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# **Toward a Model of Cooperation to Implement Enduring Development**

**Study Document for Describing Ways to Increase  
Effectiveness of Community Development and  
Strengthening Biblical Culture for  
Sustainable Nation Building**

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# **Toward a Model of Cooperation to Implement Enduring Development**

## **Executive Summary**

This paper is prepared for the purpose of assisting developing economies in Third World countries. It is for planning and implementing development of nations.

The family is the basic unit of the society and a priority is to strengthen families in every way possible, which will enhance nation building. Wise development prevents dependency and helps to lift families out of poverty and despair. The goal is to give them sufficiency in things truly needed and an eternal hope.

Quality of life increases as free enterprise flourishes.

The protection of wealth and protection of private property for all people is essential to nation building. Economies grow when the growth of government is slowed and cost is contained as taxes are controlled.

The effectiveness of urban and rural development will be increased greatly through employing proven collaborative partnership models with inputs from the village, church, NGOs and government.

The wealth of the nation increases through individual wealth accumulation through private enterprise. A strong focus is on the inclusion of indigenous populations into the national economy and to improve the quality of life among them.

All sections of government, private, NGOs and the churches join in the fight against poverty.

Community-based, participatory Community Transformation will engage communities to empower the citizens to work together to create a Kingdom of God economy where all people advance together in the process of nation building where poverty is conquered, Jesus is known and God is glorified.

### **Overview**

Since WW I there has been heated debate over the role of the Church in community development and a great divide has taken place. One group believed the only legitimate role was to preach the Gospel of salvation. This divide still exists today as Christian leaders struggle with the extremes.

The second group believed that nationally-led churches established in the colonies all over the world are capable of finishing the assignment of the Great Commission.

Some foreign mission agencies focused only on the social needs of the people such as education and medical clinics and hospitals. These were called the social gospel missions.

There is a middle ground that is being more clearly understood. It can be called “The Kingdom of God strategy.” Growing agreement exists in understanding the role of faith in Jesus for salvation of the soul and also transforming the communities where people experience the challenges of life.

### **Redeeming the Soul**

However, there remains the struggle over the balance which is all about ministry to both the spiritual needs of people and also the physical part of the creation. This dimension can be called:

### **Reclaiming the Creation**

Man is a created three-part being with a spirit, soul and body; a social being living in a real world with other people, in a life-long struggle against the environment, which is often hostile.

The following brief contains excerpts from the main document. At the end of these remarks you can click on more to view the entire document which is quite long, providing many guiding principles for international influencers.

**Disclaimer** – There are numerous references cited in this document. All Scriptures are from the New King James Version of the Bible. The remarks made are the opinions and the result of the research of the author and no other person or organization has contributed to it unless specifically noted.

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## Section One

### Foundations for Transformation

#### Background

There is a struggle in many countries to satisfy the basic needs of all levels of society. Various influences bring frequent change, but improvement in the plight of the poor often remains elusive. It is difficult to bring about change that is of genuine help that endures.

Various models of governmental services exist and are successful in varying levels of effectiveness.

This document will provide a platform from which to create a development model for improvement of the quality of life for the citizens in lesser developed countries. This system, in tandem with other concepts, if properly implemented, has the potential for significant and measurable progress.

No single model is the best nor appropriate in every situation; however there are some common themes that can be used to study and evaluate.

Success can be determined by a chart of information on results that are collected and then statistically evaluated. Benchmarks are set from which to set goals for measuring improvement.

**Without measurement there  
is no improvement.**

#### Principles of Governing

In most republics power is held by the people and government is established by Constitution, law and **consent of the governed.**

In many cases states can legislate regulations not established by national, but rather state statutes. This is known as **states rights.**

To maintain peace and prevent tyranny, governments are often organized with **balance of powers.** Deliberate **checks and balances** help to prevent any sector of the population from being exploited, taken advantage of or persecuted.

The long-term success of a country is increased when all people engage in the political process, are well informed on issues and have the privilege of voting.

A society cannot prosper if the government confiscates the resources of the wealthy and redistributes them to the poor. In that case eventually everyone becomes poor.

It is the investors that are willing to risk their capital to cause commerce to prosper, who employ people and help create wealth for all. As profits are gained, employment opportunities are provided that support the life of families. Without safe investment there is no genuine, sustainable economic growth.

**Note:**

The terms Development and Transformation are used interchangeably in this document.

## **True Wealth for All is a National Goal**

Shared sacrifice is required by all for growth in prosperity and sustainable economic growth comes from all people prospering together – rich and poor alike. With all people, work is honorable. It simply differs depending upon economic status. All people work for the vision of future economic advancement and the hope of a secure reward for one's labor and/or employment of capital.

**The Magna Carta** from Europe has guided countries since 1215. It helped to limit the supreme power of despot monarchs and eventually caused them to yield to the constitutional form of government based upon representation of the people in the halls of a Congress.

An effective Constitution facilitates unity, rule of law, freedom, peace and rights of the governed individual. The will of the people is established in a Constitution with understanding of natural law rooted in God's purposes even before the Law of Moses.

Natural law serves to cause one to do the right thing, but even beyond that – doing it with the right motive or heart.

**Cardinal Virtues** acquired through reason with intrinsic values consist of:

- Prudence
- Justice
- Temperance
- Fortitude

Beyond the cardinal virtues are the **Theological Virtues**:

- Faith
- Hope
- Charity

## Enduring Development Avoids Dependency

Once local people learn that they can conceive and achieve something one time, they have learned that through their own intellect, efforts and sacrifices they can do much more – often on their own or with only limited help from the outside.

Doing too much for people often **destroys their initiative** as they continually look to others to provide more and more for them which achieves less and less. One should not overindulge indigenous people for political gain by promises, but rather to inspire them toward participation and cooperation with a sense of **local ownership**.

**Dependency is the Epitome  
of Unintended Consequences**

Well meaning gifts of charity may appear noble, but over-indulgence by giving breeds dependency, stifles motivation and destroys individual and local village initiative.

Enduring development is usually not productive with top-down directed and funded programs. All too often indigenous people have been promised much and received little, causing them to be skeptical. Politicians of integrity will ensure that they deliver what they promise, which builds **confidence** at all levels of government.

It is the role of constitutionally-formed governments as representatives of the people to:

- Provide and protect a lasting security.
- Protect property rights and capital wealth.
- Promote the wellbeing of all people by establishing the Kingdom of God.
- Protect private enterprise.
- Prevent the destruction of the value of the currency.
- Defend the nation against all enemies – foreign and domestic.
- Promote the peace for all citizens.
- Promote cooperation or collaboration in a free economy so that development can be initiated at the local level and capital can be accumulated among all levels of the society.

Governments can **give to citizens only that which is first taken from them** through taxation, tariffs, duties and ultimately inflation of the currency.

**Limited government** and a strong, vibrant **free economy** help stabilize long-term building of the capacity of local leaders and their economy. Through **capital accumulation** at the local level, families and communities prosper.

**Non-Governmental Organizations** are extremely important to help **lift societies** out of poverty to a higher quality of life. Wealthy people will give generously to NGOs in gifts, grants, endowments from family foundations and other wealth centers unless wealth confiscation is a governmental policy.

**Money moves to where it is treated best and capital flees to other havens when its safety is threatened.**

**Thrift** is encouraged by community banks for indigenous peoples to invest in a small way for their future. **Microfinance** is essential to facilitate small businesses. Through **community-church-government partnerships**, local economies are enhanced. This collaboration is common and helps with the checks and balances in ensuring the integrity of all entities.

The **Grameen Bank** is the model for village banking that has been proven very effective.

In many countries for generations, the church and voluntary organizations carried the major responsibility for social services, education, medical care and the essential care for the sick, poor and disenfranchised. This is commonly done at much less cost than when done by government. Services done by government are almost always the most expensive method. That is why **community partnership** is so important.

Government will always have a role in the safety of people and security of capital. The Constitution is the defender of the people and the Government is the defender of the Constitution.

Much is accomplished as local village and governmental leaders collaborate effectively. In the same manner, more is accomplished for the good of all people when church denominational leaders, both Protestant and Catholic, collaborate for the benefit of all citizens. No one should be **excluded** from the integrated community transformation process. All must be **included** for all people to prosper together.

The message of Jesus is a call to collaboration for the good of all. His message is a loving call to responsibility and obedience, not a project that breeds dependency by supplying goods and services without local participation.

### **Integrated Community Transformation to Lift Communities From Despair to Confidence**

Elected officials, governmental appointees and government employees are all representatives of the people. They will do well in their assignments if they are:

**Dedicated to the Purposes of God**

The level of the quality of life in rural and urban communities and its continuing improvement is the primary measurement of the success of a national social and economic development program. When rural people believe there is greater opportunity in the cities, urbanization explodes.

Towns become megacities where once self-sufficient rural families become dependent on governmental subsidies or else resort to crime for basic survival. Effective **rural** programs slow down urban migration and prevent the development of huge urban social problems that have no solution.

**The family** is the foundation for a society. The headship of the father cannot be effectively replaced by any religious or governmental program. The role of the church and governmental social agenda must be to **elevate** the status of **all** members of the family: fathers, mothers and children alike. As families are united and functional there is opportunity to **lift** the entire community to a higher quality of life.

To help ensure effective social programs, youth programs are essential. In early stages, the fathers may stay in the background, but actually learn from the growing capacity of their children.

Throughout the Americas, the rural 4-H Clubs, based on volunteer leaders, were an effective tool to train youth from 9-18 years of age. They advanced in technology through livestock, agriculture and homemaking projects; but of equal importance they were trained to be leaders and the whole family gained knowledge. Socially and economically advancing farm boys and girls married and raised families that developed American agriculture to be envy of the world.

Today many of the farmers have Master's degrees from state agricultural universities. This historical progression occurred in less than 100 years.

In contrast, in a different model, some youth programs select one child from a family to receive education, nutrition and social assistance. It is better for church and governmental programs to address the needs of all members of the family at the same time, rather than through selectivity.

Different members of the family need different kinds of fortification, but taken collectively, all must advance in capacity together and each member of the family encourages, strengthens and builds up the other family members. This is all done in a spirit of cooperation where even members of the extended family prosper together through association, modeling and influence.

**No family member is left behind.**

The Church should be the primary catalyst for elevating families; however all too often church leaders lack the basic understanding of their responsibility in lifting communities. Most groups



of Christians focus on the salvation of the soul and leave people freed from sin and on their way to heaven, but left to live and **die in poverty, sickness and economic hopelessness.**

Huge denominations, all too often add members and additional congregations, but leave the people in social and physical despair.

A theology of the **Kingdom of God** is essential to bring about integrated change. The life of St. Francis of Assisi and others resulted in communities being motivated to move from only salvation of the soul to the salvation (shalom) of improving the lives and economies of the family, community and nation. This is what Jesus taught his disciples and the people about – the Kingdom of God.

The message of Jesus in the four gospels in the Bible is the message of the Kingdom and Jesus did most of his ministry in the fields and marketplace. An excellent reference book on this subject is “**The Kingdom Economy,**” by Paul Cuny. The book “**Transformation**” by Ed Silvoso is a basic handbook to marketplace ministry.

When citizens in communities are mentally conditioned to expect their wellbeing to improve as a result of the promises of politicians, they will usually be disappointed. A politician can do little to fortify responsibility and effectiveness of the fathers that are or should be the head of their families.

However, progress can and should be encouraged where change can come through cooperation at all levels. Politicians with genuine understanding and a priority to transform people are a real blessing to a nation. Examples exist of countries that will continue to have honest politicians with a right heart who will lead the country in a national Christian heritage.

### **Families United – Communities in Action**

A crucial role of both church and civil government is to help **remove obstacles to spiritual, physical and social development.**

1. When schools are funded in rural villages, often undisciplined teachers are absent or ineffective and the educational progress is hindered.
2. It is easy to gather children into a classroom to be trained by a governmentally paid teacher, but it takes real vision, organization and discipline to organize programs that lift the entire community of citizens simultaneously.
3. When educational programs focus only on children, parents feel excluded and are not really involved in the educational experience of the community.
4. Adult education concurrent with the education of children is paramount for enduring success. Oftentimes fathers are away from home working which places a heavy load on mothers for headship in the father’s absence.

5. The concept of all classes and ages of people learning together is ideal but difficult to achieve. An excellent concept to have lasting educational improvement is **Progressive and Continuous Lifelong Learning**. This concept is valid for all civilizations for all times.
6. Today's modern world is very influenced by the **Greek Model** of learning. The expert teacher lectures students that learn largely through memorizing lists of information. On the other hand, the **Hebrew Model** is more of a partnership between the pastor or priest, school teachers and parents. In this model, basic knowledge is learned in the home (home school) fortified in various styles of schools and advanced through apprenticeship.

**The ultimate test is not  
knowledge, but performance.**

7. Parents and community leaders should be intimately involved in the oversight of schools and other governmentally-sponsored community programs. This is common already and can be improved and intensified. The closer that supervision and accountability is established among the people served, the more effective the outcome of the program.
8. Simple village schools organized and directed by community leaders (even if they are illiterate) are often more effective than government funded schools employing teachers from afar with limited supervision and accountability.
  9. Social programs in nations should be formed to serve all groups, classes, races, religions and socio-economic levels. **No individual or group should be left behind.**
10. A rising tide raises all ships, the battleship or aircraft carrier is lifted to the same elevation as the canoe. Such social programs must be designed to not oppress anyone, to not confiscate wealth nor exclude any group or individual.
11. Social programs based on the confiscation and redistribution of wealth only destroy incentive and do not build trust, cooperation, generosity, confidence and sharing.

**Remember, the tide that God has created  
lifts all ships together.**

12. Integrated Community Lift (Development) Programs that are envisioned, planned and achieved by leaders of primitive villages often yield more lasting results than those centrally planned and even when they are done with pure motives "to help the people." In reality, in most cases the people can only be helped through their **willingness to help themselves.**

13. Helping people from outside the community often creates **dependency** whereby they will forever want and expect others to **do for them what they can and should be doing for themselves**.

### **Christ in Community – Community in Christ**

14. A graduated income tax assesses the wealthy at a very high rate and the poor often pay no tax at all. This destroys the incentive for wealth accumulation. Even the poor should pay something, if even a small amount. They are true citizens if they contribute something so they are not simply dependent recipients from the government.
15. The flat tax is the fair tax where all people pay the same percentage of their income to the government.

## **How to Bring About Lasting, Positive Change**

One of the greatest contributions to successful community development is the following method:

- Discover what a community will commit to doing, then come alongside that community and partner with them in their chosen project; ensuring that priorities and ownership and some financial risk remain under the ownership and control of the community.
- One small step of transformation done successfully is the foundation for a next, more consequential step.
- Effective community transformation begins with local vision, first steps of action and small, measurable achievement.
- *“He who is faithful in that which is least will also be faithful in much.”*  
**Luke 16:10a**
- Through locally owned small steps, a firm base of success provides the drive to take the risk for even larger steps of achievement.
- Blessings and Curses – Deuteronomy Chapter 28

## **The Promised Blessings of God**

God promises **blessings** to His followers if they pursue his model for community, family, social responsibility and integrity in the marketplace. God commands the blessing if his model for family and community is followed.

### **Blessings and Curses – Deuteronomy Chapter 28**

Conversely, if God’s model for family, community and the marketplace is not honored, the **curse**s result in hardship, poverty and every evil thing. To reject or neglect God’s plan for receiving blessing carries very severe and painful consequences.

**Lord God Almighty, let Your Kingdom come on earth as it is in heaven!**

## **Measuring the Success of Governmental Services to a Community, State or Region**

As with the previous section, the governmental services or departmental programs must be evaluated. This can be stated as academic achievement of students, cost of student training; cost of patients treated for disease; cost of prisoners incarcerated and number or percentage of prisoners rehabilitated and released.

Governmental services also should be evaluated on a cost-benefit analysis. For example: A highway improvement project reduced the frequency of highway deaths from 0.5 to 0.2 deaths per 200,000 km. driven on the nation's highways. The evaluation may show that this improvement came by adding five percent more highway patrolmen and improving the road services and re-paving.

The Cost: Repaving and more highway patrolmen.

The Benefit: Reduced highway deaths by 60 percent.

## **RECAP**

There is a delicate balance that should be maintained that neither exploits the poor in such a way that they have no hope nor on the other hand confiscates the capital of the rich who have provided jobs for workers to earn to provide for their own families.

The struggle between rich and poor, Socialism and Capitalism, one ethnic group against others and religious differences are all foundations for conflict.

## **NOTE:**

This paper is written primarily for countries that have a significant Christian population and have a legal foundation based on the Torah law established in the first five books of the Holy Bible.

## **Islamic Sharia Law – A Rising Concern**

The organization and authority of development under Sharia law can cause things to become very complex. How does Sharia law affect the development processes of a nation?

Sharia can have a dramatic effect because this law is derived from the Koran and not the Holy Bible. With Sharia, it is a one way street – into Islam. There is no authorized way back out, short of death itself once Sharia is in control.

## **Control of Development under Sharia Law**

Development under Sharia is a totally integrated system where all national effort is for the advance of Sharia law. Sharia is the ultimate control of all developmental processes of spirit, soul, body, society, culture, family, economy, government, banking, commerce, education, defense and the ultimate control over national sovereignty.

There is a special tax levied upon non-Muslims that is used to further strengthen the control of the Muslims through Sharia law. It is a closed system and is only for the control of and benefit of Muslims.

The dominant goal in Islam is to bring all peoples of the entire world under the Sharia law and system. They will wage war, control economies and have national priorities that focus all efforts and resources under Sharia.

If a sovereign nation permits Islam to effectively develop Sharia law in their country, it will eventually destroy the sovereignty of that nation. This is the ultimate expression of the destruction of national freedom and enslavement of Christians and others under the Sharia system. There is no power sharing once Sharia has control. Sharia becomes supreme.

**NOTE:**

This section on Sharia law is written to provide general information on the effect of Sharia on a Christian nation. It is the most extreme example of an insidious transformation from economic and spiritual liberty to enslavement to the Sharia system that controls every aspect of life.

Sharia among a Christian society is the greatest threat of the 21<sup>st</sup> Century and is the ultimate anti-development system from a Christian standpoint. For Christians it is clearly, “**Transformation in Retrograde.**” It is such a threat to the free world that national leaders must understand its insidious penetrating, controlling and society destroying nature and determine to prevent its encroachment at all cost.

**The National Master Development Plan**

Under today’s **International Monetary Fund** system (IMF), the plan is of great importance for a country because it often determines the way that governmental money is allocated for helping to fund development.

Many countries have agreements with the **World Bank** for obtaining development funds. These funds are from the International Monetary Fund and are administrated through loans from the World Bank.

Planners from the World Bank collaborate with planning specialists from the national government to establish the Master Development Plan.

**NOTE:**

**The Blessing in Responsibility**

The principle of sowing and reaping (giving and receiving) is clearly established in the Holy Bible. The concept of “If you will, I will” has been established by God. The promised blessings

that come from obedience are clear. In the same way, the warning of curses through disobedience is also clearly written.

*“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”*                      2 Chronicles 7:14

### **Developmental Provision for all classes and groups of people**

The primary role of government is to insure a pro-developmental environment where all classes, ethnic groups and varying economic levels can prosper together. All groups – rich and poor – should benefit from development priorities. Every level is being transformed for the common and personal good concurrently with no group being discriminated against.

**No group left behind!**

All groups should share in the benefits of citizenship and prosper together. In the same manner, all citizens must share in the cost of transformation in an appropriate way.

The confiscation and redistribution of the wealth of the rich is wrong – it is dishonest and destroys the national capital base.

The success and endurance of a Republic is in direct proportion to the engagement of all races, classes and ages of its citizens in the processes of responsible government.

To insure success let every person be a disciple of the Son of God and **unashamedly ethical in all of his ways** – at home, at work and in government. In the same manner, those at lower economic levels receive benefits of life, liberty and the pursuit of happiness under the protection of the law. **They too should pay taxes to support the national goals.**

Urban poor and rural indigenous people also should be expected to invest through taxation in their country. This is the cost of citizenship. Pacification of the poor to gain political votes and favor simply is wrong and does not work.

The poor should pay something – even a token amount into the local and national treasury. They all receive benefits and if they do not contribute something they are not genuine, responsible citizens. If they do not invest something in their country they continue to see themselves as “too poor to pay taxes,” like it that way and will never move up. If they do not give of themselves and the fruit of their labor how can they ever receive a blessing from God Almighty.

**The flat tax on consumption  
is the fairest tax.**

The fair tax is a flat tax with the same percentage assessed upon all people for the goods they consume. The rich buy much and more costly goods so they pay much. The poor buy little so they pay little. All is equal for rich and poor alike.

**Proverbs 23:27** *“As a man thinks in his heart so is he.”*

Citizens engage in the partnership of lifting themselves and their communities out of despair and into a hope and a future. Citizens invest in their country simply because they are a citizen. Among the greatest insults to men is to permit them to receive the benefits of citizenship and pay nothing for them as they continue to live in urban squalor totally dependent on governmental provision.

**Only work itself will lift people  
out of poverty of the soul!**

**Luke 6:38** *“Give, and it will be given to you; good measure, pressed down, shaken together and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”*

Responsible government can only be accomplished by responsible leaders selected from among a responsible, highly moral and ethical population of citizens.

We all pay taxes because it is our responsibility as citizens.

As disciples of the Living God, we pay the tithe and present offerings to God. In this way God’s promises given to the Patriarch Abraham are also released to us.

If we live, give, love, lead and govern according to God’s instructions, then and only then can we receive the blessings for ourselves and those that we are given responsibility for.

Let all citizens therefore, having entered into covenant with God and willingly accepted the rights and responsibility of the National Constitution, live together in a responsible way under the ordinances of God and the National Constitution as covenant citizens. Only then can we experience the benefits of the Kingdom of God unfolding around us.

There must be effective adjudication and punishment for misappropriating funds or any fiscal acts lacking the highest level of integrity.

The Living God requires us to live at a high moral standard and all must participate in a responsible way in the processes of government. The success of free people to remain free is dependent upon their full participation in the process of governing, beginning with the nuclear family and on through even to the office of the President of the Republic.

This is what a Constitutionally-formed and led government is about.

**The success and endurance of a Republic is in direct proportion to the engagement of all races, classes, genders and ages of its citizens in the processes of responsible government.**

**Deuteronomy 16:19** *“You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds their eyes of the wise and twists the words of the righteous.”*

**Psalm 15:5** *“He who does not put out his money at usury, nor does he take a bribe against the innocent, he who does these things shall never be moved.”*

**Proverbs 17:23** *“A wicked man accepts a bribe behind the back to pervert the way of justice.”*

**NOTE:**

This document is written to assist leaders of nations at all levels recognizing that they are ordained by God Almighty to lead their people in integrity. This integrity is from the Word of God, the Holy Bible, from which Constitutional law is derived.

Constitutional government cannot long endure without leaders of absolute integrity.

A free people cannot be governed in a Constitutional Republic unless they are trained and educated in the fundamental truth for life and conduct from the laws of God as taught in the Holy Bible. If citizens are not morally and ethically upright, the Republic will fail to sustain freedom.

A Constitution promulgated by Christian men for a republican form of government under the principles of the law of the Torah and the Spirit of Jesus can endure only among citizens that are highly moral disciples of Jesus.

Often governments resort to **pacification** which breeds **dependency** and destroys initiative. The feeling is often, “those rich people are there in the capital (a faraway place that they have never seen) and we are the poor people out here in the primitive areas being **exploited** by everyone in every way. This is the seedbed for **insurgency**.”



When this attitude prevails, it is essential to develop strategies that strive to deliberately **include** isolated groups into the processes of representative government. In some countries there is a Tribal Council that includes representatives from each indigenous tribal group. This Council is recognized as a genuine group of capable, interested and accepted leaders representing the people who often feel **excluded**.

## The Model

### Community Based, Replicable Model

#### Description

By describing the **Community Based System** as the Basic Strategy, we can visualize how to engage a community and develop a replicable model.

#### The Model

**Integrated Community Transformation** begins at the sector or zone in urban areas or at the rural village level. This is the next level above the family, and the extended family is the social organization in the rural area.

We could use a city zone, but let's use the rural village in this discussion as our study model. The village is the basic social unit to work with:

**Concept:** An organized village has an existing social organization, usually led by the president, leader or chief of a village community. A development worker conducts a **survey** to determine the status of the village and assessment of the quality of life. The community development volunteer adviser is usually from an **NGO** (Non-Governmental Organization) with a mission of local community transformation. This person wisely engages the village president to provide helper volunteers to conduct a village survey.

After the survey is completed, a gathering is scheduled to review the findings with the **influencers** of the community. The influencers talk to their **extended families** about the survey, basic information collected and their impressions (lessons learned) from the experience. The **heads of families share their ideas about the results**.

The NGO community development advisor coordinates a meeting with the influencers and others selected through the village president in collaboration with the pastor or priest, school teacher, women's leader, medical worker, etc. If there are village promoters already selected for health, education, women, agriculture, social work, etc., they are part of the meeting.

These people confer about the findings on the survey and identify to the community development worker the things of most importance.

The NGO Community Development Advisor along with the **Village Community Development Promoter**, meets with the **Community Development Coordinator** of the municipality. The report of the survey is presented along with a list of **development priorities** identified by the village influencers.

The Community Development Coordinator at the municipality level receives, studies and evaluates the report from the village.

**Note:**

At this point there has already been a partnership engaged including the NGO representative, village president and primary influencers of the community. The village has a sense of **ownership** of the process from the very beginning.

The Community Development worker from the NGO is the **facilitator**. After this person presents the survey to the Community Development office of the municipality they have now engaged the **governmental representatives** in the process.

The village leaders still control the ongoing developing program. The participants or cooperators now include:

- Village president or leader
- Family representatives
- Village influencers
- Village promoters, if they have been identified
- Religious leaders in the village
- The NGO Community Development Advisor
- The Governmental Community Development Coordinator at the municipality.

**A Partnership for Progress** is now in the process of being formed to further pursue the vision as proposed by the village leaders.

All people have had a voice through their own representative and they have participated in a discussion of the purpose and results of the village survey.

They develop a contract among the partners to assure commitment in a responsible manner.

**Note:**

From the very beginning of community engagement at the most basic level of community, there must be partnership among:

- Pastors, priests, influencers and Christian leaders from the local community.
- NGOs that understand integrated urban and rural community transformation.
- Governmental representatives that include all segments of the local population in transformational development.

**Note:**

There is a tri-partite nature within the creation:

God created man as a three-part being; spirit, soul and body.

God exists in the form of the Father, the Son and the Holy Spirit – Triune God.

Governments are formed with three basic branches – legislative, executive and judicial.

Families are formed with the father, mother and their children.

Partnership is fostered with a partnership of family, church and government.

**Organizations such as CHE (Community Health Evangelism)  
understand the requirement for employing  
Integrated Urban and Rural Transformational processes.**

Groups that do **only evangelism** without improving the life of the community present a shallow or hollow Gospel that is incomplete and cannot effectively lift communities from despair to hope. God invades earth to establish His Kingdom among us, in us, through us and by us because of His love for us. The only way to bring the **Shalom of God** is through Holy Spirit-led transformation of individuals (**discipleship**) and the communities where their families live. The salvation of the soul of a person is the doorway into the Kingdom of God.

Development that transforms only the **physical situation** in communities is also a shallow Gospel, since it does not recognize man as a three-part being of spirit, soul and body. We expect all governmental levels to recognize the three-part nature of the created man and to embrace developmental processes that transform all **three dimensions** of this nature at the same time and level of importance.

In like manner there is the Church – the congregation, heads of families and spiritual leaders. There are denominations and all are members of the Church universal, the brotherhood of all believers in the Lordship of Jesus Christ. They all are in the transformation process. They all must understand the fundamentals of being disciples of the Living God, how to care for themselves, their families and the creation around them. This is what discipleship is all about.

We expect both the government and the church in the broadest context to embrace its responsibility in not only obtaining a confession of belief and acceptance of Jesus as Savior and Lord, but to fully engage in the process of:

- Individual spiritual transformation – **Spirit-directed discipleship**.
- The process of the village becoming a community where the Shalom of God (Kingdom of God) is growing among and within all of the people
- Becoming an effective partner with government, NGOs, community leaders and heads of families to form integrative development and transformational processes to **lift** communities out of poverty to hope and new life partnering with **Christ in Community**.

It is shallow thinking of the Church, both Catholic and Protestant to form their ministries to deal only with the spiritual aspects of mankind or to serve only members of their denomination.

It is also short-sighted for NGOs to develop only the physical, social and cultural aspects and fail to integrate the spiritual nature and needs into their development priorities.

Men/families make up the **Church in Community** (Body of Believers), not only those in congregations. Priests and pastors want leaders of families present in congregational life and worship. In the same manner, communities want the priest and pastor to be present and participate in the process of **lifting the community from despair to hope**.

We must encourage Christ's leaders in the church, community and government to be a **Tripartite** force engaging in the Kingdom of God partnership.

### **Lifting Communities**

Lifting communities to a living and abiding hope is a process of **Redeeming the Lost**. That means to evangelize and disciple family units into new life in the Kingdom of God.

### **Christ in Community**

Through Holy Spirit empowerment, individuals and family units move from being lost to becoming reconciled to God through the grace of the Lord Jesus Christ. The redeemed individuals can now become very effective in rescuing God's creation.

### **Reclaiming the Creation**

This is a description of the ministry of the Kingdom of God. This was the message of Jesus as He trained His disciples.

Concurrent with rescuing lost individuals, is reaching the lost community as well. This is the process of **Community in Christ**.

## **When will we know that a community has been transformed?**

The **alleviation of systemic poverty** indicates that a community has been transformed. This is what the Kingdom of God (Shalom) teaching of Jesus is all about! (Ed Silvos)

Establishing the principles of the Tri-Partite model of Transformation – spirit, soul and body, at all society, village, governmental and church levels will yield effective long-term results.

### **Note:**

The model for transforming a village is the same basic infrastructural method for all levels of organized government such as a program at the municipality, departmental, regional and national level. Integration of the essential nature of man is recognized. Good development embraces all three concurrently.

## **Ethics and Morality**

Morality and ethics are foundation stones in the pathway to progress. No individual group or country can advance without this foundation.

**What is Unashamedly Ethical?** It is a campaign promoting ethics, values and clean living. The organization facilitates the forming of local Unashamedly Ethical communities all over the world. The founder and chairman is South African businessman Graham Power. Go to [www.unashamedlyethical.com](http://www.unashamedlyethical.com)

## **Individual Commitment**

Each individual makes the following commitment:

1. To be entirely truthful in all I say.
2. To be faithful to my family relationships.
3. To do nothing out of selfish ambition or conceit, but to look out for the interests of others.
4. To refuse to elicit, accept or pay any bribes, and to report those who do.
5. To be a diligent leader without being harsh, and to pay my staff what is just and fair.
6. To be a peacemaker.
7. To do my work wholeheartedly.
8. To submit myself to just and ethical governing authorities.
9. To remember the poor by investing generously and sacrificially in the broader community.
10. To collaborate with my peers to impact our community and nation.

There is a global campaign to become part of the answer to transforming our churches, companies, communities and countries.

Well planned and executed partnership programs will increase the credibility of government immensely. Transformation at all levels includes a focus on the family, the community and the governing process. Integration of the basic governing levels of the village, municipality, department and higher levels of government is essential.

Government exists to serve and govern the society as the continuing representatives of Jesus on earth. Voters put the governmental representative into power, the Constitution governs their governing.

Once leaders become proficient at organizing for effective transformation at the village level they will be **enabled** to conceive a plan on how to form departmental (state-level) programs to function under the same philosophy of participation and partnership.

- **Partnership for Progress**
- **The Transformational Community-Based Model**
- **Partners are the Church, Community, NGO and Government**
- **Capacity building of citizens to help them become all that they were created to be.**
- **Families United – Communities in Action**
- **Christ in Community – Community in Christ in word and deed.**
- **Be Unashamedly Ethical**

Transformation requires leaders of high integrity that have high accountability in handling money and making decisions based on a highly moral/ethical standard. These things are foundations upon which enduring transformation at all levels is built.

We must maintain ethical behavior in all we do. We encourage all people everywhere to be unashamedly ethical.

For the full document [click here](#).