are starting to see a ground swell of support towards changing some of these farming practises.” (Dale Tilbrook, Wardandi Bibbulmun woman, Maalinup Aboriginal Gallery owner and native produce providore, Swan Valley.) ■



“You replaced red tape with each person taking full responsibility for making things better. You reimagined barriers, fences and silos by investing in conversations and connection. You overcame short-termism by committing to our shared accountability to future generations.”

- Letter from the Future

Peter Senge on Awareness-Based Systems Change

Peter Senge spoke with us recently as part of the Engaging Leaders Innovating Across Sectors (ELIAS) WA Program for senior leaders in business, government and civil society. In this part of the conversation he shares his observations about some of the issues that are - and will continue - influencing our capacity to create positive social impact now and in the future, wherever we do our work: including community, systems thinking, aspiration, difference as strength, the politics of fear, and the importance of personal practice.

...One of the biggest social problems in the world right now - we all see this - is everybody finds the ones who like them, and who think like they think. And so we build what in many ways are anti-communities. Because I think real community - if you think of it as it arises naturally, geographically - as Meg Wheatley commented to me many years ago, said, "community is something that can happen when we are stuck with each other". So that being 'stuck with each other', that having to deal with people who really see the world differently, who may have really different goals, trying to find what really connects us, what's the deeper commonality beyond all those differences - we have children, we

live on a planet - we have things that connect us and yet there's so much in the world that divides us today. And of course we all know that - everyone has their version of it politically in their particular locality - so much of the politics today are the politics of division. In some ways it's not hard to understand - there's an enormous amount of fear - people really realise, whether they think about it a lot, they really feel it emotionally, that we're nearing the end of the road of the exploitative industrial model...

We know these are deep changes. And I think today the way I would characterise the social and political reality we're all living in is that at some

level, emotionally, people know we're at the end of the road. Of course in that state the most natural emotional reaction is contraction; fear. And of course the politics of division are the politics of fear. So to be good at that you get really good at fulminating and reinforcing fear because that's your base. Fear is a very powerful motivator but it's very limited. It's always been one of the principles that we've kind of operated on - the difference between negative vision and positive vision, the difference between desperation and aspiration, the difference between fear and love, as fundamental emotional underpinnings of any real change.

I'm working on a big story right

now on the work of the Nature Conservancy in the United States to get all their chapters working together to conserve the wellbeing of the Mississippi River in total. It's just a great iconic systems change story because it's more than half of the United States; one river goes through 31 states. The organisation - the Nature Conservancy; a very dedicated environmentalist, but they protect land, they don't work together; it's a classic example of internal silos; everybody does their own thing; to work together on the wellbeing of the whole of this river system is an extraordinary shift in paradigm as well as operating practices with the ultimate goal of reducing the huge hypoxic zone that exists in the Gulf of Mexico - a huge area that's about the size of our state of New Jersey that's basically a dead zone with an inadequate amount of oxygen; so virtually nothing lives in this huge zone. It's a kind of classic example of a systems-change challenge...

Systems change is always about ourselves. It's deeply personal; it's deeply interpersonal. The journey of the Nature Conservancy has really been about transforming relationships inside; transforming the way they think about partners; and that's deep work - it's personal work. It takes time and it takes real commitment. That's one of the reasons why having a significant positive aspiration is so important - at some point people hit the wall and go, "this is just too

hard, it's just too frustrating". And at that point it's very natural that you kind of withdraw. The only thing that keeps you from staying withdrawn - I don't think withdrawing as a short-term emotional reaction is all bad; it's very natural - but the only thing that keeps you from staying withdrawn is there's something you really care deeply about. So that pull of a positive aspiration is so important. In this case, "Could we really improve the health and wellbeing of the totality of this river?" Which is of course very iconic in American history; think Mark Twain - Mark Twain probably used the Mississippi River more frequently as his metaphor for America than any other. So it has to be something that has deep meaning, and really pulls people into the future because you know there'll be ups and downs. You know there'll be lots of times when it looks hopeless and, as I say, there's a very natural emotional response to pull back.

So I think this connecting to real issues, being anchored in a deep aspiration and then really being mindful of the relational spaces we create - years ago we came up with this phrase: "Collaboration is the human face of systems thinking". Systems thinking is a crappy phrase because people hear the word 'system' and of course they think computer system or 'it's not my fault it's the stupid system - rules and regulations'; they don't think 'family' - family is kind of our archetypal system. They

don't think human system; they don't think social system; they think mechanical system. And then there's the word 'thinking', which at one level is fine, the problem is our thinking and our feeling and our sensing and our cognition are so fragmented in contemporary culture. That's why when Otto Scharmer started using the term many years ago...of 'systems sensing' it was a good step. It allowed us to say, "it's not just about thinking about the system; it's about feeling the system, it's about feeling connected. What is the reality that different people are living with and how do I take that reality in as a lived experience even though it's somebody else's reality?" Those again - back to the beginning - those are the foundations of community. Community arises out of some sense of real common destiny or common purpose and some real capacity to see that difference is really a strength, even though there's that joke: "The truth will set you free but first it will really piss you off"...

Q: How can we hold the space within that politics of fear that you spoke about - how do we work with it? As a question on top of that, how can we also work with a system in pain? Because I sense there's fear and I sense there's a lot of pain in the system as well. I know it's a big question.

Those are really important questions.

“Systems change is always about ourselves. It’s deeply personal; it’s deeply interpersonal...”

They’re important for all of us. For your second one: How do we work with a system in pain, there’s a kind of obvious part to it that’s obvious but not easy, which is that we can’t deny the pain. The pain, like any really strong emotion - fear, anger, pain - it’ll trigger stuff in us. It can’t not - we’re not machines, we’re human beings. So when those emotions get triggered so many of our actions, even subtle actions like our thoughts, are reactive. They are reacting to the emotion. And a dedication - I don’t know any other way to say it - for each of us to get better and better at just sitting with it, holding it, letting it be there - which basically means letting myself experience the anger, the frustration, the pain, whatever gets triggered in me - we’ve found that over the years, now this varies a little bit from group to group, that in more and more of the groups that we’re emphasising that if people don’t have a strong personal cultivation practice they’re not likely to get to be very good as leaders in

this work. Now that practice can be all kinds of different things. Obviously that can be a physical - or a body, or a somatic - practice (a yoga or a taichi), or it can be a sitting practice, but it’s something where I’ve used that term ‘practice’ to represent a dedicated continuous effort on my part to support me; to support me creating this ‘spaciousness’ in my own awareness where I can just be with things. I think we’re way past the time where we can kind of fake that and look like it’s all ok with us when in fact we know inside it’s not ok at all.

The second thing about the pain is to keep reminding us that there really are systemic causes. This always gets expressed; strong emotions will always get expressed individually or by groups or in very particular ways. And then we’re dealing at that ‘event’ level in the iceberg, because there always are events. For example our government’s in shutdown right now - there’s a lot of anger about this; there’s a lot of fear

about this. There are always events. But we need to keep reminding ourselves that there are deeper systemic causes. And so we’re moving across this very vast territory. But there are deeper systemic causes, so we’re kind of moving across this vast territory between the deeply personal - holding space to hold the emotions - and the very transpersonal. I had a teacher in China for many years and I remember when he told me, “it is not possible to solve the problems of collective karma through heroic individuals”. And we’re dealing with problems of collective karma, that would be a different way to say what I’m saying with ‘the systemic causes of this’.

That’s why I always go back and remind us, we’re at the end of the industrial-expansion era. That’s a very deep set of issues, it’s been coming for a very long time, because the whole global industrialisation process is based on assumptions that simply can’t continue. We don’t have infinite

“We need to take the time off, do the check in, we need to have the silence, we need to have quiet.”

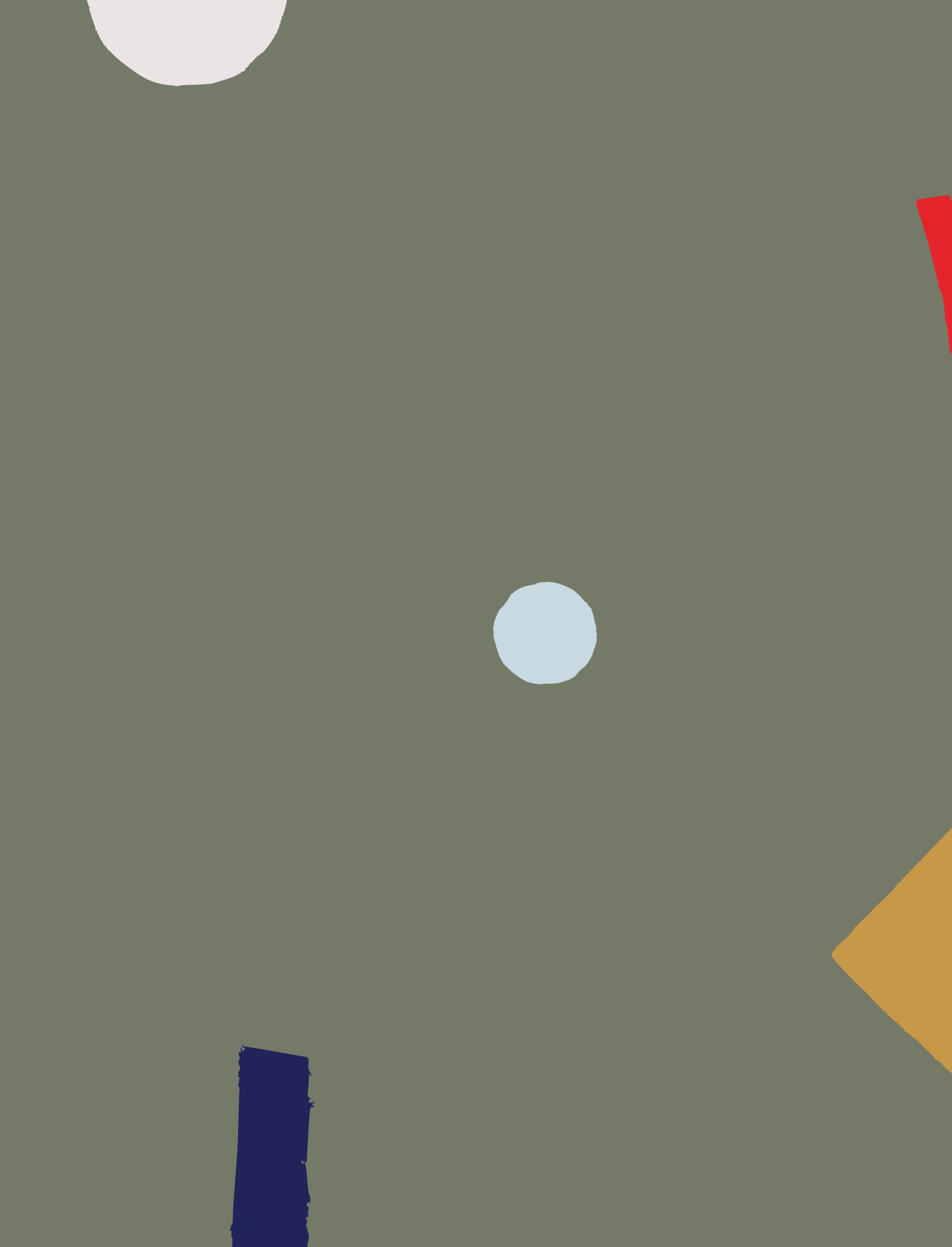
natural resources, we don't have infinite space to throw our junk - our CO₂, our greenhouse gasses - away. It is only one system. And of course, we have to live together. We don't have the luxury of ignoring the wellbeing of others. And yet those are exactly the premises we have operated under in this wild free-for-all of growth. So these are deep issues. They're going to be unfolding over generations, not over months and years. So that going between holding the emotion and really reminding ourselves individually and collectively of the deeper sources of the problem [is really important].

And your first question was great: How to hold a space for the politics of fear, so that's related to what I just said. But then when all's said and done, you roll up your sleeves and find one or two things we're working on, with that capacity building in place. And I think the real function of a program like ELIAS is to start to get a group of people to hold the

deep capacity-building connected to practical work. Again it's easy to say but it's very easy to get too busy to maintain your practice, just to illustrate. And of course when you're dealing with these big issues that have a huge emotional meaning you can justify that by saying “well, if I don't do all this stuff today somebody's going to die, literally in a lot of settings”. And yeah, of course, that's true. We need to take the time off, do the check in, we need to have the silence, we need to have quiet. So I think the real function, developmentally, for a program like IDEAS or ELIAS is to create real experience - collectively shared, so it starts to be stabilised - of this extraordinary need to one: really continue the deep cultivation process, and two: do it in a way that's connected to practical work.

In our little chat room just then, we talked about IDEAS Indonesia, and I said I think one of the reasons why it has succeeded is that they managed

to target a few key transcendent issues in the country like governance. Indonesia's an extraordinarily diverse country. It's extremely hard to have workable local governance systems. We've had several governors come out of the IDEAS program who just start to operate in a very different way - they engage people directly in their regions. So that's a huge, transcendent issue for the country. So this holding the deep challenges and simultaneously rolling up your sleeves and having focused efforts on a small number of really big issues that you can keep working on so that in five or 10 years you can say, “hey, we've really made some progress on something that matters”... ■



**“We are all decision-makers
who shape our society.**

We belong.”

- Letter from the Future



What is Co-Design?

Beyond Methodologies to Mindsets and Behaviours

An interview with The Australian Centre for Social Innovation's Carolyn Curtis by UWA Centre for Social Impact's social design lead Katie Stuble. Across Australia, we are talking a lot about doing co-design; however, there is still a gap between theory and what we are seeing being practiced. This interview is one of a series of interviews capturing what co-design involves, and how it can be used to help create positive and lasting social impact.

Katie: Does co-design mean anything? And if so, what?

Carolyn: I think that's a very good question now. I think for us, if we go back to its original origins of 'co' meaning 'together' and 'design', meaning 'with intention', how do we do things together with intention. I think, for us, co-design is a deeply rigorous process that has evidence behind it. And it involves a clear set of values that mean people actually believe that good and value can come from the 'co' and collaborating with people that aren't necessarily professional people or policy makers but are sometimes, in fact, the people experiencing the

very challenges we're trying to solve.

Katie: What does it take to do good co-design?

Carolyn: So the thing I always say to people, and I've had this conversation a number of times in Canberra, the critical thing with co-design is if you are not prepared to learn and adapt or evolve based on what you learn, then don't enter into a co-design strategy. It's not what you should choose to do. You know, there are plenty of good things that come from other consultation mechanisms and collaborative mechanisms, but co-design has to be built on the premise

that you're going to learn, iterate and evolve together. So if you're working for a government department or if you're working for a type of institution that's not in a position, for whatever reason, to actually act on what it's learning, co-design is just fundamentally not the right strategy.

Katie: So when is co-design appropriate, and what kinds of projects are most suitable for these methods in your experience, and which projects are better developed 'behind closed doors'?

Carolyn: 'Behind closed doors'; I don't know if anything ... (laughs) I think,

“...the critical thing with co-design is If you are not prepared to learn and adapt or evolve based on what you learn, then don't enter into a co-design strategy.”

like I said before, I think co-design projects are meant to exist when there is an openness and the conditions are in place for you to learn and act on what you're learning. But I think you also need to ensure that you've got appropriate capacity, resource and capability in place and the right set of values that overlay all of that. I think also co-design is really useful when there are big gaps in evidence and whether that's evidence across the service system or whether that's policy evidence or whether that's kind of conceptualising what different systems responses are, co-design can be useful. But if there is clear evidence for something that works already, we really don't need to be reinventing the wheel where we don't need to. So understanding the evidence landscape and ecosystem I think is a really important thing to look at in parallel when you're deciding whether to or not to co-design.

Katie: What do you feel is

really important and critical in the co-design process?

Carolyn: Linked to what you were saying before we're increasingly seeing the word co-design pop up in all sorts of policy documents, grant applications, and often the explanation to follow is something that resembles far more sort of a consultation or collaborative process. But the key with co-design is that you're not just learning from people, you're actually building, testing and making together. So co-design is only really true co-design if it actually flows through to prototyping. And that means that you've got multiple feedback loops happening as you're testing and trying and learning and iterating. Actually just sort of sitting around a table - and it might be a table in a government department or in a not-for-profit - that's your table and you're asking everyone to come to your table, and maybe come up with ideas together, is not co-design. Co-design is going and

understanding people in their context; understanding the ups and downs of their lives and not just the people that put their hand up for everything, but the people that slip under the radar, the people that don't participate in society or economy the way you would like them to or that would be healthy. And then it's really having good, rigorous analysis and synthesis processes to understand, 'Well, what are we learning from people?' 'What are we learning from the system?' 'What does this all mean?' And then to go into a sort of active design and creation phase before you move into prototyping. But I think what we often see is this kind of consultation piece where everyone's in a workshop together or around the table together, next thing you'll know there'll be a new framework, a new set of tools or a new pilot. And evidenced-based co-design is much more rigorous, and thinking about the multiple feedback loops along every step of the way.

Katie: Why do you think it's actually important to invest in co-design? What difference does it actually make?

Carolyn: Well, I think we spend so much time and money creating new policy, new services, new strategies that are based on gigantic assumptions and I think that if we want to, if we really want to design the right solutions for the right context to achieve the right outcome then, practically, it just makes sense that you want to find a way to test your assumptions at every point of creation. And I think the upfront investment you make in doing something like that just outweighs, a million times, the cost-savings you'll make down the track. So, yes, it often is a bigger upfront investment, but the gains are huge, and it's a much more rigorous

approach to building evidence and things that actually work for people.

Katie: What are the conditions needed to make it successful.

Carolyn: So what I would say first and foremost is you need people with good, solid co-design capability. You need the right conditions around learning and to be able to actually act on what you learn. You need different ways to conceptualize money and investment. So sometimes we would talk about a staged and gated approach, so having to outlay the full span of a piece of work and its end game at the beginning of a co-design process is actually just not possible. So you need much more flexibility in project management processes and the way money flows through and

around those. You need people and leaders with vision and values that believe co-design can actually deliver great outcomes. And, you know, most importantly you need an authentic engagement and relationship with people, with community, with people with lived experience, not just as passive people that sit there and share their life story over and over again, but as active participants and contributors to also finding an alternative solution that would really make a difference for them and others that they know.

The other thing is that co-design isn't just a process or a methodology, it's a set of mindsets and behaviours that are also really required. And without those behaviours and mindsets, the methodology will really struggle to stand up on its own. ■



From policy co-design process to develop the Action Plan to End Homelessness co-run by YACWA, Homelessness Youth Advisory Council, WAAEH and Centre for Social Impact UWA

**“Our economy serves
the whole.”**

- Letter from the Future

Buying into the Whole Story

The Social Impact of Fashion and Trade

Phoebe Phillips

Artist and designer Rose Megirian, social entrepreneur Nathanael Foo and fashion designer Gaele Beech discuss the complexities of creating positive social impact through their Perth-based initiatives. Using creative practice, social enterprise and Fair Trade principles these individuals challenge conventional models of consumerism through conscious creating, ethical supply chains, and re-educating consumers. To check out plenty of ethical and Fair Trade enterprises creating social impact in WA, visit The Good Market at UWA Winthrop Hall Undercroft, 20 July, 11am-3pm.





Rose Megirian is a local artist and designer who deeply considers the context, craftsmanship, and life span of each piece she creates. For Megirian, the life cycle of a garment is a critical narrative that needs to be told in the public realm through training and awareness campaigns.

Through her label Many Peaks Assembly she produces unique and highly-refined design items from her studio as one-off pieces or in small quantities using specifically-sourced materials that are sustainable and yet high quality. Her creative process contradicts the traditional cycle of seasonal fashion and emphasises function and longevity in order to encourage customers to buy less and better.

“There needs to be more education around what ‘good design’ is,” she explains. “That’s from sourcing the raw materials, how everything is processed and how it is put together, not just the final piece and the aesthetics of that.” For Megirian, sustainable retail production is a cyclical system where each step of the process is considered and designed to create positive social and environmental impact. “It’s more than just using natural fibres or things

sourced from organic materials, it should be encompassed in every step and level within the design and manufacturing process,” she says.

“So, ensuring everyone is earning a living wage, ensuring good pay and labour laws for everybody, minimising waste, creating things that are timeless and not trend-focused, making things in small quantities so that there is less waste or made to order.

“All those things need to be considered as a whole, rather than doing one of those things and marketing a product as ‘ethical’ or ‘sustainable.’”

Incorporating, pattern making, sewing, printing and handcrafts into Many Peak Assembly garments allows Megirian to pioneer processes that have become undervalued in today’s fast-fashion climate. Through open studios and educating her clients she aims to stimulate conversations around the time, energy, people, skill and resources that are involved in producing a functional and durable garment.

“People are disconnected from their actual clothes - there is no emotional involvement or purpose when you buy clothes.”

“Fashion in particular is one of those things where people are involved in every single step - you don’t just feed fabric into a machine and it turns into something,” she says. “Sewing is very much a hand process and a sewing machine is very much a tool.”

The concept of human beings within a supply chain is also a critical part of the social enterprise threeonesix founded by Nathanael Foo. His enterprise creates direct social impact by providing employment opportunities through manufacturing tea in disadvantaged communities.

By ensuring that every aspect of threeonesix’s supply chain is transparent, Foo is able to ensure each employee is paid a fair wage that reflects the living standards in which they live.

“There are many models when you are infusing sustainability or ethical models in the value chain,” Foo says. “For me, the most important thing is to deeply understand what type of impact you are trying to create and who that impact relates to.

“I’ve always wanted to ensure inequality and injustices are eliminated - through my work in international development and social impact I realised a whole lot of exploitation occurs in the supply chains for some of the world’s most commonly consumed goods,” he says.

The drive to develop consumer goods with a transparent supply chain led Nathanael to a community in northern Thailand with the an underdeveloped local tea industry. Through partnerships with local producers and the

aim to uplift vulnerable people from poverty and exploitation through meaningful jobs, the project now produces a range of high-quality loose-leaf tea with its social impact traceable through a website.

However, Foo is aware of the challenges of starting a business using a social impact model in a place like Perth where social entrepreneurs and conversations around impact are still considered foreign to many consumers. “Perth is a tiny market and if I wanted to create an aggregate of Perth as a society we tend to be a bit more protectionist - we value protection of our own versus someone else,” Foo says. “Altruism doesn’t score as highly versus somewhere like Scandinavia.”



For designer and social entrepreneur Gaelle Beech the goal of educating the consumer on social impact principles is a key part of her Fair Trade fashion label The ANJELMS Project.

“What the fashion project [The ANJELMS Project] is all about is to say ‘look, yes we have clothes and those clothes involve processes,’” Beech says. “Its to make the consumer aware of those processes - people have lost touch with processes in general.” “People are disconnected from their actual clothes - there is no emotional involvement or purpose when you buy clothes.”

“People don’t ask ‘Why do I need this? What is the purpose of this?’” she says. “I remember when I was a kid, my mum would make all our clothes - we would go to Laura Ashley once a year to choose our fabric.”

Using fashion as a vehicle for change, The ANJELMS Project creates ethically-produced garments using socially-responsible manufacturing practices to protect and empower disadvantaged communities in Bali, Nepal and India.

In collaboration with social enterprise The Stitching Project India, The ANJELMS Project unites women and men across caste divides, financial barriers and gender gaps to provide meaningful employment and training.

As a member of the Western Australian Fair Trade Collective, Beech is also aware of the challenges of attempting to embody both ethical and sustainability practices in all facets of her business.

Two years ago, due to a sudden increase in demand for the colour indigo across India, Beech and her colleagues discovered that, despite requesting a natural dying process, when they tested their fabrics they found synthetic dyes had been used. In response, founders of The Stitching project Fiona Wright and Kanhiya Lal travelled to the

Himalayas to train in a new natural dyeing process to bring back to their artisan community in Pushkar, India.

“Now we are completely one-hundred per cent all-natural plant dyes,” Beech said. “On your road to sustainability, nobody is perfect - at each step you need to really ask yourself questions and be ready to be wrong, to learn, and to experiment - I think that is when you become more successful.”

Looking forward, Beech is hosting a conversation and public talk at this year’s The Good Market for people to learn more about fashion and ways they can consume positively.

“A perfect world would be a world where people would be a lot more conscious - to bring consciousness back into fashion at all levels, from the brands to the media to the consumers,” she says. “It’s for all of us to reconnect - re-establishing basic respect for each other and the environment.” ■

Both Beech and Foo will have stalls at this year’s Good Market, while Merigian has taken part in previous years. The Good Market forms part of the Social Impact Festival, hosted by the Centre for Social Impact at UWA. This year it will take place on Saturday 20 July, Winthrop Hall Undercroft, 11am-3pm. The event is free. For more info, visit socialimpactfestival.org

Photos above: Local, ethical and sustainable traders display and discuss their wares at the 2018 Good Market



equality

ih-kwol-i-tee


Noun:

1. the state or quality of being equal; correspondence in quantity, degree, value, rank, or ability: promoting equality of opportunity in the workplace.
2. uniform character, as of motion or surface.

Origin:

350–1400; Middle English Latin *aequālitāt-* (stem of *aequālitās*).

Source: Oxford English Dictionary



**“The wellbeing of this place
and all its people became the
measure of our success, and so
we are thriving.”**

- Letter from the Future

The People v Profit:

Why B Corps are Bringing Businesses Together

Jeffrey Effendi

Over the past few years, while participating in the growing dialogue surrounding corporate philanthropy, mission-driven businesses and the triple-bottom line framework, a question kept coming to me: How can we as social entrepreneurs help local business owners and the everyday consumer more widely engage in the ‘purpose and profit’ concept – something that’s previously been considered a near-contradiction? In other words: How do we detach ourselves from embedded binary beliefs, that there isn’t simply a ‘good’ or ‘bad’ business, and that all businesses can move towards being good for the world, in their own way, and still do well for themselves?

When we started DrawHistory, our strategy and design studio, four years ago, we set out to normalise the idea of purpose and profit through storytelling. That, whether as a for-profit or nonprofit (or the often-used label, ‘for-purpose’), we could help our community partners generate public interest by highlighting their ethical business practice, socially-conscious products and cause-driven campaigns. We developed brands, implemented strategies, designed publications – raising over \$91,400 for refugees through the largest crowdfund of its kind in Australia, and helped break down barriers at an international human rights symposium. We feel privileged to have been a part of over one hundred meaningful projects.

Not long ago another creative agency executive suggested to me that managing a purpose-driven firm must feel like “guerilla warfare” - that we would be constantly trying

to overthrow the “existing government” until consumers understood the difference between a ‘good’ brand and a ‘bad’ one. To an extent, the sentiment rang true. There is a steep market education process when you’re the only agency exclusively working on social change projects. However, while I understood her analogous sentiment, I deeply believe that we need businesses to work together beyond the ‘us’ and ‘them’ for adoption to take shape at a critical mass. And movements like B Corp have been pivotal in turning the tide in this conversation. We are collectively starting to see a shift across the spectrum towards purpose and profit, with large businesses such as Patagonia, Intrepid Travel and Beyond Bank claiming a stake in the B Corp community alongside familiar, formidable social enterprises Koala, Who Gives a Crap and Winya.

Speaking with Gayertree Subramaniam, B Corp’s Community Manager, earlier this month, she said that, “[businesses are increasingly] starting to realise that they need to start having purpose and a positive impact on people and planet. Business can no longer afford to play a passive role in shaping the future of the world we want to live.” This pendulum swing is reflected globally, though especially in our own local backyards, where, “...we have seen a seven-times growth in certification since 2014; an indicator that business in Australia wants to operate for reasons beyond profit generation.”

It initially seemed daunting for a small business like DrawHistory to undertake the certification process,

especially as we were the first creative agency in Western Australia to be certified. We are a homegrown startup – the kind that at times believe cultural dialogue is shaped by the big multinationals. And they often are. However, market awareness and reach span beyond big corporates. There is an audience for smaller businesses to start productive dialogue on purpose and profit as well in our own communities. The majority of B Corps are small businesses. In a way, the certification is an equaliser in demonstrating impact as it requires businesses to undertake a rigorous company-wide assessment rather than offer a cash endowment.

In my time speaking with B Corp leaders, there are nuanced underlying reasons for tackling the assessment and gaining the certification. For DrawHistory, it was a way for us to better communicate our commitment and publicly declare that we are anchored to a broader set of stakeholder values; that we are answerable to both people and planet. For other organisations, it might be to attract and retain talent, build credibility and trust, or become better advocates of their missions. Qualitative data from the Harvard Business Review seemed to suggest that one key driver of the emergence of B Corps was because certified firms believed, “the major crises of our time are a result of the way we conduct business,” and they became B Corps to “redefine the way people perceive success in the business world.”

In the end, the B Corp certification encourages businesses to assess how they fare as positive change agents, and opens meaningful conversational pathways for leaders and workers within an organisation. The process doesn't make



a distinction between a ‘good’ business and a ‘bad’ one. As Subramaniam said, “[the] B Impact Assessment that businesses start to get moving on their impact journey, is very thorough and holistic in its audit and looks into how they fare across the areas of workers, community, customers, environment and governance.” You are scored along a spectrum which you are asked to continuously improve; a pulse check of sorts. The scorecard has been particularly helpful in our day-to-day work as an agency, where we are continuously trying to strengthen our sustainability practices like engaging with youth in our community more frequently through volunteer weekends, or in simple ways like purchasing KeepCups for our staff. It drives us to be a better business for everyone.

While the jury might still be out on whether businesses can truly thrive with purpose at its core, the B Corp movement has provided mounting evidence to suggest that, for many businesses, purpose and profit may not be at odds for much longer. It's become a normalising force for entrepreneurs curious on converging the two. And for the consumer who's had to choose in binary between second-rate ethical products and superior demerit goods, this potential tipping point serves as a moment of deliberation for a historically-adversarial concept. In the meantime, The People v Profit continues – only this time, businesses are banding together with a purpose beyond money. ■

Kim, S., Karlesky, M., Myers, C., Schifeling, T. (2016 June). Why Companies Are Becoming B Corporations. Harvard Business Review. Retrieved from hbr.org/2016/06/why-companies-are-becoming-b-corporations





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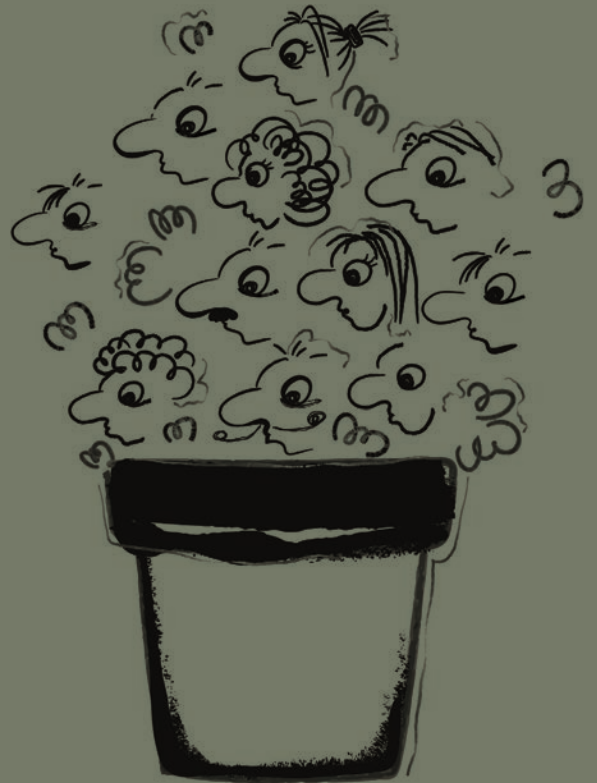


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“We move through
intermingling
communities.”

- Letter from the Future



Sparking Social Impact in the Pilbara

As one of 53 sparker events held across Western Australia during last year's Social Impact Festival, the ripple effect of a LinkedIn Local gathering in the Pilbara shows the value of human connections in inspiring social impact in communities across the state.



Photo courtesy Alicia Perera The West Australian newspaper

Following a Social Impact Festival sparkler event last year, over 60 volunteers from a Pilbara community came together to clean up a stretch of coastline in readiness for turtle season.

What began as a LinkedIn Local sparkler gathering hosted by Western Australian Council of Social Service (WACOSS) Pilbara Manager Sarah Turner, resulted in a series of important connections between key members in the community.

City of Karratha Councillor and Wickham Tidy Towns secretary Kelly Nunn, Pilbara Dive Tours owner Natalie Callanan and Port Walcott Yacht Club and founding member Kate Turner came together at the first LinkedIn Local event.

The trio quickly realised their mutual interest in community and environmental wellbeing, and soon hatched the plan to collaborate in support of the Great Northern Cleanup in Wickham and Point Samson.

Four groups then came together to help clean up Wickham's Boat Beach and Bell's Beach, as well as Point Sampson's Honeymoon Cove. The groups were Wickham Tidy Towns, the West Pilbara Turtle Program, Port Walcott Life Saving Club and Pilbara Dive and Tours, and comprised of around 60 volunteers.

Utilising the diving expertise of Callanan, the comprehensive beach cleanup targeted waste both below and above the water to prevent small plastics and other waste items affecting the turtles' habitat.

With a diverse range of volunteers from kids to seniors - from both a mixture of community organisations and local businesses - the event was a successful example of positive social impact in the region.

As one of many grassroots community gatherings curated by the Social Impact Festival's sparkler program last year, the LinkedIn Local gathering is a powerful example of how grassroots action can result from hosting a social impact event.

"The LinkedIn Local concept is founded on authenticity, respect and collaboration," Sarah Turner said.

"LinkedIn Local is an opportunity to get to know the people behind the online profiles, connecting beyond the job titles, business cards and company names," she said. "It's an informal, pitch-free networking event that is all about relationship building and supporting cross-sector connections and future collaborations in the local community."

The UWA Centre for Social Impact has now created a Social Impact Toolkit for regions, local governments, organisations, community groups and networks to host their own social impact sparkler events and festivals. The toolkit will include easy-to-use materials, as well as evaluation resources.

If you are interested in hosting your own social impact sparkler event - or even a festival - and would like support to do so, you can register your interest for a Social Impact Toolkit by visiting socialimpactfestival.org ■



Equality

Equality



“You leaned into the wisdom of this land and its people. We know our six seasons and come together every full moon. We are a place of dance, story, song and art. We feel more connected. We are healing.”

- Letter from the Future

Social Impact Festival 2019

Key Events

Festival Opening & Toolkit Launch (online)

15 July 2019
7pm-8:15pm
socialimpactfestival.org

Social Impact Measurement Network Australia Event

16 July 2019
5:45pm-8:30pm
UWA Business School,
EY Lecture Theatre

Danjoo Koorliny Walking Together Towards 2029 and Beyond: Voice, Treaty, Truth Summit

17-18 July 2019
8:30am-5:30pm
UWA Business School

The Good Market

20 July 2019
UWA Winthrop Hall Undercroft

Danjoo Koorliny Walking Together Towards a Just and Sustainable Society

July 15-20

This year we have made a strong commitment to walking together towards a just and sustainable society. In co-creating this year's Social Impact Festival we have been learning, listening and unlearning. We have realised that if we truly want to create a just and sustainable society then we need to embrace the spirit of 'Voice, Treaty, Truth'. This has led to a collaboration with Aboriginal elders for the shaping of the festival and its key events. We want to acknowledge that 2029 will mark 200 years since colonisation in Perth – and that we are 10 years away from that point. We are excited by what is now forming with the festival and beyond, and are looking forward to sharing this journey with you. Below, we have outlined the festival's key events – these will continue to take shape and adapt as needed. Thanks for joining us as we continue to co-create what we think will be a significant festival and future journey together.

Festival Opening and Social Impact Toolkit Launch

15 July, 2019 (7pm-8:15pm)
socialimpactfestival.org

Join us online for our global Social Impact Festival opening. During the opening we will also launch the Social Impact Toolkit (more info below). Register for the Social Impact Festival Opening online.

Social Impact Toolkit

socialimpactfestival.org

The toolkit is designed to help you spark social impact in your own community. It is for regions, local governments, organisations, community groups and networks to host their own social impact sparkler events and festivals. The toolkit will include easy-to-use materials. Register your interest online.

Over the next few pages we have included important articles and information to help you prepare for this year's festival. Enjoy reading through these.

Danjoo Koorliny Walking Together Towards 2029 and Beyond: Voice, Treaty, Truth Summit

17-18 July, 2019 (8:30am)
UWA Business School
Various pricing levels

This two-day summit will be the feature event of this year's Social Impact Festival. During the summit we will come together as Aboriginal and non-Aboriginal leaders, researchers, policy makers and practitioners in order to go about co-creating a just and sustainable society for all. Danjoo Koorliny Walking Together Towards 2029 and Beyond: Voice, Treaty, Truth Summit has been designed and will be led by Aboriginal leaders Dr Noel Nannup, Dr Richard Walley, Prof Colleen Hayward and Carol Innes in the spirit of 'Voice, Treaty, Truth'. The year 2029 will mark 200 years of colonisation in Perth - we are 10 years away from that point.

We currently live in a time where we are facing a number of social - as well as cultural and environmental - issues. We know we have to do things differently. During the summit we will come together to try to understand and solve these issues. To do so, we'll look at the old world and the new as we walk together towards 2029 and beyond. We will explore positive change already underway in a number of areas, and co-discover the most important steps for moving forward. Some of the areas we'll cover include justice, health, education, our kids, family connections, food, policy, research and funding. We will explore these themes together through keynote lectures, panel sessions, Q and A, workshops, presentations, yarning circles, art and more.

By the end of the summit we will have co-created a 10-year plan with actions and outcomes for how we will walk together towards 2029 and beyond.

Don't miss this opportunity to engage with the wisdom - and co-shape the future - of this place. This is your chance to be part of an experiential process of real and positive change, led by and grounded in the oldest continuous culture on the planet. You can register for the Danjoo Koorliny Walking Together Towards 2029 and Beyond: Voice, Treaty, Truth Summit by visiting socialimpactfestival.org (scholarships available).

The Good Market

20 July, 2019 (11am-3pm)

UWA Winthrop Hall Undercroft

Free

The Good Market is a marketplace that connects Perth's conscious consumers to a community of ethical and sustainable retailers, producers and service providers. The Good Market functions to amplify initiatives that create positive environmental, cultural and social impact through good processes, products and profit.

To highlight positive change in the community, The Good Market will host a platform for leaders, entrepreneurs and change agents to discuss how to redesign economic and trade processes to create more sustainable systems of production, distribution and consumption.

As a school-holiday event, we will also have free, 'earth-friendly', creative, sustainable and educational activities for children aged 1-16 years, including the inspiring students from the Dandjoo Darbalung program who will be offering a face painting space alongside Earth Play Arts workshops. Throughout the day a curated line-up of local musicians will be performing a mix of original music on the main stage.

During The Good Market, we will also be displaying some of the outcomes from the two-day Danjoo Koorliny Walking Together Towards 2029 and Beyond: Voice, Treaty, Truth Summit. You can find out more about The Good Market at socialimpactfestival.org

Supporters and Sponsors



Government of Western Australia
Department of Communities



COMMONLAND
4 RETURNS FROM LANDSCAPE RESTORATION



ReconciliationWA



DRAWHISTORY



Prof Colleen Hayward AM



Carol Innes



Dr Noel Nannup OAM



Dr Richard Walley OAM



“We know our six seasons.”

- Letter from the Future

Six Seasons

Research and content by Jason Barrow

Birak

First summer
December-January

Season of the young
Dry and hot
Burning time

Bunuru

Second summer
February-March

Season of adolescence
Hottest part of the year

Djeran

Autumn
April-May

Season of adulthood
Cooler weather begins

Makuru

Winter
June-July

Season of fertility
Coldest and wettest season of the year
More frequent gales and storms

Djilba

First spring
August-September

Season of conception
Mixture of wet days with increasing number of
clear, cold nights and pleasant warm days

Kambarang

Second spring
October-November

Season of birth
Longer dry periods

Ngulluk Koolunga Ngulluk Koort (Our Children, Our Heart) Project



Meeting of 65 Elders earlier this year.

Ngulluk Koolunga Ngulluk Koort (Our Children, Our Heart) began as a five-year research project working together with the Aboriginal community(s) of Perth to improve outcomes for young Aboriginal children and their families. Local Aboriginal Elders and other community members are actively involved in all stages of the project, and direct the focus of the research.

Talking to Community

The first stage of the research in 2016 and 2017 involved a range of community forums and focus groups with Aboriginal Elders, parents and other community members to develop a better understanding of early childhood development from Aboriginal perspectives. There have been a number of discussions with the community(s) to

talk about the important things that make Aboriginal children strong, protect young Aboriginal children, and what is needed to support Aboriginal children.

Working with Elders

An inaugural Elders meeting attended by 51 Elders from across the Perth metropolitan region in 2016 provided unanimous support for the project. The second meeting of Elders from across the Perth metropolitan region was hosted on the 17 October 2017 at Altone Park, Beechboro. This meeting was attended by 60 Elders who endorsed what the project has done so far and emphasised the need to make sure that the project's research findings are translated into changes to policies and services. The third meeting was held on the 26 February 2019 at Burswood on Swan.

This meeting was attended by 65 Elders who heard presentations from the Noongar Family Safety and Wellbeing Council, Noongar Mia Mia, and Shelter WA. The Elders endorsed the following:

1. Noongar Family Safety and Wellbeing Council:

- That the Elders give in principle support for the establishment of the Noongar Family Safety and Wellbeing Council.
- That the Elders Work with the Council to ensure the appropriate and effective Cultural Governance of the Council.

2. Noongar Mia Mia Recommendations:

- Noongar Mia Mia is recognised as the peak body for Noongar and Aboriginal people.
- That the Elders develop a Housing Standards Code of Conduct of what is expected for all tenants that occupy a Noongar Mia Mia property. This will be included as part of the conditions of the Residential Tenancy Agreement that all tenants sign when taking a Noongar Mia Mia property.
- That Noongar Mia Mia and the Elders meet quarterly or when practical to provide an update on the progress of housing matters as Identified.

3. The Next Steps from the Metropolitan Aboriginal Housing Forum

- Shelter WA in partnership with Telethon Kids Institute develop a working group with the Elders as a platform for an Aboriginal voice into Noongar housing policy and to develop an Aboriginal housing policy and framework to measure progress
- Shelter WA to discuss with Noongar Mia Mia the development of a Noongar Community Housing

Strategy to build on the value proposition of Noongar managed housing to address the lack of safe, secure and culturally appropriate housing supply and to capitalise on new opportunities.

- Shelter WA to develop, in partnership with Noongar Mia Mia, other agencies as appropriate and the Department of Communities, new models for affordable home ownership schemes – i.e. rent-to-buy option with long-term rental payments to become shared equity in ownership.
- Shelter WA to ensure Aboriginal people are central to the review of the Residential Tenancies Act 1987.
- Shelter WA in partnership with the Aboriginal community increase advocacy for:
 - The abolishment of the three-strikes policy.
 - Aboriginal advocates to support people and liaise with the Department of Communities on housing issues.
 - The Department of Communities to simplify housing jargon.
 - The Department of Communities to undertake a cultural audit of current government housing policies and practice.
 - A review of the negative impact of employment outcomes on social housing eligibility and the development of affordable and secure housing transition options.
 - Policy to ensure that safe and stable housing and support is provided immediately for people being released from government institutions.



Diagram 1: Reflecting of the strengths and positive values of Noongar/Aboriginal ways of raising kids.

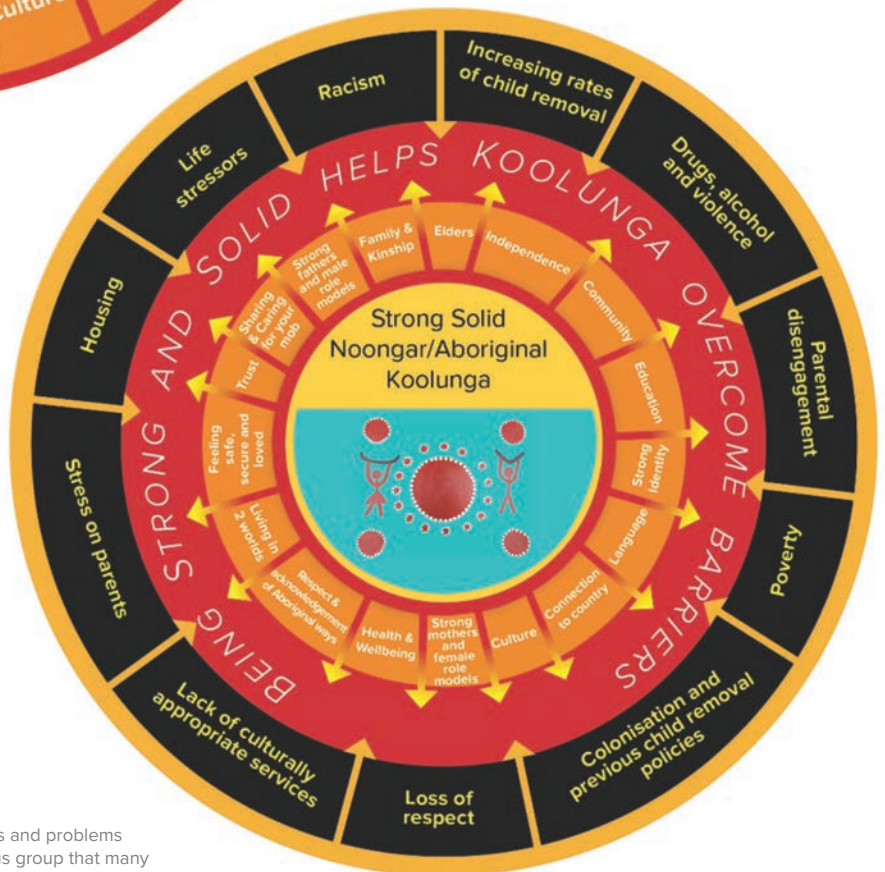


Diagram 2: Issues and problems raised at the focus group that many Aboriginal families have to deal with.

The Ngulluk Koolunga Ngulluk Koort Framework

This framework represents the things that the Aboriginal people of Perth we spoke with identified as critical for growing strong and solid koolunga. The first diagram is an important reflection of the strengths and positive values of Noongar/Aboriginal ways of raising kids.

The second diagram includes all the main issues people at the forums and focus groups raised as the issues and problems that many Aboriginal families have to deal with. These often stop children and their families being strong and solid.

Three Priority Areas

In addition to the framework, the community consultations highlighted three main priority areas of concern to the community. These are:

- The impact of child removal;
- The importance of education across the early years (early childhood education and care and early schooling); and
- The lack of housing security for many Aboriginal families.

Next Steps for the Project

Working with stakeholders including Aboriginal community-controlled organisations, service providers and policy makers to translate the research findings into changes to policies and services continues to be the major focus of our work in 2019.

For more information visit telethonkids.org.au/nknk.

The Ngulluk Koolunga Ngulluk Koort Elder/Co-researcher Group will be presenting at the Social Impact Festival event Danjoo Koorliny Walking Together Towards 2029 and Beyond: Voice, Treaty, Truth Summit on July 18. For summit information and tickets visit socialimpactfestival.org

Farrant, B. M., McNamara, A., Pell, C., Penny, M., Green, O., Hunt, K., Garlett, S., Hill, D., Kickett, A., Bowie, M., Michie, C., Scrine, C., Shepherd, C. C. J., Zubrick, S., Kickett-Tucker, C., Wright, M., and Pearson, G. (2019). *Ngulluk Koolunga Ngulluk Koort Project*.

Elder/Co-researcher Group

The project is led by an Elder/Co-researcher group that is made up of nine local Aboriginal Elders. The Elders are: Aunty Millie Penny, Uncle Albert McNamara, Aunty Charmaine Pell, Uncle Allan Kickett Snr, Aunty Muriel Bowie, Aunty Oriel Green, Kerry Hunt, Aunty Doris Hill, and Uncle Sealin Garlett. The Elders provide cultural advice and direction to the project team on all aspects of the research.



Aunty Millie Penny



Aunty Oriel Green



Uncle Albert McNamara



Kerry Hunt



Aunty Charmaine Pell



Aunty Doris Hill



Uncle Allan Kickett Snr



Uncle Sealin Garlett



Aunty Muriel Bowie

Uluru Statement From The Heart

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last 200 years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented

rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future. ■

The Uluru Statement from the Heart (on opposite page) came out of a constitutional convention of 250 Aboriginal and Torres Strait Islander delegates in May 2017. The statement was the culmination of 13 Regional Dialogues held around the country. It is the latest step in a long-running discussion on constitutional reforms relating to Aboriginal and Torres Strait Islander people, and what such reforms might look like. Reform is needed to give Aboriginal and Torres Strait Islander peoples greater say in, and authority over, decisions that affect them. "In 1967 we were counted - In 2019 we want to be heard". Come walk with us on this journey together in unity.

Actions that we can take:

- Read up more on the statement and the road to Uluru: www.1voiceuluru.org. Sign up to support the statement on that website and talk about it on social media.
- Join the Uluru Statement from the Heart & First Nations Voice Supporters Facebook group to stay informed and be part of the people's movement.
- Contribute funds to the local Noongar-lead Perth people's movement for the statement (only if financially able) to raise awareness: www.gofundme.com search for Uluru Statement Perth.
- Sign up to volunteer at local events (e.g. music festivals, community events) to talk to people about the statement and raise awareness. (Supporting reading and FAQ will be provided. Email: voicetreatytruth@gmail.com)
- Host a dinner at your house where you talk to people about the statement so that they might consider voting 'yes' in a referendum. (Resources will be available for use in October. Email: voicetreatytruth@gmail.com)
- Email your federal MP and all of your state senators that you want to support a First Nations-led referendum on a voice to parliament. A template set up by the local Sydney people's movement for the statement is available for you to modify: actionnetwork.org/letters/tell-your-mp-australia-needs-a-first-nations-voice-to-parliament/
- Have your organisation, or groups of organisations, release a public statement of support for the Uluru Statement.



THE GOOD MARKET

20 JULY | 11AM - 3PM

Winthrop Hall

Undercroft, UWA

Fair Fashion | Fair Food

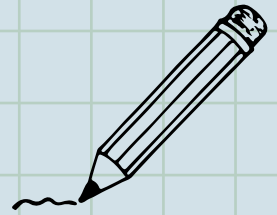
Free Speaker Program

Live Music | Free Kids Activities

SOCIALIMPACTFESTIVAL.ORG

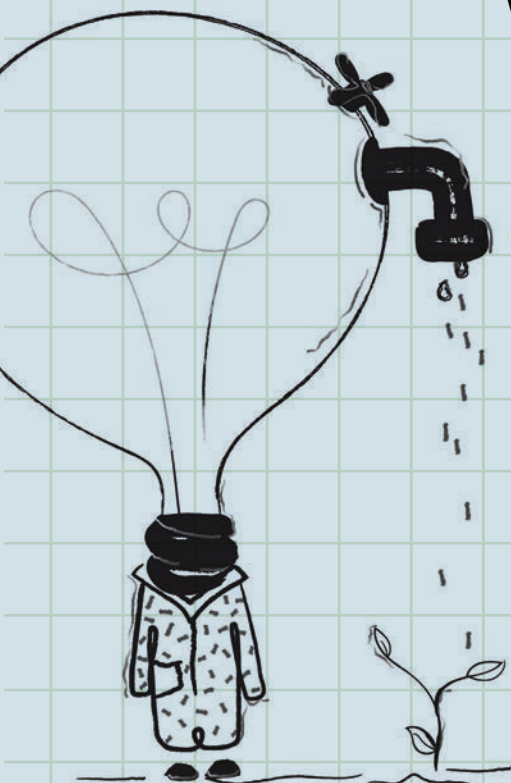
Share Your Thoughts

You can post your answers to #SIMag @ f t

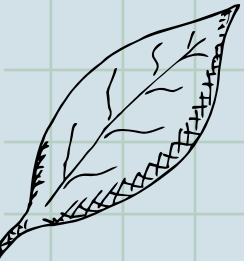


What is your greatest hope for your place?

What does 'Voice, Treaty, Truth' mean to you?

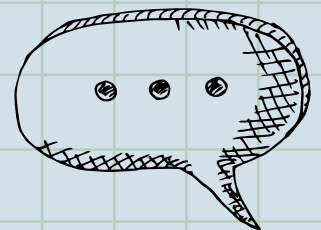


What actions will you take towards a more just and sustainable society?



**“The sole purpose of human beings is to care for everything,”
(Dr Noel Nannup OAM, Nyoongar Elder).**

What does ‘caring for everything’ mean to you?





humanity

hyoo-man-i-tee

Noun:

1. all human beings collectively; the human race; humankind.
2. the quality or condition of being human; human nature.
3. the quality of being humane; kindness; benevolence.

Origin:

1350–1400; Middle English humanite < Latin hūmānitās.

Source: Oxford English Dictionary

Events

Some Other Happenings

B Corp Month

July 2019
bcorpmonth.com

NAIDOC Week

7–14 July 2019
naidocperth.org

Plastic Free July

Month of July
plasticfreejuly.org

Schools Tree Day

26 July 2019
treeday.planetark.org

National Tree Day

28 July 2019
treeday.planetark.org

Homelessness Week

4–10 August 2019
homelessnessaustralia.org.au

The Great Northern Clean Up

August–October 2019
cleanup.org.au

Indigenous Literacy Day

4 September 2019
ilf.org.au

Regenerative Agriculture Conference

11 September
Optus Stadium
info@regenwa.com

4th Annual: New Economy Network Australia (NENA) Conference

4–7 October 2019
UWA Business School
Auspiced by the Enkel Collective
conference@enkel.co

Ice Land: A Hip h'Opera

15–26 October 2019
Subiaco Arts Centre
yirrayaakin.com.au

An exciting new work using the power of hip hop to explore a pressing issue within our communities, featuring new music from Aussie hip-hop legends Downsyde, MC Trooth and Layla. A plot of ruin in dark Ice Land.

Anti Poverty Week

13–19 October 2019

UN World Food Day

16 October 2019
un.org

Garage Sale Trail

19–20 October 2019
garagesaletrail.com.au

Change Maker Festival

22 October
City of Rockingham
(school students only)

WA Social Research Network Alliance Conference

November 2019
Perth

Indigenous Tours with Dr Noel Nannup

10–11 August 2019,
Family Camp

11–15 September 2019, 5-day Trip on Country
Must have done a previous trip with Noel

9–11 November 2019, 3-day Trip on Country
jaime@raft.com.au

Global Climate Strike

20 September 2019

WA Mental Health Week

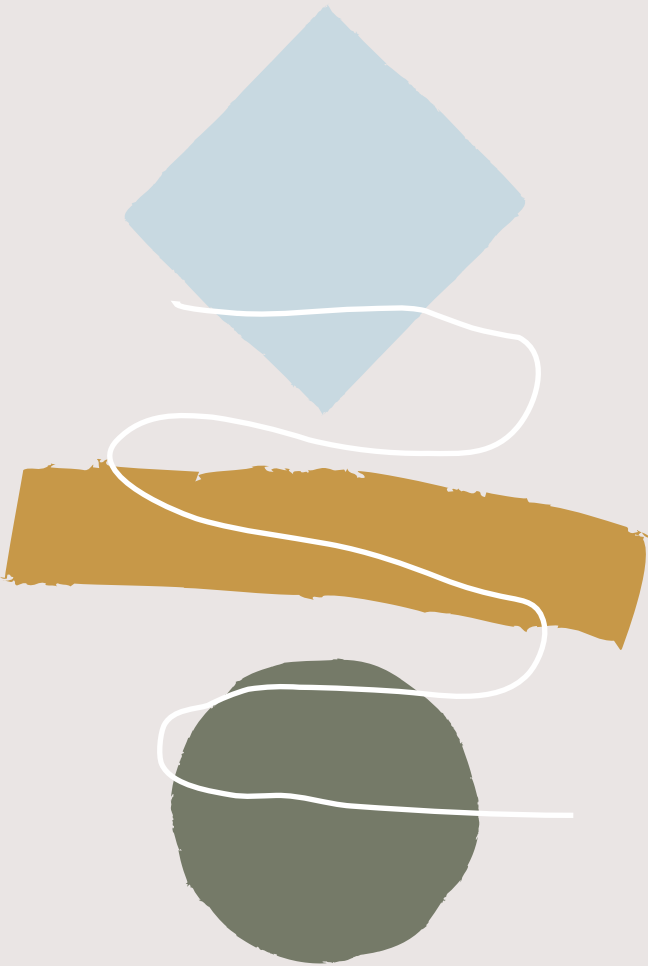
6–12 October 2019
mhw.waamh.org.au

National Recycling Week

11–7 November 2019
recyclingnearyou.com.au

Food for Thought Festival

2020
Albany



Makuru

2019

“..Whenever you have doubt, remember that your actions and persistence made the difference. You were brave and bold. You were curious. You listened deeply. You cultivated open minds, kind hearts and strong spirits. You sat around fires and told stories that lit up the path forward.”

- Letter from the Future