



# Integrated Mission Frameworks

– Guiding principles  
and practices

**‘Frameworks’ are background for a film  
‘Together-a journey of neighbourhood conversations’  
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**The film has been shaped from some experiences of  
‘GLoCon’ (global and local community conversation)  
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*These principles and practices have been  
documented to help support the growing  
experience of integrated mission worldwide.*

# **Integrated Mission Frameworks – guiding principles and practices**

**Editorial Team**

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These principles and practices have been documented to help support the growing experience of integrated mission worldwide. For a customizable WORD version, into which you can insert your own photos and examples, contact Ian Campbell [IanCampbell11@aol.com](mailto:IanCampbell11@aol.com) or Alison Rader Campbell [alisonrcam@gmail.com](mailto:alisonrcam@gmail.com)

## **For librarians**

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# Frameworks for Integrated Mission

*Frameworks, diagrams and exercises*

*“Love the LORD your God with all your heart and with all your soul and with all your mind and with all your strength... Love your neighbour as yourself. There is no commandment greater than these.” Mark 12: 30-31 NIV*

## **I. Background**

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- Rationale
- Key questions
- Integrated Mission diagram
- Is our practice consistent with our belief?
- Action-reflection cycle: learning from encounter
- Spheres of action

## **II. SALT: a way of working**

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- Identity: Who are we?
- Strengths: What do we have in common?
- SALT (Support And Learning Teams)
- Strategic questions: How do we invite someone to share their story?
- SALT disciplines

## **III. Stimulating and observing response in community, ourselves, our programs and policy**

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- Dimensions of response
- Three frameworks to stimulate planning and self-evaluation
- Strategic questions as a planning and evaluation framework
- Community counselling
- Self-assessment

# **I. Background**

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## **Rationale**

Experience with HIV from the earliest days of the epidemic, and 30 years of health and faith development practice in various environments, have given us a window into many communities. Based on communities where we have seen 20-25 years of response to their issues, and the experience of accompanying them, three lessons stand out:

### **1. Neighbourhoods matter**

Communities have strengths, in every culture and context. Community is broadly defined as a group with a sense of belonging, that has functions of living, acting, and problem-solving together. The word 'community' in English is applied so broadly that it can be difficult to identify in practice. For our purposes, we use community with the subset of neighbourhood, to indicate the geography of local homes and connections.

We draw illustrations and lessons from locations that have taken significant action to confront local concerns over many years. In these locations issues of drugs, addiction, HIV and the impact of these on families and neighbourhoods are still a challenge. But the response has changed. People and communities continue to find strength together if they have the experience of moving from passive helplessness or fatalism, to hopeful, caring, support and prevention.

Home and neighbourhood are essential in relation to centres of care to produce results and sustained effects that organizations cannot achieve through programs alone.

### **2. Organisations should adapt**

Faith, health, and development leaders seek influence, continuity of care, and impact on the issues – to make a difference. The combination of home, neighbourhood, and centre has been a learning ground that consistently shows a pattern of sustained response when each is activated.

Organisations should adapt programs to engage homes and their neighbourhoods, through SALT and community counselling. Organisations can play a facilitation role, to connect and encourage the transfer of experience within and between neighbourhoods. The fruit of adaptation is a stronger voice for advocacy, and the potential for health and faith movements.

### **3. Personal faith is a wellspring for response**

Communities that sustain response to the challenges they face are filled with people of faith, who apply faith in their daily lives as a source of strength, joy, and perseverance. How do experiences of care and change in the face of difficult issues help people to see the grace of God as the source of their strength?

As Christians, we inhabit a theology of incarnation and grace. God is present in every place and situation, where people can reach out and find him (Acts 17:24-28). Mission defined from Hosea 6:1-3 is 'to live in his presence'. We seek to live in God's presence together with our neighbours and friends, and point to Christ as the source of grace, strength, reconciliation and transformation.

#### ***Integrated mission is based on action and reflection, within an applied and practical theology.***

A grace-inspired and strengths-based way of understanding is to see people, where they are in their reality, as having a God-given potential to respond. We learn to see patterns of response as we participate in the circles of neighbourhood, home, and programme centre. We use the practices of observation and analysis of experience, with strategic questions to apply the experience to what happens next. We reflect on Scripture and on how we see God at work in ourselves and others.

Practices of integrated mission have been developed, supported, and sustained with the frameworks collected here. SALT (Support and Learning Team approach) is foundational in this collection of Integrated Mission frameworks, as a means of conversation that can reorient the relationship between organisations and communities, and encourage the practice of reflection applied to life challenges.

## Key questions

- What do we believe about the God-given capacity of people to respond?
- How do we behave with people? Consistent with our beliefs?
- How do we see God in the encounter, the story?

## Integrated Mission diagram

Integrated Mission is:

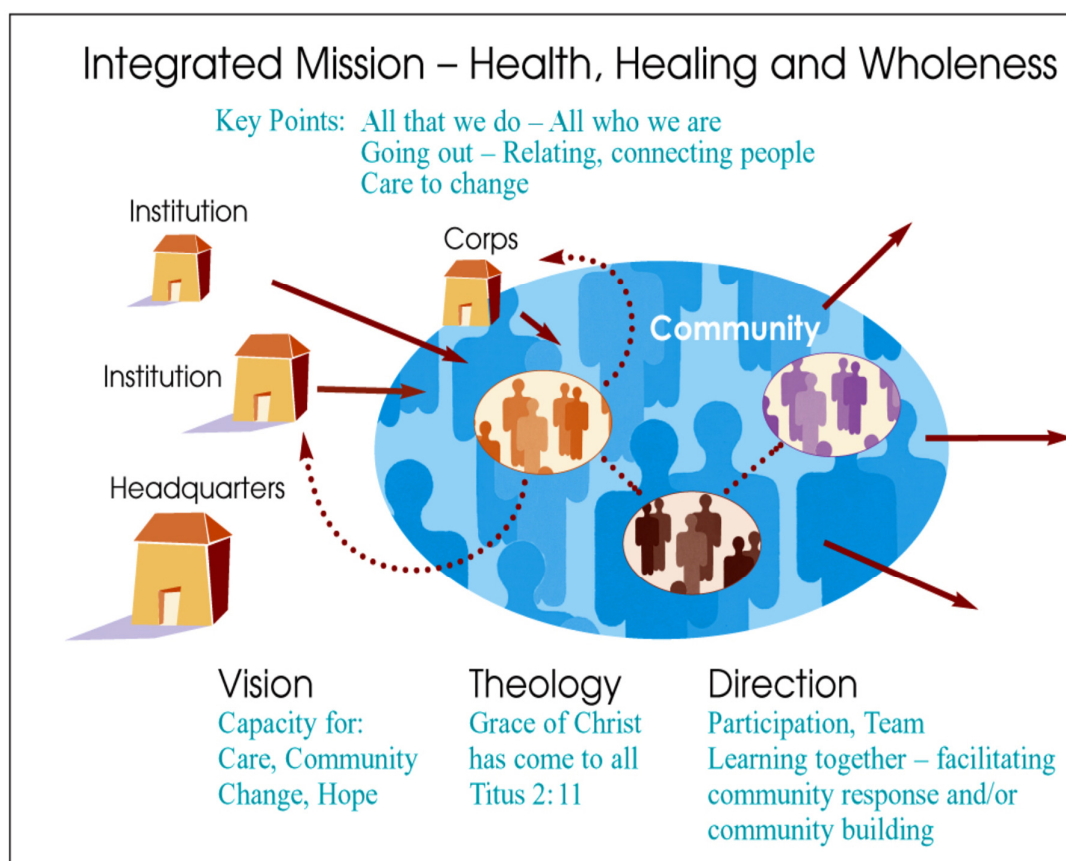
All of us

All that we do

Relating in home and neighbourhood and centre

Expecting grace revealed

Care with one leads to change in many



## **Is our practice consistent with our belief?**

**But is our practice consistent with our belief?**

**What do we really believe and what is our practice?**

<b>Integrated Mission Values</b>	
<b>This?</b>	<b>Or This?</b>
<b>We believe in our own strength and expertise to provide solutions</b>	<b>We believe God gives people strengths to respond to their own challenges</b>
We respond to need	We explore concerns and responses
We see that someone has a problem	We see that person as part of the solution
We manage a problem by the way we handle it in our own program or building	We encourage people to respond, in their space, to their own concerns
<b>We bring grace</b>	<b>We discover grace together</b>
<b>A combination or a contrast?</b>	

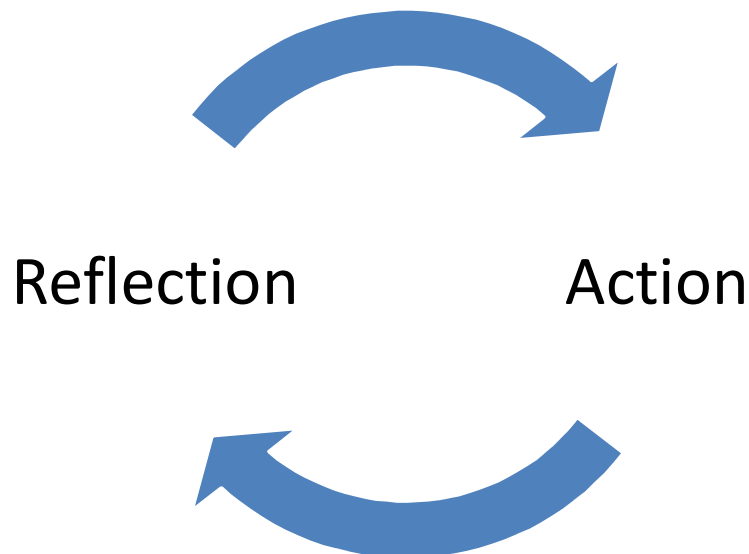
## Action and reflection cycle: learning from encounter

Integrated mission requires a pattern of exploration, learning, and adaptation. SALT practice helps a group of people to act together, and then reflect together on what has happened, what has been learned, what might be next steps. For example, what strengths of family and neighbourhood can be encouraged and connected? How can programs be adjusted for a better fit to the concerns and ways of working of people?

**Act together.**

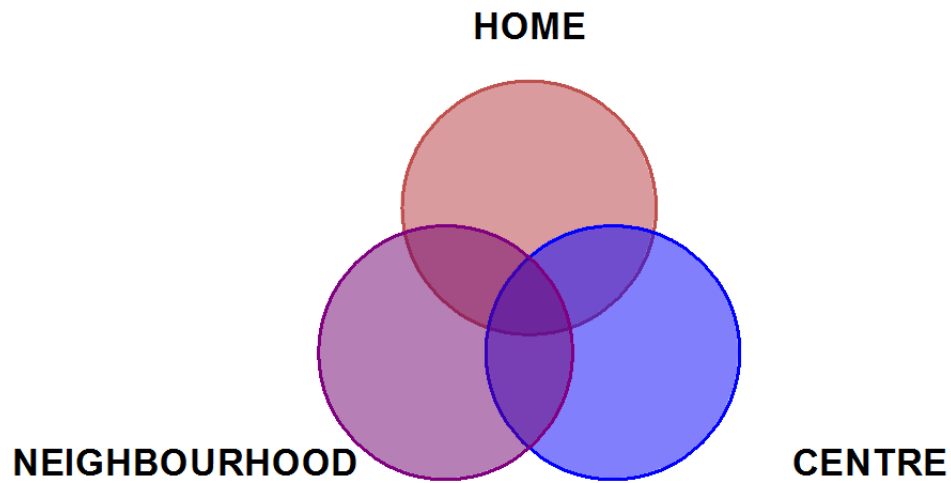
**Think and reflect afterwards.**

Action and reflection lead to more action and more reflection, so it is a cycle that becomes normal. Instead of just settling into a routine of action, the team becomes used to sharing with each other, strengthening each other, developing each other's skills and disciplines, and celebrating the surprises of experience and insight.





## Spheres of action



These are the environments for action and reflection.

How do we learn and re-learn how to engage in neighbourhood and home, as well as in our centres?

How do we learn to read our neighbourhoods, to see patterns of response?

How do we receive hospitality and discern the guiding presence of God in homes?

If we believe that God is present everywhere, that the Spirit can be active anywhere, why are we so often limited to buildings and programme centres?

## II. SALT: a way of working

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SALT is a way of working to connect, learn, and enliven response – in our neighbours and community, in us and in the organization.

### Identity: who are we?

#### Core question – *WHO AM I?*

*Answer without mentioning position, qualification, role in a job, or title.*

Begin with the question exactly like this; when working with the same group over time adapt the question in variations with the same idea.

#### Steps

- Form a team of three people – those who are not known well to you. Stay standing. It will be a three-minute exercise
- Discuss the core question – make sure each person speaks
- Debrief in the large group – ask a person from each team to say what they heard from their team mates, and then ask if the other team members want to add
- A facilitation team member catches exact key words and writes them on a flip chart in full view of the group (but not dominating the conversation)

## Strengths? What do we have in common?

### Transferable concepts

- **Care** – presence, participation, accompaniment
- **Community** – belonging, mutual wellbeing
- **Change** – facilitated, locally owned
- **Hope**

Also (if time allows)

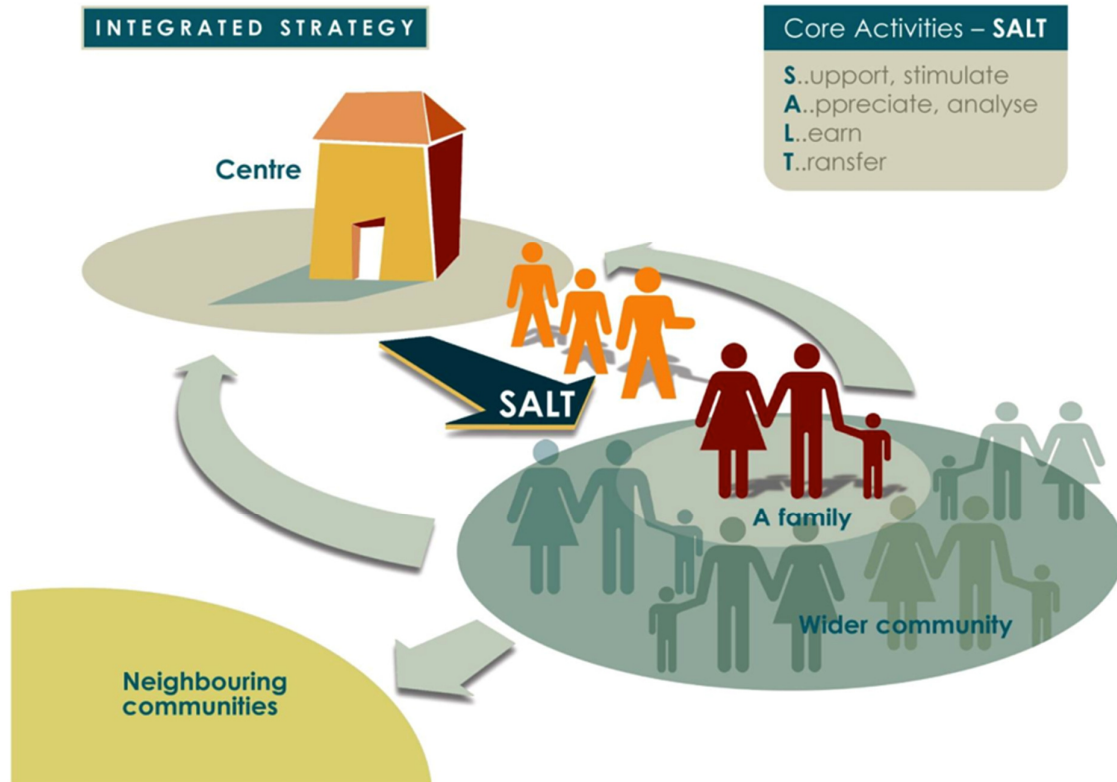
- **leadership** – by influence, example
- **transfer** – community to community

### Steps

- Divide the group into 4 groups – each group takes a name (or concept, or strength for response) of ‘care’, ‘community’, ‘change’ or ‘hope’
- Each group is asked to send a person from their group to the collection of photos on display – each photo represents an integrated mission story
- The photo is discussed by the group for about 3-5 minutes, and a person from the group is asked to describe *Why was this image chosen and how does it express your group ‘name’?* That is to say – what makes your concept real? What are the elements, or characteristics, of your particular strength, illustrated in the image?
- The characteristics of each concept are listed on a flip chart as the group explains what they chose, why they feel the picture shows the concept, and how the concept is expressed

## SALT (Support and Learning Teams)

### Methodology for SALT team visits



SALT is a way of thinking and relating ourselves to a situation.

#### Foundational principles

**S** is for Support, Stimulate, Story  
**A** is for Appreciate, Analyse  
**L** is for Listen, Learn, and Link  
**T** is for Transfer, Team

#### A SALT visit contains

1. Invitation or opportunity to visit, in teams of 3-5 people, each with a 'bridge' person, who will link the team to the situation. The bridge person is someone who is known in the situation.
2. Preparation to visit, by hearing something of the context, and reviewing the approach
3. A visit, in which the team introduces itself as people who are there to learn, and each member introduces themselves as a person, not by title.
4. Reflection as a team after the visit, about what was learned, what might be next steps, and how the team could improve its practice of SALT.

**Appreciate** The foundational attitude is **APPRECIATION** of what people in a community are already doing, and their lives. So as a team enters a community, the first attitude is not one of looking for all the problems and weaknesses, but rather one of appreciating what is working.

**Learn** The second foundational attitude is **LEARNING**. The visiting team is in the community to learn, to understand, and again to appreciate, the strengths of people to manage their own lives.

**Support** The third foundation is **SUPPORT**, not by bringing material or technical things, but by encouraging people. As the visiting team appreciates and learns more about the strengths, it is possible to encourage people by mentioning the strengths to them. Often people are not aware of their own strength, and this is true for all of us!

A team develops these foundations by observation and conversation in the community. Conversation will focus on the hopes and concerns of people, and the way they already work together on those hopes and concerns. The team works to identify and name strengths.

**The other attitudes and practices of SALT will come next:**

**Stimulate** Specific themes emerge through the concerns, and the team can **STIMULATE** reflection by community members, on the connections between their concerns and the major issues affecting the community. The team listens carefully to **ANALYSE** what is heard, and asks questions to encourage community members to **ANALYSE** as well. For example, if a concern is expressed about young people being ‘careless’, it is possible to ask questions to explore how that is connected to risk issues of HIV, or other specific issues.

**Probing** Here it is important for the **TEAM** to **LEARN**, and **SUPPORT** each other, to ask questions about the connections, rather than point them out or attempt to ‘enlighten’ the community about the connections as the team sees them. This phase of the process is very important, to keep the responses in the hands of the community and not take over as ‘knowledgeable’ persons.

**Analyse** The team will continually **ANALYSE** and **STIMULATE** analysis as the community gradually opens discussion on significant issues, and acknowledges the underlying roots, such as HIV. It will become natural to reflect on what the community itself can do in response.

SALT should normally happen as a series of visits, not only one.

**Link** The **LINK** function will be expressed when the team begins to ask themselves the question, ‘who is not in this discussion?’ For example, if discussion happens mainly with elders in a first visit, the team will find a way to meet youth. If discussion happens with the ‘upright’ citizens of a place, the team can seek a way to talk to ‘troublemakers’. If men are the first to discuss, then the team will want to discuss with women. This does not happen by criticising those who are already active, but by always including others. And as discussion opens with different people in a community, the team will help to create opportunities to **LINK** the different conversations together.

## Transfer

**TRANSFER** is a function of the team members, to take something back to their own communities and organisations, and apply the approach there. **TRANSFER** also happens when community members link to others outside their own community, and influence change in other places. For example, as stigma is reduced in one neighbourhood, the idea that it is possible to live well with HIV will be shared to other places, through extended family links, and sometimes more systematically as well. The SALT team can encourage **TRANSFER** from one community to another.

SALT team visits are a method which is learned by doing it. Once people have the general idea, it is possible to go and try. However, it is important to do this within an **ACTION-REFLECTION** cycle.

## Action &

Action-reflection means that the team should prepare by remembering what SALT means, and the main topics of discussion, which are:

**Strengths,**  
**Concerns,**  
**Hopes,**

**Ways of working:** how do the family and community now respond to the concerns and hopes mentioned? How could they respond?

During a SALT visit, the team should help each other to follow the SALT approach.

After a SALT visit, it is very important that the team immediately (before going home) discuss what they have learned from the experience, and how they could do better as a SALT team.

## Reflection

*What did we learn* – about strengths, concerns, hopes, and ways of working that the family or neighbourhood uses to address those concerns and hopes?

*How well did we work as a team?*

*How did we see God* in the experience?

## **Strategic questions:**

### **How do we invite someone to share their story?**

The SALT conversation is exploring what people feel about concerns and issues in their lives, and what they do, or what they could do, for themselves. In conversation with people, whether at home or in the street or the neighbourhood, it helps to have in mind three areas to explore:

#### ***Concerns***

Concerns are not the same as needs. Needs are usually physical and immediate. The Salvation Army is known for meeting needs, and so a conversation about needs usually leads to an expectation and an offer of help. This is appropriate at times, but it doesn't build a deeper relationship, and sometimes the expectation must be adjusted.

Concerns are things that people feel responsible for, that they feel are part of their own role, and that they think about to do something. Parents think about their children. Some people think about their neighbourhood, and how to be good neighbours. People look for good connections and relationships. People are concerned about unwanted change, or seek positive change in situations.

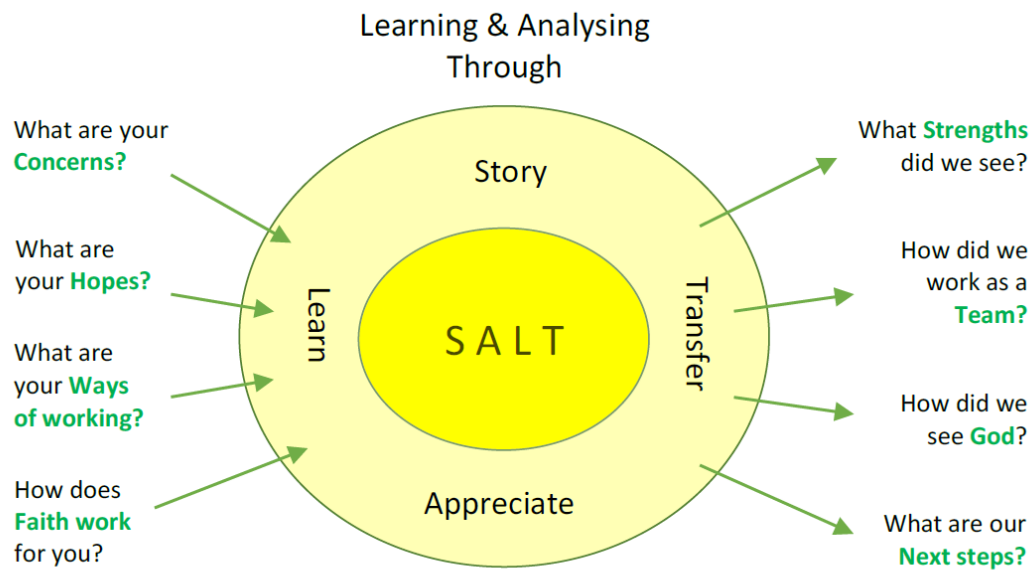
#### ***Hopes***

Questions about people's hopes can come at any point in the conversation, usually when there is a sense of comfort and trust.

#### ***Ways of Working***

How do people work on the things they are concerned about, or work toward the things they hope for? How does the family work on the challenges? How does the neighbourhood work together when there is a problem? Do neighbours look out for each other or express a neighbourly spirit? How?

#### ***Faith***





## Skills or disciplines of SALT

Each person may contribute a skill, and within a team members can learn from each other. There are practices that we all should develop, as well as natural abilities that some will already have.

As we think through the process we can name some of the skills involved:

Look at and listen to the person and context

Make an easy atmosphere

Find good questions

Clarify concern and explore

Discern responses

Think together as a team

Reflect back strengths we saw

Pray through

### ***Self-assessment questions***

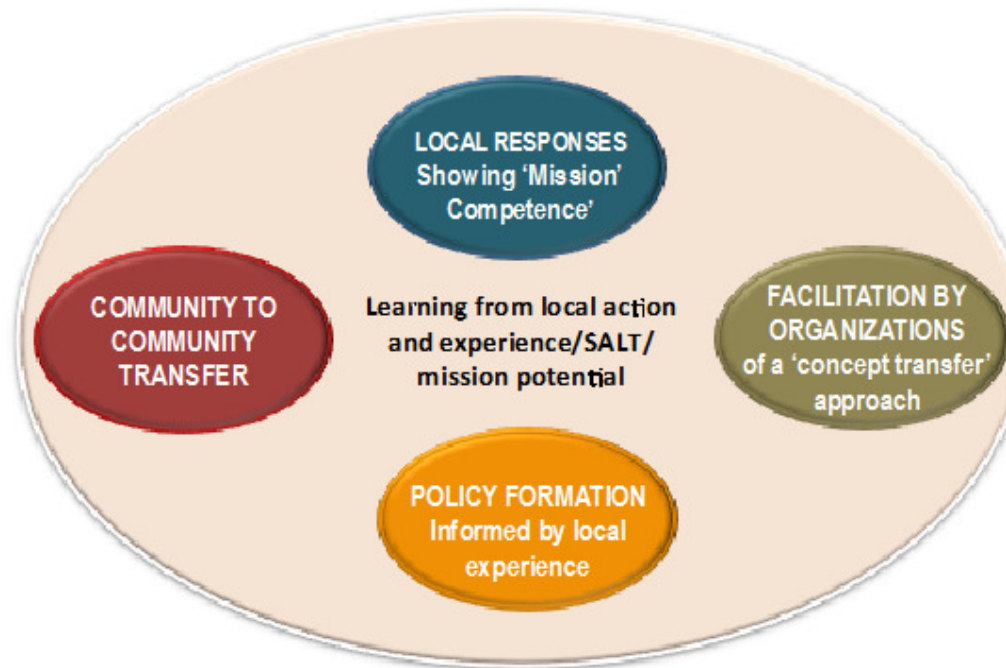
- What am I contributing, and what can I work on this time?
- Which part can we work on as a team and help each other to do better this time?

### III. Stimulating and observing response in community, ourselves, our programs and policy

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#### Dimensions of response

The diagram shows SALT in the centre of a pattern of responses that includes neighbourhoods, organisations and policy.



## **Where do we expect to see results? And what results are we expecting?**

We expect to see results in each of the four areas highlighted in the diagram.

### **ORGANISATIONS**

Organisations begin to use SALT, and with an action-reflection cycle, can adapt to increasingly value the meaning of interactions outside the programme centre.

### **LOCAL RESPONSE**

In a local SALT team we can expect to see that team members are growing deeper in faith and leadership. We see people encouraged to be good neighbours, and we should increasingly see difficult issues being talked about. In the congregation, we see family cohesion increased when prayer and worship happen at home because of SALT home visits, as well as in worship gatherings.

### **COMMUNITY TO COMMUNITY TRANSFER**

Energy and action transfer from one area to another, when people become connected and begin to hear about good actions that are happening. For example, in a dangerous urban neighbourhood, one area that has developed a system to keep watch over the children, can transfer their practice to another area where people are looking for an answer to their concern for children playing outside. SALT visits stimulate sharing of energy and action. Communities respond.

### **POLICY**

When policy makers become involved in SALT, we should see policy in the organization increasingly normalize and support the process of integrating ourselves into homes and neighbourhood, as well as the centre based for programme. This will be evident in staffing and programme development.

## Three frameworks to stimulate planning and self-evaluation


Three frameworks are used to stimulate planning and self-evaluation:

- **Strategic questions** are used in SALT all the time, and can be placed into a framework of strategic questions to be used for participatory planning and evaluation.
- **Community counselling** is a counselling cycle applied with a group to gather and focus discussion on emotion-laden concerns
- **Self-assessment** is a way for people from different perspectives to discuss together and set goals together. Different groups within the corps and the community can come together around self-assessment.

On the following pages each is described in turn.

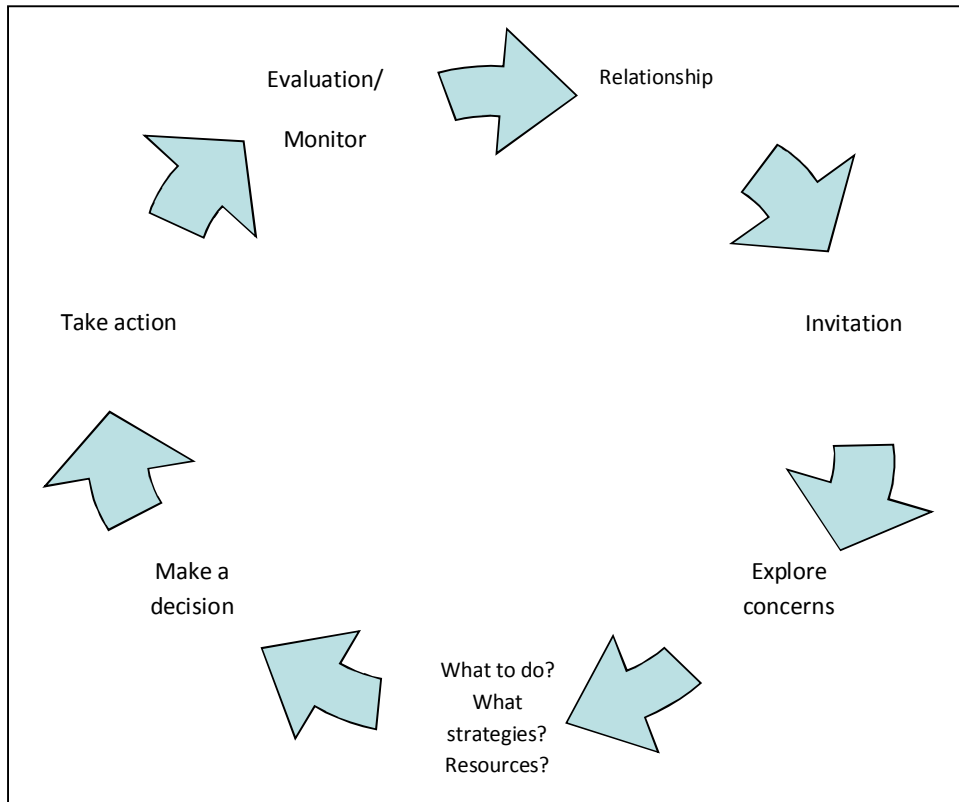
## Strategic questions as a planning and evaluation framework

Strategic questions are used in SALT all the time, and can be placed into a framework of strategic questions to be used in planning. Insights and experience gathered from SALT conversations are applied to action. The same framework is used to shape participatory program design and participatory evaluation.

CONCERNS	HOPES	Ways of Working & Thinking	ACTIVITY AREA	DESIRED RESULTS	INDICATORS	ISSUES
		Including SALT Support, Appreciate, Learn, Team	 In centre  In homes  In neighbourhood	In persons  In families  In neighbourhood  In centre  In team  In organization	>  >  >  >  >  >	

## Community counselling

### A community counselling cycle



■ The community counselling cycle aids facilitation as a guideline for how a conversation can develop and progress. It supports a dynamic conversation.

■ The facilitators' role is to keep track of where the conversation is within the cycle, and raise strategic questions that keep it moving forward.

■ The cycle is not completed in one conversation. It may take several months or longer to work around.

## Self-assessment

**A self-assessment has three steps:**

- 1. Where are we now,**
- 2. Where do we want to be, AND?**
- 3. How will we get from where we are, to where we want to be?**

### ***First, form a working group***

A working group is made up of people who are interested to meet and to do the self-assessment. The basic group includes people from the congregation or program administration, leadership, and as many staff members, congregation members and friends as possible, from all the departments, sections and programs, including community outreach. Additional participants should come from members of the surrounding community who have an interest in neighbourhood wellbeing and the part the organisation can play.

Divide into smaller groups of 5-6 to answer the questions. The smaller groups can be made according to different points of view. Congregation members may sit together, staff and administration may sit together, leadership participants in another, neighbourhood participants in another.

### ***Step 1. Where are we now?***

Each group decides how they see the church or program now on each practice. After the small groups agree on their answers, the whole working group discusses the practices one at a time. All the groups share their responses aloud or by standing at the level, and the responses are discussed until an agreement is reached about the level where the Corps or

program is now. By the end of the session, a combined self-assessment has been done, with the agreed levels noted down as **where we are now**. (If it is not possible to reach consensus, note the differences of opinion).

***Step 2. Where do we want to be?***

The whole group looks again at each practice and discusses where the Church or Program would like to be within the next year. For example, if the group has agreed that the Corps is at level one in community relationship, they look again and agree together that it is realistic for the Church to reach level two or level three within the next year. That level is noted down as **where we want to be**.

***Step 3. How will we get from where we are, to where we want to be?***

Small groups discuss how to get there within six months to a year. Each group considers from its own perspective how to help the Program or Church achieve its goal. This is a cooperative reflection based on strengths, non-judgmental, supportive, and applied to all the participants.



SELF-ASSESSMENT					
The PRACTICE	1	2	3	4	5
<b>Community relationship</b>	<p>We are a service provider.</p> <p>We have good programs, and people from the community attend or are involved in some.</p>	<p>We have some links with local community</p> <p>We have been out to visit the community</p>	<p>We receive invitations from community but do not follow up fully</p> <p>Some of us do SALT visits occasionally – we are learning to understand the community</p>	<p>We respond to invitations; we are working together with people in the neighbourhood on something</p> <p>SALT is becoming normal practice for us – People from the staff join sometimes</p>	<p>Local communities are fully involved in planning and action in their homes and neighbourhoods, as well as in the program location</p> <p>SALT visits are regular, at least one per month, and staff go out at least once per year.</p>

SELF-ASSESSMENT					
The PRACTICE	1	2	3	4	5
<b>Programme development</b>	<p>Programs are traditional building-based</p>	<p>Community program exists, but not linked to building-based program</p>	<p>Interest and action in programs to develop links between themselves, and in community</p>	<p>People from centre and community together develop &amp; adapt programs for issues (by SALT and discussions)</p>	<p>&gt;Mutual support between programs to be effective in care and change</p> <p>&gt;SALT is part of all programs</p> <p>&gt;Programs are adapting</p> <p>&gt;Local community response is transferring</p>