



Project Points

MLK/Black History Month Edition

TO ACHIEVE THE BLACK ECONOMIC DREAM: IS A CULTURAL SHIFT NECESSARY?
Volume 5, Issue 1 / 1/13/2015 / Publisher: Marvin E. Perry / Designed by Ampersands

About the Publisher: The publisher of Project Points, Marvin E. Perry, is the President and Founder of the Black Board of Directors Project, a 31 year old advanced leadership organization. He is also the President of PE International, a marketing and financial business. Previously, he worked as a research associate at the Federal Reserve Bank of Boston and in lending capacities with several commercial banks. He earned a BA and an MS in economics at York and honorary doctorate from University of Advanced Technology. He is also a graduate of the American Bankers Association Commercial Lending School. Perry has served on over 25 boards.

We request BBOD Project members and alumni to keep up traditions of personal and professional growth, and achievements in your life. This includes promotions, births, anniversaries, vacations, social events, degrees, major transitions of close family members and awards.

Abundance

BBOD Project Members Building Great Communities and Reaping Abundant Rewards

RENALDO FOWLER the recipient of the East Valley NAACP Humanitarian Award, was appointed by Governor Jan Brewer to the Arizona Developmental and Disabilities Advisory Council and the Arizona Developmental Disabilities Planning Council.

Everyone Who Has Ever Taken A Shower Has Had An Idea. It's The Person Who Gets Out of The Shower, Dries Off, And Does Something About It That Makes A Difference. — Nolan Bushnell

Kevin Brown appointed to the Arizona African American Affairs Committee by Governor Jan Brewer.

Alexander "Alex" J. Emerson named to the Character and Fitness Committee of the Arizona Supreme Court by Chief Justice Scott Bates

Brad Logan appointed to the Naturopathic Physician Board by Governor Jan Brewer.

Kimulet Winzer attended the Arizona Town Hall Meeting on Economic Development held at the Grand Canyon

BRIGITTE ANDERSON elected to the Scenemaker Board of the Goodman Theatre in Chicago.

Mistie Hague elected to the Board of Esperanza

DANITA APPLEWHITE appointed to Arizona State Independent Living Council by Governor Brewer.

MR AND MRS LUTHER DURANT were table host at the 23rd Poinsettia Tea by DUET on Sunday, December 7, 2014

CHRISTOPHER HOUK appointed to the Tempe Human Relations Commission by Mayor Mark Mitchell.

Mr. and Mrs. Marvin E. Perry at the ADL Dinner.

Legal Counsel and Strategic Advisor to Government, Business and Financial Institutions

I want to let you know how much I appreciated the invitation to the recent Synergy Luncheon with Dr. Sunil Sharma. I have really appreciated what I have read in his book on HAPPINESS.

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I like this edition of Project Points. It is well done. —Lafayette Barr

JOE WALKER A Great Chef by Paula P. Moore

Thanks so much for getting me on the Arizona State Bar Task Force. The membership of this group is quite prestigious. —Christine Hill, Ph.D

For the past seven years, Joe Walker has been cooking up a storm at Phoenix's La Grande Orange. He is a "Chef de Partie," which means he is in charge of a special section of the kitchen and has a support team of chefs working with him. But this wasn't his first career stop. And, it very likely, won't be his last.

We are so proud of Tophas Anderson. Thank you for sharing the information on him by being named THE OUTSTANDING ALUMNUS by the Black Board Directors Project.

The Detroit born perfectionist, explored both military and medical fields before settling into the cooking profession. He recently released his first published cookbook, "Du Jour Chef Joe Walker." It includes an exploration of 11 different soups.

It is wonderful to learn that ORA FANT has been selected for the Black Board of Directors Living Legend Award. —Gloria Wyatt

After attending nursing school, for five years, I headed to Germany and became a military combat medic. I served active duty for two years, and I'm sure I was inspired by my dad, he was a nurse. Walker says.

Thanks for inviting Boys Hope Girls Hope of Arizona to the 2014 BBOD PROJECT VIP Reception/Volunteer Fair.

Walker's simple food philosophy was developed after a trip to Galicia in northern Spain.

It was great to get to know the guests and hear stories of your award recipients. —Lauren Tomlinson

"I was really inspired by my trip. Chefs in Spain use lots of simple ingredients. They don't do the food, they allow the real food flavors to shine. I like using that approach."

Thanks again for including me in your awards reception this year. It is always good to see you, and always come away inspired. —John Phelps

"The natural flavors are amazing when you actually get the chance to taste them."

I found the discussion on HAPPINESS by Dr. Sunil Sharma interesting. I really appreciated the point of view offered but my view of the subject is somewhat different. —Alan Carey

"We do take it, and I love creating those special one of a kind pizzas for the special customers, who have their own ideas," he says.

There is no greater fear in the black community than the fear that another black might make money from a business endeavor.

"After my military time was over, I came out west, first to California, then to Arizona. I studied at the Scottsdale Culinary Institute."

Consequently, they will pay twice as much for half the quality just to avoid patronizing a black owned business or professional. —Benjamin W. Jackson

"My Mom was always cooking something. So my sister and I would help her with cookies or other items. We had so much fun looking at all the cookbooks and photos, and we actually enjoyed the food and cooking," he says.

By Dr. Emmanuel Ojiamaye, President, Capacity Development International, LLC, Phoenix

"After my military time was over, I came out west, first to California, then to Arizona. I studied at the Scottsdale Culinary Institute."

Why are African (or Arab or Asian or Hispanic) nations economically less developed than European nations? Why are predominantly "White" neighborhoods more affluent than African-American or Hispanic neighborhoods in the United States? If the Jews from Europe who settled in Uganda instead of Palestine, would Uganda be more developed today? When one takes a static look at the economic disparities among nations and among different communities within a multi-ethnic nation like the US, one is likely to conclude that there is a relationship between economic development and the culture or way of life of peoples. This article briefly examines the complex relationship between economic development and the culture of nations and racial/ethnic/religious groups or communities.

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We begin with working definitions of both concepts. For the purpose of this article, we define economic development as the process of improving the quality of all human lives. This process involves: a) economic growth which is the increase in the production of goods and services; b) a rise in peoples' living standards which includes food, education, housing and sanitation; housing, modern technology, etc; c) creating conditions for conducive to the growth of peoples' self-esteem through appropriate social, political and economic systems/Institutions/ processes that promote human dignity and respect; and d) increasing peoples' freedom to choose how to enlarge the range of options available to individuals including consumer goods and services as well as other social and political variables. On the other hand, the culture is the "whole complex of distinctive spiritual, material, intellectual and emotional life that characterizes a society or a group, including not only the arts and letters, but also modes of life, the fundamental rights of the human being, value system, traditions and beliefs (World Conference on Cultural Policies, 1982). Similarly, Hofstede, G. (1984) defines culture as "the collective programming of the mind which distinguishes the members of one category of people from another." In short, culture is the way of life of a group of people (Zimmernann, 2012) and from nation to nation and from one community to another. However, nations and communities share some common cultural traits. In fact, in an increasingly "globalized" world, cultural differences are diminishing.

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So, does the culture of a nation or community affect its level of economic development or performance? If you move people around or change the geographical locations of people, will the "economic development map" change? These are questions to which there are no easy answers. It is the purpose of this article to critically measure the relationship between culture and economic development because both concepts are multi-dimensional variables and many of their components or variables are non-measurable, non-observable and non-quantifiable. At best, we can measure the relationship between economic development and some aspects of economic development that are measurable. There are three schools of thought on the relationship between culture and economic development. The first school believes that there is a strong relationship between both concepts. The second school believes there is no relationship while the third school believes that the relationship is ambiguous. Those who believe that culture affects economic development argue that culture determines what is of value in a society and influences how individuals, communities and institutions respond to economic incentives, challenges and opportunities which affect the level of economic development and performance. The seminal work of this school of thought is *The Protestant Ethic and the Spirit of Capitalism* published by Max Weber in 1904. The central thesis of the book was that modern economic development in Europe was due in part to changes in cultural values generated by Protestantism. In 1961, Weber published another book *Confucianism and Taoism* in which he argued that Confucianism created an environment hostile to capitalist development by emphasizing kinship which promoted nepotism and economic inefficiency, thus resulting in underdevelopment. In his book *The Protestant Ethic and the Spirit of Capitalism*, Weber's tradition, the modernization theory was developed according to which Western culture/societies are models worthy of emulation. The modernization theory portrayed the "traditional" cultures of the "Third World" as partly responsible for their economic backwardness and poverty. According to the theory, poor countries stagnate because of the culture of their Western countries in order to move out of underdevelopment. Given the fact that the proponents of this school of thought were of European extraction, there was no doubt that their theory was tainted with ethnocentrism. For instance, the theory failed to take into account the economic miracles in Japan, South East Asia and China. The theory also ignored the fact that colonialism, imperialism and neo-colonialism are sources of underdevelopment of the Third World. Thus, by the early 1970s, some social scientists called for the abandonment of the theory (Wallerstein, 1976).

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However, there have been some attempts to revive the modernization theory in a "benign form" since the late 1980s such as Huntington (1996) who divided the world into eight "cultural zones" and predicted a future "clash of cultures or civilization" on a global scale. Furthermore, the late 1980s also saw the rise of "new institutional economics" which recognized the role history, culture and other "path dependent" factors in shaping economic behavior and development. Since the early 1990s, there has also been a strong emphasis on the role "social capital" in development. Social capital embodies particular elements of the culture and other factors, unlike the neo-Weberians, that are the proponents of the "social capital" and the "new institutional" economics focus more on the positive aspects of culture, rather than using it to justify underdevelopment or to promote one culture over others. The 2004 *Human Development Report* of the United Nations, subtitled *Cultural Liberty in Today's Diverse World*, put paid to the modernization theory when it noted that "there is no evidence from statistical analysis or historical studies of a causal relationship between culture and economic progress or democracy". The report also debunked some common myths about cultural identities, including the proposition that some cultures are more likely to promote development than others.

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The school of thought that rejects the notion that culture affects or determine economic development accuses the first school of cultural determinism of the "cultural fallacy" and that culture is superior to that of others. They also argue that the founding fathers of economics did not identify "culture" as a "factor of production" and that there is no strong empirical evidence linking "culture" to economic development or performance in the long-run. They further argue that differences in the level of economic development among nations and communities are better explained by other factors such as access to capital infrastructure, natural resources, human capital, technology as well as "history". The third school of thought believes that the relationship between culture and development is ambiguous because there is no community that is culturally superior or inferior to another. While some elements of the culture of a community may be supportive of economic development, other may hinder economic development. Thompson (2001) captures the position of this school of thought as follows: "the main problem with the debate over the cultural relationship between culture and economic development is the pathetic inadequacy of human psychology, or analytical laziness, when confronting complexity...Broad generalizations are bordering on racism... Though it affects economic development, culture in itself is never constant but evolves jointly with economic opportunities. While particular elements of culture influence development, monolithic interpretations of culture like those of Weber and the neo-Weberians is not be rejected. There is no one community or nation that has a monopoly of cultural elements that support economic development just as there is no community where all the cultural traits impede development. In other words, no one community or nation has "cultural advantage" over another with respect to economic development.

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Since the early 2000s, the United Nations (UN) has been spearheading efforts to harness culture to support sustainable development of member countries, not by showing that some cultures are superior to others a la Weberians, but by supporting the growth of cultural industries and international trade in cultural goods and services such as films, music, television, and other books. The 2010 Millennium Development Goals (MDG) Summit of the UN and its contribution to the achievement of the MDGs. Also, the "Culture and Development" Resolutions of the UN in 2010 and 2011 called for the "mainstreaming" of culture into development policies and strategies. According to a 2012 UNESCO Report, culture fosters sustainable development as a driver and enabler. The report notes that "as a driver, cultural heritage, cultural and creative industries, sustainable cultural tourism and cultural infrastructure can serve as tools for development. For instance, African music and interventions that are responsive to the cultural context and particularities of a place and community, and advance a human-centered approach to development, are effective and equitable to yield sustainable". The report further notes that cultural and creative industries have been growing exponentially and their share in employment and GDP is increasing in many countries. In addition, culture-led development generates non-monetized benefits such as increased social capital, inclusiveness, creativity and use of local resources.

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Thus, the challenge for nations and communities with regards to the nexus between culture and economic development is to identify and promote those cultural elements that promote economic development. At the same time, they should abandon or discourage those cultural elements that tend to impede economic development. For instance, African music and other cultural and creative industries have been contributing to economic development while polygamy in many Middle-Eastern and African societies tends to retard progress. Furthermore, the practice of forbidding interest on loans in some religions and cultures is not supportive of modern economic growth. The emerging culture of divorce, abandonment of children, fostered children, police violence and incarceration in the US, especially within the African-American community, impede economic progress. Therefore, community-based organizations should identify those cultural variables that impede development or contribute to "backwardness" within their communities or retard the pace of catching up with more affluent communities.

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Dr. Emma earned his MS in economics from University of Benin and his Ph.D from Warsaw University in Poland. He worked for Shell Petroleum Company and lectured in economics and statistics at University of Benin in Nigeria.

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The Black Board of Directors Project announced its new members.

They were recognized at BBOD PROJECT VIP AWARDS RECEPTION/VOLUNTEER FAIR on Tuesday, October 28, 2014 at the Pointe Hilton Tapatio Cliffs Resort at 11111 N. 7th Street in Phoenix.

The Black Board of Directors Project now places its members on various boards, commissions, committees, task forces, etc. It also empowers its members by providing access to global, national, and local leaders from business, government and academic through various forums including retreats, such as "Brainfests".

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A real entrepreneur is somebody who has no safety net underneath them. - Henry Kravis

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William Anderson By Joji Weisberg

Life can turn on a dime. For William (Bill) Anderson that moment came when he was asked to do a favor by his friend and mentor, USAF Gen. John Voorhees, and he decided to say yes.

John was a prison minister and needed some help with an event. Anderson said he'd help him. Anderson: "And after that, I just continued volunteering."

Anderson said he had no intention of going into a prison environment. After all, he held a prestigious position in the corporate world, had achieved financial and personal successes, and was great at what he did.

But after his first visit to the prison, he realized a few things:

Most people in prison are just like the rest of us outside the walls. He wanted to learn and experience more. He needed to do some self-examination.

Based on these insights, social, political, and personal, Anderson made his life altering decisions. Tired of traveling for work, he quit his corporate job. He realized he wanted to spend more time with his own wife and four children. He had also become friends with Charles "Chuck" Colson, who ran a Prison Fellowship program.

Colson served as a Special Counsel to Richard Nixon from 1969 -1973. He pled guilty to obstruction of justice charges and served seven months in a federal prison in Alabama.

In 1973, Colson became a Christian, and after his release from prison in 1976, he founded the Prison Fellowship program. Today, it is the nation's largest outreach to prisoners, ex-prisoners, and their families.

Although Colson died in 2012, the organization is strong and continues with its mission and programs. Anderson was instrumental in establishing the ministry's presence throughout the Southwest, and served as the Regional Executive Director, for more than a decade.

"Chuck offered me a job on his staff and I turned him down four times," said Anderson. "Finally I told him I would give him a couple of years to help the organization lay a solid foundation." "Fourteen years later I was still there. I lost interest in being in the corporate sector. I was now going to spend the rest of my life for the betterment of people."

True to his word, he has worked tirelessly towards that goal. Aside from his work with the Prison Fellowship, Anderson founded the Angel Tree Youth Fostering Clinic at Stanford University.

That idea began over lunch in 2005, and progressed quickly to fruition. Based upon the Angel Tree program in incarcerated, provides Christmas gifts to the children of prisoners, the Stanford program brings together hundreds of "at risk adolescents" to spend the day with former college and NFL players, who volunteer their time.

To fully understand how Anderson's life has evolved, it is fair to say his family background provided him all the basic tools. After all, "my parents had a great deal to do with my outlook on life, and the person I became," he said.

The family roots are auspicious. His grandfather, Rev. Thomas Barrett, was a friend of Booker T. Washington, and helped found the church on the campus of Tuskegee University in 1898.

His parents, met in high school, and were married for 62 years. His mother, recently passed away, with Anderson at her side. "The last few months were a blessing because I got to spend time with her," he said. "It was very special."

Anderson is the middle child between two sisters. "I was the apple of my parent's eye," he said with a smile. "My parents were always very supportive of everything I did."

Anderson excelled as a high school football player, and won 30 scholarships to colleges. "I always wanted to play for Notre Dame," he said. "But I ended up playing in Indiana in mid-July. It was just too cold, windy and snowy, for this California boy." So he chose Stanford, where he excelled both on and off the field.

As for the BBOD Award, he is "thrilled" about it. "I have a tremendous amount of respect for Marvin [Perry] and the BBOD. He created it to enhance so many lives!" he said. "I have never worked for reward or award, but this gives me an even more motivation to pursue the ideals I want to achieve."

To everyone who knows Anderson, he is the living and optimistic embodiment of love, faith, commitment and giving.

"All that I do stems out of my faith, he said. "We are put on this earth to build each other up and demonstrate love. Express love in everything you do, and nothing else matters. It guides all that I do."

We touch other people's lives simply by existing. —J.K. Rowling

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