



# Urban CHE Overview

*Neighborhood  
Transformation*





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# **UBAN CHE OVERVIEW NEIGHBORHOOD TRANSFORMATION**

## **PURPOSE**

The goal of Community Health Evangelism (CHE) or Neighborhood Transformation (NT) is to establish a transformational ministry whose purpose is to bring together Jesus' Great Commission found in Matthew 28:19-20, and His Great Commandment to heal the sick found in Matthew 25:36. This plan is accomplished through the training of local people as Community Health Evangelists (CHEs) or called Neighborhood Agents of Change (NACs).

The training covers topics such as how to get and keep jobs, coaching, using public space, maternal care and childcare, home care, and prevention of disease. We also train people to help others with emotional and social problems. Also covered are spiritual truths, such as how to be sure you are a Christian, how to tell others about Jesus Christ, how to live under God's control, and how to lead Bible study groups.

The intent is to raise up local laypeople as volunteers who will be models and share the physical and spiritual truths they have learned with their neighbors in the home setting. The program is designed to be transferable, multipliable, and ongoing after the training team leaves the area. The desire is to transform cities, neighborhood by neighborhood, through the seamless combination of disease prevention, evangelism, and discipleship and community based development, by using local assets and reinstituting neighbor helping neighbor.

## **BIBLICAL BASIS**

Christians are commanded in Luke 10:27 to love God with all their heart, soul, mind, and strength and to love our neighbors as ourselves. If we love our neighbors as ourselves, we will truly be concerned with their welfare; both physically and spiritually. We will want to help our neighbor live a more abundant, meaningful life here on earth, and to share how they can have eternal life. Because of God's love for us, we will desire to share that love with others.

Jesus made a startling statement in Matthew 25:34-40. He asserted that as we give food and drink to those in need, take in strangers, clothe the naked, visit the sick and those in prisons, we are doing these things to Him. Most of us would find it easy to do these things for Christ, and even for our own family, but Jesus says we must even do them for the lowliest of people, including those we don't know or may even despise. We are called to serve all men.

The emphasis of Christ's Great Commission is on the spiritual needs of man. He commands us in Matthew 28:19, 20 to go to all nations and make disciples of all Jesus commanded. We will do this in the name of Jesus and under the authority of God. This is not optional for the Christian, but it is a command. Jesus says, "He will be with us now and always." We should do this in God's strength made available through the Holy Spirit and not in our own power.

We are told in II Timothy 2:2 to train faithful men to teach others who, in turn, will teach others. This verse is talking about multiplication, as each one teaches those who have been taught will go on to teach others. This should apply in all areas of life, because we want to see the world physically improved, as it is reached for Christ as mercy and justice takes place. As we pour our lives into faithful men, they will catch the vision for teaching others who, in turn, will help others.

When Jesus walked this earth, He ministered to the whole person. He healed the sick as He preached and taught. As Christians, we too must be concerned for the well-being of the whole man. This involves meeting both physical and spiritual needs, and training others to do so also.

When Jesus sent out His twelve disciples to minister to others, He commanded them to heal the sick, being concerned for the physical needs of others, as they preached the good news of Jesus Christ. Today, if we are to follow Christ's example, one person must do both, as did the disciples.

Traditionally, a number of churches and missions have been committed to caring for people's physical and spiritual needs, but generally people specialize in meeting either the spiritual needs (pastor, evangelist, etc) or physical needs (doctor, engineer, etc). Often in day-to-day practice, however, a person is faced with incredible physical and spiritual needs. For many, this leads to conflict of interest between urgent physical concerns and the spiritual needs of the people.

## **POVERTY AND URBAN TRANSFORMATION**

Poverty is based on more than just an absence of material goods. Part of the problem is related to people having little or no power to change their situation. In some instances this is due to their own fatalistic feelings of, 'I can't do anything to change my situation.' Another reason for poverty is structures that keep people powerless. These structures can be from government, political, religious, criminal, or moral restrictions which benefit those who cause the structures to be there.

Humankind was created in God's image to have a relationship with Him and to be a steward over God's creation. But then rebellion and sin came into the picture and humankind became corrupted. Instead of looking after God's creation humankind began to want to control and use it for his own purposes.

God gave us laws to live by, but humankind was not willing to follow the laws of how the world should be. People began to try different ways to get around the rules; therefore laws had to be created to protect those who were being overrun by immoral acts.

Humankind must be willing to live according to the rules because of trust in a faithful God who gave us the laws. God cannot lie. He cares for us so much that He sent His son to die in our place on the cross for our sins of disobedience.

The feeling of, 'me first' is a major reason why the world has poverty. We try to get all we can for ourselves and then build in safeguards to protect our possessions. So poverty can be seen as caused by a lack of material things as well as being a self image problem that allows us to be trapped in this vicious circle of poverty. It is also spiritual and social in that without trust and a willingness to think of others, we push down others so that we can get more.

NT is about transformation which we define as a permanent change in one's attitude, belief, and behavior in all areas of their life (physical, spiritual, emotional, social) who then facilitate the same changes; changing their neighborhood from the inside out.

To deal with poverty we must equip people through training in how to improve their individual and family life so their lives are transformed in all areas. We do this by empowering them with new knowledge and new skills as we work to help reshape their attitude and beliefs which are based on a Biblical, moral basis that is trustworthy.

As these individual and family lives begin to change they impact their neighbors by sharing the same truths that transformed them. The community begins to slowly change individual and family by individual and family from the inside. In an aggregate form the neighborhood then becomes changed. This changed neighborhood then reaches out to nearby neighborhoods to help them do the same thing. The sum of the individuals becomes greater than the sum of the parts by the multiplier effect.

Critical to transformation is a participatory approach that builds on what people already know and assets they have which gives them confidence that they have worthwhile things they can share. Many other activities are done that show the people that they have the ability as individuals and as an aggregate to reshape their own lives and their neighborhood. People look at their neighbors with a new set of eyes through the use of Asset Based Community Development (ABCD) where the emphasis is on individual and neighborhood assets, not problems.

At the center of change are individuals learning that they have infinite value in God, the creator's eyes, because He created them in His image to be a steward over His creation. God has given us laws to live by for our own good and when they are not followed, poverty is a major result. The center of moral laws is a trust in the one who set them up in the first place, the great Jehovah-Jireh.

## **Approaches to Helping a Poor Neighborhood**

- **Relief Ministries**-Providing temporary short-term assistance without addressing long-term needs, nor using community assets. It is doing things for people because of an observed need. This is primarily what 90 percent are doing in their social outreach, trying to help the poor.
- **Betterment Ministries**-Tend to create short-term positive, caring, and beneficial environments and relationships that offer participants respite or positive experiences. This is the beginning to equipping individuals to do things for themselves.
- **Development Ministries**-Focus on measured changes in knowledge, skills, abilities, or conditions of the participants. Is the intentional process of ongoing engagement with a neighborhood to:
  - Define their vision for a preferred future
  - Cooperate with the neighborhood to achieve that preferred future
  - Work with the neighborhood to make life better for everybody
  - Responds to the agenda set by the neighborhood
  - Multiplication is beginning to take place

The goal of Neighborhood Transformation is based on neighborhood development.

## **THE APPROACH TO TRANSFORMING NEIGHBORHOODS IN POVERTY**

The key is empowerment, which is a long-term process, and has the following features:

- It is a people-oriented, relationship building process
- It is designed to identify assets within the neighborhood found in individuals, associations, and institutions and identifies what of those assets they are willing to share.
- Once the assets are identified, you begin to network the people whom you have been building relationships with to the assets that would empower them.
- It is based on neighbors helping neighbors, not being dependent on professionals to do things for them.
- It is designed to build up internal and external abilities.
- It is designed to be sustainable.
- It is primarily a grass-root, bottom-up process which requires a person to act as a catalyst and facilitator.
- It is a gradual learning process progressing from the simple to the more complex and from the known to the unknown.
- It works primarily with individuals and households and then impacts the neighborhood as a whole.
- It is greater than the sum of its parts.
- It requires a moral and ethical focus for relationships to grow which happens through establishing trust.
- These ethical values are based on absolutes that do not change, but are the same year-after-year. This is based on God's Word, the Bible.
- A government structure may be needed for transformation to continue to its rightful conclusion. This government's presence may not be strongly present at

the beginning, but may develop as people and the neighborhood begin to change.

In an urban setting, LifeWind's transformational approach is a multi-faceted neighborhood strategy that deals with the whole person, physically, spiritually, emotionally, and socially.

A centerpiece in urban transformation seeks to uncover and highlight the strengths within neighborhoods as a means for sustainable development. Although there are both capacities and deficiencies in every neighborhood, we believe a capacities-focused approach is more likely to empower the neighborhood and therefore mobilize citizens to create positive and meaningful change from within.

As there is such diversity in an urban poor area it is more difficult to start a transformation program than in a rural overseas setting, because people hold so few things in common and have little or no sense of unity. Therefore it is critical to find mini sub-neighborhoods within the target geographic area. The most obvious sub groups could be identifying ethnic groups living together in the same area, but in many slums these groupings may not be present.

An extensive amount of time is spent in identifying the assets of individuals, associations, social networks, and then institutions before they are mobilized to work together to build on the identified assets of all involved. The power of identifying assets is found in the local associations that should drive the neighborhood development process and leverage additional support and entitlements. These associations are the vehicles through which neighborhood assets can be identified and then connected to one another in ways that multiply their power and effectiveness.

For true neighborhood transformation to take place, first individuals in the neighborhood begin to see they can have greater control over their own lives and begin to take more responsibility which includes training in topics they are interested in. Then these small training groups are coalesced into larger neighborhoods of interest and they begin to impact their neighborhood as a whole.

The ministry must be a proactive ministry which goes to the people, not waiting for them to come to us. It must be committed to promoting self help within the neighborhood, not providing services to the neighborhood. Providing services is done by networking people to existing services. There must be commitment to finding local leadership, training, and releasing them to solve their own problems by using what is already available to them.

An underlying foundation is that the neighborhood sees a project as their own, not outsiders who initiated it. Too many times organizations have come from the outside to do something for the people, but when the outsiders leave, what had been accomplished disintegrates; there is no sustainability. The people expect the outsiders to provide the funds, parts, or labor to maintain and repair the project.

When we do things for people in the neighborhood, then the people always see what has been done as belonging to the outsiders. The emphasis from the beginning must be on the neighborhood, where they are saying the project is theirs and they will make it happen. We need to empower people, so that they take responsibility for their work and health under God's direction. There is not one action but many that can enable neighborhood ownership to happen.

### **Urban Work that Empowers the Poor**

#### **Assumptions on Both Urban and Neighborhood Organization Rests:**

1. Only the poor of a city and neighborhood can assume responsibility for solving their own predicaments. No one can do it for them.
2. Most people working with the poor only see their needs, never realizing they have assets. Poor people have many assets that can be used in their own development. The key is to identify what assets individuals in the neighborhood have and are willing to share. The emphasis is not on needs, but assets.
3. The key is to reinstitute neighbor helping their neighbor the way it used to be.
4. There are many groups already functioning in a neighborhood that need to be identified and relationships developed.
5. The poor can be empowered by collective action followed by reflection, which lead to projects that deal with the need and then create more action.
6. The body of Christ in a city and neighborhoods can best carry out ministry to that neighborhood rather than outsiders. Outsider's main task is to equip local leadership for ministry by coming alongside them and strengthen them in their work.
7. The church can assume its local mission through proclamation, ministry among and with the poor, and focusing on empowerment.
8. The task of a para-church organization, denomination, or mission group is to support the local body of Christ in whatever ways will more effectively enable the church to undertake ministries of empowerment with the poor.

## **WORKING GROUPS IN NEIGHBORHOOD TRANSFORMATION**

### **The Training/Facilitation Team**

The training/facilitation team is the group that initiates the program. They usually come from the lead church in the program. If the trainers are full time staff of an organization then there needs to be three or four of them with different skills and backgrounds. If they are part time volunteers then there should be 10 to 12 laypeople on each training team. It is always best to have people with different gifts and abilities on the facilitation team.

If full time staff they are trained in three, five-day seminars spread over two years. If they are volunteer laypeople their training needs to fit into their time constraints and is just-in-time training. They undergo seven Saturdays of training spread over a 24-month

period. There is three to four months between each training where they are putting into practice what they have been learning.

### **The Neighborhood Committee**

The key to a success (multipliable, transferable, and ongoing) is that the program must be neighborhood-based, rather than outside agency-based. The program must be integrated around neighborhood committees, which are chosen from neighborhood members.

The committee should be neighborhood-based. The members should be mature, well-respected people, who represent different segments of the neighborhood; i.e., education, government, business, and health.

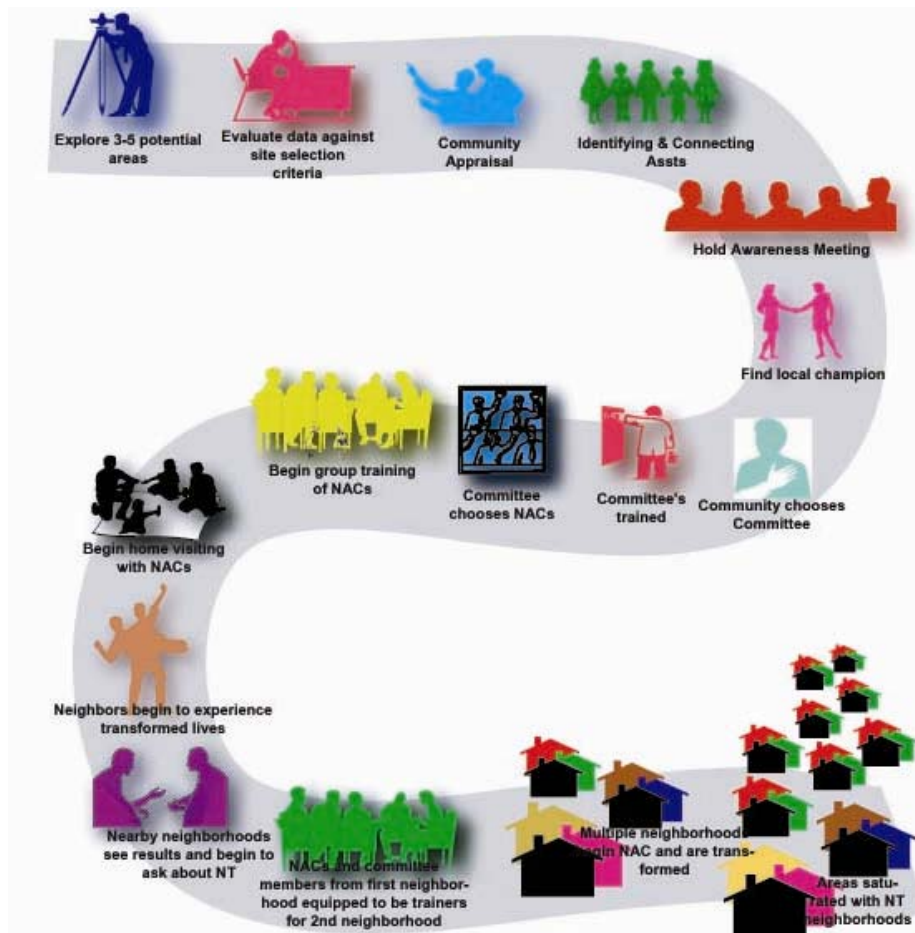
### **Volunteer Community Health Evangelists or Neighborhood Agents of Change (NAC)**

The volunteer is the major implementer of the program. Adequate attention to their ministry will generally involve 4 to 6 hours per week.. Once the communities have chosen such people and they have been trained, their job is as follows:

1. Put into practice what they have learned around their home and with their family; that is, they model what they have learned.
2. Promote good health; helping people realize they have assets that can be used.
3. Practice evangelism and discipleship with individuals and groups and model abundant Christian life as a volunteer.
4. Do home visiting on a regular basis, sharing the spiritual and physical truths they have learned.
5. Initiate and coordinate local neighborhood self-help projects.
6. Teach in a way that will help others to become teachers, themselves, and thereby, repeat the instructional process and expand the circle of learning.

## TRANSFORMATION PROGRAMS

### Developing Neighborhood Transformation



### Program Description

Neighborhood Transformation has the following elements:

1. A team of trainers works with the neighborhood to help their neighbors identify the assets and interests of individuals living in the neighborhood. They also identify what local groups and associations are in the neighborhood and network with them to assist each other.
2. Training begins in multiple small groups built around each group's specific interest and what they would like training on.
3. Then the small interest groups congregate around a common interest and a leadership committee is chosen from amongst the neighborhood.
4. The committees choose volunteer workers, Neighborhood Agents of Change (NACs), who have an average neighborhood education.
5. The trainer begins training 15-20 of the NACs based on educational needs in the neighborhood. Training sessions normally are conducted when the laypeople are available which may be one half day a week, until 40 to 50 sessions have been

completed. Half of each training session will be spent on physical teaching and the other half on spiritual teaching. All the teaching must be transferable, so that the people being trained will be able to teach others who, in turn, can teach others.

6. The trainees then teach what they have learned in their neighborhood by means of story-telling, discussions, and example. Their main roles are sharing in homes around the neighborhood, assisting in neighborhood projects, and modeling a life transformed by Jesus.
7. The program begins in one neighborhood and then expands into adjacent neighborhoods. Additional workers may need to be trained in the original area to obtain a better ratio of NACs to the population.
8. Each training team works in a given area for three to five years, establishing projects in three to six geographically adjoining neighborhoods. They will be involved in training 150 to 200 NACs, covering 10 to 15 neighborhoods serving 80,000 to 100,000 people.
9. The goal is for each initial training team to be replaced by three to six, especially bright and gifted, local NACs. These will be chosen from those trained by the initial outside training team to become trainers, themselves. These local training teams will expand the program into adjacent neighborhoods within the city.
10. As much as possible, funding for the individual project needs to come from the local communities, but where local resources are insufficient funds may be solicited from city agencies who are interested or working in transformational development.

Once individual and association assets are found that are already functioning in the neighborhood, small groups of people are put together that have similar interests. Then the trainer begins to equip each group do something about their interest. This normally involves teaching on their topic of interest.

Once the different groups have completed their training on their topic of interest they are brought together to look for a common neighborhood interest. You would like them to come together around a neighborhood interest, not just their individual interest. Since people have developed some trust and confidence in their individual learning groups they are more ready to begin around a neighborhood interest.

At this point in the entering the neighborhood phase you want to have a large neighborhood mixer that is fun with food, games, music, etc. At that gathering you explain some of the things that have been going on and ask the neighborhood if they would like to do something as a larger neighborhood. The intent is to mobilize the people you have been developing relationships with and encouraging them to come together with others to see what might be done collectively in their neighborhood.

It is more important in an urban setting to have a physical presence in the target area such as some of the training team living in the target area and having a physical location to work from, such as a local church or community building. So once you have chosen your target area it may be useful to find a place to work from in the target area. This is the beginning of the entering the neighborhood phase.

Another element that needs to be done from the beginning of entering the neighborhood phase is to develop a database of all the services available to the people living in your target area, whether these services are in the target area or not. Most people living in urban slums do not know what services are available to them from the government, nonprofits, or churches and if they are aware of them do not know how to access them.

While you are gathering this information about other agencies you start to develop relationships with these agencies. When people in your target have a specific need you can send them to an agency that already provides those services. This means we are not duplicating services nor do we have to provide the curative services, but can concentrate on prevention, equipping people, and being a catalyst for fostering change in our target neighborhood.

### **Church-Initiated Neighborhood Transformation Program**

The Church Initiated Neighborhood Transformation model is most commonly used. One major difference in a church-initiated approach is that generally the trainers are volunteers from the church. Lay people would do this as their service to God knowing that He has called them to serve the poor. Much like people are involved in weekly ministries at the church, this would be service just the same, but to a poor/oppressed neighborhood of the city. There would need to be a team of 10 or more people who were committed to this service. The reason for the larger number of trainers/facilitators is because they will not have the time to spend in the neighborhood as a group of 2 to 4 full time trainers.

The trainer/facilitator role is to help an urban neighborhood identify what God's plan and agenda is for their area. They help the neighborhood through the church, identify God's plan, and then help them to implement this plan. This plan integrates both physical and spiritual ministry.

To begin, a Vision Conference is held with church leaders in the city. If the church is interested they will begin to raise up people who want to be trained to become trainers/facilitators in the neighborhood they choose. So the trainers/facilitators may come from the church initiating the program, but the committee members and the NACs should come from the neighborhood

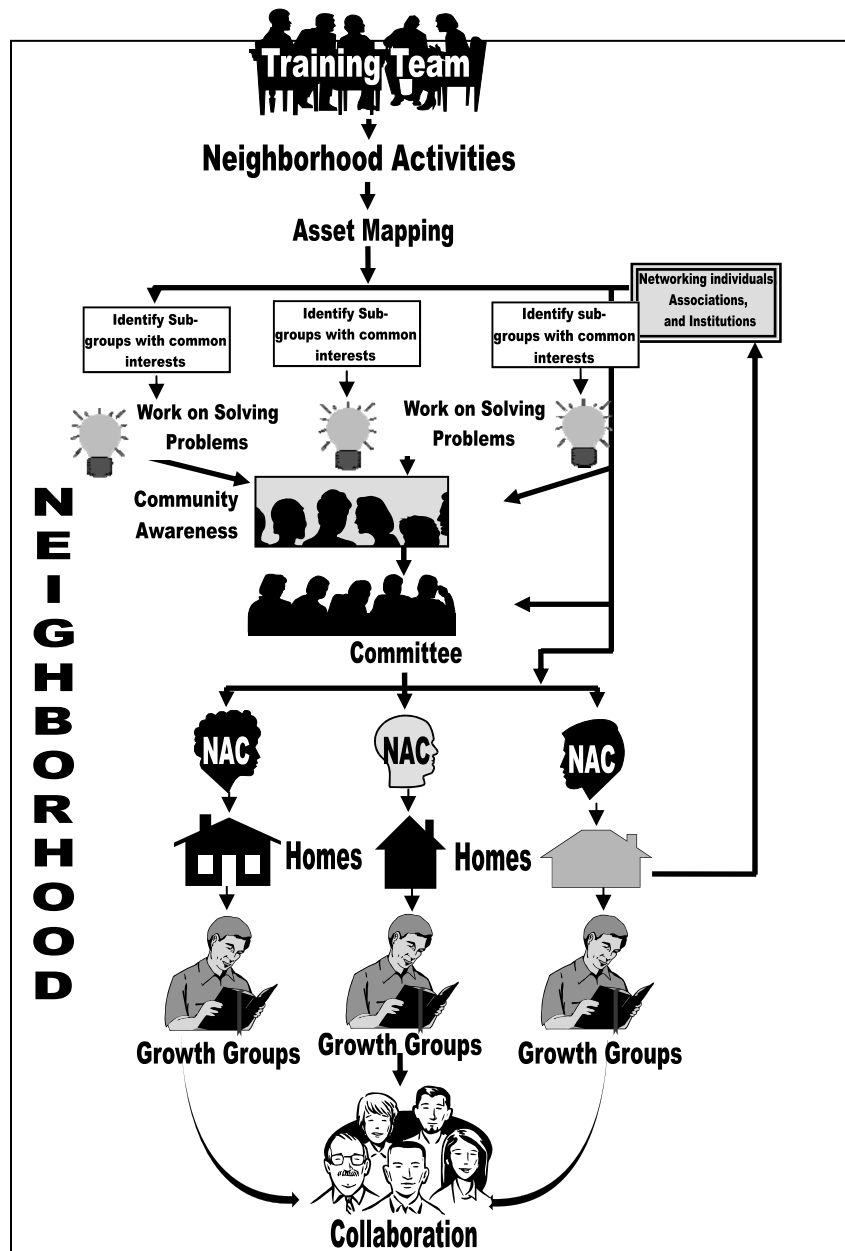
The churches must view this strategy as a means to reach out to their non-Christian neighbors in a transformational way, rather than exclusively using it for their own church members. Therefore it is important to introduce empowering, transformational ministry throughout the church. This is done by using Bible studies in the churches' small groups.

The church must be concerned with man as a whole person and not just his spirit. They must view development as being important for the whole neighborhood, rather than exclusively to be used for their own church members. The church must also see neighborhood transformation as a way to win people in the neighborhood to Christ, and

to help them grow as whole persons. Additionally, the church must be willing to give up control in order to obtain neighborhood involvement and commitment.

Since the trainers will be from the church, lay people will be volunteers. Their training needs to be done in a way that is appropriate and timely to them. To this end training is conducted over seven Saturdays spread over 24 months. Each Saturday training lasts six hours and covers topics they need to know right then to start an NT program in their chosen neighborhood. In between the trainings they put into practice what they have just learned for the next three or four months.

If there is more than one evangelical church in the neighborhood, equal representation from all of these churches is desirable. The more churches involved the better, as an individual church may not have enough members or resources to continue the program as they are reaching out to all members of the neighborhood.



### Where Should the Initiating Church be Located

It is most desirable to work with a church within the neighborhood itself, but many times this is not possible. We find the following:

- Churches by and large are no longer neighborhood churches serving their neighborhood, but a commuter church with people coming from distances to attend.
- In urban poor neighborhoods, which are ethnic, many have left the neighborhood, but do not feel comfortable attending Anglo churches in their new neighborhoods. Therefore they return to their old church, but have no alliance with the old neighborhood. In fact pastors are bi-vocational; therefore their small churches are only open on Sunday thereby having no contact with neighborhood people.
- The poor used to all be concentrated in the city center, but living in the city center has become fashionable for the middle class and rich therefore there is gentrification. The poor are being forced out of this central neighborhood into older apartment complexes which used to be the suburbs. Now these new poor neighborhoods are surrounded by middle-class neighborhoods.
- Immigrants are moving into the cities from overseas and moving into these new poor neighborhoods found in the suburbs.
- God calls Christians to be the salt and light where they live.
- Networks such as the Externally Focused Church are mobilizing Christians in middle-class churches to reach outside of their church's four walls to become salt and light in their area of influence.
- Other networks are mobilizing individual Christians to reach out to others for transformation in their area of influence such as work, school, club, etc. This is good, but the impact is so dispersed it is lost with little concentration of impact. Focusing on a neighborhood brings the effort back into focus and thus has greater impact.
- The middle-class church is the greatest untapped resource of knowledge, skills and abilities that can have impact in dealing with poverty if mobilized to do so.
- It is important that rich, middle-class, and poor work together on equal terms to attack poverty.
- Initially very few middle-class people are willing to relocate to an urban poor neighborhood thereby losing the potentially positive influence they could have. This goes against those who say the only way to have impact with the urban poor is relocation; living in the neighborhood.
- Today with urban poor neighborhoods being close to middle-class churches, the middle-class church members can have impact even though they do not live in the poor neighborhood.
- As middle-class gain experience in working with the poor some might be led by God to move into the poor neighborhood itself.
- Middle-class individuals not living in the target neighborhood can be used as a catalyst or trainer in urban poor neighborhoods.
- It is important to work with churches in the urban poor neighborhoods. As the neighborhood church begins to meet their neighbors, the neighborhood church will grow and they will become the lead church.

### **Agency-Initiated Neighborhood Transformation Program**

Neighborhood Transformation can also be initiated by a non-profit agency. The flow of the program is the same with two major differences when compared to what has been discussed.

- The training team comes from the agency and generally is full-time, therefore, only two to three trainers are needed. This means they are generally paid. Since they are employees of the agency their training can be accomplished in three, five-day blocks. This allows them to gain a full understanding of the process and not just as needed as is done with volunteer lay people.
- Since the constituency in the agency is much smaller than in a church there is no training on worldview and empowerment as is done in the small group Bible studies in churches.

## NEIGHBORHOOD TRANSFORMATION CORE VALUES

Carefully articulated core values ensure an organization's commitment to a vision becomes reality. They help to guarantee that during implementation, the vision, program integrity, sustainability, effectiveness and applicability are preserved. This is important to ensure the CHE vision, called Neighborhood Transformation (NT) in urban setting, is not compromised. It will also ensure NT actually happens and develops properly. The Core Values are:

**Integration and Wholism:** We are personally committed to complete obedience to all Jesus commanded, including compassion for the physical needs of people as well as evangelism and discipleship. We recognize an integral relationship between the physical, mental, social, and spiritual. Our programs seek the total development of the whole person and community.

**Commitment to the Poor and Marginalized:** Jesus came to preach good news to the poor. As his ambassadors, we are committed to the poor and marginalized. We affirm their worth, call them to be children of God through faith in Christ, and seek to release them from brokenness and despair.

**Long Term Solutions:** We concentrate our efforts on long term solutions that break the cycle of poverty and disease. We train, equip, and empower people to do for themselves. We focus on development rather than relief, and disease prevention rather than cure.

**Identifying and Using Neighborhood Assets:** It is critical to build on assets that are already found in the community and then mobilizing individuals, associations, and institutions to come together to build on their assets and not concentrate on the communities needs. Each individual and association has hidden assets that are waiting to be tapped and used. In the Entering the Community phase an extensive amount of time is spent in identifying the assets of individuals, associations, and institutions especially in an urban setting where we are trying to identify sub-groups in which to form small sub-communities built around the people's interests.

**Releasing Neighboring to Help Neighbors:** In the past when a person had a need they went to their neighborhood for assistance, but this has shifted today to the belief that the neighbor does not have the skills to help them. Therefore we must go to a professional for assistance.

The Welfare system today works in such a way that professionals have made clients and recipients of the poor, robbing them of the support from their neighbors who now think that they are not skilled enough to help. This leads to isolation of the individuals. The poor begin to see themselves as people with special needs that can only be met by outsiders. But this is changed through reawakening the idea that it is critical for neighbors assisting each other.

**Local Ownership and Initiative:** Sustainable programs are owned by the people and built on local initiative. Ownership and initiative is demonstrated through volunteerism and strengthened through capacity building. We take time in communities to participate with them in assessing their needs, identifying resources, and assisting them in organizing for action through training and consultation.

**Participatory Learning:** We believe that people must be active participants in their own development. Therefore, we use methods for adult learning that engage participants in a process of reflection and action. We also believe that people learn by doing, and that modeling is essential.

**Multiplication and Movements:** Our aim is not merely projects, but movements. This is facilitated by training people to train others using concepts that are transferable. We emphasize the use of local resources and appropriate technologies so that solutions can be passed along neighbor-to-neighbor. We build cooperation and vision at a community level. We work collaboratively with faith and community-based organizations, local, and international relief and development agencies, churches and missions, as well as governments to facilitate the transformation of communities and nations.

**Christian Servant Leadership:** Jesus is our model. We seek to imitate him in humility and love. Jesus taught that the greatest in the Kingdom is the servant of all. Every leader in our organization is Christian, and each one a servant. We seek to model servant leadership in our organization and programs, and to raise up leaders in every community who give sacrificially to serve the needs of the people.

**Contextualization:** Our programs will be adapted to local needs and requirements as identified by the local community.

## **TRAINING**

Training is critical for the success of any Neighborhood Transformation program. All of our training is highly participatory. There is considerable use of problem-posing situations through role-plays or pictures to start the discussion. Small group discussion is used extensively, as well as songs, stories, and demonstrations.

Modeling by the trainer to show what is expected of the trainee is important in everyday life. If the trainer does not do what he expects the trainee to do, the trainee will not think it is important and, therefore, will not do it himself. This is especially important for spiritual truths. A trainer needs to do home visits with the trainee, so the trainee can observe and learn by demonstration.

## **LePSAS**

LePSAS is an acronym, leading us to a participatory facilitating approach which focuses on the learner, not the teacher. LePSAS reminds us to be participatory and stands for:

- L**e Learner Centered-Focus on the learner not the teacher.
- P** Problem Posing-Problems are posed and solutions come from the learner
- S** Self Discovery-Learners realize that they have many of the answers within themselves already.
- A** Action Oriented-All learning is turning into action/application
- S** Spirit Guided-Teaching is under the guidance of the Holy Spirit which has absolutes that may need to be brought out.

The facilitator is there to involve the trainee in the learning process through skits, sketches, or "starters" which pose a problem without giving any answer. The "starter" fosters discussion. Many times the larger group is broken into smaller groups for discussion of questions. Then each small group reports back what they have discovered. Trainers need to facilitate learning starting where the participants are and building on what they know instead of traditional teaching by telling people what we think they need to know.

The facilitator (leader) is there to draw out information as well as to give input (knowledge) that does not come out from the students. He is a helper to facilitate learning. He plays a very active role.

## **Training Programs**

### **Segmented Trainers/Facilitator Training**

Many of the trainers/facilitators are lay volunteers therefore they cannot take a week off to attend a Neighborhood Transformation Training of Trainers like done in the International model whose trainers are normally non-profit agency employees. To this end we have developed a training program that is done on seven Saturdays spread over a 24-month period. Each Saturday is six hours in duration. Between each training, the participants are given assignments to do in their chosen neighborhood. This gets them into their neighborhood applying what they have just learned. There is normally three to four months between each of the Saturday trainings. The emphasis for each Saturday is:

- Wholism and Transformation
- Identifying Assets and Networking
- How Neighborhood Transformation Works, Players and Process
- How Neighborhood Transformation Works, Steps and Teaching
- Building Community Ownership
- Planning and Evaluation
- Multiplying Servant Leaders

This can be done in a 12-hour weekend which is two Saturdays done together. There is normally four to six months between the next weekend training. (See Segmented Topic List in the Appendix).

### Committee Training

The committee is trained in six sessions, each lasting about three hours. The committee members must not only know what their job is, but also what the role of the Neighborhood Agent of Change (NAC) will be

We also want them to fully understand the concepts of transformation in order to be able to take responsibility for what happens in their project. Most importantly, their training gives the committee members a clear understanding of how to establish a personal relationship with Christ.

Initially, we did not train the committees. We discovered, however, when we trained the committee first, the members began to take more responsibility and leadership, and chose better people to be trained as NACs.

### NAC Volunteer Training

Group involvement is a key factor. The methods used are highly participatory teaching techniques using role plays, stories, songs, visuals, demonstrations, and large group discussions. Training is for 40 to 50 sessions, spreading the training over three to six months. Each day, they receive one physical and one spiritual subject. They then put into practice what they have learned, as they visit in neighbors' homes. After the initial training is completed, they receive two to three days each month of additional training for the next twelve months.

### Training Materials

#### Lesson Plans

Lesson plans are designed to present the physical and spiritual lessons in ways that use a high degree of learner participation. Each lesson starts with a problem-posing play or picture, leading the learner to see the problem and why it is important to them. They then are involved in discovering the causes and solutions to the identified problem. Everything they learn, they then put into action by sharing it with their neighbors. All teaching must be under the guidance of the Holy Spirit.

#### Lesson Plan Format

All of trainers have been introduced and are using adult education principles which emphasize that facilitating should be learner-centered. This draws upon the knowledge of the learner through problem-posing situations which are used to start discussions.

All 1500 of the lessons are designed in the same format in order that a person does not have to be a specialist to teach a topic and once they know how to use the format they can teach any topic. They are all designed to be facilitated by lay people. The lesson is designed to be very simple and only dealing with what a person needs to know to do a good job today. We do not teach what they might need tomorrow, but practice 'Just in Time' learning giving them additional training when they need it. We believe strongly in the 'Keep It Simple Sweetie' (KISS) principle and find that the depth of content rises or falls dependent on the level of the participants because of our participatory approach to facilitating.

Lesson plans are designed to present the physical and spiritual lessons in ways that use a high degree of learner participation which will aid the learner in doing a good job. Participatory facilitating techniques are used such as; role plays, stories, songs, visuals, demonstrations, and large group discussions. We use the LePSAS approach with emphasis on problem posing codes as starters for discussion.

The LESSON TITLE, TIME, OBJECTIVES and OVERVIEW FOR TRAINERS are given at the top of each lesson. At the end of each lesson plan are found the ATTITUDES and SKILLS we desire the student to have. Also given are how we EVALUATE the trainee and then MATERIALS needed for the class. (See Sample)

The format for each lesson plan is broken into two columns. The first column gives the METHOD we use to get at the second column, the content or KNOWLEDGE we want the student to know. The center gives some indication of the time for each section in the lesson plan.

The last portion of facilitating in some of the physical lessons is SPIRITUAL ANALOGY. This section draws a spiritual facilitating from the physical topic which has been under study. Many times there is a BIBLE VERSE related to the physical lesson as well.

### Picture Booklets

The NACs main job is to be a model of good Christian transformational practices in their homes. They are also to visit their neighbors sharing what they have learned. They use picture books for most topics, when they share what they have learned with their neighbors.

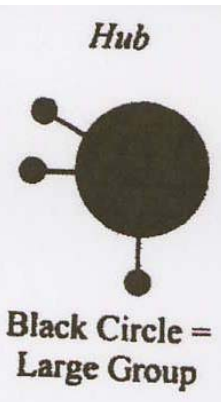
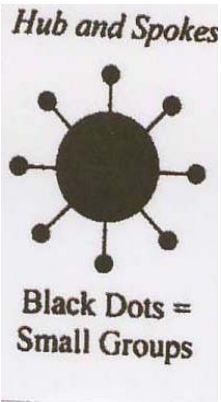

The picture booklets have been developed as a result of the success of the Four Spiritual Laws Picture Book used for non-readers. The philosophy has been “if a picture book could be successful and transferable in evangelism, why couldn’t the same concept be true for other topics? Currently there are 40 picture books on physical topics and 25 on spiritual/moral value topics.



The booklets are used as a review of the teaching on a given topic. They follow the same sequence as did the individual lessons on the topic. Then, the NAC trainees practice using the booklet with each other and are observed in a simulated exercise. They are then given an assignment to share the booklet with at least three of their neighbors.



## COMPARISON CONGREGATIONAL, CELL, AND HOUSE CHURCH

	Congregational	Cell	House
<b>Organizational Diagram</b>	<p><i>Hub</i></p>  <p><b>Black Circle = Large Group</b></p>	<p><i>Hub and Spokes</i></p>  <p><b>Black Dots = Small Groups</b></p>	<p><i>Network</i></p>  <p><b>Black Dots = House Churches</b></p>
<b>Organizational Principle</b>	Church WITH small groups	Church OF small groups	Church IS small group
<b>Place to Meet</b>	Sanctuaries	Sanctuary & Home	Home
<b>Main Leaders</b>	Pastor	Leaders Ladder	Participants
<b>Who Sets Agenda</b>	Pastor	Elders and Pastor	Participants
<b>Size</b>	Large Impersonal	Small 10-15, splits when too large	Up to 50 to fit in house
<b>Format</b>	Formal, ritual, and passive participants	Programmed, small groups	Spontaneous within group
<b>Main Function</b>	Celebration	Evangelism & Celebration	Discipleship & Celebration
<b>Teaching Style</b>	Preaching	Small Group Teaching	Participatory Discussion
<b>Mission</b>	Outreach to World	Outreach to Neighborhood	Incarnational
<b>Life Style</b>	Individual	Individual	House Neighborhood
<b>Spiritual Goal to Outsiders</b>	Evangelism Join church	Evangelism Join Church	Discipleship to Members
<b>Where They Live</b>	In City	In Church Zone	In Neighborhood

## **TRANSFORMATIONAL INDICATORS**

### **Questions to Ask in Looking for Transformation**

1. What would the neighborhood look like where people lived the Golden Rule?
2. What would the neighborhood look like where everyone could read?
3. What would the neighborhood look like if every student graduated high-school?
4. What would the neighborhood look like in regard to crime, abuse, and violence?
5. What would the neighborhood look like if every orphan had a mentor?
6. What would the neighborhood look like if the weak were empowered?
7. What would the neighborhood look like if God's Kingdom were operative?

### **Desired Transformational Results in a Neighborhood Transformation (NT)**

1. Transformed individual lives in all areas of life that are capable of reproducing themselves in others; in transformational terms.
2. There should be increased knowledge, skills, and resources working for shared benefits in individuals throughout the neighborhood.
3. Those individual lives will transform other peoples' lives; thereby, multiplying the results throughout a neighborhood, in order for the neighborhood to be transformed from the inside out.
4. People should be taking more responsibility, in all areas for their own lives.
5. The program must be integrated into the neighborhood infrastructure, with the neighborhood leaders taking responsibility for it. New leaders are emerging neighborhood-by-neighborhood.
6. There is a growing sense of community.
7. People should see the program as their own and not belonging to an outside agency.
8. The program should be neighborhood funded.
9. The program continues after any outside assistance has left the neighborhood.
10. There should be an improvement in social indicators such as less crime and divorce with an improvement in education and economics in the neighborhood.
11. The program should continue on and expand to adjacent areas through local training teams, after the initial training team leaves.
12. The entire city is being transformed in all spheres of life neighborhood-by-neighborhood.

We are seeing results in a transformational ministry to the whole person; in many different religious settings, rural and urban, throughout the world over and above our wildest dreams! The Lord calls each of us, who are ministering in His name, to deal with people as whole persons, physically, spiritually, emotionally, and socially. The starting point and center of good health is our Lord Jesus Christ. Neighborhood Transformation is one strategy that is doing this.

**To God be the Glory!**

# **SAMPLES**

**Title**

**Date:** (1 HOUR)

- OBJECTIVES:** 1.  
2.

**OVERVIEW FOR TRAINERS:**

<u>METHOD</u>	<u>TIME</u>	<u>KNOWLEDGE</u>
<b>Role Play:</b> 1 <sup>st</sup> 2 <sup>nd</sup> 1 <sup>st</sup> 2 <sup>nd</sup>		

**---SHOWD questions---**

- S = What do you **S**ee?  
 H = What is **H**appening?  
 O = Does this happen in **O**ur place?  
 W = **W**hy does this happen?  
 D = What will we **D**o about it?

- |                                     |  |
|-------------------------------------|--|
| I.<br>A.<br><br>B.<br><br>C.        | I.<br>A.<br>1.<br>2.<br><br>B.<br>1.<br>2.<br><br>C.<br>1. |
| II.<br>A.<br><br>B.<br><br>C.<br>1. | II.<br>A.<br>1.<br><br>B.<br>1.<br><br>C.<br>1.            |
| III.                                | III.   |

**ATTITUDE:**

**SKILL:**

**EVALUATION:**

**MATERIAL**

## Neighborhood Transformation List of Lesson Series

Each Lesson Plan Series can have from two to 30 or 40 lessons

<p><b>Agriculture</b> Biblical Basis for Agriculture Gardens Vegetables Added Value Agriculture     Cooperatives Participatory Agricultural Development (PAD) Trees</p> <p><b>Bible Storying</b> Chronological Bible Storying Moral Value Storying Teaching Bible Storying</p> <p><b>Bible Studies</b> Acts Bible Study Small Groups</p> <p><b>Children</b> Children's Development Program Lessons About Children Lessons to Teach Children—Physical, Spiritual</p> <p><b>Committee</b> Basic Committee Training Basic Planning Project Planning Cycle Logical Framework Baseline Survey</p> <p><b>Church and Mission</b> Church and Church Planting Mobilizing the Church SALT (Salt and Light)</p> <p><b>Economic Development</b> Vision for Kingdom Business Capacity for Building Kingdom Business Micro-enterprise     For Participants     For Leaders     Revolving Funds     ROSCA Handling Personal Finances Savings and Internal Lending (SAIL)</p> <p><b>Emotional Care</b> Emotional Problems How to Deal With Healing Wounds of Trauma</p> <p><b>Entering the Community</b> Survey ABCD</p>	<p><b>Health</b> Bird Flu Colds Dental Problems Diabetes Diarrhea Eyes Problems Fevers First Aid Flu Hepatitis High Blood Pressure Immunizations Nutrition Pregnancy Scabies Sexually Transmitted Diseases</p> <p><b>Leadership and Capacity Building</b> Appreciative Inquiry Cross-cultural Relationships and Ministry Fund Development Integrity and Finances Leadership and Management     Communication     Leadership     Management     Planning     Team Building Logical Frameworks (Log Frame) NGO Capacity Building Partnerships Servant Leadership</p> <p><b>Moral Values</b></p> <p><b>Monitoring and Evaluation</b> Committee Evaluation Tools Lesson Plans on Evaluation Monitoring Tools Training Teams, Project Cycle</p> <p><b>Program Preparation for CHE Worker</b></p> <p><b>Social</b> Abortion and Sexuality Addictions Family Planning Marriage and the Family</p>
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**Spiritual**

Attributes of God  
Biblical Basis for Agricultural Development  
Discipleship  
Environment  
Evangelism  
Family  
Follow-up New Believers  
Healing  
Jesus  
Kingdom of God  
Kingdom Values  
Moral Values  
Spiritual Warfare  
The Great Commission  
Worldview and Wholistic Ministry

**Training of Trainers (TOTs)**

TOT I  
TOT II  
TOT III  
Urban TOT  
Short Term Missions

**Urban CHE Special**

Asset Based Community Development (ABCD)  
Coaching  
Empowering the Urban Poor  
God in the City  
How to Get and Keep a Job  
Neighborhood Organizing  
Poverty  
Using Public Space  
Results Based Management (RBM)  
Urban Gardens  
    Growing  
    Marketing  
Urban TOT  
    Five-Day  
    Urban TOT Segmented into Seven Saturdays

**Vision Seminars**

Urban

**Violence**

Family Abuse  
Sexual Trafficking of Children

**Women**

Family Abuse  
Gender  
Pregnancy—CHEPS  
Women's Cycle of Life (WCL)  
Women's Health Course (WHC)

## **Urban Training of Trainers Segments**

### **Session 1, Envisioning and World View**

Role of the Church in Society  
Comparing Relief, Betterment and Development  
God's Intentions for the Nations  
Luke 2:52  
Networking in Neighborhood and Secondary Information Gathering(Handout)  
Urban Transformation (power-point)

### **Session 2, Identifying Assets and Networking**

What is Good Health and a Community  
Urban Poverty  
ABCD I (Asset Based Community Development)– What is ABCD?  
Inventorying Interests and Assets in a Community  
Gathering Information and Mapping an Urban Community  
Building Community Vision 1, Where Are We Now?

### **Session 3 Starting Urban Transformation**

Urban CHE Description  
Roles of the Urban Facilitation Team, Committee and CHE  
Urban CHE Approach  
Using a Lesson Plan  
Group Identification, Relationships and Coalition Building  
Committee Training

### **Session 4, Process**

Spiritual Impact  
Building Community Vision 2, Dreaming  
CHE Principles  
Steps to Implement an Urban CHE Program  
How Adults Learn (first half of LePSAS lesson)  
"LePSAS" Learning Techniques

### **Session 5, Building on Process**

Paralytic and Development  
Building Community Ownership  
Reporting  
CHE a Template for Church Planting  
Kingdom Math  
Interdependence in Community Development

### **Session 6, Planning and Evaluation**

Base Line Survey  
Project Planning and Evaluation 1 Where Are We Going  
Project Planning and Evaluation 2 Making Progress  
Project Planning and Evaluation 3 Reducing Risk  
Project Planning and Evaluation 4 Review  
Worldview and Development

### **Session 7, Leadership**

Servant Leadership Overview  
Leader Know Thyself  
Right Person for the Right Job  
Developing and Mentoring Others  
Team Building  
Change



COLLABORATIVE FOR



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TRANSFORMATION

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