

**Fellowship is Fundamental to a Flourishing Community**

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## **Abstract**

The political polarization in modern day communities is changing not only the policy but the way people connect in society; pushing out the ones they don't understand, in most cases due to lack of communication. Fellowships are connections among the public that pierce the veil of acquaintances and allow one to deeply understand the individual and that individuals' mindset. To fully comprehend who the person is you are conversing with allows you to connect in a way that is human flourishing in nature and under the supervision of the constitution, it allows one to understand another's interpretation on a specific policy. The American economy historically is made up of pockets of communities that thrived off of communication, especially through community service organizations; however, in recent years have seen a decline in membership across the board, due to division steeped in globalist ideologies. When communication is hindered or at worst removed, it leaves a community that doesn't fellowship. That allows the community to lose the ability for the people to sincerely learn, educate, and respect each other's values; and in return, production and peace among the populace decline if communities cannot communicate efficiently. Making an initiative to fellowship within one's community, will not only sanctify the understanding of another; but allows oneself to be understood as well. This in return will form a more perfect union; not only strengthening the collective body of communities as a whole, it allows people to deeply love one another at a grassroots level through friendship; which changes one's behavior towards an individual who sees differently on a certain policy.

*Keywords:* Fellowship, Community, Policy, Grassroots

## **Introduction**

World agendas have a dominant influence in United States federal policy and in some instances in state policy as well. That is due to an even flow of information which is obtainable for everyone who has access to the internet. We can, in live time, analyze what other countries are doing and policies that are being implemented, in return it causes the population of America to be worldly conscious of other countries laws and to take other countries ideologies on policy and allow them to be influential among policy makers here in the states. This has never happened to this extent in the history of America: information access at an all-time high. With that being said, the states in America have bared the cost from the direction the federal policy agenda has taken them. From my analysis, its due to global problems having a priority over community needs in the States. It seems we are on the course to potentially correct that, due to COVID-19, we have turned inward to our families and potentially our communities. The mere fact is, our fore fathers and the generations before us have always put America first and that is because they knew and died for the rights and freedoms we have now. When we understand the constitution, we can furtherly understand our rights as free people and independent from the world. The world agenda is relevant, but needs to be addressed through the lens of the constitution and gradually conversed through the communities on a grassroots level.

On the other hand, the problem is not the globalist and their influence on American policy; they only have the influence because we give them it and this is only one spectrum of the discussion. It's important to be aware of global movements and foreign affairs that may be of some sort of an agenda against constitutional liberty, the problem is complex and deeper than just

that. Through the research, the actualities show that it stems from a lack of fellowship within the states societies. This leads to less learning, educating and respect among the free people of the communities and can cause the peoples freedoms to be trampled by policy makers with world agendas within the cities or at the federal level. We must look to past community's to further understand the patriotic appeal to civic engagement and how its formed our communities. The civic engagement needed in a grassroots movement is the fellowship of the individuals, even among having opposing arguments we can come to understand, educate and respect each other's opinions on American policy and not step on each other's rights, under the guidance of the constitution of course. This will organically allow all walks of life to come together and represent the beliefs they have about a certain policy or just freedoms in general, but yet still have a civilized friendship with the opposing walks of life and not discriminate based on an individual's private decisions. To understand the backbone of the problem, the analysis of a certain amendment is required.

### **Learning the Laws and Understanding the Importance of Liberty**

Americans for centuries have survived and economically flourished through changes brought on by domestic and foreign affairs. All the while, patriotically holding on to the individual liberties that are laid out in the constitution and yet still have opposing views on policy. This has never changed, so what has? One must analyze the nation of America right now. With the current effects of the COVID-19 pandemic at play, the problem here is the lack of education on the constitutional rights across the American citizens. If we are aware of why we hold onto our constitutional rights and what they are, we can better understand if something is lawful or not, or if a world policy infringes on the constitution.

One amendment I'd like to analyze in this context is Amendment X, which declares "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."<sup>1</sup> This is a powerful law, it states if policies that are not addressed by the constitution, the states will decide how they see fit. This goes hand and hand with the communities; we are the people, we make up the states. With a lack of fellowship, less people in the community are learning about their own laws and in return cannot educate their communities on policies that are shaping the federal government.

### **World Economic Forum and Understanding the Dilemma**

Some things are beyond our control, like world agendas and technology. They will always be around or influencing the rest of the world. Regardless of political affiliation, we can make our communities a better place by educating them on the worldly orders that are rising and check to see if they fall into harmony with the constitution. In order to educate the public, one must understand the agenda that is influencing our federal policy makers and ask is this going to be a good thing for the community, or for the state. One can hope that this is the thought process our governors and legislators are thinking for our states and not for the global world leaders. To further understand the globalists ideals, let's take a look at the founder of the World Economic Forum, Klaus Schwab and his rhetoric. "The World Economic Forum (WEF) is the International Organization for Public-Private Cooperation," this is directly from the website, under their

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<sup>1</sup> Bryan Garner and Henry Black, *Blacks Law Dictionary* (Thompson Reuters, 2019), 2038.

mission statement.<sup>2</sup> One can also find a recent video of Mr. Schwab going into great detail on what the WEF means to the world.<sup>3</sup> What is relevant for this discussion is his rhetoric on “phase one” of the WEF process, “of lifting the forum off the ground”, after their start in 1971.<sup>4</sup> In summary, phase one addresses the forums past agenda of integrating its representatives in corporations across the world and in some cases creating non-profits from the ground up that are based around world climate change agendas, this includes in the United States and just to clarify that means on the local state level as well. Klaus states that “phase one started in the early days of the forum and have successfully been completed.”<sup>5</sup> Meaning that he has his representatives within business and government across America; bringing not just the representatives but the world agenda policies of the world economic forum with them. For example, the “Regional Greenhouse Gas Initiative” is a non-profit entity that influences, as of now, eleven states in America on policy that cuts the carbon footprint for the global climate change schedule.<sup>6</sup> To further evaluate this nonprofit and its connection to the world economic forum, we must analyze the Executive Director, Andrew McKeon.<sup>7</sup> In his own article, published in 2010 called “How to Shape a Global Approach to Climate Change: More Davos, Less Denmark,” under a section labeled “More Davos – Less Denmark,” Andrew points to Davos, which is the world economic forums own agenda, as the answer to tackling climate change and he concludes with the philosophy that changing Americans minds to think global and not community is the agenda for the US policy makers going forward, speaking specifically to senators.<sup>8</sup>

With the world economic forums agenda having brick and mortar among the states, one can assume the rest of the communities want them there.<sup>9</sup> The fact is, the climate for each community is different across the united states. For example, in Virginia, Governor Glenn Youngkin pulled Virginia out of the “Regional Green House Gas Initiative” with his executive order, due to the “cost of power increasing for ratepayers” in Virginia.<sup>10</sup> Unlike Youngkin, Governor Wolf of Pennsylvania says that “climate change is the most critical environmental threat confronting the world, and given that power generation is one of the largest contributors to greenhouse gas emissions, it is time to take concrete, economically sound and immediate steps to reduce emissions;” for which he put forth his executive order implementing the world policies on climate change in his state of Pennsylvania.<sup>11</sup> Notice how Governor Wolf’s rhetoric is directed towards the concern of the “world” and not the communities of Pennsylvania and the ratepayers

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<sup>2</sup> “Our Mission,” World Economic Forum, February 8, 2022, <https://www.weforum.org/about/world-economic-forum>.

<sup>3</sup> “Our Mission,” World Economic Forum, February 8, 2022, video, 14:06. <https://www.weforum.org/about/world-economic-forum>.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Andrew McKeon, “*Testimony for House Environmental Resources and Energy Committee*,” GreenBiz, 2021, <https://www.greenbiz.com/article/how-shape-global-approach-climate-change-more-davos-less-denmark>.

<sup>7</sup> Andrew McKeon, “About Section: As of July, 2016, I will be Joining The Regional Greenhouse Gas Initiative as Executive Director.” <https://www.linkedin.com/in/andrewmckeon>.

<sup>8</sup> Andrew McKeon, “*How to Shape a Global Approach to Climate Change: More Davos, Less Denmark*,” GreenBiz, 2010, <https://www.greenbiz.com/article/how-shape-global-approach-climate-change-more-davos-less-denmark>.

<sup>9</sup> “Our Mission,” World Economic Forum, February 8, 2022, video, 14:06. <https://www.weforum.org/about/world-economic-forum>.

<sup>10</sup> Commonwealth of Virginia Office of the Governor: Executive Order 9, Governor Youngkin. 2022. Protecting Ratepayers From The Rising Cost of Living Due To The Regional Greenhouse Gas Initiative.

<sup>11</sup> Commonwealth of Pennsylvania Governor’s Office: Executive Order, Governor Wolf. 2020. Commonwealth Leadership in Addressing Climate Change through Electric Sector Emissions Reductions. 2019-07.

as Governor Youngkin of Virginia declared in his reasoning why. Governor Youngkin realized that being a part of the regional organization was playing to the WEF and was going to have Virginia ratepayer's bills sky rocketing, and in the long run hindering the life of the communities. These examples of state governors analyzing a world agenda can be approached the same way by the people of the communities in which they live; analyzing to see if the agenda is something that is first, constitutional and second, is in service of the individual communities.

To further understand the world economic forum, we need to analyze Klaus Schwab's rhetoric in his book "The Forth Industrial Revolution."<sup>12</sup> Written before COVID-19, this book paints a life that looks very similar to the complications of today; in particular, in the industrial area of policy making in America. From the aspect of a global agenda, he summarizes multiple angled problems in the world of industry and key philosophies that he sees fit for addressing these changes on a world stage.<sup>13</sup> The analysis that he lays out, for what he calls a "global shift in industry," pertains to technology that is important in today's society: for example, autonomous vehicles, artificial intelligence, gene editing and smart cities are among some of the things he mentions in the book.<sup>14</sup> These things are relevant and are things that need to be discussed in communities across the country because these industries can flourish in American communities, but on a policy level they must be checked by the United States constitution and individual rights need to be respected among bringing these agendas. Which brings me to my next point, the individual rights and independence from world control, that this country has held on to so dearly; the freedom under the constitution to live the way you want to.

### **Appalachian Communities: The American Ideal**

To restore the understanding of individual rights, we must analyze the historical culture of the Appalachian region and the ideal of independence. A book called "The Land of Saddle Bags" does just that, it was written in 1924, by James Watt Raine, who at that time was the Head of the Department of English at Berea College in Kentucky.<sup>15</sup> The book takes you on a journey through Appalachia; which was a disconnected region from the rest of the united states, with some of the communities being "40 miles from a rail road station," and yet had a "telephone line, hotel, court house, store, church and there were no roads, lights or running water."<sup>16</sup> Professor Raine, in his analysis at that time, painted a culture that had been judged by false stereotypes, but in reality was actually submerged in an independent culture.<sup>17</sup> For this discussion, its relevant to point out a few details. Poetically, he connects a rather thought-provoking situation with a boy from a family that opened their home to Professor Raine, so he could rest and eat along his journey through the region.<sup>18</sup> The boy guided him across the river after he was well rested; comparing the boy's life to Shakespeare's life he says, "Perhaps you would call that boy ignorant. It is true he never saw a railway, or an electric light, or a kitchen sink, or water piped into a house. But neither did Shakespeare... If Shakespeare could revisit earth today, he would

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<sup>12</sup> Klaus Schwab, *The Fourth Industrial Revolution*, 2016.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> James Raine, *The Land Of Saddle Bags*, 1924.

<sup>16</sup> Ibid., 4-5.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

feel more at home among the mountain people.”<sup>19</sup> What that boy did understand was living within nature and the independent life style his family procured for him long ago by their action to seek freedom.<sup>20</sup>

The book talks about the culture, but also the historical reason these families moved to these areas, which were because of persecution of religion, adventure and to flee tyrannical control from the old world leaders.<sup>21</sup> For centuries these freedoms flourished in the Appalachian region. The communities freely did it themselves the way they wanted to do it under the federal constitution. All the while, the rest of the Americans respected their distant cousin’s way of life, even if they didn’t agree with the way they lived, they still treasured them because they knew the historical purpose behind their freedoms and the possibility to be completely independent from a federal governments grip.<sup>22</sup>

Now with all that said, this historical culture has a lot of empirical elements to it, but the understanding of the “American ideal” in the Appalachian regions history is of virtue to the free enterprise and patriotic spirit of today’s nation of America. Professor Raine said it the best,

“The ideal American must have the hunger for liberty and the practical courage that impelled our fathers to cross the uncharted ocean and brave the rigorous of the wilderness alone. He must be indifferent to the affectation of aristocracy or social superiority. He must be cautious yet friendly. He must think for himself, yet be hospitable to new ideas. He must be democratic, yet never swept away by the mob. He must have in his hearts core a trust for God, a reverence for woman, a loyalty to the family, yet his most serious thoughts are lit up by a sense of humor that insists on setting things in their true proportion.”<sup>23</sup>

Although the condition has changed since Professor Raine’s time during 1928, the words have not. We are all still Americans in this country; Therefore, what has changed?

### **Civic Engagement and The Lack Thereof**

An interesting peer reviewed study about civic engagement, published in the Journal of Research & Adolescence, highlights a 30-year period ranging from (1976-2005) of data on the youth’s civic engagement.<sup>24</sup> The conclusion from the study, which is what will be highlighted here, was that the authors found that civic engagement in politics overall dropped in 30 years; the youth lost hope in their governments, and engaged outside political groups and in return created a class divide and furthered the division on policy.<sup>25</sup> The importance of this study to the discussion, is since the 70s, American youth stopped caring about political engagement and focused their thoughts elsewhere. To analyze the point further, one must look to the Democrat Supreme Court Justice, Lewis F. Powell Jr, and his (1971) “Memorandum: Attack On American

<sup>19</sup> James Raine, *The Land Of Saddle Bags*, 1924, 4-5.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.,33-62.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Amy Syvertsen, et al, “Thirty-Year Trends in U.S. Adolescents’ Civic Engagement: A Story of Changing Participation and Educational Differences,” *Journal of Research on Adolescence* 21, no 3 (2011): 586-594.

<sup>25</sup> Ibid.

Free Enterprise System.”<sup>26</sup> In summary, Justice Powell wrote, under the section “Sources of Attack,” that at the time there was an anti-American ideal, seating itself in positions of authority within “college campuses, the pulpit, the media, the intellectual, literary journals, the arts and sciences, and politicians.”<sup>27</sup> At the same time, the adolescence payed less attention to politics, as concurred in the study from (1976-2005), as well as the world economic forum integrating representatives within the business sector across the US, as stated in the previous research, under the title “World Economic Forum and Understanding The Dilemma.” These three things generated a movement through America that lacks in a grassroots constitutional approach to policy engagement among the youth, an anti-American Ideal agenda; which widen the gap of the bipartisan system in the policy sector and a world order in the name of climate change, that lacks the respect of we the people in America. If we cannot communicate on political issues with the constitution as our guide and the American ideal as our pride, we won’t be able to understand each other; feeding the flames of division even more.

### **Grassroots: Start From The Bottom**

To get to the principal of the community, we must understand to the fullest extent one term, and one term only: grassroots. Grassroots is defined as “People at a local or low level rather than at the center or upper levels of an organization or movement.”<sup>28</sup> To further understand grassroots, one can look to a scholar for clarification. In an interview with Dr. Jordan Peterson, on the Joe Rogan Podcast, Dr. Peterson made a legal approach to the world environmental problems that American scientists face today.<sup>29</sup> While he was working for the “U.N committee that wrote the Secretary General’s report on sustainable development, specifically the Canadian subcommittee,” he came to an analysis that “the fastest way to make the planet sustainably green and ecologically viable, while protecting the poor from being wiped out due to a world climate change agenda like increasing energy costs, is to make poor people rich in the access to resources as fast as possible.”<sup>30</sup> Forwarding his analysis in summary, he declares “once the access to daily resources is obtainable in the most cheap and beneficial way, this will allow for a hierarchy shift of thought from the lower class on the concern for environmental habitability and sustainability, then will rise up through the grassroots and spread throughout the communities;” consequently, making the argument for solving climate change through the communities decisions as a grassroots approach.<sup>31</sup> It’s also important to note that the model his analysis is based upon is capitalism and the American Free-Market system, for which he declares “all the evidence suggest that relatively free markets are the best way to make the absolutely poor richer.”<sup>32</sup> Therefore, the grassroots approach allows for the individual communities, specifically in the United States, to address change in the core of the community and wholeheartedly embodying “we the people”

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<sup>26</sup> Lewis Powell Jr, “The Memo” Powell Memorandum: Attack On American Free Enterprise System, 1, 197.

<sup>27</sup> *Ibid.*, 2.

<sup>28</sup> Grassroots, In Editors of the American Heritage Dictionaries (Ed.), The American Heritage (R) dictionary of the English language (6th ed.), Houghton Mifflin, 2016.

<sup>29</sup> Jordan Peterson, The Joe Rogan Experience #1769, Produced by Joe Rogan/Spotify, (Podcast/Video), 2022, <https://open.spotify.com/episode/7IVFm4085auRaIHS7N1NQL>.

<sup>30</sup> *Ibid.*, 9:50-45:00.

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*

while consolidating the energy of flourishing from the bottom up; like flowers growing from seeds into a beautiful garden. Now that we established the grassroots, how we plant the seeds are through fellowship, which brings me to the root of the analyses.

### Conclusion

What is Fellowship, really? It's a term that we all have heard, but yet the depth of its essence is obscure in thought. Fellowship is defined as "the bond of common purpose."<sup>33</sup> In the "Holman Illustrated Bible Dictionary," it clarifies that "the English word "fellowship" derived from the Hebrew stem "chabar", and "chabar" was used to express ideas such as common or shared house, binding and companion."<sup>34</sup> The word fellowship is in no doubt a sacred concept that has been around for ages and represents the message of Christ himself.<sup>35</sup> In this conclusion, it is the relationships we make among the numerous walks of life in our community that connect us into society and organically supports the policy making process. It can be among social clubs, work environments and even personal relationships. The key here, is that fellowship at a grassroots level is the way a community will flourish. It is the friendships among the bipartisan policy communities from the past, going back to our founders, that kept our independence alive. Even among disputes they knew the importance of never breaking the fellowship with each other because it is the glue that holds this nation together. With the revival of the grassroots mindset today, America can be shielded from the global agenda that is influencing us to look away from the American ideal; the independence so loftily sought after. As for us, we must actively look to fellowship within our communities to better our societies; focus our energy on the local, not the world. If we start with our districts as the foundation, we can tackle the world problems with the action we take locally and in the long run hold and secure the individual freedoms through the patriotic mindset of being a part of the American ideal. With fellowship, we will come to love and understand our neighbors, even if we do not agree with them and in return, it will allow oneself to be understood as well.

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<sup>33</sup> Chad Brand, Charles W. Draper, and Archie W. England, *Holman Illustrated Bible Dictionary*, Nashville, Tenn: Holman Bible Publishers, 2003. 563-564.

<sup>34</sup> Ibid.

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