

# The Salvation Army's Integrated Mission

## A Manual



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## **The Salvation Army's Integrated Mission: A Manual**

**This manual has been modified for use in Canada by the Territorial Integrated Mission Team: Colonel Deborah Graves, Lt-Colonel David Bowles, Claire Dunmore and Peter Thomas.**

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**The original manual was prepared to help support the growing experience of integrated mission worldwide. The original version was created by Ian Campbell, Alison Rader Campbell and Robin Rader.**

### **For librarians**

Recommended subject headings: 1. Mission of the church, 2. Pastoral theology—Salvation Army, 3. Community development—Religious aspects, 4. Church growth.

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# Integrated Mission Manual

*Frameworks diagrams and exercises in three sections with photos*

“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. Why Integrated Mission?

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- Rationale
- Key questions and integrated mission diagram
- Is our belief consistent with our practice?
- Mission Working Culture
- Spheres of action for Integrated Mission

## II. **SALT—Support And Learning Teams—SALT is an integrated mission tool to assist corps in implementing effective teams for local mission. Team members are encouraged to connect with and learn from others as they experience and share the grace of God in their communities.**

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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’s story?
- SALT disciplines: What is the spiritual process?
- Action-reflection cycle: Learn from the encounter

## III. Learning applied to community, ourselves and our programs

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- Dimensions of response
- Strategic questions as a planning and evaluation framework
- Community counselling
- Self-assessment

## I. Why Integrated Mission?

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### Rationale—What is integrated mission? And WHY does The Salvation Army WORK this way?

***Integrated mission is not a new concept;*** it is natural to Salvationists, although there has been a long period of institutionalization during the 20th century during which the practice has reduced. Funding and building-centred culture has taken hold and distracted us from relationship-centred priorities.

At the same time, to review the main ideas and principles of integrated mission is to declare something that we feel we know; something that seems almost simple and obvious. The reintegration of various streams of Salvation Army work and presence is one element—all The Salvation Army together (“one Army”), including all of us and everything we do. However, the central element is the integration of us into the lives of people, outside our buildings and programs, into neighbourhoods and homes, as a reminder of God’s presence and power, as a living sacrament.

Presence in the neighbourhood is a witness to the gospel for “whosoever will,” based in Salvationist theology. God is calling people to himself, and the call extends through the channel of relationship, with potential for a movement. A strong conviction of God’s will toward movement has been characteristic of The Salvation Army in the past.

***What does integrated mission look like?*** Integrated mission is not a program; it is a way of life! What is the practice, or lifestyle, of integrated mission? The challenge is in the practice. How do we develop the lifestyle as part of our leadership, our discipleship, our holiness ways of being and doing, or disciplines? How do we “read” the results of this lifestyle in our context of corps, centre, neighbourhood, so that Scripture is applied and strategy is adapted to situation?

Integrated mission is a grace-based and strengths-based way of understanding 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 Salvation Army building. 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.

Pastoral care and doctrinal understanding are necessarily informed through the lifelong practice of integrating into the situation of people who need care, community, change and hope. An integrated practice is needed so that home and neighbourhood conversation is normal, and is understood in relation to what happens in the corps or social program setting.

“Old ways,” including open-air meetings, are less used now and may be felt to be awkward and ineffective, perhaps as the public face of the Army’s presence has changed. SALT is introduced in this integrated mission process as a means of conversation that can reorient our way of relating and encourage the practice of reflection.

Salvationist theology undergirds these beliefs and practices, especially in the emphases of God’s grace, the Incarnation and the action of the Holy Spirit available in every place and time.

***Integrated mission is based on action and reflection, within an applied and practical theology.*** The purpose of this manual is to support the development of these practices for any who are involved. For example:

- Cadets can gain confidence to adapt themselves into any context as leaders who build participation in mission in corps and community and apply Scripture to the real-life situations.
- Salvationists and friends can become encouraged in their practice of integrated mission and confident in their own story of God at work.
- Officers can be facilitators of response in the corps, the social program and the neighbourhood, through an interconnected process of mission action and reflection. They can be facilitators of transfer by enabling the sharing of experience between programs or from one environment to another.

***Leaders are calling for integrated mission practice.*** Integrated mission is how we engage our community; it’s building relationships while working together to build the capacity of people and help in the transformation of lives. Living outside! (Integrated mission is how we connect ministry units, corps with community and family services, corps with Booth Centre, etc.)

*The hallmark of The Salvation Army is integrated mission. Salvationists are called to minister to the whole person. But it is when we view each Salvation Army corps or program centre on its own that we need to pause and think. In our concentration on the task at hand we sometimes forget the larger picture. There is therefore never a time when we do not need to be recalled to our roots as an Army, never a time when we do not need to seek a new vision of the possibilities that are open to us*

*today ...These [new] approaches have been centred on the community, with the concerns of the homes and neighbourhoods as well as of individuals shaping the Army's response. Old concepts have been given new clothes—and the results have often been amazing.*

- From General John Larsson's preface to *Mission in Community: The Integrated Mission of The Salvation Army* (2005)

General Linda Bond re-affirmed in an international vision statement:

"We will ...

- o emphasize our integrated ministry.
- o encourage innovation in mission."

In October 2013, newly-elected General André Cox echoed the concern that "We have moved away from the Founder's vision in that, in many places, we've become satisfied with the institutionalized approach ... So there is a balance that needs to be found again."

In the Canada and Bermuda Territory, Commissioner Susan McMillan has declared;

"While we have named integrated mission as one of our seven strategic priorities for the territory, in a sense, it is part of all of them. Perhaps it is what unites the other six. Integrated mission is evangelism, discipleship, social justice, spiritual health, children's ministries and development of our leadership, in order to better build the kingdom of God. All of our Salvation Army ministries and all Salvationists need to consider the holistic approach to service, to reach out beyond our walls and into the communities we serve; to represent Jesus and replicate his earthly ministry, to reach out to people with help, hope and love, without discrimination. That is what integrated mission is all about!"

***Relationship health is at the root of mission.*** We hope to rediscover and renew relationship-centred practices that keep our hearts in tune with God's ways and our hands and our lives in responsive engagement with people, in a positive cycle of learning by doing and reflecting together.

***Participants in integrated mission formation and renewal may:***

- o become engaged and embedded in the practices of integrated mission, so that vision and ways of working are consistent in a way of life.
- o adapt the practices to particular contexts.
- o develop confidence for facilitating others to take their own steps in integrated mission.

***People living in communities where integrated mission is lived out*** may experience the sacrament of the ordinary, the expectation of grace and worship expressed in everyday life, at home, in the neighbourhood, in the middle of their challenges.

***Integrated mission means following the way of Jesus wherever we are.***  
**“For the grace of God has dawned upon the world with healing for all mankind.” Titus 2:11 REB**

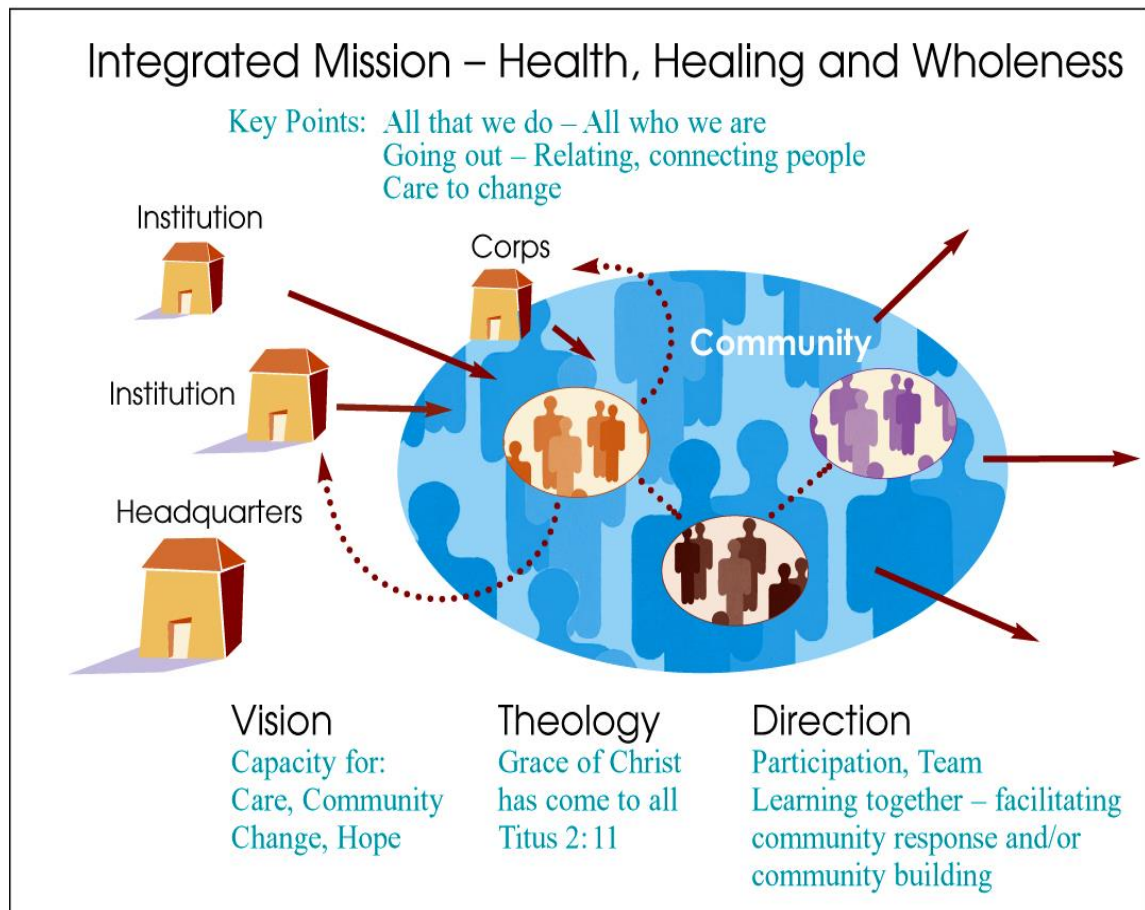


## Three Key Questions

- 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 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



**But is our belief consistent with our practice?  
What do we really believe and what is our practice?**

<b>Integrated Mission Values</b>	
<b>Enable</b>	<b>Empower</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 you have a problem	We see that you are 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>	

## MISSION WORKING CULTURE

**Aligns what we believe about God-given capacity to respond, with the approach of how we behave, and theological underpinnings**

### Mission Working Culture

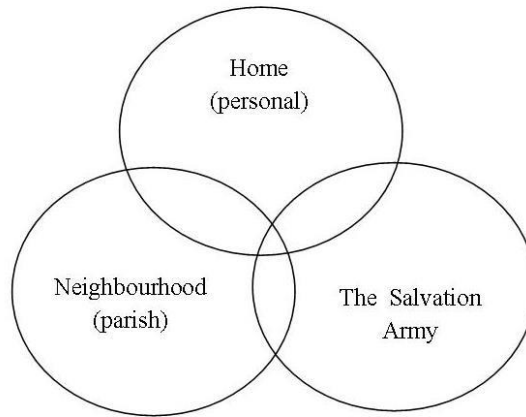
VISION (values and beliefs)	BIBLICAL/ THEOLOGICAL BACKGROUND	APPROACH (norms and practice)	RESULTS
<b>Capacity</b>	<b>Creation</b> (Genesis 1:27, 31)	<b>Look for God-given strength</b> - Participation - Mutual learning - Joint action	Sustained program and mission impact, compared to short-term controlled immediate response.  We need to practice community; participate (vs provide); believe in the capacity of others; believe that change is possible; facilitate (vs control); live in genuine faith and hope.
<b>Care</b>	<b>Incarnation</b> - Grace in suffering - Share in suffering (2 Corinthians 1:3-4, Romans 8:17-18)	<b>Be with people</b> - Participate in suffering - Incarnational caring - Home - Relationship - Team	
<b>Community</b>	<b>Creation, Trinity</b> (1 John 1:3-4)	<b>Belong</b> - Team approach - Positive accountability	
<b>Change</b>	<b>Holy Spirit Redemption</b> (2 Corinthians 5:17-19)	<b>Facilitate</b> - Change rather than impose - Believe that it is possible	
<b>Function of Leadership</b>	<b>Servant leadership</b> (Philippians 2:3-4)	<b>Leadership by influence</b> - Inspirational/servant/team	
<b>Hope</b>	<b>Hope through resurrection, redemption, reconciliation</b> (Romans 15:13, Colossians 1:27, Hebrews 4:16)	<b>Strategies for hope</b> - Faith living - Moving into the unknown - Love	

The approach must be consistent with the vision if we want mission outcomes from programs. The essence of mission is participation with others in growing to know God better in the grace of Christ.

## SPHERES OF ACTION

God is as present in the home and neighbourhood as He is in our worship!

- \* How do we see God? (Grace)
- \* What do we believe about people? (whole, redeemable,)
- \* How do we behave? (not all knowing)



These are the environments for action and reflection.

If so, 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?

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

If we do believe that God is present everywhere, that the Spirit can be active anywhere, what keeps us limited to our buildings?



- II. SALT—Support And Learning Teams—SALT is an integrated mission tool to assist corps in implementing effective teams for local mission. Team members are encouraged to connect with and learn from others as they experience and share the grace of God in their communities.**
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## Identity

### **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 teammates, 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).

## What are our strengths? What do we have in common?

### Transferable Concepts

- **Care**—presence, participation accompaniment
- **Community**—belonging, mutual well-being
- **Change**—facilitated, locally owned
- **Hope**

Also (if time allows)

- **Leadership**—by influence, example
- **Transfer**—community to community

### Steps

- Divide the group into four 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 three to five minutes. One person from the group will explain why the image was chosen and how it expresses the group’s “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.

## 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 three to five 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 of the team.
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 is able to **STIMULATE** reflection by community members, on the connections between their concerns and the major issues affecting the community. The team listens carefully in order to **ANALYZE** what is heard, and asks questions to encourage community members to **ANALYZE** 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.

## Analyze

The team will continually **ANALYZE** and **STIMULATE** analysis as the community gradually opens up discussion on significant issues, and acknowledges the underlying roots; for example, 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 criticizing 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 organizations, 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  
&  
Reflection**

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?

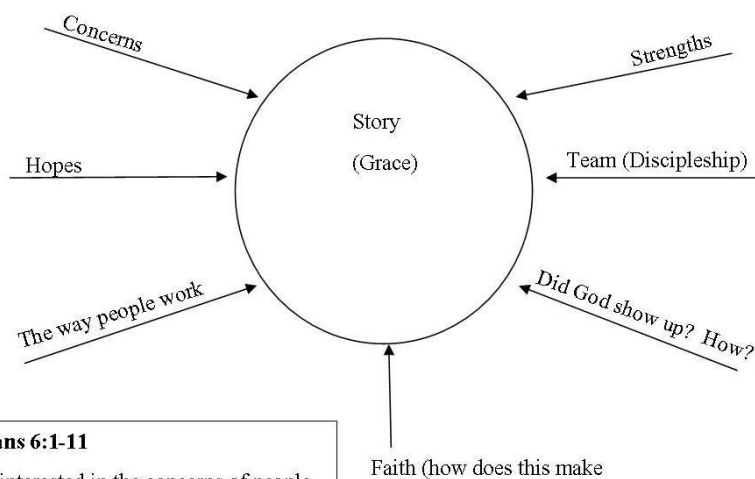
During a SALT visit, the team should help each other to follow the SALT approach.

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.

***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?



**Philippians 6:1-11**

- \* Be interested in the concerns of people
- \* Integrating ourselves with people
- \* Underpinning of God's grace entering into the presence of God.

## Strategic Questions

The SALT conversation is exploring what people feel, and what they do, or what they could do, for themselves. In conversation with people, whether at home, 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 in order 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?

## Skills or Disciplines of SALT

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

Here are two examples, one from the College for Officer Training in U.S.A. Eastern Territory and one from an organization in Hong Kong called Cedar Fund. Modify these or develop your own list as you think through the process and name the skills.

### Disciplines of SALT:

Pray through  
Find the conversation  
Look, listen to person and context  
Think of good questions  
Respond in the Spirit

### Disciplines of SALT:

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 strength 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?

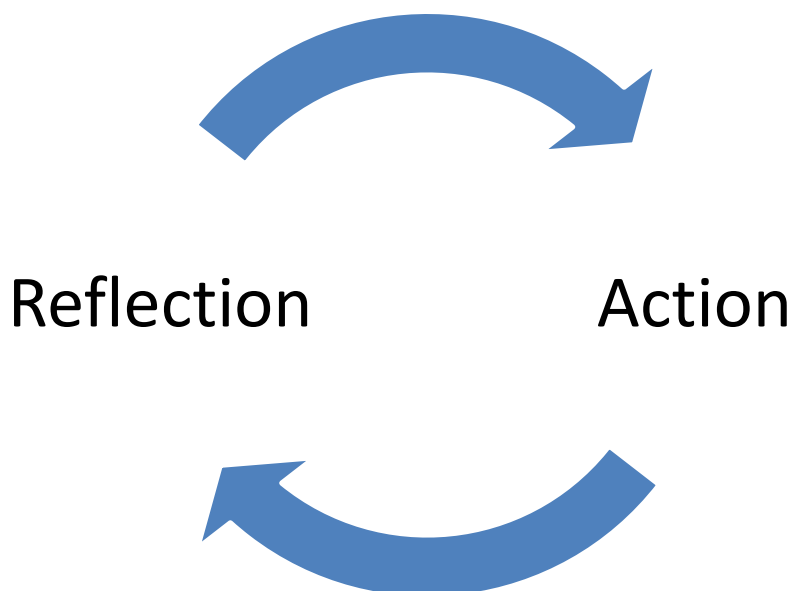
## Action and Reflection

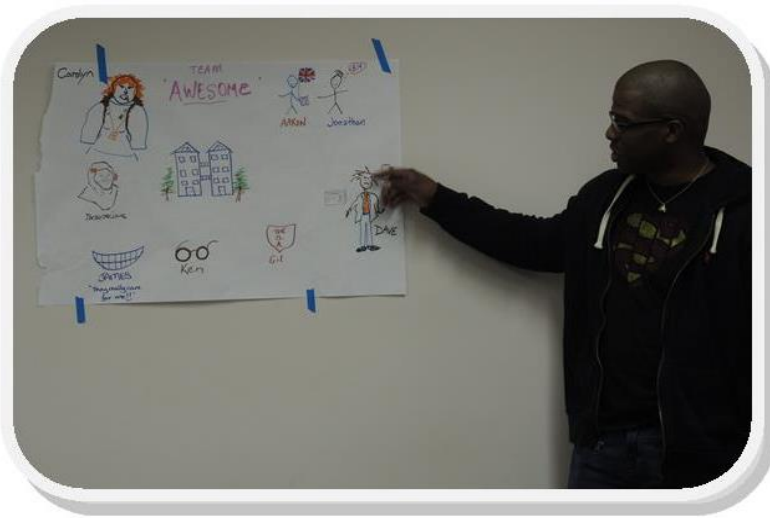
SALT practice helps the team to act together, and then reflect together on what has happened, what has been learned, what might be next steps. For example, what strengths of family and neighbourhood can be encouraged and connected? How can programs be adjusted for a better fit to the concerns and ways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

**The team action is very important.**

**Thinking about it afterwards is also very important.**

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.





**CARE**

- empathy
- acceptance
- listen without judging
- dedication
- Love
- commitment
- service
- Compassion

**COMMUNITY**

- diversity
- acceptance
- embraced
- support
- together
- purpose
- comfort
- belonging
- connection
- opportunity

**CHANGE**

- partnership
- confusion
- conflict
- inevitable
- hope
- opportunity
- newness
- challenge
- growth
- different
- transformation
- great
- fresh
- Risk taker
- excitement
- reward
- resources

**HOPE**

- renewal
- change
- refreshing
- willingness
- Jesus
- opportunity
- inspired
- Influence
- desire



limitations among residents

non-communicative residents (wants to communicate)

Grace

Community

Warm Greeting (for all)

Great Act!

COLOR

personal touch

Stimulating!

Strong team works together!

Home

- Hope is modeled through friendships

Spiritual No Pd through hymns

Friendship

- A place to call home!

Staff continuously impart hope

Sense of inclusiveness for all staff & residents

Spiritual? Life-healing

Water! Servant heart thirsty!

- Share the Love of Jesus Christ
- Meet Human Need
- Be a transforming influence in the communities of our world

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

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

**The dimensions of response diagram shows that we expect to see responses in ourselves, in and between our neighbourhoods, in our organization and policy.** For example, in the corps SALT team we see people growing deeper in faith and leadership. In the corps body we see family cohesion increased when prayer and worship happen at home as well as in meetings.

In the neighbourhood we see people encouraged to be good neighbours, and difficult issues being talked about. We see energy from one block that keeps watch over the children, transfer to another block where several adults gather courage to be the change where they are.

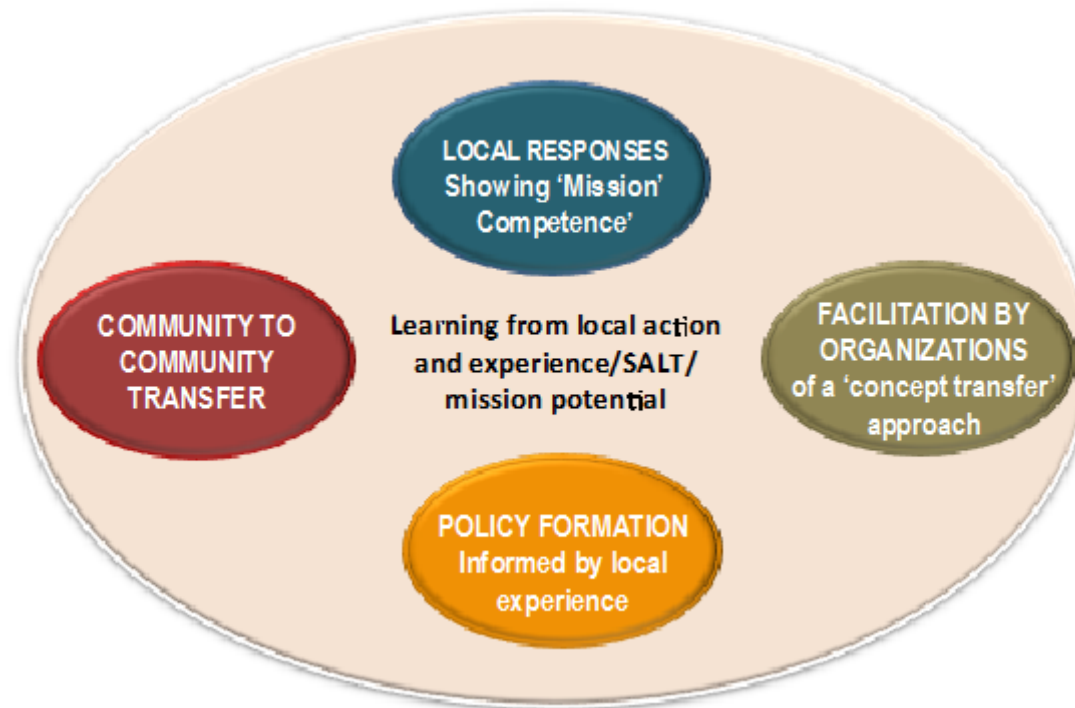
We see policy in the organization increasingly normalize, facilitate and support the process of integrating ourselves into homes and neighbourhood. ***All of these are responses.***

**THREE frameworks or tools help us to stimulate discussion and action planning.**

- **Strategic questions** are used in SALT all the time, and can be placed into a framework of strategic questions to be used in planning.
- **Community counselling** is a cycle that helps focus community 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.




## Dimensions of Response

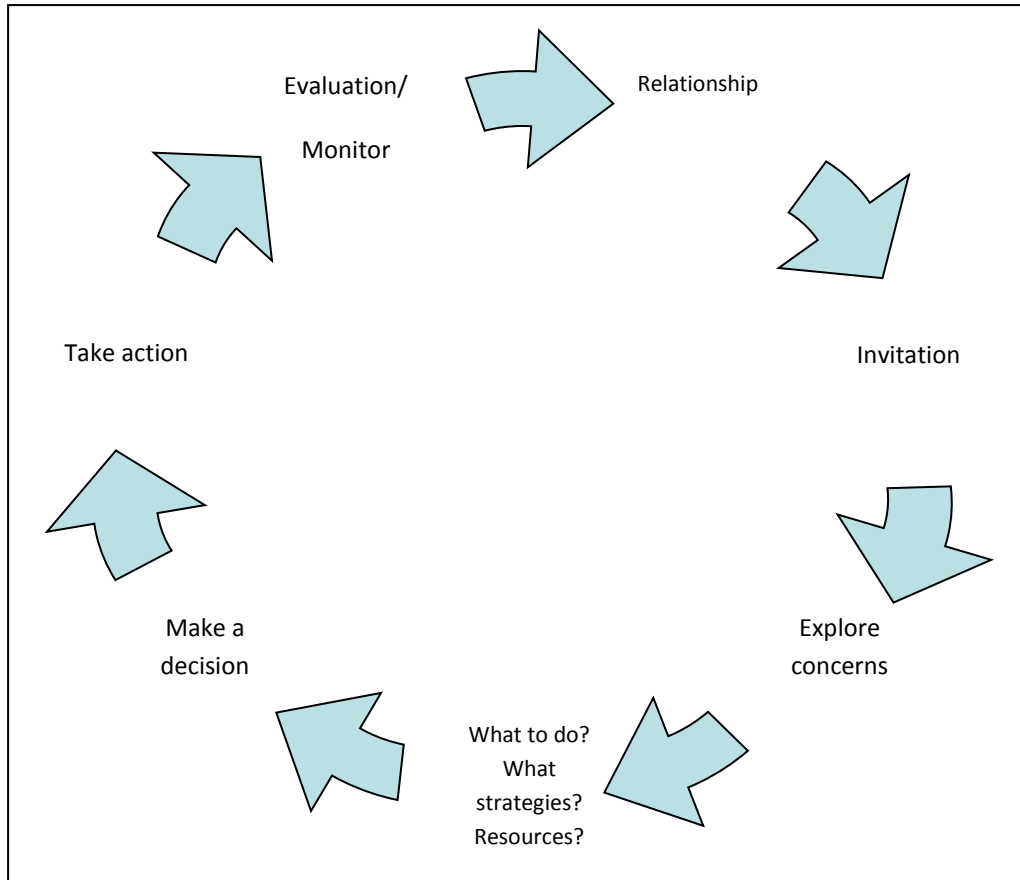


## Strategic Questions Framework

**This is a tool for application of insights and experience into action, used to gather from SALT and group discussions and form participatory program design and evaluation.**

CONCERNS	HOPES	WAYS OF WORKING & THINKING	ACTIVITY AREAS	DESIRED RESULTS	INDICATORS	ISSUES
		Including SALT Support, Appreciate, Learn, Team	 In SA center In homes In neighbourhood	In persons In families In neighbourhood In corps/centre In team In organization	> > > > > >	

## A Community Counseling 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 at within the cycle, and ask 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 For Integrated Mission Guidelines

A self-assessment has three steps:

1. **Where are we now?**
2. **Where do we want to be?**
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 together and to do the self-assessment. The basic group includes people from the corps or program administration, divisional leadership and as many staff members, soldiers and corps 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 well-being and the part the Army can play.

Divide into smaller groups of five to six to answer the questions. The smaller groups can be made according to different points of view. Corps members may sit together, staff and administration may sit together, divisional participants in another, neighbourhood participants in another.

*Step 1. Where are we now?*

Each group decides how they see the corps 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 corps 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 corps 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 corps achieve its goal. This is a co-operative reflection based on strengths, non-judgmental, supportive and applied to all the participants.

SELF-ASSESSMENT FOR INTEGRATED MISSION					
THE PRACTICE	1	2	3	4	5
<b>Community relationship</b>	<p>We are a corps and program-based 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 and more corps members join sometimes</p>	<p>Local communities are fully involved in planning and action in their homes and neighbourhoods, as well as in the corps/program location</p> <p>SALT visits are regular, at least one per month, and staff, soldiers and friends go out at least once per year</p>

SELF-ASSESSMENT FOR INTEGRATED MISSION					
THE PRACTICE	1	2	3	4	5
<b>Program development</b>	(Corps) Programs are traditional Salvation Army building-based	Community program exists, but not linked to corps program	Interest and action in corps programs to develop links between themselves, and in community	People from corps and community together are developing and adapting programs for particular issues (by SALT and discussions)	<ul style="list-style-type: none"> <li>&gt; Mutual support between programs to be effective in care and change</li> <li>&gt; SALT is part of all programs</li> <li>&gt; Programs are adapting</li> <li>&gt; Local community response is transferring</li> </ul>