



# **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**

**Author: George H. Meyers, Ph.D.  
E-mail: [meyersgeorge@att.net](mailto:meyersgeorge@att.net)  
Website: [www.georgehmeyers.com](http://www.georgehmeyers.com)**

**March 2011**

# **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.

### **Note:**

This publication is purposely not copyrighted. You are free to share it with family, friends, students or others. Please direct any improvements or comments by E-mail to the editor at: [meyersgeorge@att.net](mailto:meyersgeorge@att.net)

# INDEX

	<b>Page</b>
<b>Section One</b>	
<b>Foundations for Transformation</b>	<b>4</b>
<b>Section Two</b>	
<b>Authority for Integrated Urban and Rural Community Development (Transformation)</b>	<b>18</b>
<b>Section Three</b>	
<b>Organization and Implementation of Urban and Rural Development (Transformation)</b>	<b>30</b>
<b>Appendices</b>	<b>42</b>

# 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

Anyone who lacks a commitment to the Cardinal and Theological Virtues of natural law lacks the ability to make a moral choice and to live wisely. He or she cannot represent citizens effectively when virtue and wisdom are lacking.

## **The Ten Commandments of God**

The Ten Commandments form a platform from which governments establish a Code of Conduct for governing a country and to develop a culture that can endure. From this the rule of law is established and the national values and cultural platform for the society are developed.

Love is the **Great Commandment**, and it is right for the Ten Commandments to be posted in every classroom, governmental office and by erecting monuments in public squares as a constant reminder of the national foundations and under the principles from which the behavior of all people will be judged.

The Ten Commandments come from Exodus 20:1-17.

**And God spoke all these words, saying: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.**

- 1. You shall have no other gods before me.**
- 2. You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate me, but showing mercy to thousands, to those who love Me and keep My commandments.**
- 3. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.**
- 4. Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.**
- 5. Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.**

6. **You shall not murder.**
7. **You shall not commit adultery.**
8. **You shall not steal.**
9. **You shall not bear false witness against your neighbor.**
10. **You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor's."**

A free society under Constitutional law developed by the people and for the people cannot be maintained except for the presence of a **highly moral society** whose virtue is founded on natural law, theological law and more specifically The Ten Commandments.

An immoral, unruly society will not submit to be ruled by popularly elected free men and women and that immoral society will not have peace or prosperity.

**With great freedom comes  
great responsibility.**

Freedom is gained and maintained only at great sacrifice.

Life is governed by a biblical principle, ***"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap."*** Galatians 6:6-8

***"He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God."*** Micah 6:8

The level of support by people ruled by a government is proportional to the active engagement of its citizens in the governmental and political process. ***"As a man thinks in his heart, so is he. Proverbs 23:7*** The power of repentance and forgiveness is life for the soul; paramount in practice among mankind until Jesus Christ returns and makes all things right.

A Constitutional government sets **limits** on the power of government. Such freedom from **tyranny** can only be maintained by a **moral, educated, righteous and politically active electorate**. The nature of the acts of those governing is a mirror image of the values of those that voted the governmental leaders into office. That is why it is often said, "the people get the quality of government that they deserve, or ask for."

The beliefs, values and attitudes of the people are so often exactly the same as the majority of the people they vote into office.

Citizens cannot withdraw more from the Treasury of the Government than has been placed on deposit there. **The money that a government has ultimately comes from its citizens.**

When bribery and special political deals exist, corruption increases and all of the people suffer the consequences.

**“Power corrupts and absolute power corrupts absolutely”** is a famous statement by Lord Acton. Only absolute integrity in the handling of finances can be tolerated in the private, governmental and church governing sectors. Two things are measuring rods of the ability of a man to be trusted with the riches of heaven. Can he restrain his sexual desires and manage money honestly? A manipulative person can maneuver his/her way to power, but people suffer under a controlling style of leadership.

### **Principles of Community Transformation**

**“The primary indicator of Transformation is the alleviation of systemic poverty.”**

**Ed Silvano**

Development policies, programs and projects centrally written and imposed upon rural districts without local input seldom achieve very much. Programs written by outsiders cause unrealistic expectations and a false hope and the Government loses credibility because the local people had no part in the planning, or responsibility in obtaining results.

It is better to have many small projects conceived at the local level than massive, centrally-planned, expensive projects done with limited local participation. Prove the value in a small thing rather than start with a huge project that too often fails.

***“He who is faithful in what is least is faithful also in much and he who is unjust in what is least is unjust also in much.”*** **Luke 16:10**

Harmful dependency develops when programs provide something for people without their sacrificial participation in planning, facilitating, implementing and financing the project with whatever means they have. You can never help people who have too little by giving them too much without demanding responsibility.



All too often it is not the scarcity of resources that hinders transformation of communities, but the ineffective use of so much money that achieves so little. Well meaning projects may be noble, but dependency breeds dependency and stifles motivation.

**You cannot do for people that which they are not  
aggressively willing to do for themselves!**

Better the successful implementation of a large number of low-cost, effective, development programs, planned and implemented through cooperative efforts at the local level, than a few very large projects planned and implemented from governmental offices in the capital city in a top-down style.

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 Silvano 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!**

## **The Domains of Culture (Mountains of Culture)**

There are certain basic aspects of all cultures that influence what a culture becomes. There are historical examples of good and evil cultures and current examples of cultures of hope and those where very little progress is expected.

As man was created by God with spirit, soul and body, effective biblical societies integrate all of these aspects to build a culture that endures and reflects the glory and purposes of God.

Christian leaders and writers have collaborated to form a godly knowledge and philosophical base to establish a Kingdom of God culture and economies in the earth. (Landa Cope – Youth With a Mission)

The most significant **domains or mountains of culture** can be identified as the following:

- Arts and Entertainment
- Business
- Education
- Family
- Government
- Media
- Religion

Since Christian nations are formed under constitutional government, recognition of these domains is valuable in observing how these domains form a culture.

### **One Kingdom – Seven Domains**

When Jesus is Lord over each of these domains, the result is His glorious Lordship of the entire culture. This is what is meant by:

#### **Dedicated to the Purposes of God**

The integration of these domains is to recognize the headship of Jesus in all things; Kingdom rule over all aspects of creation in today's world.

Next, the purposes of God can be seen in the governing of these domains in the culture. A partnership must exist among the **government**, the **governed** and the **Body of Christ**.

Whereas there are many expressions of faith, there is only one God, the Father Almighty, Creator of all, His Son, the Lord Jesus Christ and the Holy Spirit who was sent among us to make God known. He was given to lead us in how to govern and take **dominion** over His creation, subdue it, and establish the Kingdom of God here and now and into eternity.

The Kingdom of God is the full expression of the culture of God's people. The purpose then is for us to know God and to make Him known to all peoples. This is the **Great Commission** given to the church everywhere.

Godly governments are constituted among men to identify, establish and facilitate the full expression of God's purpose.

There are many expressions, but one Lord whom we serve as a community of believers with differences, passion and zeal. So then men and women are selected to be leaders among all domains of culture as God's representatives, His workmanship, to bring about His purposes.

The leaders and facilitators of these domains are called by the living God to promote good and resist evil as identified in the laws of God. These laws are written so that leaders can



govern well to perfect Christ's believers as citizens of the Kingdom of God in preparation of the fulfillment of this present age and for the age which is to come.

Therefore, those appointed to lead and govern fulfill these assignments of God faithfully. Not only clerics have spiritual responsibilities, but leaders of all of the domains are charged to equip all believers to discharge their responsibilities as representatives of the Living God. They are to govern well so the Kingdom of God can advance in the earth.

**Jesus came to announce the Kingdom of God.** He taught His disciples this message and instructed them to continue to teach it to others.

**Transformation of the individual and community  
is in effect implementing the establishment  
of the Kingdom of God in the earth.**

This is our most holy assignment regardless of our station in life, educational level or economic status. It is the mission of every citizen believer.

There are opponents to the concepts of the Seven Domains or Seven Mountains. The basic biblical mandate is the Lordship of Jesus over all aspects of his creation.

### **Summary of Purpose and Background**

Community Transformation is discussed by a presentation of the principles of changing conditions to establish a biblical culture.

Thrift and community partnership is discussed.

The role of the family is reviewed and there is also a discussion of development initiatives that lift all members in order to lift the quality of life for urban and rural communities.

Models of learning are presented with a brief presentation on how to bring about lasting, positive change.

Promised blessings and curses are mentioned from Deuteronomy Chapter 28. The level of blessings depends upon the faithfulness of the people to God's word.

The Domains of Culture are presented as an introduction to the Kingdom of God, the full and integrated expression of God's purposes upon the culture of a people.

Leaders are called to promote good, to resist evil and to govern as appointed representatives of the Living God.

## Section Two

### Organization, Responsibility and Authority for Urban and Rural Development

In some countries the Constitution clearly spells out the priority of developing the urban and rural sections of the country. There is usually a clear statement of the purpose of the call to integrated urban and rural development for the benefit of all of the people of the Republic. The purposes of God are clearly shown and the process of transformation is described in the various types of documents.

**The measurement of the success of integrated urban and rural development, i.e. transformation, is the elimination of systemic poverty. This is also an indicator of the growing presence of the Kingdom of God in the country.**

This Section will describe the Constitutional basis of and the authority for the organization for development.

Whereas the general structure for development is somewhat common across all departments of a Republic, there is variation because of the presence of a multitude of NGOs that are engaging in many aspects of the development process, natural resources and levels of economic development.

There is a common need across countries in both urban and rural sectors; however, diversity is also common. The infrastructure to meet the basic needs varies according to local situations.

National development plans show priorities that are basic to the governmental plan to help make it more responsive to national and regional needs and how to organize to address the priorities.

#### **Overview of Organizational Structure**

This section lists an overview of the organizational infrastructure for urban and rural development. The focus is on the broad aspects rather than the fine points of the infrastructure.

There are a number of NGOs serving in developing nations that are not included in these remarks, but who play a very significant role in helping to fulfill the developmental objectives of the governments. Examples are the World Bank and USAID.

The infrastructure of the Church, another major contributor of development in a Republic, is not described in this section, but it is a large contributor in helping to reach the governmental and community objectives.

Infrastructure for development is expressed in various ways; however, most development happens when the focus is on:

1. Family
2. Extended family
3. Village
4. Town (Municipality)
5. County (Department)
6. State
7. Region of the Country
8. The National Master Plan

Each of these levels should be considered and the leaders should be consulted and given opportunity to participate in the planning processes of setting the plan and goals for development (transformation) in their respective levels of society.

**He who sets the goals owns the responsibility  
for effectively accomplishing them.**

### **Types of Infrastructure**

**Top Down** – National Government imposes their priorities on the various levels of government.

**Bottom Up** – The priorities for development at the community level are established by the community itself, with information supplied by the higher levels of government and non-governmental agencies.

There is variance among the above two models where the sharing of responsibility for planning and conducting development occurs.

In most cases transformation occurs when families and communities decide to do something on their own, often partnering with a governmental or non-governmental entity.

**The closer to the people that the plans and priorities are established, the greater the sense of ownership, responsibility and accomplishment.**

#### **Process for Development – Accountability**

- Envisioning
- Prioritizing
- Legislating
- Planning
- Funding
- Facilitating
- Implementing
- Supervising
- Participating
- Sharing in benefits
- Evaluating
- Reporting of results
- Pathways to improvement are understood

This is in general the pathway for transformation whether the top-down or bottom-up models of development are utilized.

#### **Tasks to be Accomplished**

- Setting proper priorities
- Getting agreement on the goals at all levels
- Funding and safeguarding of funds
- Implementing the plan effectively
- Evaluating and reporting accurately

#### **Measuring the Success**

The successful completion of a development objective is a great step toward lifting the quality of life for citizens at all levels.

Effective development should bring clear benefits to all levels of the society. A successful completion of a development objective cannot benefit only a special interest group.

Good development should result in profitable private enterprise that gains profit, generates capital and offers to employ that capital to initiate or expand privately owned enterprises.

### **Dangers**

Among the most prevalent danger to the development of an economy is high levels of taxation or seizure of capital. This comes from an imbalance of power. The first case is when the wealthy have excessive power and exploit the poor. Of equal danger is when labor moves too far toward Socialism and seizes private capital, attempting to redistribute it to the poor. This is a philosophical struggle of labor and capital. One is equally as destructive as the other.

The Socialists will set laws of confiscation (anti-development) and control the capital that is the means of production. The ultimate of this is Communism where there is very little private ownership. In this case the ruling elite have the power to control capital and wield the power to allocate it as they desire. In 40-80 years they will have seized all of the capital, destroyed the initiative of the people and created ultimate dependency of the people on the government.

When the ultimate authority for development decisions is held by the State it leads to the seizing of wealth, destruction of capital and obliteration of individual faith and confidence to be creative and productive.

The nature of Socialism/Communism/Big Government models is the destruction of the nation's capital and the heart and soul of the people. Individual initiative is destroyed.

In the private capital model, the danger is exploitation of the poor. The wealthy gain the power to control all of the factors of production, set very low taxation and accumulate wealth at the expense of the poor.

There is great power in the control of capital. There is a tendency to gain favor in setting currency exchange rates that are very favorable to those controlling the capital. It can be through favor in obtaining import permits or licensing and then charging a low tax on the imported materials. The authority to do this is through holding a favored position of control within the governing process. When this becomes extreme it is ultimately anti-developmental because it breeds contempt against the wealthy class.

### **Monopoly Authority – the Ultimate Exploitation**

When one group obtains a monopoly position within the economy it can hurt the general wellbeing of the people. For example, the control of national resources such as gold, diamonds, minerals, rare earths, oil, coffee, sugar and others. Monopolies can play an effective role in a rather underdeveloped country to focus resources as an industry that

requires great organization or concentration of extreme capital such as offshore oil exploration.

The other side of monopoly is when a group gains control over the labor. The control of labor can occur under free enterprise, when labor unions get too much power. They may increase the cost of labor so high that the corporations cease operations and move their business to other countries.

When the capital-labor struggle gets out of balance and extremes develop, a society soon declines economically, socially and eventually the struggle can even cause cultural decline or armed conflict.

### **The Effect of War**

When either the Socialist or Capitalists plan for and orchestrate war, a nation's capital can be rapidly consumed.

An Islamic Jihad can be very disruptive and destroy internal and external trading.

A country may have expansionist goals or even fight to destroy a selected ethnic group within the country. This destroys the nation's capital. It can take up to forty years to recover from the situation and re-capitalize a nation after its resources have been depleted by war.

Those having the authority to allocate the national resources to wage war have an awesome responsibility. When this power gets out of balance, the peoples of the nation may suffer for decades and eventually destroy their own government.

### **The Authority to Create Dependency**

This authority may be the most destructive of all, resulting when a group obtains the power to control the majority of resources obtained through confiscation or excessive taxation. This usually occurs when the Socialists gain too much power. They tax the rich and redistribute the capital to obtain favor from the masses to increase their political power. The ballot box is where the deal-making is decided as the masses are mobilized to vote the rich out of power.

When Socialists win an election they believe they have a mandate from the people to implement their social programs. As long as they can deliver an ever increasing level of benefits at no cost or a low cost to the voters, they stay in power and control the allocation of national capital. This ultimately destroys both the national capital and the national will or more correctly the souls of individuals, including the collective initiative or more clearly the national ability to provide for itself at the family and village level.

### **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.



### **The Authority for Development**

There is a contract between the **National Government** and the World Bank. According to the approved plan, the World Bank is authorized to release an allocation of funds to the **National Treasury (National Central Bank)**.

In due course and under control of the national contract with the World Bank, the National Treasury Bank allocates funds to governmental departments. This money is used to meet national development priorities agreed upon in the World Bank – National Government contract.

Under this system the source of funding is in the form of long-term loans from the World Bank. These loans are for the purpose of long-term national development. The World Bank has certain objectives in its charter, important to their purposes.

The National Congress approves the budget to operate the country. The budget allocates funds according to the agreed upon priorities in the national urban and rural development plan. Such programs are ultimately accountable to the National Congress and its budget and program oversight committees.

The National Congress establishes not only budget control, but also accountability and safeguards of integrity in the use of funds. There is always a great temptation to use funds in a way not authorized by the National Congress. This results in theft from the very people that the National Congress is constituted and elected to protect and serve.

The integrity in the use of money is one of the greatest struggles of governments – from the highest to the most basic levels of the social organization.

### **The Contract with the Community**

Just as there is an agreement with the World Bank and the National Government there should be a contract made at the community level as well. The community must be responsible and contribute in a cost sharing of their programs. This contract with the community, both urban and rural, helps to develop responsibility so they can develop themselves and their communities in a trustworthy manner.

### **RECAP**

Once the national development plan is prepared there is a legislative process to approve the plan by statute. This becomes an authorization through a money management oversight committee to release the money to a governmental entity such as the Department of Roads and Ports, Departments of Education, Defense, Health, Agriculture, etc.

In practice the authority for development takes the pathway as follows:

- Establishing national investment priorities.
- Setting priorities for use of funds.
- A national development master plan.
- Congressional approval of the national plan.
- Budget allocation toward meeting the agreed upon objectives.
- Control through plans, budgets and supervision.
- Review of progress toward the goals.
- Periodic, regular reports to show what has been achieved with the money that has been spent.
- Annual review and readjustment of activities to refocus on the intent of priorities.
- Recognize and reward.
- Celebrate upon achieving the goal.
- Publish achievement.

### **Development and the Rule of Law**

Governments are organized and executed under a prescribed set of laws. These laws are derived from the nation's Constitution.

All people elected to serve the nation are responsible to God Almighty, the giver of law, in the faithful execution of their responsibilities. There are rewards for a job well done and punishment for political failure – even the forfeiture of life in some of the most severe cases.

The authority and accountability for national development is serious business. Great sums of money are handled and with it is a great temptation for misappropriation and the granting of unauthorized favor. Only those proven in integrity should be approved in overseeing the nation's greatest treasures.

Governmental offices, logistical centers, banks and other governing authorities derive their rights from the Constitution. They will be judged by the provisions in the Constitution and case laws established from events adjudicated under the provisions of the Constitution.

Accountability in the use of budget-approved funds allocated for use is provided in national law and administrative requirements that have been established.

### **The principles remain:**

- Funds released only as approved by budget control.
- Funds go out and reports come back in to clearly justify how they have been expended.

- Effective audits are conducted to assure the legal and authorized use of funds in a highly ethical way.

**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.

**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.

## **Section Three**

### **Organization and Implementation of Urban and Rural Development (Transformation)**

In Section One there is a clear statement of the purpose of the call to integrated urban and rural development for the benefit of all of the people. The purposes of God are clearly shown and the process of transformation is described.

The measurement of the success of integrated urban and rural development, i.e.

**Transformation** - is the elimination of systemic poverty. This is also an indicator of the growing presence of the Kingdom of God.

There is common need across the country in both urban and rural sectors; however diversity is common. The infrastructure to meet the basic needs varies also according to local situations.

Sustainable energy

Disaster risk management

Now we have seen the priorities that will drive the future. Based upon this we can estimate that these priorities will be expanded to contain more details as plans are prepared to cover the priorities at various levels of government; i.e. national, regional, departmental and municipalities sustaining populations in urban zones and rural communities.

The above remarks help in understanding the basis of the way macro-economy works. Beyond this are all kinds of variability because of a host of entities of government, NGOs, business, national and foreign investment and others that all have their interests and plans. The setting of priorities and how the funds will be allocated is done in order to meet their individual objectives.

Whereas, having a host of development entities may lack a united vision and operations control, it is through the allocation and accountability of funds that a focus remains connected to the national development priorities. If the operational entities do not focus and invest on the broad goals, their programs and projects will not meet agreed upon objectives and therefore should not be funded.

The only control available in such broad, large and diverse operations is the evaluation of focus and then further continuing release of funds only to dedicated and accountable established priorities.

**Development focus is maintained through only releasing funds to accomplish the nation’s highest and authorized goals.**

The completion of agreed upon priorities in accepted plans can only be assured through high accountability. The higher authority that approves the release of the funds will release future funds only based upon results reported that relate to the agreed upon priorities.

**Note:**

It is true that the level of success in development at all levels is in proportion to the priority of use and accountability for the funds.

**Note:**

The principle employed is this: Money is allocated to finance approved plans. As money goes out, reports come back that justifies the money being spent. This is very basic:

**Money out – Reports back in.  
This is the essence of accountability.**

**Going Forward to Improve the Effectiveness of  
Urban and Rural Development Initiatives**

The comments expressed here are basic to most types of development conditions and the organization of how the work is to be done.

1. Priorities are maintained throughout the use and accountability of funds and through reporting of results.
2. Plans and objectives drive the development work forward.
3. Infrastructure is developed to organize the delivery of the work.
4. Implementation is done by effective supervision, detailed plans, budget control, supervision and reports.
5. **Foundation stones** to build success upon are:
  - a) **Effective leadership.**
  - b) **Integrity.**
  - c) **Accountability** in the handling of funds and in completion of objectives.



This is the basis for success in development common in the scope of programs at all levels. The program may be a huge, nationally-directed project; i.e. building of a hydroelectric dam or a smaller project such as improving the level of protein in the diets of the children in a village of 40 families.

All of the programs, regardless of size, will succeed or fail based on the three foundation stones shown in a, b and c above.

**Effective leadership, integrity and accountability of funds are the foundation stones for transforming a nation at all levels.**

**Note:**

The success or failure of programs at all levels is proportionate to the high moral standards of effective leaders and their commitment to insuring the employment of effective financial controls and accountability.

The issue of maintaining financial integrity is the foundation for the successful completion of a program or project.

Fulfilling the goals of a project is controlled by the plan, priorities, release of funds, effective implementation and reporting the level of success; what was accomplished and how the funds were spent.

Basic principles apply to all levels of programs whether government, NGOs or private enterprise. The three foundation stones must be in place on which to build an integrity-driven, world class republic.

**Getting the Job Done Well  
(Quality Assurance)**

The previous remarks and information are all given as the foundation for program implementation of development programs.

All plans, priorities, funding and hopes fail if a program is not implemented with integrity. The implementation is the most essential part of the program and also the most difficult to achieve.

**“A man’s heart plans his way, but the Lord directs his steps.” Proverbs 16:9**

**Note:**

It is not the intent of this paper to direct exactly what or how to do a thing, but to establish eternal principles that leaders will willingly embrace for the good of all. This will increase the probability of success for all leaders and individuals that are involved in a program – the directors and recipients alike.

**RECAP**

Successful achievement and getting something worthwhile done for the money and effort spent are based on certain basic principles. These principles are based upon the Scriptures from the Holy Bible.

**Only highly moral, honest people with integrity can be entrusted with funds for nation building.**

A person that can be trusted to control his sexual passions and proven to be able to handle money with integrity can be entrusted with true riches. If he or she is faithful in completing a small program and handling the money in an accountable way, then that person can manage increasingly larger projects based upon their proven integrity.

A project is not successfully completed until the final report shows achievement reached compared to the goals for which the money was spent. **Absolute integrity** is tested by the return of the balance of unspent funds left at the end of the project.

**Jesus talked more about the handling of money and integrity of managing wealth during his ministry than his teaching about the salvation of the soul, heaven and hell.**

**Note:**

We are all tested and proven by the way we manage our own wealth and handle other people's money. By this we will be judged.

## **Getting the Job Done Well At National, Departmental (State), and Municipal Levels (Common Themes)**

The national infrastructure is organized to serve the people through the Department (State) of the nation and from which representatives are sent to form a Congress to fulfill the mandates of the Constitution.

When observing a country from afar, the States are the primary building blocks of the government. The Departments (States) will vary in geography, climate, industry, natural resources and races of people. Whereas there are similarities among states, there are also factors that make each state different. The national cohesiveness is based upon established constitutionally envisioned commonalities in the reality of diversity.

Among the Departments (States), urban and rural development for all sectors; family life, culture, economy, security and social services must take place effectively in an environment of diversity.

The sector called the Department (State), a geographical unit, is closer to the people and their desires than the central government. Civil disturbances develop when a certain state or group of states feel that their constitutional and personal rights are being neglected or violated by the central government.

There must be the flexibility in nationally mandated governing, operations, social and economic systems that can flourish in diversity under proven guiding principles.

The Department (State) is where the government really meets the people. Most people can get to the departmental governing center in a day or two and most citizens will have visited the departmental government office sometime in their life.

## **Getting the Job Done at the Departmental (State), Municipal and/or Rural Community Level**

These levels extend to the far ends of the empire where people live, raise families, work and die.

This is where the level of the quality of life is determined by the strength of marriage and success of families, cohesion of extended families and absence of destructive policies that

impede family wealth creation or discourage individual initiative. This is where security of capital is essential and hindrance of wealth creation often occurs. Development initiatives work to increase the citizens' planning horizon from days or weeks to having a sense of **annual** food security and to increase from days to months other provisions for life in community with a vision for hope for a better tomorrow.

It is at the community level, that ethnic, social, cultural and economic groups most often feel disenfranchised. In this vacuum of unfulfilled expectations, weakness of vision and hopelessness, that civil unrest tends to erupt. Outside influences can foment conflict, insurgencies or even armed hostilities toward governing authorities and resistance to government in general.

Interventions at this geographical level of government are among the most needed for the least educated, most easily recruited into insurgencies, most unruly and difficult population to blend into a national cohesion.

Often only their clan, tribe or race is considered a legitimate government. They identify as being of a tribe rather than a nation. They see the capital of the nation as a source of funds and goods, but usually see no responsibility for themselves to actively participate sacrificially in nation building. Their world is the fields, forests and streams nearby.

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 **Tri-partite** 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.

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**

**Transformation requires effective leaders of high integrity that have high accountability in handling money and making decisions based on a highly moral and ethical standard. These things are the foundations upon which enduring Republics are built.**

# Appendices

## Appendix A-1

### Descriptions/Terms

**NGO (Non-Governmental Organizations)** includes missionary and Christian service, training and development groups.

**Transformation** – The process of integrated development of an individual, family and the communities where they live and serve.

**Systemic Poverty** – Underdevelopment of all sectors of a society that does not meet adequate living standards for individuals and families.

**Collaboration** – This is the process where various kinds of groups share their expertise, information and sometimes resources to bring about positive change.

**Inclusivity** – The feeling of groups of people that they are included in all aspects of life in a village or city and that they “belong.” They can be a member of an indigenous tribe and concurrently a bona fide citizen of the Republic.

## Appendix A-2

## Reinforcing Key Words

Community-Based	Indigenous
Partnership	Social Justice
Cohesion	Human Rights
Collaboration	Property Rights
Cooperation	Capital Security
Accountability	Confidence
Credibility	Wealth Accumulation
Development	Thrift
Transformation	Sustainability
Natural Law	Conservation
Theological Law	Exploitation
Systemic Poverty	National Priorities
Dependency	Principles
Local Ownership	Priorities
Free Economy	Goal Ownership
Private Sector	Close to the People
Capital	Shared Vision
Wealth	Integrity
Lifting Societies	National Identity
Microfinance	Diversity
Community Partnership	Unity
Tri-Partite	Tolerance
Shalom	Initiative
NGO (Non-Governmental Organization)	Integration
Organization	Inclusive/Exclusive
Implementation	Integral
Facilitation	Kingdom of God
Participation	Religious
Constitution	Model
Prototype	Coordinator
Promoter	Extended Family
Wellbeing	Spirit, Soul and Body

## Appendix B-1

### Organizations to Promote Community Transformation

#### WHAT IS CHE?

**CHE (Community Health Evangelism)** is a true best practices model for integrating evangelism and discipleship with community based development. The first programs were done in Africa in the 1980s. CHE was then taken to other parts of the world where it proved adaptable to a wide-range of situations. Today CHE is being used around the world by churches, denominations, mission agencies, non-government organizations, and national and local governments to lift whole communities out of cycles of poverty and disease.

CHE is initiated in a community by a two- or three-person CHE training team—dedicated Christians who speak the language of the community and live close enough to visit frequently. CHE trainers are generally supervised by a local organization—whether a church, an association, a denomination, a mission agency, or an NGO.

As they start out in the community, they raise awareness of need and opportunity, and facilitate a process by which the community itself identifies solutions and begins to work together in an organized way. The community gains hope and vision, and a development process is catalyzed.

The success of a CHE program can be measured by the following transformational indicators. These are the outcomes that we consistently see in mature CHE programs around the world:

1. **Shared vision:** The community sees a better future and has hope that it can be achieved.
2. **Leadership:** Godly Christian leaders are positioned and equipped to lead the community toward the accomplishment of its vision.
3. **Ownership:** People are taking responsibility for their own health and well being.
4. **Cooperation:** People are united and working together for the common good.
5. **Volunteers:** People are taking initiative and acting sacrificially to meet the legitimate needs of others.
6. **Dignity:** People have recovered their identity as made in the image of God and their vocation as stewards of creation. Instead of

The trainer assures that community leaders understand CHE as a way



they can address their physical, social and spiritual needs themselves, not a program that offers them money. The key to CHE is the community's willingness to take responsibility for addressing its own problems.

Through a series of open meetings, the community decides whether or not to do CHE as a community. If the training team has done its initial work well, most communities decide to do CHE.

The community then selects people to serve as their local leadership committee, which is prepared for its work by the training team. Then the CHE program is officially launched by the community.

The leadership committee selects other community members to be trained as volunteer CHEs (chays)—community health educators/evangelists. The work of these dedicated volunteers is crucial to achieving results.

Through frequent trainings, the CHEs are equipped to implement health-improving steps in their own homes, and they learn how to pass along what they are learning in home visits with other families. The CHEs become health educators and

being controlled or victimized by their environment, they are stewards of it.

7. Learning, Skill, and Resources: People are equipped to identify needs and resources, put together a plan, and mobilize volunteers to accomplish their vision. People are continually reflecting on what is happening in order to learn how to be more effective.
8. Christian Community and Witness: Believers are meeting together for fellowship, prayer, Bible study and worship, and are sharing Christ with their neighbors in word and deed.

Once the above outcomes are achieved, communities begin to change. Health improves, infant mortality decreases, agriculture becomes more productive, jobs are created, water systems, roads, schools and clinics are built, and churches are established or strengthened. All of this is achieved at the initiative of the people. Peace, justice, compassion, and righteousness are witnessed in the community and God is glorified.

- [Open/Download](#) an Adobe Acrobat PDF titled "**CHE Core Values**" - this document can be printed and distributed.

personal evangelists to their community.

The combined influence of the training team, the leadership committee, and the volunteer CHEs creates a dynamic process of learning and change in the community. Physical and social health improves, projects are accomplished, and spiritual growth occurs as people come to faith in Christ. The community changes from the inside-out.

**CHE works because it is the community's own program, with CHE trainers serving as catalysts for change.**

## Appendix B-2

### Organizations to Promote Community Transformation

**LTI – Leadership Training International** [www.ltiworld.org](http://www.ltiworld.org)

A major project of LTI is **Foundations for Emerging Leaders (FEL)** which is being used in many countries to train leaders. For example, multiple groups have been trained in El Salvador by Señor Carlos Hernandez, on staff with LTI.

Dr. George Meyers serves on the Board of Reference for LTI.

#### **From the President of LTI – Kevin Hinman**

“We believe the most critical need and strategic area of ministry in the world today is leadership development... To reach all peoples of the earth, we must also raise up a new and mobile leadership force who will take the gospel to the unreached.”

#### **Our Values**

1. Development – To grow emerging ministry leaders through various training methods to reach their full potential in Christ. (Ephesians 4:13)
2. Multiplication – To maximize leadership multiplication by using a highly transferable “train-the-trainer” approach to develop ministry leaders. (2 Timothy 2:2)
3. Completion – To emphasize completion of the Great Commission by challenging ministry leaders to reach unreached people groups. (Matt 24:14)
4. Global – To obey Jesus’ mandate to go into all the world, even to the ends of the earth. (Acts. 1:8)
5. Partnership – To serve in partnership with domestic and international ministries to provide synergistic leadership training. (1 Corinthians 3:6)
6. Unity – To build unity in the Body of Christ by promoting a multi-denominational, ethnic, cultural, and gender leadership training environment. (1 Corinthians 1:10)
7. Excellence – To provide emerging leaders with the finest quality training and resources available. (1 Corinthians 14:12)



## Appendix B-3

### Organizations to Promote Community Transformation

#### Nehemiah Center for Transformational Development - Nicaragua

**Nehemiah Center for Transformational Development:** Formed in 1999, the center offers training for community and church leaders, education in preventative health and microenterprise, development programs, and biblical worldview training.

**Child Development Program:** Promotes healthy parent/child relationships, provides formal education opportunities, helps churches to reach out to children, and provides assistance in developing healthy communities.

**Community Health:** Local volunteers receive training in reducing common diseases through basic preventative health care. These health promoters educate their communities and also teach about local, inexpensive dietary alternatives (such as soy) that improve nutritional intake levels.

#### Responding to Natural Disasters

Northwestern Nicaragua's volatile weather includes tornadoes, earthquakes and hurricanes. FH has worked to support this country as they face devastation from these natural disasters.

#### Tornados

Efforts are ongoing in the western region of Chinandega that suffered from a serious epidemic of crop disease and destruction from a tornado.

#### Earthquakes

In 1972, Food for the Hungry assisted with earthquake relief efforts in Nicaragua, and began its long-term holistic development work in 1994.

#### Hurricanes

In 1998, Hurricane Mitch brought flooding that killed thousands, left 20 percent of the population homeless, and destroyed countless bridges, roads, and buildings. FH worked to empower the farmers and fisherman living in the area to rebuild their lives.

In 2007, Hurricane Felix leveled entire forests, destroyed crops, and brought further distress to people already reeling from a history of civil wars and natural disasters. Food for the Hungry responded with funds for food and housing reconstruction, \$2.7 million of medicine, and counseling for the survivors and their families.

## Appendix B-4

### Organizations to Promote Community Transformation

#### Transformation – Ed Silvano aka Harvest Evangelism

[info@harvestevan.org](mailto:info@harvestevan.org)

#### Our Calling

In over twenty-five years of ministry, the Lord has allowed Harvest Evangelism to gestate a prototype for reaching entire cities and nations for Christ based on the biblical principles of marketplace transformation, prayer evangelism and intercession. The first “laboratory” was Resistencia, Argentina. Other cities such as San Nicolas and Mar del Plata in Argentina are also beginning to see breakthroughs.

Ed Silvano’s first book, *That None Should Perish*, spells out in detail the principles of this ministry. His latest book, *Anointed for Business*, adapts the concepts of prayer evangelism into the workplace, where the greatest harvest of lives is beginning to be realized.

#### Five Pivotal Paradigms for Nation Transformation

- We are called to disciple nations, not just individuals. (Matthew. 28:18-20)
- The Marketplace, which is the heart of the nation, has been redeemed and now needs to be reclaimed. (Luke 19:10)
- Every Christian is a minister, and labor is worship. (1 Timothy. 2:1-8; Acts 20:34-35)
- We are called to take the Kingdom of God to where the gates of hell are for Jesus to build His Church. (Matthew 16:18)
- Nation transformation must be tangible and the premier social indicator is the elimination of systemic poverty. (Galatians 2:10)

#### The Methodology – Luke 10:5-9

- Bless: Speak peace to the people and systems.
- Fellowship: Listen.
- Minister: Address the felt needs in the name of the Lord.
- Proclaim: Let it be known that the Kingdom of God is nearby.

#### The Biblical Objective

- To lift up Jesus in the entire nation (John 12:32)
- For Satan to fall down and all his demons to become subject to the church. (Luke 10:17, Matthew 16:18)
- So that the world that has already been redeemed will be reclaimed, and sinners will force their way into the Kingdom of God. (Luke 19:10, Luke 16:16)

## Appendix B-5

### Regent University Center for Entrepreneurship

#### History of the Center for Entrepreneurship [www.regententrepreneur.com](http://www.regententrepreneur.com)

Although the Regent University Center for Entrepreneurship was launched on December 5, 2005, the Center could trace its roots to the very first Consultation of Holistic Entrepreneurs that convened at Regent University on October 3-5, 2002. This conference was the inspiration of Ken Eldred and Paul Cerjan, former President of Regent University, who wanted to better understand how the Lord was using business around the world to advance the Kingdom. Dr. John Mulford, the dean of the graduate school of business at Regent at that time, and Ted Yamamori, the distinguished visiting professor of holistic entrepreneurship, picked up the challenge to understand and document the global business as mission movement. Thanks to their leadership and diligent efforts, the first consultation was a resounding success, and the conference, attended by 200 men and women who were actively engaged in business as mission around the world, served as a means to gather people and information and to advance networking in this arena.

The book On Kingdom Business edited by Ken Eldred and Ted Yamamori essentially reproduces in edited form most of the presentations made at the consultation. God is moving mightily on the hearts of many Christians in business to minister to the poor in developing countries through business—what some call Business as Mission or Kingdom Business. The need is great—billions of people living in abject poverty and spiritual darkness. The Regent University Center for Entrepreneurship believes that all things are possible. The Lord has promised us the nations. Business is one of the most effective tools to accomplish the work of the King as we prepare for his coming.

"Ask of Me and I will give you the nations as your inheritance  
and the ends of the earth for your possession."

Psalm 2

#### What is Kingdom Business?

Today *kingdom business*, or *KB* (also known as *business as mission* or *BAM*) has no one universally agreed upon definition, as the definition is still in the process of evolving (and may be limited both culturally and linguistically). However, the 2000 Lausanne Committee on World Evangelization (LCWE) defined *business as mission* based on the principle of holistic mission, which is an attempt to bring all aspects of life and godliness into an organic whole. It includes God's concerns for economic development, employment and

unemployment, economic justice and the use and distribution of natural and creative resources. *KB* is an integration of several factors, including missions, successful business practices, work and faith, economic development, spreading the gospel, and transforming nations and lives.

The whole Church is called upon to bring the whole gospel to the entire world so that the whole man can be saved, the whole society liberated, and the whole creation preserved. Thus, business is a mission, a calling and a ministry in its own right. Kingdom business is committed to transforming nations and advancing the kingdom of God through the comprehensive gospel - meeting people's physical, economic, social and spiritual needs. *KB* calls for models (or Great Commission Companies) that integrate all these into one complete whole. Such undertakings recognize the dual purpose of business, where Christians are able to glorify God in their businesses while providing for earthly needs at the same time.

Kingdom businesses pursue profit for the sake of growth and sustainability: it is only by pursuing and promoting real for-profit business ventures that BAM can facilitate the holistic transformation of individuals, organizations and nations, which is part of the Great Commission mandate. In this case, business becomes a mission tool for ministering to those with real needs - through local job and wealth creation, education and basic healthcare, and church growth.

## Appendix B-6

### Economic Development Organizations

#### Organizations Involved in Kingdom Business: Economic Development

▶ **Canadian Food for the Hungry International (CFHI)**

CFHI is a Christian non-profit, charitable organization committed to disaster relief and long-term sustainable development. CFHI has begun a micro-enterprise loan program to enable women to earn more income for their families through small business ventures. The women are divided into lending groups of 10 to 15 for encouragement, training and accountability. A local women's union manages the program, which includes projects like buying a cart for door-to-door vegetable delivery, renting land to grow orchard crops, and buying pigs and ducks for breeding.

▶ **Catholic Relief Services (CRS)**

As the official international relief and development agency of the US Catholic community, CRS aids the poor and the disadvantaged by first providing direct assistance where needed and then encouraging them to help with their own development. CRS capitalizes on micro-finance to provide the self-employed poor, especially women, with access to reliable financial services. CRS, which has undertaken USAID-funded projects under the matching-grant program, concentrates its efforts on transforming profitable micro-finance programs into specialized micro-finance institutions. Its micro-finance programs have reached over 307,000 clients (of whom 84% are women) in 33 countries in Africa, Middle East, Asia, Europe, Latin American and the Caribbean.

▶ **Christian Aid**

Christian Aid is an agency of churches in the UK and Ireland, which works with ecumenical church partners and sister agencies, as well as with alliances of other faiths and secular groups, which share their passionate determination to end poverty. Christian Aid supports local organizations, which are best placed to understand local needs, and provides on-the-ground help through 16 overseas offices.

▶ **Evangelistic Commerce**

Evangelistic Commerce provides a vehicle for business owners and executives

to engage internationally, and has created a network of like-minded people who encourage and inspire them to act. Evangelistic Commerce currently interacts with professors and students from over 200 universities across North America in efforts to identify and nurture these new leaders.

#### ▶ **FARMS International**

FARMS International is a Christian ministry that serves the church by equipping families in poverty with the means for self-support. By working through the local church, FARMS provides loans, technical support for income generating projects, and spiritual training for families. It does this by establishing country programs managed and directed by national FARMS boards, providing funds to the national boards to distribute as loans, teaching for families in management skills, and recycling repaid loans to help additional families.

#### ▶ **Five Talents**

Five Talents' mission is to fight poverty, create jobs and transform lives by empowering the poor in developing countries using innovative savings and microcredit programs, business training and spiritual development. *"Master," he said, "You have entrusted me with five talents. See, I have gained five more." His master replied. "Well done, good and faithful servant! You have been faithful in a few things; I will put you in charge of many things; enter into the joy of your master."* (Matthew 25:14-30) <http://www.fivetalents.org/>

#### ▶ **HOPE International**

HOPE International (HOPE) is a global, faith-based, non-profit organization focused on poverty alleviation through microenterprise development. HOPE's vision is to enable sustainable economic development that results in significant and lasting change, temporal and eternal, in the lives of many people living in poverty. HOPE works in twelve countries: Afganistan, China, the Dominican Republic, the Democratic Republic of Congo, Haiti, Moldova, Romania, Russia, Rwanda, South Asia, Uganda and Ukraine. Where possible, HOPE works in conjunction with local believers and the local church. In all areas, HOPE seeks an appropriate means of sharing eternal hope that comes from Christ.

#### ▶ **Opportunity International**

Opportunity International is a non-profit organization dedicated to helping the working poor. We provide small loans that allow poor entrepreneurs to start or expand a business, develop a steady income, provide for their families and create jobs for their neighbors. We also offer savings, microinsurance, business

training and many more services to 1.1 million working poor in 28 developing nations. <http://www.opportunity.org/>

▶ **World Relief**

World Relief partners with local evangelical churches to bring relief to suffering people and restores hope through ministries that address poverty, disease, hunger, persecution and the effects of war and disasters. In some of the world's poorest nations, World Relief's community banking or microfinance program (rooted in the church) is helping thousands of families escape poverty's vicious cycle. More than 85,000 families are benefiting from life-changing loans, also called "life-loans".

▶ **World Vision International**

World Vision International, one of the largest Christian relief and development organizations in the world, works for the wellbeing of all people, especially children. Through emergency relief, education, health care, economic development and promotion of justice, World Vision helps communities help themselves. Micro Enterprise Development (MED), which comprises of micro-finance (loans, savings and insurance) and business development services (training, marketing and consulting) is one of World Vision's market orientated and financially self-sustaining programs.

## **Appendix E**

### **A Model Proven Effective**

#### **Background**

The Cooperative Extension Service in the USA has been and continues to be known as one of the most effective development models available anywhere.

This service was developed to empower farmers and ranchers in the USA in order to increase the national production of food and fiber to boost the economy and quality of American rural life.

#### **The Model**

This is a Tri-partite Model:

- Agricultural and Livestock University
- Agricultural Experiment and Demonstration Station
- Agricultural Extension Service

#### **The Development of the System**

A U.S. Congressman envisioned a plan that would permit young people from American farms and villages to get a college education.

#### **The First Part of the Model**

The U.S. Congress allocated to each state a grant of land that the state could sell to set up the agricultural college.

#### **The Second Part of the Model**

A short time later, the Agricultural Experiment Station was conceived. This would demonstrate research-based methods of better agricultural and livestock production. Regional Demonstration Sites were located in the various states to demonstrate better ways to increase productivity on the farms and ranches. The demonstration method helped the farmers and ranchers see and understand how to improve productivity on their own farms.

#### **The Third Part of the Model**

The Cooperative Agricultural Extension Service was the training arm of the college to reach out into each county of the state. This service took research-based information and trained local growers and ranchers on ways to produce more products of a higher quality and to obtain greater profit.



This education extension service served to empower men, women and children in better days through better ways.

### **The Effect**

The result of this three part organization was to take fact-based information from the **Experiment Stations** and use it to train students at the **Colleges**. Then residents on the farms were also empowered through extending the training from the University all the way out to the farm families.

## Appendix F

### Unashamedly Ethical

Moving from theory to reality in Morality and Ethics is possible on a wide scale basis.

An agency has been developed that can serve as a tool to change the reputation of companies and organizations around the world.

**Unashamedly Ethical** 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 business man, Graham Power. For more information 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.

You, too, can become part of the Unashamedly Ethical community by going to the website: [www.unashamedlyethical.com](http://www.unashamedlyethical.com)