

The International Development Program of Activities: What are we Doing Wrong?

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ABSTRACT

Today, after over five decades of governmental organizations (GOs) and non-governmental organizations (NGOs) relief work and developmental programs, developing countries are no better off than when these activities first began. Much human energy and huge financial resources have been and continue to be channeled into relief work in the poor nations. The provision of technical assistance, food aid, pharmaceutical drugs, clothing, educational materials, and technology are integral elements of foreign development work among the poorest of the poor all over the world. Unfortunately, however, the desired sustained economic growth and human-centered development are yet to happen in these countries. As instances of poverty increase, living standards continue to plummet. These observations raise the question: "What are we doing wrong in terms of international development programming?" This paper's primary concern is to provide answers to this question. The paper argues that the failure of GOs and NGOs to improve the social, economic, and political conditions in the poor nations is due to their inability to focus on human factor (HF) development in the leadership and labor force. It is concluded, therefore, that until emphasis shifts away from mere relief work to HF development, these poor countries will not only remain in abject poverty, but also will never experience any sustained improvements in their living standards.

1. INTRODUCTION

For many decades, governmental organizations (GOs) and non-governmental organizations (NGOs) from the developed countries have done their best to help bring development to the developing countries (Anderson and Woodrow, 1998). Many of these organizations have channeled significant resources into the development programs of these countries. Help from the developed to the developing countries takes the form of technical assistance programs including food aid, pharmaceutical drugs, clothing, educational materials, and technology. In addition, private development organizations from the advanced nations also pour significant financial and human resources into the developing countries. Unfortunately, however, these activities do not seem to achieve anything substantial in terms of sustained economic growth and human-centered development.

Today, many developing countries run the risk of falling even far behind previous standards of living. This phenomenon needs to be thoroughly investigated to provide meaningful answers to the question: "What are we doing wrong in terms of international development programming?" To answer this question successfully, the primary objective of this paper is three-fold. First, the paper highlights policies and programs being pursued by GOs and NGOs in the developing countries. Second, the scorecards reflecting the performance effectiveness of these programs are presented and evaluated. Third, drawing insights from information gleaned from published data and fieldwork, the paper concludes that the ongoing failure being experienced by most international development organizations in their development programming is a result of their inability to develop the appropriate HF characteristics in the people they purport to help. The HF refers to:

The spectrum of personality characteristics and other dimensions of human performance that enable social, economic and political institutions to function and remain functional, over time. Such dimensions sustain the workings and application of the rule of law, political harmony, a disciplined labor force, just legal systems, respect for human dignity and the sanctity of life, social welfare, and so on. As is often the case, no social, economic or political institutions can function effectively without being upheld by a network of committed persons who stand firmly by them. Such persons must strongly believe in and continually affirm the ideals of society (Adjibolosoo, 1995, p. 33).

The search for answers to the social, economic, and political problems dogging the developing countries has been in progress for over five decades. Development economists, self-styled development consultants, academic expert advisors, policy developers, governmental and non-governmental organizations, and leaders from all over the world have tried in many different ways to bring continuing economic growth and long-term sustained human-centered development to the people that inhabit the developing world.

In light of existing attempts at development planning, programming, and relief work in the poor nations, the performance effectiveness of these programs is assessed from the HF perspective in this paper. It is argued that the ongoing failure being experienced in the poor countries is a result of the inability to recognize the significance of the appropriate HF characteristics and how to go about to develop them. It is recommended that any group of people that hopes to experience ongoing economic growth and sustained human-centered development must recognize the areas of HF deficiency in its labor force and citizens and then design appropriate plans, policies, programs, and projects to nurture the required HF characteristics. Until this task is successfully accomplished, people of the poor nations should not expect any improvements in their economies, living standards, and welfare for a long time to come.

Since the numerous attempts at relief work and development programming seem to be failing, it is this disappointing outcome this paper provides explanations for. The remainder of the paper is organized as follows. In section 2, the practice of relief work and development programming among the poor people is discussed. Section 3 focuses on the scorecards of relief work. Section 4 provides answers to the question: “What are we doing wrong?” While section 5 highlights the HF model of development and its role in dealing appropriately with the problems of underdevelopment, section 6 is about the conclusions and recommendations for policy.

2. CASES OF RELIEF WORK AMONG THE POOR PEOPLE

While contributors to the concept of what actually constitutes development have concluded that the attainment of the basic necessities of life (i.e., food clothing, shelter, and belongingness) is critical, they are yet to agree on the specific methods to be used to achieve the agreed upon goals.¹ Indeed the debate of means through which nations can achieve and sustain development has led to the evolution of a countless number of ideologies, development recipes, and practices of relief work. Examples of plans, policies, programs, projects, and techniques recommended most frequently to the leadership of the developing countries from the scholarship of traditional development thinkers include:

- Engaging in international trade
- Dealing with excessive population growth rates
- Pursuing stabilization policies (SPs) and structural adjustment programs (SAPs)
- Bringing women into the picture (i.e., gender and development)
- Keeping and protecting the environment
- Pursuing constitutional rule and establishing democratic institutions
- Working to build a viable civil society within the nation
- Computerizing and getting connected to the world wide web—the information superhighway
- Developing leaders and focusing on human development
- Receiving foreign aid through relief work, bilateral and multilateral arrangements (i.e., food, technical assistance, education materials, etc.)²
- Establishing appropriate institutions and building capacity
- Schooling citizens to acquire and develop human capital and resources
- Increasing the number of girls attending primary and post-secondary institutions
- Mobilizing people for integrated (grassroots participatory) rural development
- Pursuing agricultural development and import-substitution industrialization
- Unfettering and releasing free market forces to produce the necessary and sufficient signals required for sustained economic growth and human-centered development to occur.
- Building the necessary infrastructure (i.e., for effective communications, education, health, transportation and tourism systems, and many others)

The authors and proponents of these approaches to development argue that the pursuit of plans, policies, programs, and projects based on these techniques will alter the course of poor economic performance in the developing countries.

These contents of the *international development recipe book* do not only open the doors for the flow of external assistance to the poor people, but also provide justifications for foreign GOs and NGOs to engage themselves in the internal social, economic, and political affairs of the developing countries. For example, organizations such as the Canadian International Development Agency (CIDA), Swedish International Development Authority (SIDA), Catholic Relief Services (CRS), United States Agency for International Development (USAID), the World Bank, International Monetary Fund (IMF), UNICEF, USA for Africa, and the countless number of civil society organizations channel tremendous human energy and billions of financial resources into a series of development programs and relief work in the poor countries.³

At the center of such programs is the emphasis placed on primary schooling, technology transfer, democratization, retrenchment, minimization of government participation in the economy, agricultural extension programs, population control, computerization, girl child education, free food and clothing, and other forms of emergency relief programs. Unfortunately, however, the efforts of these organizations are yet to bring about any sustained economic growth and development to these countries.⁴ In what follows, the relief work and development programs of World Vision International and Oxfam Britain are presented. Also a list of international relief activities is also presented.

2.1. World Vision and the Practice of Development Programming

In response to the needs of Korean War orphans, Dr. Bob Pierce, an American Christian evangelist, founded World Vision in September 1950. World Vision engages in programs aimed at emergency relief and sustainable community development. World Vision engages in approximately 4,500 development projects in 94 countries worldwide. Members of staff at World Vision work to alleviate the suffering of the poor. They provide the poor people with the means through which they can deal their pertinent problems of underdevelopment. In pursuing its mission, World Vision focuses on integrated holistic programs that aim at:⁵

1. Transformational community-based sustainable development programs that focus on the needs of children.
2. Emergency relief programs to assist people who suffer from disasters and all manners of conflicts.
3. Fostering programs and activities to terminate unjust structures to bring justice and fairness to the poor people in the communities they operate.
4. Pursuing strategic initiatives to serve the Church as it engages in its mission fulfillment plan of action.
5. Promoting public awareness to inform and increase understanding among people regarding personal giving, involvement, and prayer.
6. Using their lifestyles to mirror Jesus Christ to others and encouraging them to respond appropriately to the Gospel.

World Vision engages in both long-term projects that focus on sustainable community development. Programs pursued in this category focus on satisfying the needs community members themselves highlight—clean water, education, health care, agricultural improvements, and public hygiene. Secondly, World Vision International also participates in short-term emergency relief programs. These programs provide food, shelter, and medical care to people who suffer from natural and man-made disasters. World Vision International hopes that its short-term projects will turn into development activities in the long-term. For example, World Vision's work with the people who live in the Ansokia Valley of North-Central Ethiopia in 1981 was to help victims of the Great Famine of the mid 1980s. This humanitarian work transformed the valley into an agricultural exporting region. Similar World Vision programs continue in the war-ravaged country of Sudan.

In East Timor where military violence led to the destruction of human life and property, many people became refugees as fires and shootings changed Dili, the capital city, into a ghost town. World Vision entered into the situation and distributed food to the refugees as they arrived in West Timor. World Vision has also commenced plans aimed at helping the refugees to return to their homes in East Timor.

On February 22, 2000, Cyclone Eline devastated many areas and also destroyed life in Mozambique. This disaster killed approximately 800,000 people. Many who survived, however, lost their property, clan support, and their means of livelihoods. Infrastructure was totally annihilated. Outbreaks of diseases such as malaria, meningitis, and cholera threatened the disaster survivors. Children suffered

severely from malnutrition. To help alleviate the intensity of the disaster, World Vision continues to distribute food, hygiene kits, and materials for personal shelter to the afflicted. Working closely with the World Food Program, World Vision is assisting about 6,000 families in Xai-Xai of the Gaza province. Since Angola is also a troubled country, World Vision as well as other GOs and NGOs continue to work with the people to deal with their day-to-day disasters and associated problems. World Vision began its development activities in Angola (with a population of about 13 million people) for the first time in 1989.

Because early warning signs were ignored, the Great Famine of 1984-1985 in Ethiopia did not create too many refugees, but also led to about fifteen to twenty deaths in emergency feeding centers. World Vision, working with other organizations, brought help to the victims. The response led to ongoing relief work, bringing food to over 150,000 each month in nine different feeding centers during the famine. At a cost of \$4.8 million, World Vision ferried 9,000 tons of Canadian milled wheat to Ethiopia. In addition, World Vision engaged in a program of activities aimed at improving agriculture. Work was done in the areas of reforestation, the use of drought-resistant crops, pest control programs that are environmentally sustainable, and enhanced farming techniques. Through appropriate irrigation systems, certain tracks of barren lands were restored back to effective agricultural practices. Today, World Vision's child sponsorship program that began in 1971 with 2,000 children has now grown to about 100,000. Through World Vision's child sponsorship programs, prostitutes, drug addicts, and alcoholics receive help directed at improving their lives. Children in Ethiopia now go to school, receive immunization, clean water, and good health care. Similar stories hold true for people in Venezuela (homelessness due to floods), Kosovo (UN and US bombings), India (cyclones), Taiwan (earthquake), and Turkey (earthquake).

World Vision also engages in development programs aimed at the design and implementation of agricultural training programs for the Bekelech's community of Omosheleko in Ethiopia. In the Philippines, for example, World Vision provides Health Care Training. World Vision's vocational training programs dot the landscape in Mali. Education and spiritual nurture form part of World Vision's programs in the village of Corinto in Colombia. The intensity of World Vision's relief work across the globe is phenomenal.

2.2. Oxfam Great Britain: Relief and Development Work

In terms of development programming, the primary aim of Oxfam is to work for the complete eradication of poverty everywhere. Oxfam assists people to overcome the intensity of their suffering in times of earthquakes, floods, and war. It is the object of Oxfam to prepare people to deal effectively with any problems they may be experiencing in the long-term. Working at both domestic and international levels, Oxfam campaigns for the rights of poor people in the countries they operate. The basic object is therefore to make the world a fairer place to dwell.

When the Oxford Committee for Famine Relief met for the first time in 1942, a non-governmental organization, Oxfam was born. Oxfam, like World Vision International, also engages itself in various development programs and relief-work in the poor countries. Such activities include emergency, relief, and advocacy on behalf of the poor, fair trade, shops, publications, and educational programs for children and adults alike. Oxfam Great Britain pursues these programs with the object of achieving permanent solutions to abject poverty and the problems of underdevelopment. It is also expected that such relief programs will alleviate the tremendous suffering the poor people go through when disaster strikes. Oxfam believes that:

Every human being is entitled to a life of dignity and opportunity; and we work with poor communities, local partners, volunteers, and supporters to help this become a reality. . . . In a world rich in resources, poverty is an injustice, which must be overcome. Poverty makes people more vulnerable to conflict and natural calamity; much of this suffering can be prevented, and must be relieved. People's vulnerability to poverty and suffering is increased by unequal power relations based on, for example, gender, race, class, caste and disability; women, who make up a majority of the world's poor, are especially disadvantaged. Working together we can build a just and safer world, in which people take control over their own lives and enjoy their basic rights. To overcome poverty and suffering involves changing unjust policies and practices, nationally and internationally, as well as working closely with people in poverty.

One of Oxfam's primary objects of relief work and development programs is to establish a just and safer world. It works with partners from all over the world. In its activities aimed at dealing with injustice, poverty, and human suffering, Oxfam engages itself in innovative and collaborative activities. The issues of accountability and cost-effectiveness are important to Oxfam. Its fair trade program focuses on how to empower poor people and assist them to receive fair prices for the goods and services they produce. Oxfam's Fair Trade program provides the producers in the developing countries "support, training, fair prices, and decent conditions. Fair Trade means that many of the people who rely on selling crafts and textiles for a living, or who produce food items such as tea, coffee, honey and chocolate, now have the chance to work their way out of poverty." The Oxfam Fair Trade Company African Cocoa and other commodities are now being sold in Sainsbury's supermarkets.

Oxfam engages in debt relief and educational programs by making proposals to the G7 countries on behalf of the poor nations. Other development related activities include neighborhood renewal projects, consultation, and growth with equity, peace programs, and land rights in Africa. Oxfam finances development projects, offers advice, provides wells for clean water, trains health workers, engages in education programs, and encourages people to develop confidence and build trust in themselves and others. Oxfam works in Zimbabwe, Burkina Faso, and many other countries. Oxfam staff members are involved in dealing with crisis in the Horn of Africa (famine), South Asia (drought), Mozambique (floods), Sierra Leone (civil strife and conflicts), and the Balkans (Orissa cyclone). Relief work in the event of political turmoil, droughts, storms, earthquakes, problems of poor water and sanitation are regarded highly on Oxfam's agenda.

Specific problems Oxfam dealt with in the past include episodes of floods in North-East India, drought in Kenya, floods in North-East Brazil, drought in South Asia (especially in Afghanistan and parts of Pakistan), famine in Ethiopia, floods in Mozambique, and the Orissa cyclone in the Balkans. Oxfam's development education program aims at:

1. Assisting people to comprehend the relationship between their lives and those of others in the global village.
2. Providing knowledge and understanding of the environmental, economic, social, and political forces that shape human life.
3. Encouraging and helping people to acquire and develop the necessary skills, values, and attitudes that facilitate their working together to achieve and sustain changes that lead to sustained progress.
4. Creating a fairer and equitable world.

Oxfam's development education curriculum focuses on global citizenship development. Topics of concern for this program include young people's awareness of global issues, freedom from violence, increasing inequality, how to attain and enjoy a higher standard of living, poverty, conflicts and unrest, the destruction of scarce environmental resources, and the key elements of global citizenship. The curriculum for global citizenship does not only build on existing programs and practices, but also encourages and recommends to young people to acquire knowledge, skills, values, and attitudes they need to become and perform as global citizens. Issues of multiculturalism, anti-racism, community development, and environmental upkeep are pertinent to this program.

To Oxfam, therefore, the Global Citizen is the individual that is not only aware of the global village and understands what his or her role is as a citizen, but also values and respects diversity. Such an individual must be ready and willing to work responsibly for the creation of a fair and equitable world. They must have great knowledge and understanding of social justice and equity, diversity, globalization, interdependence, sustainable development, peace, and conflict resolution. They must also acquire skills such as critical thinking, ability to argue effectively, respect for people and things, co-operation, and conflict resolution. As far as values and attitudes are concerned, they must develop the sense of identity and self-esteem, empathy, commitment to social justice and equity, value and respect for diversity, concern for the environment and commitment to sustainable development, and belief that people can make a difference (Oxfam, 1997).

The magnitude of relief work and programs being carried out under the auspices of the United Nations, United Nations Development Agency, CIDA, SIDA, OECD, Africare, American Friends Service Committee, CARE, and USAID, the Royal Norwegian Ministry of Development Cooperation, Church World Service, Foster Parent Plan International, Oxfam America, Save the Children Foundation, Swedish Red Cross, and World University Service of Canada is presented.

The International Relief/Development Project (IRDP), a collaborative effort among NGOs, has documented a huge number of case histories of selected emergency relief programs (Anderson and Woodrow, 1998). Examples of such relief programs include the Wollo Rehabilitation and Disaster Prevention Projects (Wollo, Ethiopia), Ethiopia Emergency Program (*Yifat na Timugu*, Ethiopia), Proyecto Nueva Vida Armero (Armero, Columbia), Cereal Banks in Burkina Fasso (Food Security, Drought, and Development), Kordofan Agroforestry Extension Project (Northern Kordofan, Sudan), Earthquake Housing Reconstruction and Rural Development (Joyabaj, Quiche, Guatemala), Local Resource Management Project (Santo Domingo, Albay, Bicol Region, Philippines), Qala en Nahal Refugee Settlement Project (Eastern Sudan), Nomad Program (Tin Aicha, Mali), Promotion of Health Care Among Khmer Refugees (Greenhill Site B, Surin, Thailand), and Northeast Thailand Project (Surin, Thailand).⁶

Organizations involved in international relief work usually collect huge sums of money from private citizens from different groups of people from all over the world—especially from those in the developed countries. The use of disturbing pictures of malnourished children and the effects of ravaging wars have always played on people's sentiments to donate huge sums of money to GOs and NGOs. Such funds are to be applied to programs aimed at improving the welfare of victims of different types of disasters—natural and human-made.

During the periods of famine and war in Kampuchea in 1979, Oxfam collected huge sums of money for its relief work in the campaign period of 1978-1980. While its total earnings from international giving amounted to £20 million in 1983-1984, it collected £51.1 million in 1985 to assist starving Ethiopians. Band Aid collected £76 million in 1985 for relief work among those starving. In total, approximately \$4 billion were raised for relief work in Ethiopia alone in 1985. Hancock (1989, p. 4) observed that while on annual basis, Americans donate over \$1 billion to relief agencies, organizations such as War on Want, Oxfam, Christian Aid (Britain), World Vision, CARE Incorporated, Project Hope (USA), and Médecins Sans Frontières (France) receive charitable donations to the tune of \$2.4 billion annually. Indeed, relief organizations continue to collect huge sums of money to be channeled into their work in the developing countries. In addition to these, we must not fail to acknowledge the billions of dollars organizations such as USAID, CIDA, OECD, SIDA, UN, and its numerous agencies set aside for relief work in the developing countries. Indeed, it will be a great mistake to argue that the performance effectiveness of relief work in the poor countries is a result of lack of adequate financial resources.

3. THE SCORECARDS OF RELIEF WORK AMONG THE POOR

As is obvious from these programs, these organizations and many others not listed here hope to not only improve the lives of the poor people, but also to make this world a more humane place to dwell—fairer, more equitable, freer, and just. The pertinent questions, however, are: (1) How successful have they been several decades after the inception of their noble humanitarian relief and development programs? (2) How much further have the poor people traveled away from pitiable conditions of life toward a more honorable and redeemed positions (i.e., improvements in their physical quality of life)? (3) Are they any better today than the first time they received any forms of handouts and other forms of external assistance? (4) Is there any long-term hope for the poorest of the poor if humanitarian organizations continue to serve them?

If our answers to these questions are in the affirmative, then international humanitarian organizations are doing well. If not, what then are they doing wrong? Though these questions may be irritating to many, they are not only legitimate, but also require thorough investigations and appropriate answers. Since most people were concerned about the quality of life of the poor people, in what follows, I do not only provide examples of what international organizations are doing wrong, but also the true scorecards of their relief work.

Many resources and much human energy from both domestic and external sources have been channeled into the development programs of the poor countries for the last five decades.⁷ Unfortunately, however, the plans, policies, programs, and projects local and international development organizations pursue do not seem to have achieved any significant and sustainable results to date.⁸ In support of this view, Haque (1999, p. 2) observed:

At the practical level, there are alarming economic, political, and socio-cultural conditions not only in Third World countries but also in advanced capitalist nations and the former socialist states. In *Third World countries*, despite all development policies and programs undertaken by governments, development assistance provided by international agencies, and

development theories and models formulated by scholars, it is quite well known that the situation of poverty and hunger has deteriorated in many African, Asian, and Latin American countries . . . The contextless nature of development policies and programs adopted by Third World regimes has often been detrimental to the well-being of the majority of people [Emphasis in the original].

The scorecard of their attained results is both humiliating and discouraging. The pursuit of orthodox development thinking, theorizing, modeling, and practical programming has opened the floodgates for continuing affliction, pain, and suffering for the poor people.⁹ The disasters created through externally engineered development programs and emergency relief activities tend to produce hopelessness and helplessness in the poor countries. For example, long periods of unending waves of hunger, disease, personal debt accumulation, international debt bondage, illegal outflow of embezzled financial resources, excessive brain drain, low motivation, shirking, absenteeism, and productivity dog the developing countries. In line with these observations, Hancock (1989) observed:

Although it is the subject of a pious literature, and is credited with saintly and humanitarian motive, foreign aid often keeps strange and brutal company. In Mexico and Zaire, in the Philippines and Haiti, thieves and murderers, psychopaths and cheats have all been among its bedfellows. Elsewhere it has consistently bestowed its favors upon the big battalions. Big Corporations, big and wasteful projects, big, ambitious, absurd development plans, big ideas, and big bureaucracies have all flourished thanks to aid's bounty. Meanwhile local-level initiatives, relevant and realistic strategies, and the energy and enterprise of the poor in the Third World have been ignored . . . In that notorious club of parasites and hangers-on made up of the United Nations, the World Bank, and the bilateral agencies, it is aid—and nothing else—that has provided hundreds of thousands of “jobs for boys” and that has permitted record-breaking standards to be set in self-serving behavior, arrogance, paternalism, moral cowardice, and mendacity.

Hancock (1989) noted further that in most developing countries, foreign aid has led to incompetence of weak leaders and perpetuated ignorance, avarice, gross irresponsibility, and lack of accountability. Above all, it has not only condoned the ongoing human rights abuses, but has also perpetrated these violent acts against humanity.

Most of the financial resources donated for relief work in the poor countries hardly ever reach them. For example, the August 1988 flood in Sudan led to the collection of billions of dollars for relief work in the country. However, disease epidemics threatened the lives of the victims. Hancock (1989, p. 5) pointed out that two weeks after the flood, these organizations could not boast of any significant achievements in their relief work in Sudan—with the exception of the few blankets and sacks of flour. Approximately eighty-five flights arrived in the country bringing only 1,200 tones of relief supplies. Out of these, four hundred tones were food supplies. The UN had estimated that the total need was about 12,000 tones of supplies.

While the Hunger Project collect huge sums of money in Britain and the US, it hardly ever remits money to the poor people. For example, the Hunger Project collected \$6,981,005 in 1985. Out of this, it donated \$210,775 to other relief organizations. The remainder of the collected funds was spent in the US on committee activities, communication, publications, management, and many others. Telephone expenses alone amounted to about \$0.50 million (See Details in Hancock, 1989, p. 6; National Charities Information Bureau, 1986; and *Sunday Times*, 1986). While the Hunger Project raised £192,658 in 1984 for relief work in the poor countries, only £7,048 was channeled into such activities (*Sunday Times*, 1986). When International Christian Aid collected \$18 million in the US for relief work in Ethiopia for victims of famine, it did not send any money to help the people (*Daily Mail*, 1985 and Hancock, 1989, p. 6). Similarly, Priority One International from Dallas usually remits \$0.18 out of every dollar it receives in donations meant for the poor people (*The Plain Dealer*, 1982 and Hancock, 1989, p. 6). The reader must know that these examples are not outliers. In general, this is how relief money is used in most relief-based organizations.

Today, a field visit to the developing countries brings one to a better understanding and realization that though most people in the poor nations work hard, their efforts hardly ever translate into any sustained productivity growth and sufficient marketable surpluses.¹⁰

Following the advice of international development experts, the poor people crank fruitlessly the engine of the development train nonstop. Sad to say that regardless of how many times the engine has been

cranked in the past, the wheels of their development train spin continuously in the same spot—hardly ever yielding any positive and sustained results. Unfortunately, however, the more failures they experience, the more furiously they are encouraged from external sources to crank the engine of their development train. As a result, the accompanying output dwindles continuously to the point where the marginal product is either zero or even negative. Though most international development efforts are unproductive in the long-term, the providers continue to set aside additional resources for new programs. Since these resources are usually channeled into the purchase of external inputs and also pay the salaries of the nationals of the donor countries, little of such financial resources go into actual productivity generating ventures in the developing countries. This practice, therefore, explains clearly why the only successes achieved through these international development assistance programs are the continuing replication of failures.

Regardless of the nature of incentives the leaders of the developing countries, in collaboration with personnel from the donor agencies, may create to entice foreign investors to bring in their financial capital, little happens by way of increased productive investment. In most cases, domestic investors do not usually get involved in such investment programs. They sit down and wait for foreign investors to bring in the required amount of investment funds.¹¹

Whatever the magnitude of human effort and financial resources channeled into practical development work in the poor countries, the problem of abject poverty remains unsolved. The sources of data on poverty reveal that today more than one billion people do not have clean water, good sanitation, and health programs. Approximately seventeen million people die from diseases for which excellent cures exist today. Eighty per cent of all illnesses result from the drinking of dirty water. About one out of three people cannot read or write in the world. As a result, approximately 130 million children are unable to attend school. In the developing countries, 190 million children between the ages of 10 and 14 work to either supplement the family income or fend for themselves due to circumstances beyond their control. Landmines create huge problems to people in war-torn regions of the world. Every month, about 2000 people are either injured or killed as they come into direct contact with landmines.¹²

According to Oxfam, the problem of poverty is that (1) One in four of the world's people today lives in a state of absolute poverty; (2) 35,000 children die every day because they are poor; (3) 130 million children do not attend primary school, 70 per cent of them girls; (4) 1.3 billion people have no safe water or sanitation; and (5) One-third of pupils in the UK live in relative poverty.¹³ Even in the US there are more than 38 million people who live below the poverty line (Haque, 1999, p. 250). Similarly, the severity of poverty in the former socialist states cannot be brushed aside (Cohen, 1994; UNDP, 1994, and World Bank, 1994).

Today, infant mortality of 170 per 1000 live births in Angola is the third worst in the world. According to UN estimation, Angola's mortality rate for children under the age of five is 292 per 1000 births. The average life expectancy is 47 years in Angola. Approximately two-thirds of Angola's population is under the age of fourteen. Adult literacy rate is 42 per cent. However, in terms of revenue generation, Angola exports \$3-billion (US) worth of oil annually. In 1998, the country exported \$700-million (US) worth of diamonds. Unfortunately, however, it is estimated that the country has 10-million land mines. Sad to point out that of the estimated 100,000 amputees in Angola, 10,000 are children.

Writing about the failure of relief work and development programming in Africa, Ayittey (1998, pp. 6 and 13) observed correctly that though Africa is a rich continent, it is:

[I] nexorably mired in steaming squalor, misery, deprivation, and chaos. It is in the throes of a seemingly incurable crisis. Eating has become a luxury for many Africans, and hunger stares them squarely in the face . . . Time and again in recent years the international community has mounted eleventh-hour humanitarian missions into Africa. And time and again these missions have been abandoned at the least sign of complication or trouble. A memorable example was the Somali debacle, which cost the international community \$3.5 billion and the lives of 18 U.S. Rangers and scores of U. N. Pakistani soldiers, leading eventually to the 1994 pullout by the United Nations. These "stop-and-go" Band-Aid solutions compound Africa's crisis by covering up festering wounds.

Unfortunately, however, in orthodox developing thinking, theorizing, modeling, and practice, whatever has already been tried, retried, and failed becomes the only way those involved know how best to carry on. Since such people are usually unable to wake up and get out of their commitment to failure, they focus on plans, policies, programs, and projects that failed in the past. By so doing, international development experts

and national leaders get trapped in their pursuit and practice of dead-works—*flogging dead horses* (Adjibolosoo, 2000b).

Clearly, the heart of the problem of underdevelopment in the poor nations is essentially the result of ignorance and failure on the part of the leadership of GOs and NGOs involved in the development process to facilitate the development of the appropriate HF characteristics. They prefer to engage in and ravish dead-works instead. As Adjibolosoo (2000b) noted:

Because the livelihood of the riders depends on their business of riding dead development horses, the show must go on. Both the riders and spectators love and enjoy the thrill more than the real outcomes of their relief work among the poor—abject poverty, hunger, disease, hopelessness, and helplessness. Currently, the escalating and ravaging impact of HIV/AIDS, drought, hunger, genocide, cholera, tuberculosis, and blindness is commonplace in the developing world.

Truly, stylized facts and historical records reveal that relief work among the poor achieves little positive and long-term results. It is, therefore, imperative to either reform or abandon them for the betterment of the poor people.

We now turn to this issue to provide reasons for why it is so. The hope is that this knowledge will be of tremendous assistance to the leaders of GOs and NGOs as they contemplate revisions to their relief work and development programs.

4. WHAT ARE WE DOING WRONG?

To provide convincing alternative answers to these questions, it is imperative to rehearse some key questions about development. These questions, as Michael Edwards (1989, pp. 116-133) framed them include:

1. Why is it that our increasing knowledge of the Third World does not enable solutions to be found?
2. Is this because practitioners refuse to listen?
3. Is “development” a matter to be left to practitioners anyway?
4. Are there other, stronger forces that prevent the right action being taken?
5. Could it be that “our kind of knowledge is simply not enough?”
6. If we are not being relevant to people’s problems, how can we change the way we work so that we begin to become so?
7. How, then, can development studies be restructured so that they begin to provide more effective answers to the problems which face us?
8. Why is so much that is said, written and spent on development having so little effect on the problems it seeks to address?

Truly, since these questions are not easy to answer from the orthodox perspective, it is not surprising that many academicians involved in development theorizing and model building most frequently prefer to not engage themselves in the search for new solutions. As is always the case, it is easier to join forces with other people and contribute to the winning side of a raging debate rather than to be seen as an opposing force that is committed to bringing in negative energies to bear on the debate in progress. This being the case, most scholars may prefer to toll the line of seasoned orthodox thinkers rather than to be seen as dissenters. Though this practice may secure one’s place among leading scholars in one’s field, I beg to differ and take an opposing view in terms of how relief work and development programming is being carried out in the poor countries. My primary objective for making this decision is to present the truth about relief work as revealed in observed facts, historical evidence, and records of personal experiences.

In this way, the data presented speak more clearly on behalf of the relationship between relief work and the status of the poor people. Gleaning insights from primary sources, published data, real life evidence, field interviews, and personal experiences, it is argued that those involved in development programs and relief work for the last five decades or more have acted mostly in the wrong way. By so doing, they have hindered more than contributed to the development process of the developing countries. Though this list is long, the most important ones discussed in the following subsections include (1) Not speaking the truth in love; (2) Not

emphasizing enough the significance of the divine arithmetic; and (3) Failing to discover and deal with root causes.

With these truths in mind, many people involved in international relief work and development programming have done and continue to do wrong? In response to this question, I provide *a list of wrongs* in the following discussions.

4.1. Not Speaking the Truth in Love

It is often argued that development as a process has many routes leading to it. This being the case, traditional development thinking is that any nation can achieve sustained economic growth and development as long as it is able to pursue sound economic policies and certain efficient courses of action over a period of time (Haque, 1999; Ambrose, 1995; Barnett, 1989; Hunt, 1989; Mabogunje, 1989; Gosh, 1984; Dell, 1979; Galbraith, 1964; and Rostow, 1960). That is, if a group of people pursues consistently sound policies A, B, and C, it is guaranteed long-term success in its development objectives. This being the case, people who are involved in international relief work and development programming also believe that by doing *the nice things* on behalf of the poor people (i.e., providing technical assistance, foreign aid, food handouts, bilateral and multilateral grants, academic scholarships, expert advise, etc.), they will make development happen.

Taking these as panacea for economic growth and development, the leaders, staff members, and field workers of GOs and NGOs engage themselves in all kinds of relief activities they believe will bring development to the poor people. By so doing, they fail to know and speak the truth in love about what actually fosters development. They are, therefore, unable to help the poor people to understand that the development process, like any other human discipline, requires the recognition and adherence to certain universal principles. The concept, *universal principles*, is used here to refer to natural laws that prevail and function everywhere in the world without regard to what people either think or say or do. The aspects of universal principles referred to relate to human life and interpersonal relationships. They, therefore, speak to critical issues such as personal character, love, care, concern, responsibility, integrity, accountability, commitment, loyalty, liberty, equality, and the sanctity of life.

When people live by these principles, they experience positive changes in their social, economic, and political lives. Unfortunately, however, when people decide consciously to engage in lifestyles that violate the dictates of these principles, the outcome is chaos and decay in every facet of their lives. It is, therefore unfair on the part of international relief planners and workers to not assist and encourage the poor people to understand how and why these principles form the necessary and sufficient foundation for sustained economic growth and human-centered development.

If, indeed, international relief works were to be viewed from the principle-based perspective, it is important to bear in mind that the best starting point in development programming is to assist people to come into terms with their problems and what the possible root causes may be. That is, the primary task of the international development worker is to facilitate the process of personal discovery and HF development. Through this process, the people must be led to discover their own strengths and weaknesses. The international relief workers must bring their expertise to the process and use it to prompt the people to know how to help themselves. As the process progresses, it is imperative to ask the appropriate questions to assist the people to discover for themselves how they must begin and sustain their own development journey. There is nothing wrong about leading others to recognize where they are and what they may have done wrong in the past. This whole process must be carried out in great humility under the leadership of the Holy Spirit and respect for humanity dignity (Galatians 6: 7-10; II Thessalonians 3: 10-12).

Since every human being has a physical body, soul, and spirit, his or her performance effectiveness is always affected by the extent to which each of these aspects are developed (I Thessalonians 5:23). Therefore, people who therefore fail to create programs aimed at holistic human development will find the development process too difficult to accomplish. If the issue is that people being assisted have little clue about the significance of the spiritual element in the development process, they need to be assisted to discover this aspect of the development process by and for themselves (Galatians 6: 1-4). Just as every human being today believes that it is imperative to care for and develop the mind and physical body, so also it is critical to pursue spiritual restoration as part of the personal development program. Principle-based relief programs must avoid the temptation of following the traditions, stipulations, and practices of mortal beings. These do not work when they contravene the stipulations of the universal principles (Galatians 1: 10-14; I Peter 1: 17-21; Colossians 2: 8; Mark 7: 1-13; and Matthew 15: 1-20).

The attempt to pursue spiritual restoration in the development process is a step in the right direction. It promotes the development of *the new person* who will always strive to use his or her positive HF characteristics to improve the welfare of others (Ephesians 4: 17-5: 21). The truth of the matter is that communities that lack people with these qualities cannot commence, sustain, and perfect the process of economic growth and development. Failure to pursue this route is tantamount to long-term disappointments and imminent failure.

Truly, people who are currently experiencing social decay, economic stagnation, and political backwardness must be assisted to know the truth about their present condition. Other issues they must be aided to perceive include the fact that:

1. Economic growth and sustained human-centered development will not occur in the absence of personal responsibility, accountability, integrity, commitment, and selflessness.
2. Pervasive hatred and revenge work contrary to the community development and nation building process.
3. The practice of shirking, absenteeism, and deceitfulness slow down the engine and wheels of the development train.
4. Community-wide lack of trust does not only breed discouragement and hopelessness, but also destroys social cohesion—leading to social decay, economic stagnation, and political alienation and strife.
5. Quick-fix solutions and problem accommodation techniques do not propel the development process in the long-term.
6. Truth telling builds hope and acts as a strong rallying point around which people gather together to support and work out their own social, economic, and political programs.
7. The HF characteristics of every leader and community member matter a great deal—be they positive or negative.
8. True personal transformation and community advancement happen through a long-term process of commitment to attain and sustain higher levels of human well-being.
9. When all hope is lost everything else disappears into oblivion.
10. Positive personal (group) attributes, true confession, genuine repentance, and non-condoning lifestyles are *sine qua non* to continuing community development and nation building.
11. Deep personal insights, enlightenment, and the spirit of giving are great starting points of the community development program than a life that forcefully takes and receives from others.
12. The act of demolishing cultural beliefs and practices that enslave rather than create the appropriate environment in which community development and nation building can ensue is necessary for social, economic, and political progress.

These truths are examples of the many great issues international relief workers, expert advisors in development programming, international leaders, and the inhabitants of developing world must be aware of. Truly, when these people fail to assist the poor to discover these truths about the development process for themselves, their efforts will be fruitless. The evidence presented in the section on the scorecards is overwhelming. The practice of international relief works and development programming has left the poor people poorer. In reality, programs spearheaded by the great GOs and NGOs listed in this paper fail to address the key issues listed above.

4.2. Not Emphasizing Enough the Significance of the Divine Arithmetic

Sustained economic growth and human-centered development are not events that just happen by themselves. These results originate from processes that occur through critical factors that are unleashed from the combined energy and efforts of a team of people who exhibit the positive HF traits. From the Christian perspective, it is God who gives the necessary faith, health, energy, strength, and ability to be productive (Deuteronomy 8: 17-18). Speaking on personal growth and productivity, Peter's exhortation to all people committed to principled lifestyles is:

Do your best to improve your faith. You can do this by adding goodness, understanding, self-control, patience, devotion to God, concern for others, and love. If you keep growing in this way, it will show that what you know about our Lord Jesus Christ has made your lives

useful and meaningful. But if you don't grow, you are like someone who is nearsighted or blind, and you have forgotten that your past sins are forgiven [II Peter 1: 5-9].

Ongoing progress requires personal growth and development in the appropriate HF characteristics. Unless the process of holistic personal growth and development is in motion, little will happen by way of sustained human-centered development. The international relief worker must find the best way to bring help to the poor people. It is always important to remember that the task of sustained economic growth and development must begin with leading people to discover their own strengths and weaknesses and working with them to enhance and use their capabilities to overcome their limitations

It is imperative therefore that relief workers emphasize the significance and centrality of the law of love to the development process. Without having unleashed this law, little can be achieved in terms of sustained economic growth and development. The law of love in motion is indicative of the availability of the appropriate HF characteristics. This law oils and energizes the engine of the development train. As Paul, the Apostle, notes correctly:

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. And now abide faith, hope, love, these three; but the greatest of these is love [I Corinthians 13: 4-13].

It is this brand of love that minimizes the strength of perverted self-interest and prevents it from degenerating into selfishness and greed. The believer is biblically enjoined to stay far away from selfishness and look to the interests of other people. In the same manner, the relief worker must be prepared and committed to placing the interests of the poor people above his or her own (Galatians 5: 19-21; Philippians 1: 16-18; Philippians 2: 1-4). Self-denial and personal honesty are critical to honest service to all humanity. Whatever plans, policies, programs, and projects are being carried out, they must not be predicated on selfishness.¹⁴ Though this view may be hard for those who believe in the conventional capitalist conceptualization of doing business, people need to be reminded that there is a great difference between educated self-interest and selfishness.

4.3. Failing to Discover and Deal with Root Causes

Unless the root causes of specific problems are discovered and successfully dealt with, the pertinent problems of underdevelopment will never be solved. People who engage in band-aid solutions and problem accommodation techniques have little chance of making any positive and long-term headway in their development process. It is therefore not surprising that when God called Jeremiah, he gave him specific instructions about what was at stake and what he also must do to initiate his ministry. Speaking about his own call, Jeremiah notes how the LORD raised His hand and touched his mouth and said to him: "Behold, I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant" (Jeremiah 1:10).

With specific instructions, Jeremiah was to root out, pull down, destroy, throw down, build, and plant. A more thorough evaluation of these instructions suggests that the prophet was sent to work on the root causes of Israel's rebellion, problems, and difficulties. Had the prophet failed to carry out exactly these specific instructions and taken the prescribed actions, he would have been impotent in bringing about the desirable social, economic, and political change. From principle-centered perspective, these directives hold true for every relief worker. By pursuing them, one is able to confront and deal effectively with the root causes of social, economic, and political problems. The engagement in such actions is like cleaning a dirty garbage can before using it as receptacle for water meant for domestic use. Unfortunately, however, when a dirty garbage can is not cleaned thoroughly, no amount of potpourri will overshadow its stench (Adjibolosoo, 1998). People who fail to deal with foul odors in a dirty garbage can and yet desire to decorate it for a show are bound to be disappointed. They will fail to overcome the nauseating smell. This is also true for the international relief worker and development programmer.

Today, development programming and relief work among the poor people have followed the style of cleaning a garbage can (i.e., decorating the dirty can rather than cleaning it), problem accommodation, and quick-fixes. Relief workers who go to help the poor people usually fail to do the right thing from the start. They act on the basis of satisfying their own egos to court international recognition and praise. Though they may achieve their own personal short-term objectives, they fail to bring long-term relief and progress to the poor people. The inability to discover and decipher the root causes of social, economic, and political underdevelopment in the poor nations denies foreign development experts and workers the opportunity to succeed in their endeavors. Using their own conceptualizations about the sources of the problems, they engage ignorantly in development programs that are nothing more than quick-fix solutions and problem accommodation techniques. They apply great efforts to deal with symptoms—failing to overcome the pertinent root causes (See excellent examples of bad practices in Hancock, 1989, pp. 155-193).

The failure to discover and deal effectively with real life problems in the developing countries is a direct result of the inability to carry out proper surveys of the social structure, belief systems, local practices, and worldviews of the people and their impact on the human quality. This failure, unfortunately, leads to the crafting of plans, policies, programs, and projects that have little potency to achieve intended goals. If only the leaders of GOs and NGOs will know the root causes of the existing social, economic, and political conditions in the poor countries, they stand a better chance of experiencing long-term successes in their relief work. Problem solving requires that those involved in the process discover the true sources and work to overcome them. The process requires the ability to discern and understand the times and the readiness to take the appropriate set of actions to deal with the issues at stake. Certain leaders of ancient Israel achieved great successes because they looked for the actual sources of problems and dealt directly with them. For example, had Moses, Joshua, and Nehemiah not done so in their leadership roles, they would have failed (Numbers 13: 1-14:11; Deuteronomy 1: 19-33; Joshua 7: 1-26; and Nehemiah 1: 1-4: 23).

These inappropriate practices and others not presented in this paper are indicative of the impotence of orthodox development thinking, theorizing, modeling, and practice. To overcome the weaknesses in these practices, it is imperative that the poor people be assisted to rethink the orthodox development paths they subscribe to and pursue with evangelical zest. By so doing, they will stand a better chance of improving on their social, economic, and political way of life. In light of these observations, the HF model is, therefore, put forward as one of the most appropriate paradigms the developing countries must subscribe to if they actually desire to achieve ongoing economic growth and sustained human-centered development. An appropriate paradigm to pursue in the poor countries is the HF model of development. In what follows, this model is presented and its relevance and potency discussed.

5. THE HUMAN FACTOR PHILOSOPHY OF DEVELOPMENT

The failures of leaders and managers of development programs are currently experiencing are the results of severe HF decay and underdevelopment. The HF philosophy of development maintains that since it is people who make things happen or not happen in society, initial development plans, policies, programs, and projects must focus primarily on developing the appropriate HF traits in the citizens and labor force.¹⁵ When a country or community of people is successful in developing a disciplined labor force, it will achieve significant successes in its development program in the long-term. As Hendry, Arthur, and Jones (1995, p. 100) noted:

People are the actors through whom strategy unfolds, as a result of which firms succeed or fail People act, among other things, as owners, as entrepreneurs, as sources of skill and expertise, as collaborators, as participants in network and learning activities, as agents of their own careers. . . . People as entrepreneurs are credited with special qualities, such as strengths in judgment (Casson, 1982), a “will to conquer” (Schumpeter, 1934) or a “need for achievement” (McClelland, 1961), through which they succeed in founding new firms Economic renewal depends then on the rise to leadership of “new men” [and women] (Schumpeter, 1934—also quoted in Adjibolosoo, 1999, p. 212).

The significance of a person’s personality characteristics to the development process cannot be emphasized enough. Throughout the centuries, those who recognized this truth exploited it to their optimum advantage.¹⁶ Those who fail to develop the appropriate HF traits in themselves will neither attain nor

sustain any long-term progress.¹⁷ Today, people who are unable to comprehend this truth grope in the dark about what they must do to achieve long-term social, economic, and political progress. The way forward is to understand HF development imperatives and pursue them vigorously. In what follows, the issue about where do we go from here is discussed.

5.1. Human Factor Development Imperatives: Where Do We Go from Here?¹⁸

From the human factor perspective, therefore, the process of development must begin with an efficacious program of activities aimed at assisting people to evolve from Kohlberg's first stage of moral development to the highest stage in life where principles rule, guide, and inform human attitudes, behaviors, and actions. As the process of development progresses, the custodians of the various community social engineering programs (i.e., training, education, mentoring, role modeling, etc.) must be intentional in exposing people to a collection of activities (i.e., reading, storytelling, the visual arts, television, and radio programming, etc.) aimed at facilitating the growth and development of the positive HF characteristics in all people. The team of people who are assigned the duty of facilitating progress in moral development and character building from the childhood experiences to a principle-centered lifestyle must of necessity document the phylogeny of each individual among the cohort of people being prepared for leadership, citizenship, and service.

As this process advances, it will lead to improvements in people's HF traits, productivity, and living standards. Natural outflows of programs that are successful in developing the appropriate HF traits in people are freedom, equity, fairness, and the rule of law, civil liberties, and respect for human dignity and sanctity of life.¹⁹ These achievements are bound to trigger a positive avalanche effect on social, economic, and political welfare of community members. That is, when the HF development process is sustained successfully, a people's development program will lead to the expansion of opportunities and relevant social, economic, and political activities through which human welfare can improve and be sustained in the long-term.

Clearly, the HF model of development differs from the traditional concept in that while the HF paradigm emphasizes the growing and establishment of the appropriate HF traits in people, the orthodox concept focuses solely on quick-fix programs and problem accommodation techniques. Thus, while the HF paradigm of development is holistic in its prescriptions, the orthodox view is piecemeal. The HF concept of development is based on the belief that the success or failure of any programs rests primarily more on the quality of people involved than the state of available technology, techniques, tools, institutions, and cultural practices. As such, any program of activities aimed at the attainment of economic growth and development must have quality people to design, develop, implement, and run it. If the appropriate quality of people is not available, any resources made available to the economic growth and development process will produce minimal results in the long-term.

To avoid this outcome, the proponents of the HF paradigm maintain that every development program must commence with a powerful HF development program of activities (Adjibolosoo, 1995a; Ofori-Amoah, 1995; Adu-Febiri, 1995; and Mararike, 1998). The primary object of such activities is to lay down a solid foundation on which the community development process and nation building program must be established. Clearly, the HF paradigm differs from the traditional conceptualization and practice of development programming in its focus and scope.

As far as development programming is concerned from the HF perspective, the emphasis must be placed on the attainment of certain unique propelling and enabling catalysts of a people's nation building and development program of activities in the initial stages. Such catalysts form the necessary and sufficient foundation of a veritable development process. Top on this list of critical development-inducing factors are the education and provision of a genuine team of leaders and subordinates that:

1. Is committed to rooting out, pulling down, destroying, and throwing down destructive social, economic, and political practices of the day, and building and planting the seeds of liberty, equity, justice, and fairness in human attitudes and behaviors (Jeremiah 1: 10). Such seeds of virtuosity, by sprouting and growing into plants, will bear the appropriate HF qualities required for social, economic, and political progress.
2. Does not only work relentlessly to bring good tidings of hope and enabling to everyone, but also for the full benefit of the brokenhearted, captives, prisoners, destitute, and the downtrodden (Luke 4: 16-18).

3. Shows and models to other community members how to love dearly God and their neighbors. Such love must not only be in words, but also in deed and action—transparent attitudes, behaviors, and lifestyles (Matthew 22: 37-40; I John 3: 18-19).
4. Pursues truth, honesty, justice, purity, love, goodness, virtue, the ability to use knowledge, and effective practical activities that are praiseworthy and redeeming (Philippians 4: 8-9). Such leadership, in conjunction with its subordinates must commit to living progressively maturing and transparent lives. Such a vital team of people must pursue faith in God, virtue, diligence, true knowledge, temperance, patience, godliness, brotherly kindness, and love. When they do so, they will neither be barren nor unfruitful nor fail (II Peter 1: 1-12). They will commit to caring, forgiving, peacemaking, merciful-kindness, and hunger for righteousness (Matthew 5: 1-13).
5. Is resolved to live their lives on higher planes of ethics where universal principles inform their attitudes, behaviors, and actions. Such people will most frequently eschew personal avarice, selfishness, and covetousness. They will receive and give true human factor-based love, grace, and forgiveness to all others (Matthew 6: 9-15).
6. Acquires the appropriate knowledge, understanding, and the ability (i.e., wisdom) to use them productively. With this trio comes the capability to exercise sound judgment, treat everyone equally, exhibit mature discretion, and avoid or minimize froward and irresponsible attitudes, behaviors, and actions.

In the spirit of the proponents of the HF paradigm, therefore, those engaged in international development planning, policy making, programming, and project implementation will achieve greater successes if their initial action plan produces people who have not only acquired the appropriate HF traits (i.e., integrity, responsibility, accountability, trustworthiness, knowledge, skills, understanding about the universe, and its principles and laws, etc.), but also are able to apply them to providing workable solutions to prevailing social, economic, and political problems. Such a group of people must always grow in knowledge, the ability to understand the times, critical thinking, problem solving skills, and wisdom.²⁰ They must be open-minded, recognize the sanctity and sacredness of human life, and show great respect for all forms of life.

Truly, the process of economic growth and development is primarily about nurturing people to grow and apply their positive HF characteristics to community development and nation building. Through the qualities, efforts, and works of this caliber of people, the HF pillars of development (i.e., integrity, responsibility, accountability, commitment, trust, loyalty, true knowledge, and love) are erected.²¹ When these qualities are, however, lacking, the stage is set for long-term total human failure. As Covey (1991, pp. 256-279) noted,

You can't expect organizations to improve when the people don't improve Not only must personal change precede organizational change, but also personal quality must precede organizational quality When skill training focuses on methodology and technique alone, the underlying assumptions and paradigms of individuals rarely change You cannot continuously improve interdependent systems and processes until you progressively perfect interdependent, interpersonal relationships.

Covey (1991) observed further that it is impossible to transform an organization or management style without having altered one's own habits. Without having established these pillars, the bridge on which the highway of hope and inspiration must stand is non-existent. The development train, whose cart is probably loaded with development plans, policies, programs, projects, and the necessary resources, cannot leave successfully its point of departure (i.e., the point of hopelessness) and travel to the city of progress (i.e., the state of social, economic, and political progress). No matter the magnitude of the available financial resources and external assistance, as long as this bridge is not constructed with the required HF-based materials, such a group of people will not reach their intended destinations successfully. They will be hijacked and supplanted by leaders and other people who suffer from severe HF decay. The initial stages of a community's development program must of necessity focus on the acquisition of the appropriate HF characteristics. Any community of people that ignores this truth is bound to fail in the long-term. That is, no development programs can succeed in the presence of severe HF decay.

Appropriate education programs are *sine qua non* to a people's community development and nation-building program. In his capacity as Prime Minister of Singapore, Lee Kuan Yew focused on the

development of the appropriate HF traits in Singaporeans.²² Expressing his sentiments and impressions on the Goh Report on education in Singapore, Lee made the following observations:

The first subject concerns good citizenship and nationhood. What kind of man or woman does a child grow up to be after 10-12 years of schooling? Is he a worthy citizen, guided by decent moral precepts? Have his teachers and principals set him good examples? Imparting knowledge to pass examinations, and later to do a job, these are important. However, the litmus test of a good education is whether it nurtures good citizens who can live, work, contend and co-operate in a civilized way. Is he loyal and patriotic? Is he, when the need arises, a good soldier, ready to defend his country? Is he filial, respectful to elders, law-abiding, humane, and responsible? Does he take care of his wife and children, and his parents? Is he a good neighbor and a trustworthy friend? Is he tolerant of Singaporeans of different races and religions? Is he clean, neat, punctual, and well mannered? (See Lee Kuan Yew in Goh, 1979, pp. iv-v; quoted in Hill and Kwen Fee, 1995, pp. 89-90).

Lee's observations and queries point to the fact that a good education program must of necessity place strong emphasis on the development of the individual's HF content. If, indeed, the true answer to the questions raised in Lee's observations is a resounding "yes," then a nation's education program is HF-based. Such a nation, by Lee's estimation, has a bright and glorious future of sustained economic growth and human-centered development.

6. CONCLUSION AND POLICY RECOMMENDATIONS

In view of the observations, facts, and conclusions presented in this paper, I challenge all economists, international development practitioners, donors, national leaders, World Bank, and IMF expert advisors to pause for breath, reflect on the results of their plans, policies, programs, and projects. However, for this reflective activity to yield its best results, it must of necessity be carried out in the light of the HF paradigm. That is, they must view their theories, models, plans, and policies in HF terms. If, indeed, they discover that their efforts reflect ongoing HF development, then they are doing quite well. If, however, they cannot say so, they must know that their efforts are not only fruitless, but will also create many more problems than they seek to solve. If this is the case, they must either cease immediately from creating many more problems for the inhabitants of the developing world or re-direct their efforts and resources to focus on HF development.

Truly, if any plans, policies, programs, and projects people engage in fail to identify the key HF deficiencies in their citizens and labor force, they must recognize that they are engaged in dead works. In the end, they will not only compound the problems of underdevelopment, but also fail to solve them successfully. Indeed, one of the best ways to improve people's long-term living standards is to assist them to develop their positive HF traits. The process of development is a long-term one. It cannot be brought about that easily without having first understood clearly the critical HF decay problems a nation's economy may be going through. Those who ignore this basic commonsense knowledge will create greater problems for themselves when they fail to examine critically the key factors that promote and perpetuate underdevelopment.

Investments made solely into stabilization policies (SPs) and structural adjustment programs (SAPs) will delay rather than promote the development process in the poor countries. Until GOs and NGOs acknowledge and deal with the fact that the actual cause of economic stagnation in the poor countries is HF decay, none of them will bring any lasting solutions to the social, economic, political, and cultural problems facing the developing countries. It is therefore recommended that if the leaders, staff, and field workers of these organizations hope to bring positive and lasting progress to the developing countries, they must of necessity concentrate their development programs on HF engineering programs.

It is now clearer that the absence of truth, integrity, responsibility, accountability, trust, and commitment creates a fertile environment for serious social, economic, and political problems to thrive. A people who therefore desire to overcome their everyday problems of underdevelopment must create, implement, and run programs aimed at developing the appropriate HF characteristics in themselves.²³

NOTES

1. Discussions on the basic needs concept can be found in ILO (1976); Ewing and Koch (1977, pp. 457-480); Jolly (1977, pp. 19-35); Srinivasan (1977); Streeten (1979); Livingstone (1981, pp. 1-19); Selowsky (1981); Little (1982, pp. 209-217); Goulet (1983); Preston (1986); and Todaro (2000).

2. Note, however, that while bilateral and multilateral development aid packages do not necessarily benefit the recipients, the donors usually reap huge short-term and long-term rewards. This gain is usually the underlying reason for their motivation to engage in such programs. For details on this issue, see Murphy (1990, pp. 33-35).

3. For more information on these issues, visit the web sites of CIDA, SIDA, USAID, IMF, World Bank, UNDP, and ILO.

4. Examples of the problems that remain in these countries regardless of the amount of work being carried out by the personnel of these organizations are reviewed later in the paper. These examples show clearly that there is still a great deal of work to be done to help the people of these countries to develop the requisite HF qualities to help themselves.

5. See details on the development programs and relief activities of World Vision International at their web site. The address is: www.wvi.org

6. For detailed discussions on each of these relief programs, refer to Anderson and Woodrow (1998, pp. 105-328).

7. See the financial statistical records of CIDA, USAID, SIDA, and selected OECD countries at their web sites.

8. For example, in the last decade, both GOs and NGOs focused on dealing with the HIV/AIDS virus in sub-Saharan African countries. Huge sums of money have been poured into programs aimed at safe sex education. This program is mostly about the use of condoms. Doctors, nurses, social workers, and researchers from all persuasions continue to flock to the region to help minimize the spread and impact of AIDS in sub-Saharan Africa. Unfortunately, however, because they are failing to make any significant impact, the virus continues to gain more grounds, leaving millions of AIDS victims and orphans in the region.

9. The bankruptcy and irrelevance of conventional economic development thinking and theorizing have been discussed extensively in the works of many scholars. Examples include Pierterse (1991), Manzo (1991), Amin (1990), Braun (1990), Trainer (1989), Edwards (1989), Nandy (1989), Mathur (1989), Preston (1987), Goulet (1983), Preston (1985), Wiarda (1981), and Palmer (1978).

10. Cases in point is the ongoing famine in the Sudan, Somalia, and certain parts of India and China.

11. When I went to Ghana on a research trip in 1994, most Ghanaians I interviewed always said to me that although the structural adjustment program (SAP) created the environment for investment, foreign investors were not coming to invest as expected. This experience still makes me feel rather sad that most Ghanaians do not believe they could help themselves. This attitude has to change if Ghana were to make any significant and sustained progress. There is nothing wrong with relying on foreign assistance. Yet, when developing countries do so continuously, they fail to take full advantage of the windows of opportunities open to them. The developing countries need to make use of the current crisis and then rise to the task of nation building and citizenship development.

12. For more information, visit Oxfam's web site at www.oxfam.org.uk/index.html

13. Refer to Oxfam's web site for details: www.oxfam.org.uk/index.html

14. Viewed in its simplicity, one may think that people engaged in international relief work would be naturally inclined toward being less self-interested. Unfortunately, however, this is usually not the case. In most cases, most people who engage in international relief work are people who could not pursue any viable career opportunities in their own home countries. As such, international relief work promises them such opportunities and great financial gains they could not have obtained in their own countries, they take such opportunities. As Maren (1997) observed, a large number of such people are individuals who are dealing with certain problems in their own lives. This being the case, how much do these people have to give of themselves to help other people—who probably are in better spiritual, psychological, emotional, and physical shape than they are? Hancock (1989) discusses the uselessness of those people involved in the aid industry. Such people end up richer than when they began. The victims of their actions are the poor and the taxpayers.

15. The human factor model does not argue against the development of co-operant factors such as savings, investment, capital accumulation, infrastructure, technology, institutions, etc. Though the human

factor philosophy of development recognizes the significance of each of these items, it maintains that since these items are human creations, they are not effective in and of themselves. Instead, their effectiveness is directly related to the human quality. That is, their creation and performance are determined by the human quality of the people involved. As such, a critical assumption of the human factor model is that the development and use of these co-operating factors would be natural outflows of well-developed human factor characteristics. This assumption is about the human factor traits of all people who live in the community and other individuals involved with them—working together to undertake community development programs. It is, however, not about one person alone.

16. See details in Adjibolosoo (1995b, pp. 1-13).

17. The experiences of the developing countries today attest to this fact. As long as these countries continue to experience severe HF decay, it is impossible to overcome their problems of social decay, economic stagnation, and political turmoil in the long-term. Cases in point are Mexico, India, Nigeria, Ghana, Zimbabwe, Cuba, and North Korea.

18. This section is drawn from Adjibolosoo (2000a).

19. The claim here is not necessarily about economic development in the traditional sense. Instead, it is about development from the human factor perspective. Any society that achieves higher levels of human factor development is bound to experience these civil liberties in greater measures than those that do not. Also, from the human factor perspective, economic development should not necessarily lead to severe levels of income inequality. Though this is the case, it is not possible to attain income equality in society in any society for obvious reasons..

20. The development and acquisition of the appropriate human factor traits is a lifetime process. While some may be richer in certain human factor characteristics than others at certain stages of their personal development, they are not necessarily perfect human beings. It is, however, true that some people are able to hone these traits to certain higher levels. As such, their lifestyles are informed most frequently by the universal principles rather than human reason, behavioral codes, and values. People who are willing and prepared to go through effective personal transformation programs can develop the appropriate human factor characteristics.

21. For details on the concept of HF pillars of development, see Adjibolosoo (2000b).

22. This section is drawn from the book review I wrote for the *Review of Human Factor Studies*, Vol. 2 No. 1 on Hill, M. and Kwen Fee, L. 1995. *The Politics of Nation Building and Citizenship in Singapore*. New York: Routledge.

23. The human factor philosophy of development does not advocate any form of utopia. Instead, it argues that by working and developing the appropriate human factor traits in people, a community of people stands a better chance of pursuing their development activities much more successfully than those that fail to do so. The human factor approach recognizes the problems of the many facets of human nature. I personally agree with Robert Owen (1770-1857) when he argues that “ Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means; which means are to a great extent at the command and under the control of those who have influence in the affairs of men.” The critical question, however, is: “How is this task to be accomplished?” Answers to this question are provided in other writings. See for example, Adjibolosoo (1996, 1998, 1999, and 2000c).

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