

PARACLETE



PLANET



PEOPLE



PROFIT

4P: An Innovative Sustainable Development Model and Its Implementation through PAIC

Rhema Practice Group
25 October 2023

4P: An Innovative Sustainable Development Model and Its Implementation through PAIC

Rhema Practice Group

25 October 2023

Photo Credits: (owners of photos are co-authors or members of the *Rhema* Practice Group)

Cover page – Sheila Encabo, Serafin Talisayon, Grace Cuchapin

RPG tree planting – Mitch Cabigon

RPG in San Pablo Run for Coconut Farmers – Raquel Cabrieto

B.1 Creators of corporate value – Serafin Talisayon

C.1 RPG picture with Almonte – Grace Cuchapin

C.2 Wednesday breakfast group – Serafin Talisayon

C.3 Table – Serafin Talisayon

C.3 Ang Tagumpay – CCLFI

C.4 Anatomy of Success and Vulnerabilities – CCLFI and PEF

D.4 What is 4P? – Serafin Talisayon

25 October 2023

4P: An Innovative Sustainable Development Model and Its Implementation through PAIC



Published under Creative Commons
Attribution-NonCommercial 4.0 International
(CC BY-NC 4.0)

You must acknowledge the source and
for non-commercial use only.

[Read more](#)

Published by the Community and Corporate Learning for Innovation, Inc.

Address: 1010 Opal Street, Posadas Village, Sucat,
Muntinlupa City 1770, Philippines

Email: info@cclfi.international

https://www.cclfi.international/products_services/4P

Contents

- A. Introducing the *Rhema* Practice Group 5
 - A.1. Original idea: PAIC 5
 - A.2. From 3P to 4P..... 5
 - A.3. New elements: *Rhema* and Inspirational Leadership 5
- B. Why 4P? 6
 - B.1. Gap in corporate governance 6
 - B.2. Fundamental inadequacy of livelihood programs in addressing poverty 7
 - B.3. The mainstream SD model fails to address total human development..... 7
 - B.4. Adversarial labor-capital relationship..... 7
- C. Evolution of a New Idea 8
 - C.1. 1981: Research to prepare for PAIC 8
 - C.2. 1995: *Pamathalaan* 9
 - C.3. 2002: Learning from SD Leaders 9
 - C.4. 2008: Reframing “poverty” 10
 - C.5. 2011: Importance of Intangible Assets 12
 - C.6. Corroboration from NDE Research..... 13
- D. The Fourth P 13
 - D.1. Development moves from the inside out..... 13
 - D.2. Back to Inspirational Leadership 14
 - D.3. 4P = Extreme economic empowerment + 4th P 14
 - D.3a. PAIC from the Investor’s Perspective 15
 - D.3b. PAIC from the Perspective of Employees, Farmer-Suppliers, and Customers 16
- E. Next Steps 16
 - E.1 Measurement of Impacts 16
 - E.2 Evidence-based Financial Scenarios..... 17
 - E.3. Policy Recommendations 17
 - E.4. Others 17
- Annex 18

A. Introducing the *Rhema* Practice Group

A.1. Original idea: PAIC

In 2020, a Facebook chat group of volunteers called “New Economy Explorations” was brainstorming on possible economic reforms that can address the root causes of poverty, inequality, and social exclusion. The group explored the idea first enunciated in 1981 by Jose T. Almonte,¹ namely, PAIC or People’s Agro-Industrial Corporation, an innovative corporate model where (a) investors adopt a program of total divestment in favor of employees and farmers, and (b) the corporate vision, mission, and operations are rooted in moral-spiritual values as expressed in a PAIC Credo (Annex A).²

A.2. From 3P to 4P

The group labeled the new development model as 4P, by adding a 4th P to Elkington’s³ formulation of 3P (people, planet, profit) to represent the mainstream sustainable development (SD) model. The 4th P can mean **psyche**, spiritual **purpose**, or **Paraclete**. It adds the spiritual dimension to SD.

A.3. New elements: *Rhema* and Inspirational Leadership

In February 2022, some co-creators of the book “Our Hearts and Minds Together: A Practical Handbook in Emotional Intelligence”⁴ regrouped and were joined by some members of the earlier FB chat group. The new group called itself “*Rhema* Practice Group” (RPG). In simple language, *rhema* means listening to God.⁵ To date, RPG has nineteen members.

¹ Almonte, J. T. *Endless Journey: A Memoir*. Cleverheads Publishing, 2015. See the Chapter 11 on “Hijacking an Idea.”

² Almonte, J. *People’s Agro-Industrial Corporation*. Unpublished, 1989.

³ Elkington, J. *Cannibals with Forks: The Triple Bottom Line of 21st Century Business*. Capstone, 1997.

⁴ Talisayon, S. *Our Hearts and Minds Together: A Practical Handbook in Emotional Intelligence*. Balboa Press, 2023.

⁵ *Rhema* is a Greek word used by the earliest Christians in the first two centuries AD to mean **personally heard** word of God, in contrast to another Greek word, *logos* that they refer to **public written** word of God. Most people experience *rhema* without knowingly recognizing it as such, and they call it “prompting”, “calling”, “inspiration”, or “cues”. Indigenous Filipino religious groups experience it knowingly, calling it “*pinadiwa*” or “*kaloob*” which literally means “received within”. *Rhema* is inner, personal, and tacit, while *logos* is outer, public, and expressed. *Rhema* is associated with the invisible, indwelling Holy Spirit or Paraclete. In the fifth and later centuries AD, *Logos* referred to the visible, incarnate Jesus Christ.



RPG after planting a tree for future generations, Science City of Muñoz, Nueva Ecija, February 2023



RPG after participating in the San Pablo Run for Coconut Farmers, San Pablo City, August 2023

The mission of the group is the promotion of the practice of *rhema* as an important preparation for the practice of inspirational leadership, the highest competency in emotional intelligence (EI) for leaders. To promote the practice of *rhema*, the group co-authored the book “Love Languages of God: Our Experiences of God.”⁶ The book shows that many people do experience God, but they may not recognize those experiences as such. To promote the practice of inspirational leadership, the group has been putting together a “Guidebook on God-Centered Leadership” and preparing to pilot it with farmer-leaders in Nueva Ecija province, in Central Luzon, Philippines by translating the guidebook to Filipino, titled “*Gabay sa Maka-Diyos na Pamumuno*”. The group took up the formulation and elucidation of 4P because it saw the connection between its mission and the 4th P.

B. Why 4P?

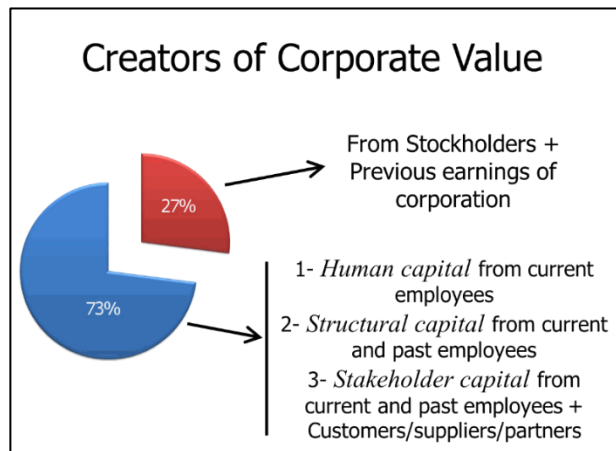
This radical development formula addresses four basic imperfections of the current socio-economic system.

B.1. Gap in corporate governance

Market values of listed corporations consist more of intangible assets created by employees and customers and less from equity and its earnings owned by stockholders, yet corporate governance is in the hands of the latter.⁷ The historical trend of the price-to-book ratio in listed corporations clearly shows the decreasing importance of book value which is a measure of the tangible assets of corporations (Section C.5).

⁶ Talisayon, S. et al. Love Languages of God: Our Experiences of God. Balboa Press, 2023.

⁷ Talisayon, S. Explorations of Variants of Consumer and Employee Ownership Schemes. Paper read at the First Global Consumption Capital Summit. Beijing, China, 2009.



B.2. Fundamental inadequacy of livelihood programs in addressing poverty

A basic difference between the rich and the poor is the fact that the rich earn huge passive incomes from physical and financial assets that they own, while the poor earn near-subsistence incomes solely from the sale of their skilled or unskilled labor. Livelihood programs do increase the incomes of the poor but government-funded livelihood programs are (a) vulnerable to political interference and corruption, (b) transfers that can distort markets, and (c) prone to creating a culture of dependency and entitlement on the part of the poor. The basic imbalance in asset ownership remains. As a result, livelihood schemes hardly dented poverty incidence in most developed countries. The fundamental solution is technology, employee, and market-driven creation of corporate value that allows the massive transfer of corporate assets to the poor, coupled with appropriate preparatory technical training and strengthening of spiritual and other positive values.

B.3. The mainstream SD model fails to address total human development

Total human development addresses not only the material, intellectual, and social needs of humans but also their emotional and especially spiritual needs. Findings from several decades of research on NDEs and regression therapy indicate that human consciousness survives bodily death and that the ultimate purpose of human life is something more enduring than having material incomes and possessions (see Section C.5).

B.4. Adversarial labor-capital relationship

This relationship is still basically adversarial, e.g., labor unions. Legal checks and industry standards against predatory practices of corporate capitalism are only palliative: minimum wage, consumer protection, anti-trust, and whistleblower protection laws; and self-regulation e.g., ESG standards.

C. Evolution of a New Idea

C.1. 1981: Research to prepare for PAIC

After Almonte proposed PAIC to the government, Talisayon assisted Almonte in producing a feasibility study funded by an interested Japanese investor, Nichimen Ube.



Some RPG members and Gen. Jose T. Almonte

As a faculty member of the University of the Philippines, Talisayon obtained a grant to study the experiences of successful innovative development models in the Philippines in the early 1980s to serve as a guide in the operationalization of PAIC.⁸ Leaders of seventeen innovative projects were invited to share their experiences and insights at a conference. This study resulted in two publications that reached the following main findings.⁹

1. Success factors all pertain to **internal changes**¹⁰ among group members:
 - a. Group cohesiveness: a “we” feeling,
 - b. Sense of ownership over the project: this is “our” project,
 - c. Commitment to group goals/values, embodied in the leader(s) — the concrete, personalistic, relational anchor to those values for the group members,

⁸ Talisayon, S. *Healing Our Divided Planet: Stories of Transboundary Learning for Our Grandchildren*. Balboa Press, 2016. See Chapter 4.4 on “Economic Empowerment of Local Communities.”

⁹ Talisayon, S. (editor) *Innovative Development Processes in the Philippines: Case Studies*. University of the Philippines, 1991.

Talisayon, S. et al. (editors) *The Doers Talk and the Talkers Listen: Proceedings of the 1983 Conference on Innovative Development Processes in the Philippines*. University of the Philippines, 1991.

¹⁰ Talisayon (Talisayon, S. *Filipino Values: Determinants of Philippine Future*. Educational Development Foundation, 1990) compiled and synthesized nearly 100 articles on Filipino values, and showed a strong cluster of values on inwardness, consistent with the “interiority” or “loob” observed by Mercado (Mercado, L. N. *Elements of Filipino Philosophy*. Divine Word University, 1974).

- d. Organic and harmonious instead of adversarial modes of production relations, and
 - e. Importance of inner personal change over outer structural change.
2. Many leaders' styles can be described as **God-centered and empowering the people**.

PAIC did not materialize.^{1,7} It was subsequently overtaken by events triggered by the assassination of Ninoy Aquino in 1983.

C.2. 1995: *Pamathalaan*

During the administration of President Fidel V. Ramos—who ran on the joint party platform of Lakas Tao, National Union of Christian Democrats, and United Muslim Democrats of the Philippines—Talisayon was assigned to create an interfaith core group to formulate and pilot *pamathalaan* or God-centered leadership, under the president's Moral Recovery Program. The core group, which called itself *Mamamathala*, also convened a conference on God-Centered Economics: *Tungo sa Makadiyos and Makataong Kabuhayan*.¹¹ Among the resolutions by the participants were:

“Enrich the concept of *pamathalaan* by relating it to the various faiths.”

“Develop a method to internalize *pamathalaan*.”

“Dapat magkaroon tayo ng Kartilya sa gawaing basihan para sa ating *pamathalaan*...so that we can be properly guided.”

“*Walang katapusan ‘yang learning...kailangan ito nadadama...ang gusto ko sana ay mayroon self-realization muna...dapat may provision for internalization.*”

C.3. 2002: Learning from SD Leaders

In 2002, a review was conducted of lessons learned from over a hundred sustainable development or SD projects funded by the UNDP Small Grants Programme. The review convened the leaders of the most successful projects in a process of self-reflection of lessons learned. A notable finding is that leaders possess a quality of leadership that was labeled “sophia” in the project report to UNDP. The quotations below capture the people and God-oriented perspectives and inspirational styles of these leaders.

¹¹ Obusan, T. A. (editor) *God-Centered Economics: Tungo sa Makadiyos and Makataong Kabuhayan*. Proceedings of the First National Conference on *Pamathalaan*. Mamamathala, 1996.

Summary of Worldview, Attitudes and Values among PO/NGO Leaders	
Worldview/Perspective/Image of Self	
<ul style="list-style-type: none"> • “There is no successful project without God.” • When you do God’s work, He will provide. “This LLM is part of God’s design.” • A leader should be a “jack of all trades” • Poverty and greed are obstacles to values formation; “A hungry person does not recognize any law.” • “Everybody will die. The question is when, how and for what end.” • What is important is “the inner strength that is developed so people will be propelled to do what is good.... guided by the will of the Lord.” • “My work is a mission from the Lord.” • “A leader is a good model. I have to have self-discipline and self-control. If I have to discipline other people, I have to discipline myself.” 	<ul style="list-style-type: none"> • Success is measured in small acts, like picking up cigarette butts and candy wrappers. • “Valuing the environment is integral in people’s lives.” • “The voice of the people [when united] is really powerful.” • Self-esteem brought about by success • Sense of ownership by the community is an important component of sustainability • “Transformation is an awakening process...The leader can provide a venue but the transformation ..should emanate from the person himself.” • Putting God in the center of one’s life

Another eye-opener was provided by two community/project leaders—Annabelle from Pangasinan and Ron from Quezon—in a workshop where leaders were asked, “What is project success?” Here is their answer in the form of a drawing; their explanations are in the callouts. They view SD project success as an **internal change** in the community (see figure on next page).

C.4. 2008: Reframing “poverty”

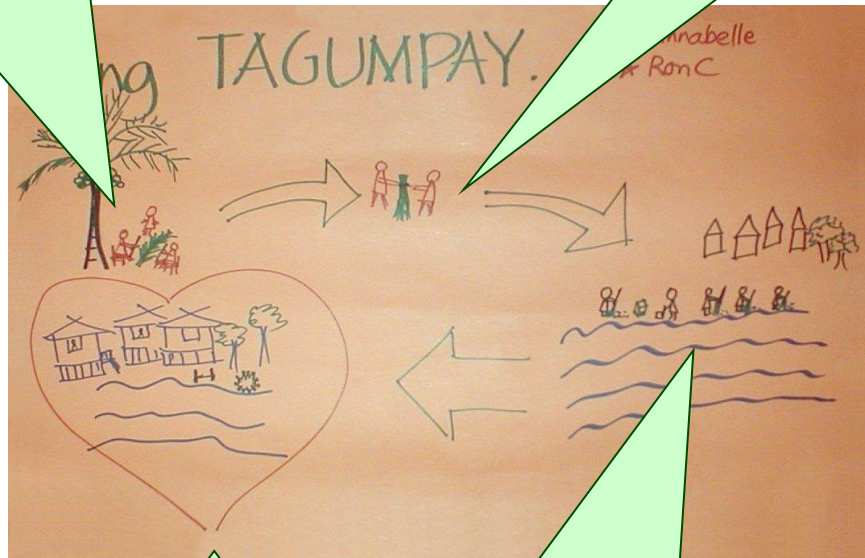
In 2008, CCLFI and the Peace and Equity Foundation (PEF) collaborated to discover what are the common success factors among the top ten out of 952 anti-poverty projects PEF had funded since 2003.¹² They found that the success factors are **pre-existing intangible assets** of the communities engaged in and benefiting from, the projects (see table on Anatomy of Success and Vulnerabilities. Tangible assets such as technology and financial infusions do help but are not the success factors.

¹² Talisayon, S. and J. Suministrado. Community Wealth Rediscovered: Knowledge for Poverty Alleviation. CCLFI and PEF, 2008.

1 For us, the start of development is like making walis tingting.

First, the leafy part from each coconut leaflet is removed by a knife to produce one tingting. This is like individual discipline: it is difficult or painful but when done, it is a small success.

2 Then many tingtings are tied together into a broom. This is community discipline and unity – a bigger success.



4 However, that is not the end-all of success. The last stage is when you no longer need the broom because every community member understands and respects or feel responsible for the environment, and no longer throws garbage. That is far greater success.

3 With a broom you can clean the seashore of garbage. If the community is united and a project answers community needs – when families get their own house, land and livelihood and they can help themselves and the community – then the project is successful.

ANATOMY OF SUCCESS AND VULNERABILITY

Assessment of various forms of capital used in the water/sanitation project for Tbolis

SUCCESS FACTORS

Stakeholder/Social Capital

- + Support from NGO
- + Skills and track record of NGO in development, including grant sourcing
- + Support from NGO founder who has become Vice Mayor
- + Trust of the people on the NGO and its founder
- + Support from two corporations
- + Goodwill from adjacent barangay who donated labor
- Political factions linked to ethnicity, Ilonggo vs Tboli

Technology and Infrastructure

- + Technology of water system design
- + Technology of toilet bowl and system design
- + Water and sanitation infrastructure

Human Capital

- + Organizational skills of NGO
- + Labor donated by community
- + Leadership of some project participants
- + Prior capability building efforts by NGO for PO
- + - Management skills of PO which took over water system (mixed)

Access rights

- + Access rights to spring water, donated by owner of spring

RISK FACTORS

Cultural Capital

- + *Dagang* practice or cooperative self-help
- Prevailing worldview that water is a free public good, including practice of open access
- Some weakness in cooperative and sharing culture, e.g. failure of some families to share cement
- 40% unwilling or late in payment of water fees

Structural Capital

- + Control given to PO instead of barangay council
- + Prior needs assessment
- + - Clarity of project benefits to beneficiaries (uncertain)
- + - Unclear about actual "felt needs" by community (NGO-centric needs assessment?)
- Water fees introduced only after water system was started
- No connection between fee paid and amount of actual consumption

Natural Capital

- + Relatively clean water in identified spring from hill
- Denudation of watershed above spring
- Some consumers at higher elevation

This finding challenges the mainstream concept of poverty, which looks at a community and labels it as “poor” based only on its tangible assets. In fact, many of these “poor” communities are wealthy in terms of intangible assets. When such communities accept and believe the label of “poor” given to them by development “experts” from the urban centers or from the West, their self-worth and confidence are unduly damaged—the result of the faulty and limiting mindset of mainstream development “experts”. This finding inspired a CCLFI associate, Dr. Philip Penaflor, to develop an appreciative community self-assessment procedure of their tangible and intangible assets.¹³

C.5. 2011: Importance of Intangible Assets

The finding that intangible assets of communities are more important in determining the success of anti-poverty projects is consistent with the intellectual capital paradigm arising from the private sector observation that corporations' market values are increasingly due to their intangible knowledge assets more than their tangible assets. A clear upward historical trend can be observed in the average price-to-book ratios of corporations,¹⁴ its median value rising from around 1 in 1980 to 4 in 2022, indicating that intangible assets account for about three-fourths of the market value of corporations.

¹³ Peñaflor, P. Understanding Poverty Concepts From Below: A Participatory Appreciative Inquiry On Community Intangible Assets In Los Palos, Lautem District, Timor Leste (Ph.D. dissertation). Asian Social Institute, 2011.

¹⁴ P/B ratio is market price divided by book value or net of tangible assets less liabilities accountants traditionally measure. <https://seekingalpha.com/article/4498571-vertiginous-valuations-price-to-book-ratio-of-us-stocks>

C.6. Corroboration from NDE Research

Surprisingly, the intellectual capital paradigm is also consistent with the findings of Moody¹⁵ among those who experienced NDE or near-death experience. NDE is a yet unexplained medical mystery where patients who were pronounced dead unexpectedly revived after several minutes or hours. What triggered the research interest of Moody, who is a medical doctor, is the observation that NDE patients often have stories to tell of their experiences between dying and reviving and that these stories exhibit similar elements that indicate the survival of human consciousness after cessation of bodily functions and experiences in another dimension of existence or what many of them describe as “heaven.” The initial 1975 findings by Moody have since been corroborated by many subsequent investigators such as Jeffrey Long and Schwartz.¹⁶ It led to the establishment of a research group dedicated to NDE research, the International Association of Near-Death Studies which publishes a Journal of Near-Death Studies.¹⁷

Two of the commonalities among stories by NDE patients were (a) an experiential review of their life, and at the end of which (b) they were asked three final life questions. Surprisingly, the three questions exactly fit the three forms of intangible assets identified by experts in knowledge management:

1. What have you learned? (human assets)
2. What have you contributed? (structural assets)
3. Who have you loved or helped? (relationship assets).

Tangible assets do not count in heaven! This supports the position of enlightened or “ethical investors” who look beyond financial returns in their investment decisions. These three elements can provide a basis for the measurement of the 4th P (Section E.1).

D. The Fourth P

D.1. Development moves from the inside out

The above findings on perspectives and styles of community or project leaders in successful SD projects in the Philippines point to (a) the importance of internal or personal changes in the development process, and (b) the God-centered values of many leaders. From their perspective, SD does not consist only of secular, structural, or outer changes envisioned in the 1992 Rio Summit; it must also involve changes in the values, inner life, and spirituality of participants in the SD process. In the context of Filipino culture, *authentic development is a process that moves from the inside out.*

¹⁵ Moody, R. A. Life After Life. Mockingbird Books, 1975.

¹⁶ For example, see <https://www.amazon.com/Evidence-Afterlife-Science-Near-Death-Experiences/dp/0061452572> and <https://www.amazon.com/Afterlife-Experiments-Breakthrough-Scientific-Evidence/dp/0743436598>.

¹⁷ <https://iands.org/>

D.2. Back to Inspirational Leadership

This is consistent with the conclusion reached by fifteen global experts convened by Daniel Goleman—the acknowledged guru and popularizer of emotional intelligence—that the 12th or highest EI competency for leaders is inspirational leadership.¹⁸ The best leaders are those who can inspire change in others. The component skills under this competency were identified and described in Chapters 12.1 to 12.8 of the EI handbook:

1. Continuous practice of prior competencies starting with self-awareness (Chapters 1.1 to 1.8);
2. Individual as well as community *rhema* (to inspire others, a leader must first be able to discern or get inspiration from the Paraclete; to light others' candles, a leader's candle must first be lighted; Chapter 12.2 and 12.5);
3. Motivating members (Chapters 9.1 to 9.6, 11.3 to 11.5);
4. Molding a shared vision that is lofty, compelling, and inspiring to action (Chapters 11.2 and 12.3);
5. Leading in co-creation of a group output (Chapter 12.6);
6. Inclusive leadership (reaching out and embracing all who are ready and willing; Chapter 12.4);
7. Empowerment of members (preparing the stage for the leader's exit; Chapter 12.7); and
8. Following the example or model of Jesus or Yeshua (Chapter 12.8).

D.3. 4P = Extreme economic empowerment + 4th P

The *Rhema* Practice Group proposes that the 4th P is the guidance of leaders and members alike by the Paraclete.

Following the PAIC formula, 4P is not only adding a 4th P. It adopts “extreme” economic empowerment whereby investors from the beginning bind themselves to divest their equity holdings to employees, farmers, and customers after they have realized a pre-agreed ROI. Before full divestment, employees or their bright children are trained in relevant technology and management. An essential component of 4P is technical training and values formation, especially for aging farmers' children who otherwise would be attracted to seek careers away from farming. The endpoint is a corporation fully owned and responsibly managed by its employees, farmer-cooperators, and customers. PAIC is a win-win arrangement for both investors, employees, farmer suppliers, and customers.

¹⁸ <https://hbr.org/2017/02/emotional-intelligence-has-12-elements-which-do-you-need-to-work-on>

What is 4P?

3P or Sustainable
Development Model



+ • **P**syche/**P**araclete

- Employees and customers eventually are co-owners of the enterprise
- Positive net impact on Gaia (Mother Earth)
- Investors will earn ROI but must later divest to employees/farmers/customers
- God-centered governance; inspirational leadership guided by the Paraclete

D.3a. PAIC from the Investor's Perspective

Investors are guaranteed (a) a pre-agreed ROI and (b) the divestment of their equity holdings at book value. To enable PAIC to create a revenue stream that can support these, PAIC should adopt high-ROI technologies, a system of earned credits that can incentivize employees and farmer-suppliers toward higher productivity, and a business model resting on firm and steady support from customers. A feasibility study should be able to lay down the likely financial scenarios of how the pre-agreed ROI can be realized and how long the divestment process can be completed.

A special breed of investors—“impact investors” who make decisions based on impacts along 3P—are expected to be attracted to invest in PAIC; they are expecting not only good financial returns but measurable benefits that an enterprise can generate along social and environmental dimensions. There is a clear global trend towards facilitating investment along 3P:¹⁹

- NASDAQ Sustainable Bond Network: helps investors evaluate the impact and make informed decisions on green, social, and sustainability-linked bonds;
- Euronext's ESG Initiatives: to accelerate the transition towards sustainable finance;
- London Stock Exchange's Green Economy Mark: help investors easily identify companies and investment funds that generate at least 50% of their total annual revenues from products and services that contribute to the global green economy;
- Kiva: focuses on microfinance and social impact projects; and

¹⁹ <https://www.nasdaq.com/solutions/nasdaq-sustainable-bond-network-investors>
<https://www.euronext.com/en/about/esg-empowering-sustainable-growth>
<https://www.londonstockexchange.com/raise-finance/sustainable-finance/green-economy-mark>
<https://www.kiva.org/>
<https://startsomegood.com/>

- StartSomeGood: concentrates on projects with a social mission.

The more enlightened among impact investors—those who value spirituality or who believe in the findings of NDE research that material possessions do not count in heaven (see Section C.5)—would be attracted to PAIC or any enterprise that implements 4P.

D.3b. PAIC from the Perspective of Employees, Farmer-Suppliers, and Customers

Case studies of employee stock ownership plans (ESOP) in ten Canadian companies show a generally positive impact on productivity, profitability, and revenue growth.²⁰ ESOP is a decisive factor in getting companies out of crises. It was learned that clear rules—such as the system of earned credits in the 1981 PAIC proposal—must be spelled out to avoid confusion about how employees will assume the owner role.

The anticipation and becoming part-owners of PAIC can motivate employees towards higher productivity, as well as gain the loyalty of customers and farmer-suppliers.²¹ This is supported by experiences of fully employee-owned enterprises in other countries such as Mondragon Corporation in Spain; W. L. Gore & Associates and John Lewis Partnership in the UK; King Arthur Baking Co., WinCo Foods, and Namasté Solarin in the US.²²

E. Next Steps

E.1 Measurement of Impacts

Impact investors will look for measurable impacts along 4P. A purpose of Elkington's 3P or Triple Bottom Line is to measure the results of SD initiatives.

Two problems of both sustainable development and intellectual capital paradigms are (a) the difficulty of quantifying intangible assets whether human, social, environmental, etc. and (b) measurements can be done only by experts. CCLFI had started the development

²⁰ Beatty, C. A. and H. Schachter. Employee Ownership: The New Source of Competitive Advantage. Wiley, 2001.
<https://cleo.rutgers.edu/articles/employee-ownership-the-new-source-of-competitive-advantage/>

²¹ <https://www.investopedia.com/articles/insights/051316/6-successful-companies-are-employeeowned.asp>

²² <https://www.mondragon-corporation.com/en/>
<https://www.gore.com/>
<https://www.johnlewispartnership.co.uk/>
https://en.wikipedia.org/wiki/King_Arthur_Baking
https://en.wikipedia.org/wiki/WinCo_Foods
<https://www.linkedin.com/company/namaste-solar>

of a Quad Bottom Line²³ or QBL. It attempts to overcome these problems by asking a set of simple yes-no questions that can be answered consensually by community members themselves. QBL is a list of observable assets along 4P and beneficiaries are asked if an asset increased or decreased as a result of a project or enterprise (retrospective application). QBL can also be used to estimate the likely impact of a proposed PAIC (prospective application). Because the questions are all behavioral and evidence-based, and because values vary from community to community, the questions about the fourth P on “Psyche” are based on Moody’s findings from NDE research. QBL—when done either prospectively (before a project is started) or retrospectively (after a project ends)—can serve as a basis for decision-making by impact investors.

E.2 Evidence-based Financial Scenarios

Investors interested in a new PAIC proposal would need evidence-based projections of how and when they will realize the pre-agreed ROI and eventually sell their equity at book value for transfer to employees, participating farmers, and customers. This expectation translates to a PAIC proposal characterized by the use of high-ROI technologies, substantial and secure markets, and a pre-agreed formula for the transfer of assets that incentivizes employee productivity and engagement, and loyalty and dependability of customers and participating farmers.

E.3. Policy Recommendations

Since ESOP results are socially desirable, governments can adopt policies or enact legislations that provide incentives to corporations that adopt ESOP such as tax deduction on contributions to ESOP trust funds, tax credits to corporations that adopt ESOP, government financial institutions investing in or providing low-interest loan windows for PAIC corporations, government R&D funds to develop high-ROI farm technologies, etc.

E.4. Others

The nobility and socio-economic promise of 4P deserve international publicity so that similar initiatives in other countries can be identified and further research can be undertaken to improve the operationalization and contextualization of 4P in various social and cultural situations.

²³ Talisayon, S. Quad Bottom Line. CCLFI, 2018.

Annex

The PAIC Credo

Man is God's temporary steward of the earth, of his personal endowments,
and of the fruits and wealth he derives therefrom by his labor.

The privilege of stewardship is earned from day to day.

It is earned through productive and fruitful labor
and through the enhancement of the welfare of others served by those fruits.

It is earned through a man's labor and his alone;
another man's labor is another man's rewards.

It is earned through the transformation of trying conditions
into pathways to discipline and character building.

It is earned through the conquest of self.

Work dignifies man;
fruitful work and authentic service to others exalt him.

The creation of opportunities for others to attain dignity and exaltation
as God's stewards makes a man God's instrument, a pencil in the hand of God.

The love-inspired will that moves him;
the patience, sincerity, and goodwill he shares;
the creativity, learning and wisdom he evokes – these shall transform others similarly.

Together they work to help transform the Philippines with One Mission, One Spirit.

Together they hope to contribute their modest share
to the noble impulse of men and nations to build a World Without Borders.