A Multi-Cultural Holistic Approach to Alleviating Economic and Social Poverty

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Authors' Note

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Abstract

We, along with our co-founder Nathan Hamburg have developed The Crescit Foundation. Our organization has created a holistic approach to address the social, economic, and spiritual aspects of poverty. To determine our organizational identity we developed the four pillars: values, relationships, controls, and goals. To apply the organization's holistic approach, we developed a programmatic framework that incorporates (a) a vocational training project, (b) a mentorship model, (c) and a spiritual development plan. A pilot study has been developed to implement the programmatic framework in the Teso region of Uganda. The small-scale pilot study will allow us to test the feasibility of the programmatic framework. The essence of our organization and programmatic framework is to work with all religions, cultures, and contexts. We believe each human deserves to be given an opportunity to see the beauty in his or her true potential.

Keywords: vocational training, holistic development, spiritual development, mentorship

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After a two-year period of learning and researching about development theory, we, along with our co-founder Nathan Hamburg, have decided to form The Crescit Foundation. As an organization we believe that each person, regardless of religion, culture, or poverty level, deserves an opportunity to reach his or her true potential. To reach this purpose, our organization will take a holistic approach to address the complexities of poverty. The Crescit Foundation will be located in Seattle, Washington, with the goal to work with cross-cultural communities in the implementation of our development programs. Our long-term goals are to work with communities from various regions of the world including Africa, Latin America, and Southeast Asia. Before we expand our program, we will conduct a pilot study in Uganda to test the feasibility of the programmatic framework outlined in this thesis.

Many non-profit organizations focus on combatting poverty through economic and social development. Likewise, many non-profit organizations only focus on the spiritual development of different cultures. Therefore, we, along with our co-founder Nathan Hamburg, believe there is a need to incorporate all three aspects of development into our organization's poverty elevation efforts. We have written this thesis to explain our organization's holistic methodology in fighting poverty, which incorporates a focus on social, economic, and spiritual development. Our approach has been designed to work in a variety of different multicultural settings with a universal appeal. With contacts and relationships established in countries like India, Honduras, Brazil, and East Africa; opportunities are abundant for seeing our vision fulfilled. Also, the organizational model constructed has been designed to fit into a variety of poverty stricken communities based on the needs of a culture. Through the building of a proper organizational foundation, designing the right development tools in the field, and application in a real world setting, our organization has all the ingredients to make a positive difference in the communities in which we will serve.

This thesis contains three main sections: (a) the four pillars, (b) the programmatic framework, and (c) the framework implementation. In the four pillars section, we will focus on the values, relationships, controls, and goals intended to be the foundation of the organizational structure (see Figure 1). Acting as skeleton for the organizational body, the four pillars will support the strategic direction and goals of the organization. The four pillars were essentially fashioned from the belief that we, as development practitioners, cannot function without a core spine of principles that shape our development tools in the field. Thus, we believe that the pillars are universal in theory, yet flexible enough for us to carry in a multitude of international cultures. Once the four pillars are in place, the programmatic framework can be implemented. The program framework is the culmination of our development ideas and theories that we believe can be effective in various settings. The programmatic framework section includes each of these three main areas: (1) the vocational training project, (2) the mentorship model, and (3) the spiritual development plan (see Figure 2). The programmatic framework has been designed based on the foundation of Christian principles and holistic development theory. Finally, the framework implementation section is a detailed example of how the programmatic framework will be applied to a specific context. Before a large-scale implementation of the programmatic framework can be created, we have developed a small-scale pilot study. The Obule-Lira village in the Soroti District of Uganda has been chosen as the target location for the pilot study. The location has all the right ingredients for initial success of our vision while meeting specific needs of the Obule-Lira community. Accordingly, irrespective of the context, religion, or culture, we have devised an organization that will work towards seeing communities reach their God-given potential through key elements of development.

The Four Pillars

Many organizations today start with a great idea and the right motives but could inevitably run into problems because a proper foundation wasn't prepared or cultivated. Lynch & Walls (2009) articulated that, "80 percent of businesses fail after five years under the best of circumstances" (p. 11). Therefore, we have built four pillars of foundational support that we hope will lead the way to continued operational success. Answering the following questions: "What values do we want for our organization?" "What relationships do we want to develop" "What operational controls do we want to put in place?" and "What are our organizational goals" will help us determine the right structure for our organization and programmatic framework (see figure 1). With the four pillars in place, the clarity of mission will be present and organizational aspirations can be achieved.

Values

In order to operate effectively, the values of the organization must be clearly defined and implicit. The values shape how the organization will function. Collins & Poras (1996) emphasized that, "Core values are the essential and enduring tenets of an organization. A small set of timeless guiding principles, core values require no external justification; they have intrinsic value and importance to those inside the organization" (p. 66). Without a set of guiding principles that are based on built-in values, the character and core ideology will be lost not only for the organization but also when implementing the programmatic framework. Therefore, an emphasis will be placed on building an atmosphere where the general collective can move towards a unifying vision. Through a spirit of humility, a spirit of empowerment, and the construction of nonnegotiable traits, an effective vision can be cast.

Humility is not always an easy commodity to embrace in an organizational environment. Also, success can be defined in a variety of different ways. In the development field, it can be easy to fall into the trap of always 'having the right answers' when working with communities in need. The mindset of the organization is as important as the techniques used; specifically, that of being facilitators of development, rather than experts of development (Martinussen, 1997, p. 338). Harm can be inflicted on those being served when humility is not shared. The absence of a sense of humility can disempower the communities in partnership. President of World Vision, Richard Stearns, claimed, "I value humility even above ability. That may seem counterintuitive to inexperienced leaders, but I would rather follow a capable leader who is full of integrity and selflessness than a high-performing leader who has no integrity" (as cited in Gyertson & Krivickas, 2011, p. 211).

Humble leaders are able to lead the organization to change when needed. Therefore, if our staff is not preforming, having a spirit of humility will allow for quicker staff alterations. For many organizations and businesses, pride can tear down establishments and disintegrate relationships. Collins (2005) contended that, "The moment you think of yourself as great, your slide towards mediocrity will have already begun" (p. 9). Choosing humility as a core value means an organization cherishes the process of growth. Furthermore, the teachings of Christianity encompass the very spirit of humility that Jesus displayed. The Church has been called to embody this same humility and to share it with the world. Daniel Groody asserted "…in some sense the Church is always in reform of itself. That was always a really famous maxim of the reformation: 'Ecclesia semper reformanda est,' which is essentially, 'the Church must always be in reform of itself.' That's a constant state" (Daniel Groody, personal communication, July 26, 2011). Having an ability to change and improve does involve a certain level of humility; therefore the importance of humility cannot be overlooked in an organizational culture.

A set of nonnegotiable traits must be installed to insure that excellence is pursued and maintained. Each staff member will be held accountable to the nonnegotiable traits within the organization. With well-defined values and nonnegotiable traits in place, the staff will have freedom to explore their strengths and creativity without veering from the true character of the organization. The following fixed traits will resonate through the core of the organization so that there will be no variance in the field or in the main United States office headquarters.

With a dependable, supportive, and constructive atmosphere, a team can thrive. Evenson (2007) suggested the key to developing a strong team is to "take a *we,* not *me,* approach. Erase the words *I* and *you* from your vocabulary. Start building rapport with the team as a whole" (p. 124). A collaborative spirit will stimulate a commitment towards the common purpose and strengthen the organization as a whole.

Corporate and in-field staff members must hold honesty in the highest regard. Truthfulness and straightforwardness can increase organizational effectiveness as well as fulfill proper Biblical principles. Congruently, in-field honesty will help alleviate corrupt business practices and reduce "kleptocracy" (Friedman, 2000, p. 146).

If the general output and success of the organization is reliant on a cooperative effort, then accountability is the responsibility of all employees and staff members. Richard Stearns insisted that, "Our job as leaders is to establish a culture in our organizations where people feel accountable to excellence" (as cited in Gyertson & Krivickas, 2011, p. 208). We also believe that the quality of work, impact, and commitments will all lead to meeting the overall goals of the organization.

One of the core values of the organization is the concept of community and individual empowerment. Understanding the dynamics of poverty alleviation requires that an individual looks beyond giving handouts and into more empowering tools of community development. Christian (1999) claimed that, "The poor are disempowered through a web of flawed relationships; they are weak socially, physically, politically and economically in dealing with today's challenges" (p. 136). The goal of the organization will be to operate as a catalyst for empowerment, moving away from the giving welfare and into more long-term sustainable approaches. Polak (2008) observed, "Poor people will appreciate having had a free ride for a time knowing all along that it would never last. After the grand gifting period is over… most poor villagers will be worse off than before" (p. 35). If Polak's assertion is correct, then a majority of non-government organizations (NGO's) are working with a model of development that is more of a hindrance than mechanism of socio-economic freedom. Likewise, faith-based organizations (FBO's) and others alike may be proactive in offering humanitarian aid and spiritual offerings; developing economic opportunities for the marginalized creates longer sustainability and greater self-worth. Similarly, Friedman (2000) articulated that, "…a job, any job, is the beginning of self-respect and stability in a person's life" (p. 445). The philosophy of opportunity creation within a developing country is ideal for long-term success of socio-economic growth. Chomsky (1999) stated that, "Freedom without opportunity is a devil's gift, and the refusal to provide such opportunities is criminal" (p. 91). So, articulating how our organization can be a conduit of socio-economic growth and empowerment will be essential to achieving the organization's goals.

Because empowerment is fundamental to the core values, dedication to building a healthy framework in which empowerment can flourish will be essential. Building income-generating operations that are sustainable and measurable over the long haul will be key to the organization's values. Lupton (2007) claimed, "Personal responsibility is essential for social, emotional and spiritual well-being. To do for others what they have the capacity to do for themselves is to dis-empower them" (para. 8). Therefore, the structures that are set in place must have a long-term vision, must be predominately sustainable, and must work towards re-enforcing ownership. In an interview with Dr. Robert Lupton, he claimed that, "One way giving dis-empowers people and there is no way to make one-way giving productive or even helpful on any sustained basis. It must shift to development or it becomes toxic charity" (R. Lupton, personal communication, July 19, 2011). Thus, we will put the development in the hands of those we will serve with the intention of fostering empowerment. This value might require a more market driven approach instead of more traditional models of donor engagement.

Relationships

In order to effectively build the organizational structure that we want, we need to set expectations for external organizational relationships as well. If relationships are not clearly defined, then the aforementioned values serve little purpose. Brian Howe (2012) asserted that:

> Structure is incidental. What is primary is relationship. Because all legal structures simply govern relationships. What structure you should be as an entity needs to be governed by what relationships you want? The relationships that I look at are, "who is your customer?" …deciding who is in each of those camps, who's paying for what you're doing, and whose benefiting from what you're doing is going to be really essential. (personal communication, February 10, 2012)

Deciding the types of relationships we want to pursue will help us determine our overall organizational identity and help us build the structure we need to meet our goals. We hope to generate relationships with our donors, the local communities we serve, churches, and volunteers. We also plan to use social media as a tool to build relationships with the public.

While one of the main goals is to create long-term self-sustainability for the community that is in a partnership, donor engagement will be utilized sparingly. Thus, we hope to create a model without a heavy reliance on external fundraising. However, unless a substantial for-profit model is in place, then donor relationships will need to be nurtured as well. Klein (2007) declared that, "The only way you can raise money year after year is by developing a broad base of individual donors who feel loyal to your organization. The purpose of donor fundraising, then, is to build those relationships…" (p. 19). Therefore, we will aim to cultivate such relationships with donors. Donors will not be the main focus of fundraising, but will play an essential part in the overall success of our fundraising.

Torrey Olsen, Director of Christian Engagement at World Vision, explained reaching an organization's development goals could take years of building relationships with the local community (personal communication, November 3, 2011). Therefore, it would be presumptuous of our organization to implement our programmatic framework in the field without taking time to be immersed in the local community being served. After community trust has been established to a level that is workable, the programmatic framework can be launched. This will give the organization a chance to choose the right leaders for roles and employment. All work will be handled with an observance of cultural sensitivity. Bell, Masoka, and Zimmerman (2010) noted that, "…one measure of impact may be related to building the capacity and strength of the community—its individuals, organizations, and field—rather than to building the organization itself" (p. 45). Accordingly, we hope to focus on building relationships with the community rather than focus on the organization itself.

It is important to be hyper-vigilant about any actions that could be deemed counterintuitive to the cultures of the communities being served. Agreeing to a shared set of organizational values can sometimes be a hurdle to overcome in a cross-cultural setting. It is important to find a balance of cultural sensitivity without sacrificing the organization's core beliefs and values. As a result, the organization can avoid the propensity to contribute towards forms of ethnocentric behaviors. Myers (2000) emphasized that, "The biblical understanding of poverty and its causes points to relationships that do not work for human well-being. Human beings are relational beings, intended to live in just and peaceful relationships with each other, with their environment and with God" (p. 64). Thus, in serving any community, we must come with a spirit of unity while understanding the relationships at work.

The church has been called to be a conduit of hope and transformation. Conn & Ortiz (2001) declared, "The church in community is the best vehicle for holistic community transformation..." (p. 350). While it's possible to contend that the church hasn't always embodied the life-giving abilities that it has had, more can be accomplished. Groody claimed that, "…with the needs of a society and the limitations of an institution, there is always a lot more that needs to be done" (personal communication, July 26, 2011). Certainty, there is always room for growth. Relationships with key churches help develop the collective spirit of partnership while utilizing communal resources and financial support. Incidentally, the talent pool for healthy volunteer networks can be established. The church itself can potentially be a great resource for such a collection of highly motivated individuals that value the mission and vision of the organization. However, it is important the key elements of the four pillars are clearly understood so that the value of the mission intrinsically motivates the staff to serve.

Social media can act as a relational conduit between the organization and the public. Through marketing channels like Facebook, Twitter, and YouTube, the world is shrinking like never before. Fundamentally, social media contributes to a spirit of interconnectedness that has linked the giver to the receiver and everyone in-between. In addition, with the ever-changing wave of technology, presentation is everything. However, one of the main concerns will be to genuinely represent the heart and impact of the organization. Wong & Rae (2011) emphasized that, "…sometimes motives may be unclear. Is an institution really driven by a social mission or just the appearance of one because it might sell well to certain constituents?" (p. 268). So, how can an organization display the true essence of its social impact? In a response to a majority of social enterprises utilizing social media, B. Howe confessed, "You will look really attractive and look really sexy but at the end of the day, you might spend more time looking good rather than doing good" (personal communication, June 8, 2011). Therefore, the goal is to build a meaningful relationship with the public and the development community.

Controls

In the social sectors, resource allocation is vital for an organization to not stray to far from the mission and scope of the organization. Controls are defined as a process put into place to develop clear parameters for the mission and vision of an organization. Therefore it is vital to have controls for the organization to develop a competitive advantage in the marketplace. Controls are split into the Hedgehog Principle, market evaluation, and measuring impact. The hedgehog principle is a tool to develop clear parameters for the scope of the organization and programmatic framework. Market evaluation determines potential risks for the organization.

Developing impact indicators have the benefit of developing tangible goals to reach for the organization. Determining clear parameters for the programmatic framework allows for the organization to maintain focus on its mission.

Jim Collins, (2001) in his book *Good to Great*, explained hedgehogs, "…simplify a complex world into a single organizing idea, a basic principle or concept that unifies and guides everything" (p. 91). Collins created the Hedgehog Principle to be used as a tool for organizations to create clear parameters around the scope of their work. To create detailed controls for the organization and programmatic framework, three areas need to be determined: (a) what the organization is best at, (b) what funds the organization, and (c) what the passion of the organization is.

For our organization, understanding what we can be the best at is vital to creating clear parameters. Being the best is not about an external examination, but rather internally understanding the skills of the organization. Collins (2005) explained, "A Hedgehog concept is not a goal to be the best... It is an understanding of what you can be the best at. The distinction is absolutely crucial" (p. 98). Based on our skill in business and cross-cultural communication, we hope to be the best at creating an efficient programmatic framework that is focused on income-generating activities and fostering relationships with local leaders. We are optimistic that these factors will make us the most efficient organization that offers a holistic programmatic framework in a cross-cultural context.

Although we may have found an area that we can be the best in, without having the economic engine to move it forward, we may become stagnant. To cultivate a lasting economic engine, we will develop a self-sustained social enterprise that will fund the vocational training project. In addition, we will use external donor funding to cover the mentorship model, spiritual development plan, and initial startup capital for the organization. The social enterprise has been designed to work within an agriculture, beekeeping, or aquaculture market. The target pool of donors will be the personal and church network of each of the three founders of the organization, Jesse Crock, Spencer Oswald, and Nathan Hamburg. Developing a strong economic engine will help us lay a reliable foundation for the organization.

The third goal of the hedgehog principle is to find a cause we are passionate about. For an organization in the social sector, finding a cause to be passionate about may come easier than the for-profit sector, but it is no less fundamental to forming an organizational identity. Our passion for the organization is to develop a programmatic framework that addresses not only issues of social and economic poverty, but also builds relationships with the local community and to foster spiritual development. The programmatic framework will be implemented over a three-to-five year period so we can take time to develop relationships in the community being served. Regardless whether the programmatic framework is utilized in South America or Africa, it will probably not be successful unless we also develop a network of passionate people that can rally around it. Developing passion is vital to the success of the organization and programmatic framework.

Although understanding all three facets of the Hedgehog Principle are important, it is not until they are looked at together, that clear parameters for the organization and programmatic framework can be developed. The organization will create a programmatic framework that embraces what we are best at, how we can fund it, and what vision encompasses our passion. By understanding the parameters that the organization and programmatic framework can work within, strategic decisions become easier to make.

While the Hedgehog Principle is a tool to determine the scope of our organization, Market evaluation is needed to create strategic controls before the members of our organization implement the programmatic framework in a specific market. Determining external risk factors and improving internal impact measures can be achieved through conducting a market evaluation. SWOT—which stands for strengths, weaknesses, opportunities, and threats—is an analysis is a tool that compares the organization to others in the market, while an environmental scan offers an external climate in the market of interest.

Understanding the strengths and weaknesses of the organization can help the staff of the organization to better position the programmatic framework (Silbiger, 2005). The SWOT analysis can determine areas of strengths. Having an organization that focuses on relationships, the programmatic framework has been shaped around creating lasting partnerships. Due to the fact that the organization will start with limited resources—a weakness of the organization—it will be best to start with a programmatic framework that has a smaller scope. Opportunities and threats can be determined by examining the external market. Each phase of the SWOT will help determine the shape and controls of the organization. The analysis of the SWOT will help define necessary parameters for the programmatic framework and develop a competitive advantage.

The environmental scan is a common tool used in many business plans to observe the climate of a particular market. For the organization, determining the factors involved in the local market will help lessen potential risk factors and could increase competitive advantage. The environmental scan is a tool that seeks information in the following areas: social, economic, competitive, technology, and regulatory. Russell Clemens (2009) concluded that the strategy for conducting an environmental scan is to find information “across international, national and local domains—relating to the future viability of an organization and success in meeting its strategic objectives" (p. 249). The environmental scan can help determine what legality, or lack of legality, is in a certain village, or potentially what technology the village already offers. By conducting an environmental scan every two years, the staff of the organization will continue to create clearer parameters on the programmatic framework.

Internal strengths of the organization in conjuncture with external factors will be evaluated to create a marketable framework. With the strengths in mind, we have incorporated into the programmatic framework a focus on building relationships with the local businesses, communities, and local religious institutions. Although the market conditions will change depending on the location, we developed the programmatic framework with flexibility in mind. Conducting the market evaluation will allow the organization to adjust the programmatic framework as needed and avoid potential risk factors such as moving into an oversaturated market.

Measuring impact is the third tool to establish controls for our organization. In the for-profit business world the measurement for effectiveness is based on financial gain; but in the social sectors, measuring social impact is not always as tangible. Social impact measures need to work in conjuncture with the core mission of the organization. David Bornstein and Susan Davis (2010) explained,

> Just as it takes two eyes set apart to see the world in three dimensions, it is only by combining data and storytelling, and by appealing to reason and emotion, that social entrepreneurs convey the true impact of their work. (p. 67)

To best measure social impact, outputs, outcomes, and impact must first be identified. The London School of Economics has defined inputs as the resources used in the intervention. Interventions are strategies used to affect change on the input. They have defined the outputs as the immediate results of the intervention ("SROI primer glossary). An output in our programmatic framework could be the amount of graduates from the vocational training project. Outcomes are the amount of change between the input and the output. Outcomes are calculated by subtracting inputs from outputs. An outcome could include the amount of the vocational school students receive a jobs within six months of graduation. Impact is the outcome minus the deadweight—changes that would occur regardless of the presence of the intervention ("SROI primer glossary"). A measurement of impact could be the unemployment rates for a particular area minus the comparable rates of a nearby area ("SROI primer glossary"). In order to measure effectiveness, metrics need to be created for each of these stages in the evaluation process and be compared to the goals of the organization (see Figure 3).

Similar to the business concept (ROI), or Return on Investment, (SROI) or Social Return on Investment is a tool that compares the inputs to the impact of the programmatic framework. One way to show SROI is to divide the total cost of the programmatic framework by the total number of those served (Edwards, 2002). Determining the per capita cost of the programmatic framework can be a clear way to weigh the effectiveness of the organization (p. 279).

Creating metrics for each of the organization's inputs, outputs, outcomes, and impact, along with utilizing SROI are clear ways to measure the effectiveness of the organization. By having a tangible understanding of the intervention process from input to impact, the programmatic framework can be properly evaluated. Similar to using the knobs on a soundboard to manipulate the multiple sound inputs to create successful production, the metrics are a control tool to determine if the interventions need to be altered in order to meet a specific unified mission. Lynch and Walls Jr. (2009) determined that, "If you're going to claim progress—and you must, for many reasons—you must be clear, from the outset, about what you really want to have happen in the world because of the existence of your enterprise" (p. 132). Whether through measuring the specific outcomes or utilizing SROI, metrics have a two-sided benefit: (a) an internal audit tool to determine which areas of the interventions need to be tweaked, and (b) an external tool to clearly express the tangible impact the intervention is having to meet the mission of the organization. Both of these aspects of measuring impact are vital to the longevity of the organization.

With the combination of each control principle, the organization can be refined into a structure that expresses the mission of the organization. Collins (2001) concludes that developing an organization is a prolonged process. He concluded, "There is no singular defining action... Good to great comes about by a cumulative process—step by step, action by action, decision by decision, turn by turn of the fly wheel—that adds up to sustained and spectacular results" (p. 165). Setting controls for the organization through learning the strengths, passions and aligning this with the mission and market opportunities can put the programmatic framework in a position to succeed.

Goals

Setting goals for the organization can put into perspective the intended scope of the project. Although the organization has many goals, three goals will be highlighted: sustainability, scalability, and leadership development. The goals set the parameters for creating reasonable outcome and impact measurements. Although the context of the organization may change, the success of the programmatic framework will be determined by the outcome measurements in these three areas.

Sustainability has become a word frequently used in the development community, but it can mean different things to different organizations. Hilary Bradbury (2003) defined sustainability as, "organizations that can sustain financial, human–social, and environmental resources over the long-term" (p. 173). Seeking sustainability in the financial, social, and environmental areas will be a challenge but by using the triple bottom line, evaluation is possible. Outlined by John Elkington, the triple bottom line is a tool that will help evaluate the programmatic framework. The programmatic framework, much like the Bradbury definition of sustainability, added social and environmental bottom lines to the traditional financial measures (Slaper, 2011). Although defining sustainability in these three areas is important, without the implementation of the spiritual development plan, the holistic goals of the organization could not be achieved.

Financial sustainability may be the easiest to measure, but it is not necessarily the easiest outcome to meet. Through creating an income-generating vocational training project, the first outcome will be the amount of revenue the vocational training project is producing each year. This will include any social enterprise or other sales that are apart of the project. The goal for the organization is to have a fully sustainable vocational training project by year five.

The social sustainability bottom line will be measured through reaching the outcomes of the programmatic framework. The outcomes will include the amount of students that complete the mentorship model and the amount of graduates that move into leadership opportunities within the organization. The goal is to eventually have graduates of the vocational training project to eventually fully run the project without any outside support. Social sustainability will also be measured by comparing the graduation rates of each the vocational training project and mentorship model.

Environmental sustainability will be achieved through creating a vocational training project that focuses on agricultural techniques that replenish the soil. This will be measured by taking yearly samples of the soil and comparing it a previous year's sample. Environmental sustainability will also be achieved by staying away from using harmful fertilizers, pesticides, and other hazardous chemicals. The use of solar panels at all training facilities will also be a help us reach our goal of emitting zero green house gases. Reaching the environmental sustainability goals will depend on making sure each level of the programmatic framework has been developed with the environment in mind.

Spiritual sustainability is vital to foster the holistic goals of the organization and the programmatic framework. In the book, *Walking With the Poor*, Bryant Myers (1999) defined the role of the local faith community in spiritual development. Myers concluded, "in spite of the uneven history of religions in terms of their contributions (or lack thereof) to human welfare, religious men an women, concerned for the spiritual welfare of the community, must play a role in the development of the community if it is to be transformational and sustainable" (p. 133). Using Myers as a guide, the programmatic framework has been designed to focus on partnering with religious institutions to foster spiritual development. Although defining metrics for spiritual development plan can be difficult, we will measure the potential increase in involvement in the religious institution and service to the community.

Once the organization is able to meet the sustainability goals, it will support the opportunities to scale up the programmatic framework. In order to continually increase the impact of the programmatic framework, scalability will be crucial. Edwards and Hulme (2002) explained there are four main strategies to achieve scalability: (a) through partnering with the government, (b) through internal expansion, (c) through advocacy, and (d) through partnering with local organizations. In order to achieve this goal of scalability, the focus will be on creating a replicable programmatic framework.

Edwards and Hulme (2002) concluded the biggest challenge as organizations expand would be to "achieve greater impact…while maintaining their traditional strengths such as flexibility, innovation, and attachment to values and principles" (p. 71). Our organization will emphasize the importance of clear communication and develop guidelines in order for the values and intent of the programmatic framework to be followed.

Many different paths including partnering with the government, internal expansion, or through local partnerships can achieve scalability, but the focus of the programmatic framework will be to expand through the principle of replication. Staying within the control parameters and replicating the programmatic framework will increase the chance we meet our metrics.

In addition to achieving organizational sustainability, leadership development is also important to increasing social impact in the community. Michael Putman (2006) concluded, "Leadership is a vital component within successful change and growth" (p. 22). Developing leaders will require a programmatic framework that facilitates a culture of learning. Putman expanded, "Short and long-term support and growth are enhanced through these discussions as the change agent [leader developers] helps create a community of learners" (p. 22). Leadership development can create a lasting social impact through fostering future leaders in the community.

Clear expectations need to foster leadership development. In a qualitative study in which Oswald (2012) observed the internal communication dynamics of Graceland International [fictitious name], Oswald found lack of leadership communication and expectations created a sense of ambiguity among the staff. Oswald concluded, "71 percent [of those interviewed] felt that they have not been told, or are unsure what leadership has in mind for the future of [Graceland International]" (p. 13). Oswald concluded the ambiguity about the leadership led to uncertainty and a lack of trust among the staff in the organization (p. 13). Learning from results of the qualitative study at Graceland International, the programmatic framework is designed to offer clear expectations. Clear metrics have been created in order to keep our organization accountable to our leadership development goals.

In order to continue the shaping process of the programmatic framework, clear goals and expectations need to be set. Collins (2005) concluded, "What matters is not finding the perfect indicator, but settling upon a *consistent and intelligent* method of assessing your output results, and then tracking your trajectory with rigor" (p. 8). Developing goals for sustainability, scalability, and leadership development, has helped us create clear parameters for the organization and the programmatic framework in order to meet the overall mission of the organization.

Programmatic Framework

We have designed a programmatic framework with a holistic approach to address poverty issues. In turn, we believe that the programmatic framework will alleviate the social factors of poverty, and economic factors of poverty, spiritual empowerment. By implementing a vocational training project, a mentorship model, and a spiritual development plan, the goals of the organization can be achieved. While the four pillars address the organizational identity and core values, the programmatic framework will define how we will use the right development tools to achieve our organizational vision.

Vocational Training Project

Developing an effective holistic vocational training project would not be complete without fostering local economic growth. While microenterprise has become a popular business strategy to cultivating economic development in developing countries, without the necessary practical job training for the loan recipients, the loans could be more crippling than helpful to the poor. The vocational training project is designed to work in conjuncture with microenterprise by utilizing vocational training. According to the Department of Education (2000), "Vocational Education and Training (VET) refers to education and training that focuses on delivering skills and knowledge required for specific industries" ("Vocational education", para 1). The two-year vocational training project is designed to lay a foundation that will prepare the participant to adapt to the changing economic market.

In order for the vocational training project to be affective it must be able to adapt to change. Designed in a way to easily adapt to the change in market conditions, vocational training is vital to develop necessary human capital in developing countries. Manfred Wallenborn (2010) differentiated developed knowledge-based economies and developing non-academic economies. Wallenborn surmised:

> Whereas knowledge-based economies are likely to increase employment opportunities for non-academic post-secondary and university graduates, middle- and low-income countries are likely to require another kind of human capital stock, with emerging industries and the modern crafts sector demanding the kind of professional qualifications that cannot be acquired in general secondary education. (p. 181)

While academia is useful under specific contexts, in certain local economies, more job-specific vocational training could build the human capital vital to fostering economic growth. Wallenborn (2010) added that in non-academic economies, "The specific contribution of VET [vocational and education training] in a human capital development perspective is its capacity to enhance the productivity of individuals and enterprises for economic consolidation and social well-being" (p. 183). Developing human capital through vocational training will be vital to adapting to the changing job market.

In addition to developing human capital and economic development, the vocational training project can also promote social inclusion. Nilsson (2010) concluded vocational training gives the poor an opportunity to break down barriers of education and training. When referring to utilizing vocational training in conjuncture with microenterprise programs. Ferguson (2007) explained vocational training, "assisted disenfranchised and low-wealth people around the world…who lack access to income-generating opportunities in their effort to achieve economic and social self-sufficiency" (p. 105). Although there are many barriers to social inclusion, education and self-sufficiency can lay a vital foundation and empower individuals to move towards assimilating into their local culture and economy.

In an academic focused economy, formal education may be necessary to find employment. However, in the context of many developing countries, focused vocational training may be more effective. According to a study conducted in Botswana, vocational training had a larger effect on Botswana's increased economic growth over the past thirty years than did traditional education (Nilsson, 2010). Although Botswana may be a unique case study, the evidence that vocational training can have an immense economic impact upon developing countries is profound. The vocational training project has been designed to utilize both the benefits of vocational training along with the strengths of entrepreneurship through microloans. Such a combination will allow for growth in both human capital and business effectiveness.

Bringing together vocational training and entrepreneurship will allow for the participant to learn by assisting in the running of a business. Instead of learning in a classroom, the participants will be given opportunities to make decisions about the direction of the company and will be given leadership opportunities right away. The vocational training project will focus on three main areas: (a) learning by practical participation, (b) market specific entrepreneurship, and (c) community building.

The vocational training project will be focus on empowering the participant to learn through practical participation. Instead of being told how to run the organization, the participant will learn under the guidance of the leadership as the participant supports the running of the social enterprise. Greyston Bakery is a prime example of developing a social enterprise model that focuses on training their employees through participation. Greyston Bakery's mission focused on "provide job-training and supportive services to several different *hard-to-employ* populations…[and] to provide individuals with transferable skills to further their goals towards living productive and satisfying lives" ("The Foundation", 2012, para 5). Greyston Bakery is a great example of how successful learning by participation in a social enterprise can be achieved. We have used the Greyston Bakery model as the foundation for the vocational training project.

Smart and Csapo (2007) concluded that there are four necessary steps to creating an effective learning by participation activity, or as Smart and Csapo phrase it *active learning*: (a) experiencing, (b) reflecting, (c) generalizing, and (d) applying. The first step involves building an experience everyone can be involved in. The second step involves reflecting on the activity for that day. Once a week the participants in the social enterprise will have a meeting to talk about what they have learned and where they need to improve. Step three involves encouraging the participants to seek connections between the activity and their personal life. The four steps of active learning will be conducted in the weekly meetings for the vocational training project. Questions would be asked such as, how could you apply the problem solving skills you are acquiring at the business in your home? The final step involves taking what has been learned and applying it (Smart & Csapo, 2010). Stage four will be accomplished in two ways, first through asking what the goals of the vocational training project are, and second, through asking four months before the vocational training project is completed how the participants hope to transition their newfound skills into their community and job market.

Regardless of what context the vocational training project is implemented in, creating an environment with active participation will cultivate the skills necessary to succeed in the job market of the participant. The example of the Greyston Bakery is a prime example that active participation in a social enterprise environment can be foster empowerment among the poor.

In whichever context the vocational training project is adapted to, in order to create an effective social enterprise, an external evaluation of the local market will be crucial. Although the framework implementation section will delve deeper into the evaluation of the vocational training project, the process will allow for better understanding of the assets of the community, natural resources, and potential risks. Understanding each of these factors will help determine the direction the social enterprise could go in order to be successful. The vocational training project has been developed to work in one of three potential markets: (a) agriculture, (b) aquaculture, and (c) beekeeping.

Focusing a social enterprise around agriculture, depending on location, could include coffee, corn, or other food supplies. Depending on the region coffee may be a sustainable option that has a growing global market. According to the Food and Agriculture Organization ("The state of world fisheries," 2010) global output for coffee expected to increase from 6.7 million tones in 2000 to 7.0 tons in 2010. For coffee to be an option, the vocational training project would need to be in a location between the tropic of Cancer and the tropic of Capricorn in order to have the necessary sun to grow the coffee beans. A good example of how an agricultural development could be done is the work of Agros International. The Agros International development model offers land loans that are to be paid off after seven years. In addition, the staff of Agros International offers vital trainings and some villages are able to sell coffee to Seattle-based Camano Island Coffee Roasters (“Agros Development Process”, 2010). If the vocational training project was placed in an environment were an agricultural social enterprise had the necessary market, it could be great option. Developing effective agricultural skills for the participants of the vocational training project could not only be adapted to many potential job opportunities such as working for larger commercial farms, but the participant could also use the newly acquired skills to improve the agricultural yields of his or her field of expertise. While creating an agricultural social enterprise would vary by region. If the right factors were available, running a social enterprise focused on agriculture could be a great option to not only develop marketable skills in the participant but also help the communities of the participants of the project.

A social enterprise could be developed around acquaculture, a term used for cultivating aquatic plants, fish and underwater agriculture. According to the United Nations Food and Agriculture Organization 52 percent of fish stocks worldwide are exploited, 7 percent are depleted, and only 1 percent are recovering from depletion (“The state of world fisheries," 2010). Similar to many African countries, from 1994 to 2005, Senegal’s volume of fish caught each year has fallen from 95,000 tons to 45,000 tons (Avril, 2008). To combat the slowing oceanic fish markets, the framework could focus on creating inland fish farms. The vocational training project could not only teach the entreprenueral skills necessary to run the business, but a small 500 square foot fish farm—based off square foot to pound ratio of commercial talapia production—could produce 2000 pounds of talapia a year (McNevin, 2008). Based off the global average human consumption of fish a year—which is 17 kilograms—the farm could suppliment the food supply for 53 people (Kinver, 2011). Although developing a fish farm could have large startup costs, the sustainable production of food and potential business—similar to the potential of agriculture—could make it a lucurtive option.

While beekeeping would have similar factors that would restrict the location for the implementation of the vocational training project, beekeeping can also be a sustainable business. Unlike the large price changes of coffee on the global market, honey has had a consistent rise in price over the past three years ("Honey Industry Resources," 2011). For four international countries: Canada, Mexico, Argentina, and China, the average price per pound of honey has increased from 1.28 dollars a pound in 2009 to 1.49 dollars a pound in 2011 ("Honey Industry Resources," 2011). Unlike the potential high costs of starting other potential businesses, beekeeping has a low barrier to entry. Illgner, Nel, and Robertson (1998) deduced, "beekeeping has considerable merit as a self-reliance strategy that can augment the income of small-scale farmers with only a minimal financial outlay" (p. 352). Illgner, Nel, and Robertson (1998) went on to mention that although beekeeping for an individual farmer may not be able to generate enough income for a single farmer, it could help through economic downturns (p. 352). Under the theory of economies of scale, if the vocational training project was able to incorporate multiple participants to be trained in beekeeping, the profit margin may increase enough to be a viable social enterprise.

The combination of social enterprise and vocational training could offer great advantages, but in order for the venture to be sucessful, an area of focus needs to be decided upon. Although the vocational training project could be used in other contexts, agriculture, beekeeping, and aquaculture could be sucessful depending on the location of the business. Each of the business opportunities has unique benefits and costs depending on the market the vocational training project is adapted to. Each business model could offer tangible job skills for the participants in the vocational training project.

In addition to creating a vocational training project focused on learning by participation and utilizing social enterprise to develop practical job skills, building a vocational training project that fosters community is also vital. To cultivate team building, each vocational training project group will be broken down into teams of five. Depending on the size of the vocational training project, this would create multiple teams that would work as a unit within the social enterprise. Similar to the use of the cohort system that is used in universities, the group of five will be together through the duration of the two-year vocational training project.

Team building will also be encouraged to work towards through various communication strategies. The leaders of the vocational training project will put an emphasis on developing open communication. The dangers of not having clear communication can be seen through the qualitative research on the internal communication at Graceland International [fictitious name]. Oswald (2012) concluded lack of communication from the leader of the team could create a culture of distrust and pull the team apart. Although the focus will be on the participants, the leaders will also be held accountable for offering clear communication to the participants of the vocational training project.

Focusing on developing strong teambuilding skills could benefit the participant down the road. Evenson (2007) concluded, “Developing a strong, self-supportive, committed team initially requires a large time commitment, but the pay off is huge…” (p. 122). Working in cohorts, building a team identity, and encouraging clear communication will all be utilized in order to develop team-building skills between the participants.

Measuring impact can be achieved through determining the goals of the vocational training project. Creating metrics for the three main focal points of the vocational training are vital to measuring impact. Each of the three areas: learning participation, social enterprise, and team building have to be measured differently.

For our metrics we will track the effectiveness of the vocational training project by having each participant take a test at the beginning of the project and again at the end of the project. The test is intended evaluate how well the participants understood the material over the course of the project. For example, if the focus of the project is on beekeeping, the leader will test the participant on various strategies to running a beekeeping operation. Once every participant has completed these tests, we will take the average success rate and see how well the collective group has understood the material. This will be an important measure in determining how effective the vocational training project has been in teaching the material. In addition, we will also track the total number of participants that receive jobs within one year of completing the project.

The social enterprise aspect of the training will be tracked with both traditional and non-traditional business metrics. We will track the profit margin, cost per unit sold, and other financial indicators. Although harder to measure, we will attempt to track the overall economic impact the project has had by researching the unemployment rate and economic growth of the local community. A final metric we will use will compare the cost effectiveness of the vocational training project and compare it to any competitors in the community.

Team building is difficult to measure, but we will measure it through conducting quarterly anonymous questionnaires. Each questionnaire will have a rating system of 1 to 10, and we will track the results of each survey. In the survey we will ask the participant to also rate how well they worked as a team. The leaders of the project will also be asked to evaluate how well the participants have worked as a team.

Vocational training not only develops job-training skills but also important aspects of human capital such as communication and team building skills. Nilsson (2010) concluded:

> According to human capital theory, a high rate of return to investments in human capital could indicate that it also constitutes an engine of growth. Investment in education, in this case vocational, is assumed to increase labor productivity and, as a consequence, economic growth. (p. 257)

Learning by participation is designed to empower the participant to take hold of their vocational training. Instead of sitting in a classroom, the goal of vocational training is to offer adaptable job training skills. In order to continue reevaluating the effectiveness of the vocational training project, metrics have been set up to focus on the three main areas: learning participation, social enterprise, and team building. Vocational training paired with social enterprise allows the participant to learn by emerging him or herself in the intricacies of an operating organization.

Mentorship Model

Mentorship programs vary depending on the context, but the goal of developing the protégé remains the same. According to Mullen (1998), mentoring can be defined as "a one-to-one relationship between an experienced person *a mentor* and a less experienced person *a protégé* that provides a variety of developmental functions" (p. 319). Evidence of mentorship can be traced back to ancient Greece when King Odysseus asked Mentor to oversee the development of his son Telemachus (Janasz, Sullivan, & Whiting, 2003, p. 78). As the world continues to rapidly change, Dr. Robert Clinton and Dr. Richard Clinton (1991) emphasized the growing need for relational mentorship programs. In their book, *The Mentor Handbook*, they stated, "there is heart cry for meaningful relationships that can be a springboard to learning and accountability" (p. 2-1). Various types of mentorship programs can be found in business, academia, religious institutions, and other contexts. Clinton and Clinton (1991) believed mentorship programs could be developed for many contexts. Clinton and Clinton in the business world suggested that mentorship could focus on career development; while in the church context mentorship could focus on the principle of discipleship and spiritual development (p. 2-1). Kram (1985) suggested mentorship programs benefit the protégé in two main areas: career-related functioning and psychological functioning. Through developing one-on-one relationships with men in the community, we hope the mentorship model will foster career and psychological development through leadership guidance, relationship building, and cultivating personal skills.

The primary role of the mentorship model is to facilitate leadership development in communities were leadership is lacking. Lester, Hannah, Harms, Vogelgesang, and Avolio (2011) expressed that "…effective mentoring tailored to the developmental needs of the protégés should enhance and accelerate their development as leaders" (p. 409). One-on-one relationships between the mentor and protégé will allow for greater flexibility in catering the mentorship model to protégés with differing exposure to leadership opportunities. Mentors will play an important part in the leadership development process. Kram (1985) suggested that mentors would need to be good examples of leadership. Therefore we will offer opportunities for the protégé to job shadow the mentor and see good leadership being acted out. The selection of mentors will be vital to offer the protégés good examples of what good leadership looks like.

In addition to developing a protégé, mentorship programs can also develop the mentor. Albert Bandura (1997) surmised that mentorship programs not only help protégés grow in their roles as leaders, but the mentors can also help encourage the protégés to continue to develop their leadership skills long after the mentorship program are completed. As more protégés become mentors, they can utilize the leadership skills they have developed by working with the next generation. Lester, *et al.* (2011) explained, "…Many mentors will also improve as leaders and leader developers alongside their protégés, and will, thus, likely be better prepared to lead…" (p. 410). The mentorship model will continue to foster leadership and team development skills to both the mentor and protégé.

The mentorship model has been designed to use one-on-one relationships as a catalyst to also foster social intelligence and trust building. Social intelligence is the skill of effectively managing social situations and relationships. Joseph and Lakshmi (2010) surmised, "An individual cannot succeed in life just with a high IQ alone; SI [social intelligence] is an equally important criteria needed for success" (p. 16). In addition to building social intelligence, we will ask both the mentor and protégé to commit to the mentorship model for one year. The commitment is in place to encourage the development of friendship and trust between the mentor and protégé. Richard, Ismail, Bhuian, and Taylor (2009) demonstrated that when higher levels of trust existed between protégés and their mentors within an organizational context, the job retention rates for the protégés rose. In addition, Lester, *et al* (2011) observed that when protégés fostered trust with their mentors, the effectiveness of the leadership development process for the protégé was increased. In addition, by encouraging increasing interactions between the mentor and the local community, we hope a greater relational trust can be developed. Lester, *et al* (2011) considered trust development to be a vital part of enhancing the protégé's leadership effectiveness. Bowlby (1982) explained that people have a deep desire to have close relationships. He added that when an individual has felt they have formed deep bonds with people, they are willing to attempt new activities they would otherwise not do. We hope the mentorship model will be an opportunity for the protégés to develop deep relationships, while also being in a safe relationship that will push them out their comfort zone. Social intelligence and trust building, between the protégés and mentor, will help in the leadership development and personal development process.

In addition to developing the leadership and relational aspects of the protégé, the mentorship model is designed to focus on personal development. Personal development in this context is defined as the process of fostering individual social and emotional skills. Therefore, building up the emotional intelligence of the protégé is essential. Emotional intelligence is "an interconnection between feelings and thinking" (Chopra & Kanji, 2010, p. 972). Emotional intelligence involves four main abilities: (a) perceiving emotions, (b) using emotions, (c) understanding emotions, and (d) managing emotions (p. 976). Being able to comprehend the complexities of an individual's emotions, as well as understanding others' emotions is vital to personal development. According to Chopra and Kanji (2010), having a high level of emotional intelligence increases the chance of having a successful career. Another area of focus for personal development will be the ability of the protégé to receive feedback from his mentor. We hope to develop protégés that are focused on continually learning how to improve both professionally and personally. Building emotional intelligence, receiving feedback, and having personal reflection time will hopefully foster personal development.

Although mentorship programs are often used in an organizational context, the intent of our mentorship model will be to address social poverty by developing new leaders to be active in the local community. In order to develop a successful mentorship model, we will need to find reliable, humble, and flexible mentors that have leadership experience. Ideally, such an individual should also have a good reputation in the community. The mentor could be an elder, pastor, or other community leader. The goal is to eventually have a few of the protégés become mentors once they receive mentorship for one year. The characteristics we are looking for in a protégé are a passion to learn, desire to listen, and potential to lead in his community. Both the potential mentors and protégés will participate in a short interview with the intent of learning their reasoning for wanting to join the mentorship model, what their goals are, and if they are willing to commit to being a part of the mentorship model for a year. In the yearlong mentorship model, the protégé will create a life plan, participate in job shadowing, and receive comprehensive performance feedback.

Once the mentors and protégés are selected, the first step in the mentorship model will begin. At the beginning of the mentorship model, each protégé will spend time developing a personal life plan. Harkavy (2007) said, "Life planning is all about assessing where you are in life, identifying which accounts are most important to you, and then writing out a vision for each one of those accounts" (p. 61). We will incorporate Harvey's stages of life planning into our model. Once the protégé has completed the life plan, he will have an opportunity to share it with his mentor and fellow protégés in the mentorship model. Learning the goals and priorities of each protégée will help the mentors to customize the mentorship model for the protégé. Having the protégé express to the community leaders his goals and vision for their local community will hopefully inspire the protégé to become more invested in the future direction of his local community.

Once the protégés develop their personal visions, they will begin the job-shadowing phase. Each protégé will shadow his mentor once a week, to learn the leadership style of the mentor, how the mentor makes decisions, and how the mentor handles working under stress. After four months of job shadowing, the mentor will start to give the protégé opportunities to take on aspects of his leadership role. Although the decisions of the protégé may be minor to start, the protégés will be given more opportunities to practice leadership over time. The protégé's leadership role will eventually expand to working with various types of people and making decisions under stress, hopefully providing opportunities for the protégé to foster his personal and relational development.

As the protégé is given more opportunities to work alongside the mentor, performance feedback will be provided to help the protégé improve his leadership and decision making skills. Buron & McDonald-Mann (2000) emphasized, "Effective feedback provides the information people need to build on their strengths and overcome weaknesses" (p. 8). Although feedback will first come from the mentor, the protégé will also receive feedback from community leaders, fellow protégés, and any community members he has come into contact while working. We hope that the broad range of feedback will give the protégé a thorough evaluation that may bring to light potential blind spots that may have otherwise gone unnoticed. Performance reviews will be conducted after six months in the mentorship model and at the completion of the model. The goal of the performance feedback is to affirm areas of strengths and help identify areas where improvement is needed need.

We will evaluate how the mentorship model has impacted the mentors, protégés, and community leaders. Protégés will receive a personal assessment survey before they begin the mentorship model, and after they complete the model. They will be asked to rate on a scale of 1 to 10 how prepared they feel they are to become a community leader, and their level of perceived self-worth. The community leaders and mentors will also be given a survey by our organization every six months to rate the work performance of the protégées, the quality of relationship they have build with the protégés, and the leadership potential of the protégés. The mentors, protégés, and other community leaders will receive a survey to rate the quality of the model, whether they would be a part of the model again, and whether they would recommend the model to others. Although these metrics are qualitative, due to the relational nature of the mentorship model, we believe that qualitative measurements are appropriate.

The goal of the mentorship model is to foster the development of a new generation of leaders. We hope that by involving current community leaders, and by building a strategic model that cultivates leadership in the protégés, we will achieve this goal. We believe that our strategy of building a new generation of leaders will be a vital part in alleviating poverty.

Spiritual Development Plan

Understanding the spiritual aspects of multicultural work is essential to bridge-building and relational development. Spirituality binds a community, guides personal and collective actions, fosters good values, and provides strength through faith in the face of adversity. According to Hofstede and Hofstede (2005), spirituality is the only element that directly forms part of an individual's or group's *mental programing* (p. 14). The focus of the spiritual development plan will be foster spiritual growth through community interconnectedness, personal identity and self-awareness, and community action.

In order to be effective, we need to prioritize cultural sensitivity. Cultural sensitivity means that an individual or organization embodies the ability to recognize the perspective of the local community being served regardless of religious affiliations. Cultural sensitivity requires humility, one of our organization's core values. In addition, reducing ethnocentric behaviors calls for our organization to increase our knowledge of cultural dynamics. As it pertains to spirituality, cultural sensitivity is vital to erasing previous wrongdoings and moving forward towards a spirit of partnership with local religious institutions. McDermott (2008) contended that, "If you study the religions, you will find that, while Christian theology is quite different from that of other religions, its moral teachings are similar to that of others" (p. 14). Fundamentally, unique similarities can be found between religions without sacrificing core organizational values or beliefs. Even if religious roots are not deeply imbedded, spirituality resonates throughout global villages. In fact, 14 percent of the world's population claim that they are spiritual but don't believe in organized religion (McDermott, 2008, p. 11). Therefore, finding the similarities in spirituality is one way we can develop as sensitive understanding of the culture in which we are working.

Even though the spiritual dimension of humankind is interpreted differently across the globe, few would argue that a common bond couldn't be achieved cross-culturally. By understanding the needs of the community, churches and religious institutions can offer spiritual and relational support that is vital in times of need. Thus, our goal is to assist the local church or religious institution in supporting its community through spiritual development and community building. In a 1973 study conference, The Association of Member Episcopal Conferences in Eastern Africa (AMECEA) explained the role the church needs to play in its community. AMECEA declared:

> We have to insist on building Church life and work on the basic Christian communities, in both rural and urban areas. Church life must be based on the communities in which everyday life and work take place; those basic manageable social groupings whose members can experience real inter-personal relationships and feel a sense of communal belongings, both in living and working. We believe that Christian communities at this level will be best suited to develop real intense vitality and to become effective witnesses in their natural environment. (as cited in Groody, 2007, p. 172)

Fundamentally, if the church or religious institution is to symbolize community transformation, then our organization must apply spiritual development as a practice. The Search Institute (2008) outlined three dimensions of a spiritual development plan that include connecting and belonging, becoming aware of or awakened to self and life, and developing a way of living (p. 40). For the spiritual development plan we will partner with local religious establishments to promote interconnectedness, personal identity and self-awareness, and advocating for action.

We live in a time were developing genuine relationships has become difficult. Social mediums like Facebook have not been able to replace the authenticity of deeper connections. The Search Institute (2008) recognized connecting and belonging as:

> Seeking, accepting, or experiencing significance in relationships to and interdependence with others, the world, or one's sense of the transcendent (often including an understanding of God or a higher power); and linking to narratives, beliefs, and traditions that give meaning to human experience across time. (p. 40)

Indeed, authenticity can arise out of communities when burdens, needs, and resources are shared. Our organization will work towards building a bridge in communities by working with local religious institutions to address such profound needs.

In order to improve a community's interconnectedness, our organization must focus on the elements that build a bridge to belongingness. Those dimensions are: (a) experiencing a sense of empathy, responsibility, and/or love for others, for humanity, and for the world, (b) finding significance in relationships to others, the world, or one's sense of the transcendent, (c) finding, accepting, or creating deeper significance and meaning in everyday experiences and relationships, and (d) linking oneself to narratives, communities, mentors, beliefs, traditions, and/or practices that remain significant over time (Search Institute, 2008, p. 42). We will assist and guide religious community leaders towards offering activities that build interconnectedness within their communities. Community outreach and networking activities are a few ways in which we can assist the religious institutions connect with their surrounding communities. In Brazil during the 1970's Catholic community based groups gathered regularly to meet over prayer, studying of the Bible, and discussion. Amesbury & Newlands (2008) explained that, "Because the CEBs [ecclesiastical base communities] emphasized critical thinking, democratic lay leadership [volunteers who lead a ministry], and interpreting and applying scripture in light of the current social context, people who were otherwise disenfranchised were empowered to raise questions, exercise authority, and speak out" (p. 12). Partnering with local religious institutions to develop and market community groups can foster not only spiritual development through reading religious texts, but also can build relationships with the local community members that attend. In addition to promoting community groups, we will work with the religious institution to host a monthly networking night. The intention of the networking night will be to invite the community members to ask questions and foster relationships with the local religious institution. Such spiritually led community groups and networking nights could inspire the collective spirit while bringing together unity.

It is reasonable to assert that finding purpose and meaning in life contributes to an individual's overall wellness. In the realm of spiritual development, by helping develop a personal identity and self-awareness in an individual, we hope we will cultivate a sense of purpose and passion. Our hope is this sense of purpose will help the individual through challenging times. To explain self-awareness, the Search Institute (2008) stated that, "Being or becoming aware of or awakening to one's self, others, and the universe (which may be understood as including the sacred or divine) in ways that cultivate identity, meaning, and purpose" (p. 40). To implement the spiritual development plan, we will work with the local religious institutions to cultivate the personal identity and self-awareness of members in the local community.

To best offer personal identity developing activities, our organization will give members of the community opportunities to explore their identity in a safe environment and we hope by partnering with local religious institution these goals will be achieved. Myers understood the importance for people in poverty to develop a personal identity. Myers (2000) emphasized:

> First, people must have the opportunity to become who they truly are. Since poverty includes a marred sense of identity, both regarding who people are and also what they were created for, this form of development [refers to transformational development] seeks (1) restoration of identity, as human beings made in the image of God and (2) recovery of vocation, as productive stewards of the gifts and the world God has given to them. Transformed people know who they truly are and what they are here to do. (p. 65)

Although Myers spoke from a Christian perspective, any local religious institution, whether Christian or not, can be instrumental in helping community members find answers to the following questions: "Why was I made?" "Who am I?" and "What is the purpose of life?" Helping community members develop a personal identity has the potential to foster a sense of purpose and passion among them to positively affect their community.

Self-awareness leads to improvement within communities by helping individuals see their potential to change their surroundings. According to the Search Institute (2008), a number of factors that contribute towards self-awareness are: (a) accepting, seeking, creating, or experiencing a reason for being or a sense of meaning and purpose, (b) being present to oneself, others, the world, and/or one's sense of transcendent reality, (c) forming a worldview regarding major life questions, such as the purpose of existence, life and death, and the existence or non-existence of the divine or God, (d) living in awareness of something beyond the immediate everyday of life, e) experiencing enlightenment, awakening, liberation, salvation, or other experiences of transcendence or deepening, and (f) accepting or discovering a person's potential to grow, contribute, and matter (p. 44). Advocating for self-awareness can not only promote self-worth, but can also foster a sense of purpose.

Once relationships are built between our organization and the local religious institution, we will offer the necessary resources to develop a class intended to help locals develop a personal identity and self-awareness. The focus of the class will be to discuss questions about the local religion, how they fit into it, and how they fit within their community. The class will give opportunities for journal or personal time, discussion time with fellow classmates, and opportunities to talk with leaders within the religious institution. The goal of the class will be to work with those in the class to determine their personal identity and purpose within their communities. By supporting this personal development process, our organization can assist the local religious institution in building a foundation of spiritually strong men.

Developing spiritually means that an individual or community carries out a lifestyle in which a deeper sense of meaning resonates. To understand what it means to develop a way of living, the Search Institute (2008) explained, "Expressing one's identity, passions, values, and creativity through relationships, activities, and/or practices that shape bonds with oneself, family, community, humanity, the world, and/or that which one believes to be transcendent or sacred" (p. 40). Combining spiritual beliefs and actions can be achieved through (a) engaging in relationships, activities, and/or practices that shape bonds with oneself, family, community, humanity, the world, and/or that which one believes to be transcendent, (b) living out one's beliefs, values, and commitments in daily life, (c) experiencing or cultivating hope, meaning, or resilience in the midst of hardship, conflict, confusion, or suffering, (d) living life in response to that which one perceives to be worthy of dedication and/or veneration, and (e) attending to spiritual questions, challenges, and struggles (Search Institute , 2008, p. 46). The full potential of humanity cannot be tapped into unless individuals are willing to act. Our organization, in partnership with the local religious institution, can work together to build the spiritual capacity of the community.

In addition to developing relationships, in order to transition spirituality into positive actions we will encourage leaders from local religious institutions to participate in our vocational training project. By teaching leaders the necessary skills to financially support themselves, they will have more time to spend expanding the reach of their religious institution by being a part of the mentorship model, or developing other programs. As an organization our goal is not to evangelize to the community but rather offer foundational support to religious institutions so their leaders can do what they do best, foster spiritual development within their community.

For faith-based organizations, spirituality is the essence that drives motives, funding, and a lifetime of dedication to see lives change for communal or individual progression. Groody (2007) professed:

> Spiritualty deals with how human life takes shape in the experience of our relationships with God, others, ourselves, and creation. It probes who we are, what we value, how we interact, why we are here on earth, and ultimately where we are going as individuals and as a human community. (p. 21)

It is possible to contend that economic indicators are the only way to measure poverty levels. However, there are series of other indicators that relate to poverty like a community's relationship to the environment and each other. Spirituality encompasses how global and local communities relate to each other in either harmony or in discord. Incidentally, Groody (2007) noted that, “In this system [the idolization of capital or money-theism] people are measured in terms of their net worth, accumulated possessions, and incomes rather than their human worth, the quality of their character, and their spiritual depth” (p. 23).

Spirituality deals with matters of the heart and reaches to the core values of a community. Groody (2007) declared that, “Justice and liberation are not simply about reordering the economy but about reordering the hearts of people” (pg. 29). In order to measure spiritual development, a few questions we will ask are: “Do the individuals of the community believe that life has a purpose?” and “Is individual’s inner self valued as important?” These questions lead to a deeper response to development that involves spirituality components of the community. We will also track the average attendance at local religious institutions, conduct a survey about the effectiveness of the Personal Identity and Self Awareness classes, and ask the leaders of the religious institutions how the spiritual development plan has effected them. Though spirituality is difficult to measure, we will attempt to achieve clear impact measurements that can demonstrate the role of spirituality in poverty alleviation.

Though socio-economic development is a key element to poverty alleviation, addressing poverty of the spirit is just as important. Therefore a holistic approach to development should be implemented in order to restore a community to right relationship to self, each other, and the environment. Stoesz (1977) articulated that, “Development is the process by which persons and societies come to realize the full potential of human life in a context of social justice. It is essentially a people’s struggles in which the poor and oppressed are active participants and beneficiaries (as cited in Conn & Ortiz, 2001, p. 343). Spiritual development can thrive when organizations combine both socio-economic aims with spiritual formation and value the spirituality of community being served.

Framework Implementation

In order to apply our knowledge and theoretical foundations, we have devised a unique organizational model as a startup operation. In order to lower risk and work towards developing long-term viability for our organization, we will conduct a small-scale pilot study that will test the feasibility of our programmatic framework. Before implementing the pilot study we will conduct an evaluation of our organization and the local market. We will conduct a SWOT analysis that evaluates our organization and an environmental scan that evaluates multiple factors in the local market. The pilot study will be located in the Teso region of Uganda.

Market analysis

In order to lessen the potential risk of adapting the programmatic framework to the Teso region in Uganda, we will complete an evaluation of the local market. Evaluating market risk will be determined by conducting a SWOT analysis and environmental scan. Evaluating the market risk will be vital to creating a competitive advantage and developing strategic decisions about the future direction of our organization.

SWOT analysis is a tool that will evaluate the strengths, weaknesses, opportunities, and threats of our organization. The strengths and weaknesses are an internal evaluation of the organization, while opportunities and threats survey how the external market could affect the organization. By understanding the elements of the SWOT analysis, we will be able to better position the organization and the programmatic framework within the local marketplace.

An organizational strength for our organization is how complementary the strengths and skills of the organization's founders are to each other. The flexible structure of the programmatic framework is also a forte of the organization. In addition, the income-generating aspect of the vocational training project is a vital forte of our organization. Also, we have a strategic partnership with a local Ugandan organization that has land we can use to implement our pilot study. Learning the strengths of our organization will help us better position our organization in the local marketplace.

Weaknesses for the organization include using a programmatic framework that has not yet been supported by research. The organization will also start with limited resources, and has only three employees. In addition, the organization currently has no market share in the current location, something that will take time to establish. Although there are weaknesses, some of these can be addressed over time.

Opportunities in the Ugandan market include a high rate of Ugandans that attend a religious service regularly—currently 80 percent (“Uganda society”, 2010). The openness to religion in the region could be an opportunity to attract more participants to the organization because of the spiritual development plan. The World Bank reported that the percentage of unemployed people in Uganda was 17 percent in 2009 (“World development indicator database”, 2010). Since the unemployment rate implies a need for more jobs, this provides an opportunity to serve more people.

Threats for our organization include the global economic downturn over the past four years. According to the International Monetary Fund (IMF), the growth percentage of the gross domestic product for Uganda has decreased from 7.2 percent in 2009 to an estimated 5.5 percent in 2012 (“World economic outlook database”, 2011). The decrease in growth could affect the ability to expand the vocational training project. Other threats include larger holistic development non-profits working in Uganda and severe climate changes that may threaten the health of our agriculture, honey harvesting, or fish farm projects.

Due to time and resource constraints, we will conduct an environmental scan in the larger Ugandan market rather than the small market surrounding the Obule-Lira village. If development of our organization continues to progress, a more comprehensive environmental scan will be conducted for the micro market of the pilot study. As mentioned earlier, the environmental scan will be split into five sectors: (a) social, (b) economic, (c) technology, (d) competitive, and (e) regulatory.

Some social factors of Uganda that we will evaluate are: religion, age, and population movement. Uganda is mostly a Christian nation, with over 85 percent of the population professing Christianity (“Uganda society”, 2010). The life expectancy for a Ugandan in 2011 was 53 years old (“Uganda society”, 2010). According to the United Nations 48.7 percent of the population is 14 years old or younger. In addition, as of 2010 only 13.3 percent of Ugandans live a city (“Uganda Country Profile”, 2012). The organization’s staff can develop better strategic plans by knowing that the majority of the population is relatively young, live in a rural environment, and are Christian.

An economic factor we will need to be aware of is the condition of the Ugandan economy. Uganda had a gross domestic product of 16 billion dollars in 2009. In 2009 agriculture, industry, and services had a 24.7 percent, 25.8 percent, and 49.5 percent share of the Ugandan economy respectively (“Trade profile,” 2008). The top three exports from 2006 to 2008 were coffee, fish, and gold (“Trade profile,” 2008). Understanding the main commodities in the market will help determine which social enterprise model we will focus on.

Of the East African countries, Uganda has been one of the fastest growing information technology markets over the past few years. As of 2009, 32.8 percent of Ugandans had a cell phone (Kagumie, 2010). Muto and Yamano (2009) suggested that the increase in cellphone coverage for farmers has lowered marketing and price information costs. Although cell phone usage has increased, as of 2009, only one out of ten Ugandans had Internet. As cell phone usage grows, the staff of the organization could incorporate cell phones into either their marketing or other aspects of the framework.

The presence of many international non-profit organizations operating in the region is a factor of the competitive climate in Uganda. Some large non-profit organizations that work in Uganda such as Compassion International and World Vision primarily focus on children. Therefore, they would not be in direct competition with the programmatic framework. However, the business aspect of the vocational training project could have direct competition with Pilgrim International, a non-profit that is in process of creating a fish farm within the same district as the pilot study. Village Enterprise Fund, Partners for Development Uganda, and Social Enterprise Uganda would compete in the vocational training market, the mentorship market, and the spiritual development market, respectfully. Although there is competition for the various programs offered, no one non-profit organization offers the unique combination of all the elements of our programmatic framework.

Regulatory factors for Uganda include agreements that have improved the trade of goods and land rights in the region. In 2001 the East African Community trading bloc was established. Similar to the North American Free Trade Agreement (NAFTA), this agreement between Uganda, Tanzania, and Kenya allowed them to open their boarders to trade and encourage economic growth (Read & Patron, 2009). Unlike NAFTA, the agreement with Uganda, Tanzania, and Kenya did not foster economic growth because the economies of the countries involved did not have strong financial and banking markets. In addition to economic deregulations, land regulation has been an important regulatory issue. The Land Act of 1998 provided clarity on the legal framework surrounding "land tenure, land administration, and the settlement of land disputes" (Coldham, 2000, p. 65). Both economic and land law will need to be an area of focus in order for the organization to be successful in Uganda.

Conducting both the SWOT analysis and an environmental scan will help the staff of the organization develop a better understanding of their competitive advantage in the market, and an insight on market trends. This information will allow the staff of the organization to determine if the market is worth adapting the programmatic framework in the local market. If the staff determines the market is worth entering, the next step is to conduct a pilot study.

Pilot Study

In order to put the aforementioned programmatic framework into practice, we have designed a pilot study that will explore development issues before undertaking a large-scale implementation of the programmatic framework. By creating a pilot study, initial startup capital can be minimized while reducing the risk factors attributed to unsuccessful ventures. With a low risk and high reward factor in mind, it will be essential to find a community we can work with, and land we can use to conduct our pilot study. World Outreach Ministry Foundation (WOMF) in Uganda has opened its doors by offering us the opportunity to use their land for the pilot study. We will also be working with the local community in the Teso region of Uganda. The focus of the pilot study will be to implement the complete programmatic framework: (a) the vocational training project, (b) the mentorship model, and (c) the spiritual development plan. By creating a pilot study on a smaller scale, we will be able to test the feasibility of expanding while adjusting the methodology where needed.

Our pilot study will take place in the Teso region of Uganda. This Northeastern region of Uganda has experienced civil war, extreme poverty, famine, droughts, and general under-development. Vincent (1982) emphasized that, "Some of the cruel fatalities of the Idi Amin regime and its overthrow have been, for the people of Teso, loss of their cattle, destruction of the cotton industry, near ruin of the district's roads and public works, lack of clothing, and return to subsistence farming under conditions of near famine" (p. 13). Also, due to the extreme crisis found in the Northern region of Acholiland, an overabundance of inefficient NGOs has moved into the area. This overabundance has left the Teso region in need of progressive development. Hence, a greater need for holistic development is required for regional restoration and community improvement.

With societal ailments like HIV, malaria, poverty, economic depression, and other regressive issues, the Teso people have been under oppressive circumstances. To help our organization take a holistic approach to fighting poverty, WOMF has graciously given us the opportunity to implement our pilot study on land near one of their regional offices. For the pilot study we will be working with the Obule-Lira village in the Soroti District. Assisting us in the village project will be WOMF's Teso Regional Director Pastor Ben Ekolu. Pastor Ekolu is the perfect candidate to work with. He is a graduate of the Yesu Akwagala Bible College in Kampala, Uganda, and has been a well-respected leader in the Teso community. The regional offices are located on a large plot of land that was given to WOMF by the local community (see Figure 4). On the land WOMF built five homes for orphans, a well, and a church for the community. Due to the economic hardships in the United States, WOMF no longer has the funding necessary to implement their original vision for the land. The houses are vacant, incomplete, and community members are waiting patiently for WOMF's next move. Fortunately, the lack of funding for WOMF has opened up the door for us to implement our pilot study on their land. Thus, by partnering with an already established organization, initial startup costs can be reduced while minimizing overall financial risks.

In order to be effective multicultural development practitioners, it is imperative to work towards cultural intelligence so that relationships and trust can be built. As a result, acculturation is needed to reduce ethnocentric behaviors as well as the ability to rely on the strength of the community in partnership. The National Center for Cultural Competence (2004) defines acculturation as, "Cultural modification of an individual, group, or people by adapting to, or borrowing traits from, another culture; a merging of cultures as a result of prolonged contact" (p. vii). In order to grasp a keen understanding of the Ugandan culture, we have referred to Hofstede & Hofstede offer a unique insight into intercultural cooperation. Gaining a clear understanding of the five cultural indices of Hofstede and Hofstede: power distance, individualism, masculinity/femininity, uncertainty avoidance, and long-term orientation will help us develop clear objectives that are met without confusion and avoidance of intercultural conflict.

The power distance of a country deals primarily with measures of equality and how power is shared or distributed. Hofstede & Hofstede (2005) described power distance as "…the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (p. 46). East Africa in general has a relatively high score of 64 (Hofstede & Hofstede, 2005, p. 43). A score of 64 would imply that people acknowledge a hierarchical order with little to no justification. Inherent inequalities and centralization are often present in a high power distance cultures and organization. Therefore, it will be important to recognize that such hierarchical structures exist and work towards a shared understanding of how the desired results can still be achieved.

Individualism addresses the interdependence of a culture. Hofstede & Hofstede (2005) described the dimension in two categories:

> Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which throughout people's lifetimes continue to protect them in exchange for unquestioning loyalty. (p. 76)

East Africa would be considered a collectivistic society with a score of 27 (Hofstede & Hofstede, 2005, p. 79). This paradigm shows evidence a long-term commitment to community that will prove vital to our push for communal engagement. Because loyalty in a collectivist culture is principal, integrity and trust will be essential.

Masculine and feminine orientations refer to the gender role dynamics of a culture. Hofstede and Hofstede (2005) described this cultural factor in two categories:

> A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas woman are supposed to be more modest, tender, and concerned with the quality of life. A society is called feminine when emotional gender roles overlap: both men and woman are supposed to be modest, tender, and concerned with the quality of life. (p. 120)

East Africa would be considered a moderately feminine society with a score of 44 (Hofstede & Hofstede, 2005, p. 121). In feminine cultures, there is a clear focus on consensus building, the value equality, and solidarity within the workplace. The feminine cultural dimension will play to the strengths of our desired impact in which a community works harmoniously to achieve economic and spiritual growth.

Uncertainty avoidance deals with the tolerance or lack thereof of ambiguity in society. Hofstede and Hofstede (2005) described this dimension as, "…the extent to which the members of a culture feel threatened by ambiguous or unknown situations" (p. 167). East Africa scores 52 on this dimension, which leads towards a high proclivity to avoiding uncertain situations (Hofstede & Hofstede, 2005, p. 169). Therefore, a sense of predictability and rules are considered virtuous. This affinity towards certainty could lead to challenges when implementing a new programmatic framework into a community. However, by meeting our objectives with a focus on efficiency, we can reduce uncertainty with the results of research.

This cultural dimension addresses whether or not a society values a future-oriented perspective. Hofstede and Hofstede (2005) described this dimension in two parts:

> Long-term orientation (LTO) stands for the fostering of virtues orientated towards future rewards—in particular, perseverance and thrift. Its opposite pole, short-term orientation, stands for the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of "face" and fulfilling social obligations. (p. 210)

East Africa leans towards short-term orientation with a score of 25 (p. 211). As a result, we will want to prioritize Ugandan tradition as we design the pilot study and relate to their community. In addition, we will want to respect their community's interest in seeing quick results of the pilot study.

To foster education and economic growth in the Teso region, the vocational training project will be implemented. Pastor Ben Ekolu stressed his community's need for opportunities to learn and grow in the development field (personal communication, November 3, 2010).

Providing vocational training rather than giving loans to the community fosters economic growth without the community incurring monetary debt. Implementing the vocational training project with the assistance of Pastor Ben Ekolu will provide us insightful knowledge of the marketplace in the Teso region.

Implementing a self-sustainable fish farm as apart of the vocational training project could help people by reducing their dependency on others, increasing health, and removing barriers to development. For a fish farm to be self-sustainable the local market must have a fairly consistent demand for fish. The plan is to build a fish farm on a larger cultivation plot near the WOMF's Obule-Lira headquarters (see Figure 4). Implementing the vocational training project in conjuncture with a fish farm will offer a unique opportunity to conduct vocational training, offer microloans to entrepreneurs, and give Ugandan's an opportunity to start a co-op fish farm in their community.

Unlike other social enterprise models that rely solely on microloans, the vocational training project will offer two years of training for those apart of the Obule-Lira center fish farm. We will not only offer vocational training for fish farming, but also the necessary business management training. In turn, entrepreneurs will be taught the social skills to operate a business and raise the success rate of those choosing to become a part of the fish farm business. By focusing on fish farming, the vocational training project will offer benefits to both the entrepreneurs and the local community by not only offering jobs for the community, but also create a sustainable supply of fish. Through developing co-op fish farms, the vocational training project will create a third major differentiation that it can utilize when fundraising. By having entrepreneurs working together in co-ops, it not only lowers the costs of operation, but also facilitates teamwork and social skills. Therefore, focusing on a fish farm as apart of the vocational training project benefits the community by offering to the entrepreneurs the necessary capital and vocational training, and to the community a sustainable food supply.

In order to fund such an endeavor, a microfinance model will be implemented. Successful microfinancing fosters entrepreneurship by providing the necessary capital for the development of small businesses. Lending is better than giving as it fosters a mutual relationship without creating dependency (Lupton, 2007, p. 2). We will use the Gramin Bank Model; lending small amounts to a collective of individuals, who pool their money, hold each other accountable, and while use the funds to increase their livelihood (Bhagwati 2004, p. 57). Microlending avoids the sense of entitlement often associated with donations because it holds the borrowers accountable. Loan donors will receive the repayments and each additional microloan will need to be raised through fundraising. Five percent of the microloan interest will go right back in the hands of the donors that paid for the loan, but the other five percent will be reinvested into future vocational training projects. Therefore, using the microloan model will allow us to continue to supplement the food supply and offer jobs to the community through building sustainable fish farms.

In addition to implementing the vocational training project in the context of a fish farm, we will also use a honey-harvesting model. While the focus of the fish farm was the whole community, the focus of the honey harvesting will be the 70 Pastors attributed to World Outreach Ministry Foundation (WOMF). The project will enable WOMF to lessen their dependency on donors by developing a funding stream for their pastors. By establishing a training center for this project, pastors all over the country can come for vocational training in preparation for donor investment into their own honey-harvesting project. The Obule-Lira village center has a suitable plot of land that will be used for the honey-harvesting project.

During the process of waiting for a second year profit yield, Pastors on a waiting list can receive vocational training for their respective projects at the Obule-Lira headquarters. Pastor Ben Ekolu can administer the right mentoring techniques while building a spiritual connectedness to Pastors of different regions, languages, and tribal traditions. Each honey harvester will have an estimated startup cost of 350 dollars and by year two reach an estimated 650 dollars in annual revenue. The project will offer a low financial risk, but has high impact potential.

Unlike the funding model for the fish farm, for the honey-harvesting project, a microfinance model will not be applied. Instead, we have designed a fundraising model called “perpetual development”. Instead of paying back a traditional microloan, the perpetual development model will work by having Pastors pay 175 dollars interest free after their second year of profit generation. The payment will be put in a holding budget to help cover the startup cost for another pastor’s project. External donors will match the remaining 175 dollars of the honey harvesting initial startup costs. By having each pastor help pay for costs of the next honey harvester, Pastors will have a hand in giving back to their own country’s development with a highly replicable project. This process will fall in line with the trajectory of social development, community engagement, and local empowerment principles.

The honey-harvesting model will be a vital part of the vocational training project by offering vocational training and a potential revenue stream for the pastors of WOMF. In addition, the perpetual development model promotes relationship building as well as spiritual development. The honey-harvesting project will hopefully foster a spirit of unity between the pastors of WOMF and counter-balance the unharmonious tribal disparities in Uganda.

The mentorship model has been designed so it can be used in various cultural contexts. To apply the mentorship model for the pilot study, determining who will be the first mentor will be important. Pastor Ben Ekolu, an indispensible leader in his community, has been chosen to be the first mentor. Ekolu has been waiting for new opportunities to expand the developmental aspect of his pastoral ministry and helping the lives of his local people. Therefore, Pastor Ekolu will also work with us to build the mentorship model in his local community. Our hope is to apply the mentorship plan so not only our organizational vision can be achieved but also the vision of Ekolu. His personal vision is to have spiritually, physically, economically and socially transformed and renewed faithful people of God by means of a holistic approach can be achieved (personal communication, November 3, 2010).

In addition to implementing the vocational training project, we have developed a mentorship plan for the pilot study as well. In order for the mentorship model to be implemented, we will need to find the right protégés. Fortunately, Pastor Ekolu has created a list of probable protégés that have potential for future leadership roles. Once the right candidate is chosen, each protégé will construct a personal life plan and share it with their mentor and other community leaders. Once the personal life plan of the protégés has been established, the focus of the mentorship model can shift to job shadowing. The protégé will then spend time with Pastor Ekolu learning how to work with community members on the vocational training program. As a result, the protégé will learn a trade through the process as well as learning how to work with local council members, government authorities, church members, and local villagers. Throughout the yearlong mentoring process, the protégé will be given performance feedback through individuals with various perspectives. Thus, the model will create a well-rounded feedback and assessment system to track progress with a provision of suggestions for improvement. For Pastor Ekolu, building leaders for community development purposes is essential to growth of the Teso communities in Uganda. As a result, the mentorship model will provide Pastor Ekolu, the Obule-Lira village, and the Teso region, holistic practitioners that have the leadership qualities to make a long-lasting impact on their communities.

We will also focus on developing a spiritual development plan focused around the local pastors. WOMF's overall strength as an organization is in the spiritual formation of their pastors and staff members. Following the parameters of the spiritual development plan, we will not reworking their core values or vision. Rather, we will look for ways to help improve their Christian ministry, as well as their interactions with the local community leaders. Our pilot study will work with the already established church in Obule-Lira and Pastor Ekolu to promote interconnectedness, personal identity and self-awareness, and advocating for action.

Currently, Pastor Ekolu has not focused on activities outside of normal Sunday services. Therefore, we will help the church implement community groups into their weekly activities. The hope of the community groups will be to cultivate deeper relationships with the local community members that attend. In addition to the community groups, a monthly networking night could be beneficial to the participants. The purpose of the networking night will be to invite the community to ask questions and foster relationships with the Obule-Lira church. Through community groups and networking nights, a greater sense of interconnectedness can develop.

Once interconnectedness is built through relationships, classes intended to help locals develop a personal identity and self-awareness can be implemented. Questions about Christianity, how local community members fit into it, and how they interact within their community, will be offered in the class. The class will give opportunities for journaling or personal time, discussion time with fellow classmates, and opportunities to talk with Pastor Ekolu and other church leaders. The goal of the class will be to determine the personal identity and purpose of the classmates. By supporting this self-awareness development process, our organization can assist the Obule-Lira church in building a community with a strong spiritual foundation.

Community action is needed to compliment the other dimensions of the spiritual development plan. In order to address the socio-economic factors for Pastor Ekolu and his community members, more time will need to be spent time on community engagement and outreach. By helping the Obule-Lira church become more mobile within their community, they will be bringing the church to those in need. Helping the church and Pastor Ekolu alleviate poverty will help improve the church to living out the Christian principle of serving the poor. Community action is essential to the spiritual development need in this pilot study.

Conclusion

As the world becomes more interconnected due to globalization, a new development framework is needed to be agile enough to work in various cultural and religious contexts. Focusing solely on social and economic factors of poverty is no longer enough. According to Plant (2009) “Interest in faith and development has risen up the development agenda the more it has become apparent that religion is likely to remain a feature of life in developing countries” (p. 844). Plant added, “greater attention to the theological content of faith traditions has the potential to release rich intellectual, spiritual, and practical resources to tackle poverty and shape development goals” (p. 845). In addition to concentrating on the spiritual factors of poverty, we developed a holistic programmatic framework that also tackles the social and economic factors in poverty. Although we created a holistic approach based on Christian and holistic principles, the organization has designed the programmatic framework to work with a diverse number of religious beliefs. The mission of the programmatic framework could not have been said better than Dr. Daniel Groody when he concluded:

> I am often enlightened and surprised by God's presence emerged in the midst of some the most Godless of places…beneath the surface there can be a radiance and a beauty that can often be hidden from us on the outside…. what I really see is our own humanity in the more vulnerable naked kind of presentation. (Personal Communication, July 26, 2011)

The essence of our organization was developed with the belief that regardless of religion, context, or culture each human deserves to be given an opportunity to see the beauty in his or her true potential.

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5&sy=2009&ey=2016&scsm=1&ssd=1&sort=country&ds=.&br=1&c=746&s=NGDP_R%2CNGDP_RPCH&grp=0&a=

Tables and Figures

The Four Pillars

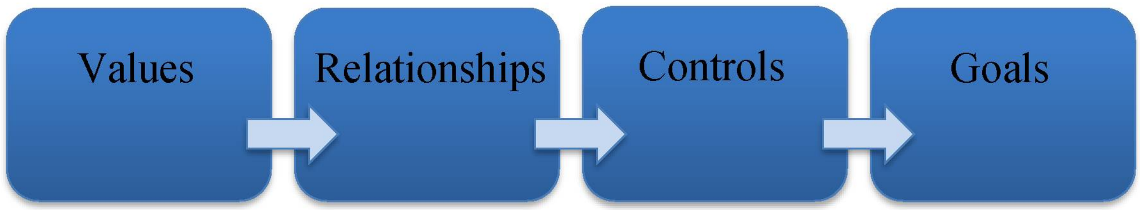

Figure 1. The four pillars are the foundation for determining the structure for the organization and programmatic framework. Answering the following questions: "What are our values?" "What type of relationships do we want?" "What operational controls do we want to put in place?" and "What are our organizational goals" will help us determine the right structure for the organization and programmatic framework. The arrows represent the thought process that is necessary in determining the values, relationships, controls, and goals intended for developing our organization.

The Programmatic Framework

Figure 2. The programmatic framework is split into three main sections: the vocational training project, the mentorship model, and the spiritual development plan. The vocational training project has been designed to address economic factors of poverty, the mentorship plan has been designed to address the social issues of poverty, and the spiritual development plan has been designed to address the spiritual issues of poverty.

Measuring Effectiveness

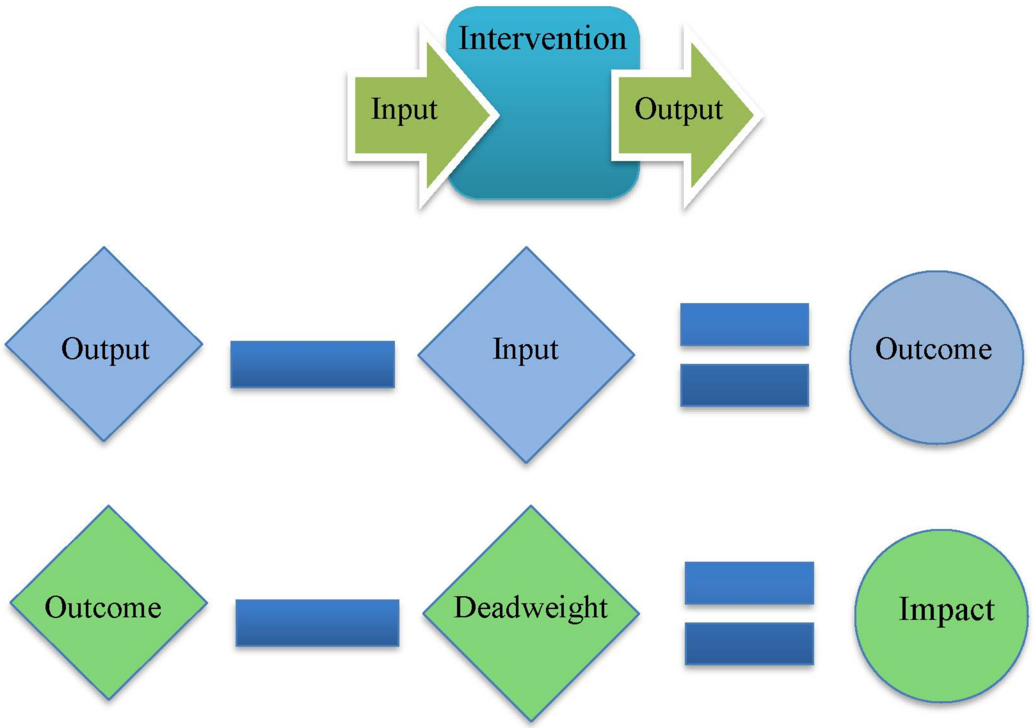

Figure 3. In order to measure effectiveness, the development process must be understood. Inputs are the resources placed into the intervention. The intervention is a development program that alters the input. Outputs are the immediate results of completing the intervention. Outcomes are the change the intervention has on the input. They can be calculated by subtracting input from output. Impact is the outcome minus the deadweight—changes that would occur regardless of the presence of the intervention (“SROI glossary).

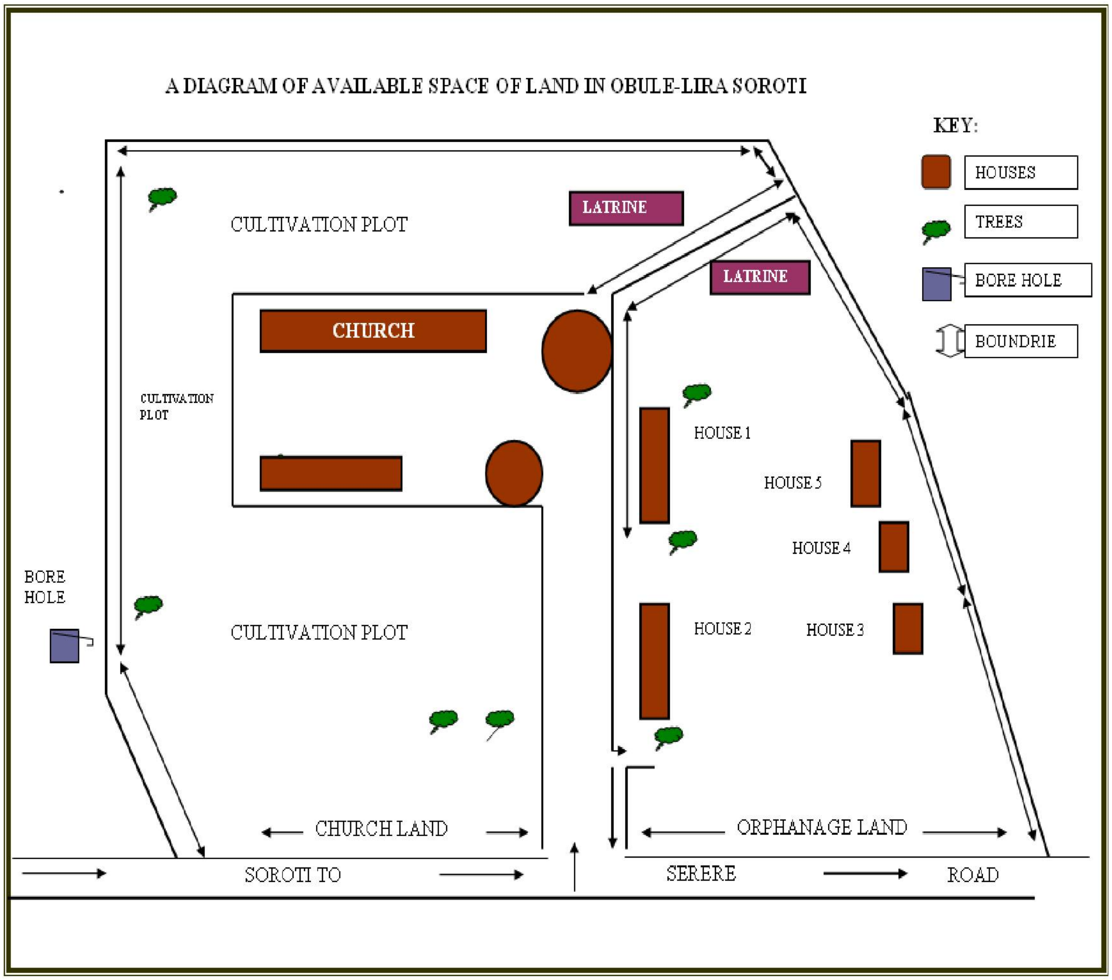

Figure 4. This figure represents the initial blueprint of WOMF's donated land in the Obule Lira village in the Soroti Region of Uganda. Because the land was originally built for orphan homes, the infrastructure could easily be transitioned in space for a social enterprise. Cultivation plots will be used for our pilot study, and the abandoned homes will be used for office use, storage, and product production.