



Innovate Reconciliation Action Plan

THE SALVATION ARMY
AUSTRALIA TERRITORY
DECEMBER 2020 - DECEMBER 2022

History of RAP artworks



AUSTRALIA EASTERN TERRITORY INNOVATE RAP (2015-2017)

“Reconciliation” | Artist: Cindy Alsop

The promise of reconciliation begins with the journey of Aboriginal and Torres Strait Islander and non-Indigenous Australians approaching the cross of Christ where we sit and share our stories, honouring one another as those made in the image of God.

United in purpose, we walk away as partners – reconciled people – committed to being agents of reconciliation.

Key:

Ochre (brown): Represents mother earth.

Semi-circle of U's: People sitting together.

Black and white hands: Reaching out to each other.

Footprints: Aboriginal and Torres Strait Islander and non-Indigenous journey to the cross.

Blue lines and dots: People moving away, as partners, reconciled.



VICTORIA DIVISION REFLECT RAP (2017-2018)

“Gum Leaves” (2016) | Artist: Ngarra Katye Murray

Smoking Ceremony has always been used for ceremonial practices to purify, heal, protect and honour our ancestors. Gum leaves used in our smoking ceremonies are purifying, cleansing and assist in bringing good health.

The practice of Welcome to Country and Acknowledgement of Country recognises Aboriginal and Torres Strait Islander peoples as the Traditional Owners of the land, and the rights that we hold as Traditional Owners. It also recognises the dispossession of the land and its ongoing effects on Aboriginal peoples today.

Being welcomed to Country connects people with the land, provides the wider community with the opportunity to respect the rights of Aboriginal peoples, and share in Aboriginal culture and heritage. It is about recognising and respecting the land, people, language, dance, art and history.



TASMANIA DIVISION REFLECT RAP (2020-2021)

“Unfinished Business” | Artist: Allan Mansell

The Salvation Army Tasmania has undertaken to develop and implement a Reconciliation Action Plan in recognition of the need for active pursuit of the reconciliation process. In doing so, we have understood that there is much unfinished business in this regard and commit to this courageous journey of friendship.

Allan Mansell has kindly produced this beautiful artwork, entitled “Unfinished Business” as a representation of that journey.

Key:

Ants: The ants represent the community, both black and white.

Leaves: The leaves represent nature, holding everything together. Half of the leaves are unfinished, representing unfinished business.

Fire: In the middle is the fire, representing heat, warmth and meeting.

Feet: There are ten pairs of feet around the fire: nine pairs of black feet representing the nine tribes or nations of Tasmania and one pair of white feet representing the community in general, including The Salvation Army.

The nine pairs of black feet also represent Aboriginal and Torres Strait Islander peoples having a say about their culture, lands and waters. In the past there would have been nine pairs of white feet and one pair of black; this is intentionally reversed.

THE SALVATION ARMY AUSTRALIA TERRITORY RAP (2020-2022)

“Our Strength, Our Truth, Our Journey”

Artists: Sue Hodges, Tanita Paige, Emma Park, Terrence Whyte

Our first national RAP artwork represents The Salvation Army’s journey of reconciliation. It engages our past, our present, and our vision for the future.

The central woven coil is symbolic of The Salvation Army’s people, Aboriginal and Torres Strait Islander and non-Indigenous Australians woven together, with Christ at the centre of our mission and message. When something is woven, its strength increases with each additional strand. As a faith movement we seek to embrace and be strengthened by the diversity of our people - just as an artist would embrace the various shapes and colours of the strands in their weaving. We acknowledge our shortcomings on this journey through the presence of gaps and holes in the coil. Loose strands around the outer edges represent unfinished business and an acknowledgment that our reconciliation journey is ongoing.

Six yarning circles represent the six divisions of The Salvation Army, as well as our spheres of influence - both nationally and in local communities. “U” shapes around each circle represent Aboriginal, Torres Strait Islander and Salvation Army men and women laying down their spears to come together to listen and learn. In the yarning circle everyone’s voice is equal; it is a safe place where all are able to yarn freely and respectfully. The three sections of the inner ring represent the different dimensions of The Salvation Army’s mission: our faith communities, our social and community services and our mission enterprises. The blue inside the circles represents the purity of water, and the green represents sacredness of land. The ochre colour of the outer rings has links to both traditional Aboriginal and Torres Strait Islander and Christian spiritual practices. Through the process of truth-telling, our hard hearts, like ochre, are crushed and mixed with Jesus’ living water, forming a healing balm that anoints us to the ministry of reconciliation.

These elements sit on a foundational layer of dot artwork representative of Country - the colours mutual to the ground on which we stand. For Aboriginal and Torres Strait Islander peoples, being on Country means staying connected to culture, lore, community/family, faith, pride and the feeling of being grounded. The outward-facing footprints represent our people who, after participating in national yarning circles, have been empowered to go out into their communities and be advocates for reconciliation, walking with purpose and in good faith.

The direction of this artwork was guided by a team of Salvation Army personnel under the leadership of Shirli Congoo and realised by artists Sue Hodges, Tanita Paige, Emma Park and Terrence Whyte in the spirit of collaboration and reconciliation.





Acknowledgement of Country

The Salvation Army acknowledges the Traditional Owners of the lands and waters throughout Australia.

We pay our respect to Elders and acknowledge their continuing relationship to this land and the ongoing living cultures of Aboriginal and Torres Strait Islander peoples across Australia. We also acknowledge future aspirations of all First Nations peoples.

Through respectful relationships we will work for the mutual flourishing of Aboriginal and Torres Strait Islander Australians and non-Indigenous Australians.

We commit ourselves in prayer and practice to this land of Australia and its people, seeking reconciliation, unity and equity.

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The Salvation Army wishes to advise Aboriginal and Torres Strait Islander people that this document contains images of deceased persons.

Mission, vision and values

Our mission

The Salvation Army is a Christian movement dedicated to sharing the love of Jesus.

We share the love of Jesus by:

CARING FOR PEOPLE

- Being there when people need us most
- We offer care and compassion as a sacred encounter with transformative potential

CREATING FAITH PATHWAYS

- Taking a holistic approach to the human condition that values spirituality
- We graciously share the Good News of Jesus and grow in faith together

BUILDING HEALTHY COMMUNITIES

- Investing ourselves in relationships that promote mutual flourishing
- We find the wholeness God intends for us in community

WORKING FOR JUSTICE

- Tackling the social systems that harm creation and strip away human dignity
- We join God's work to build a fairer world where all can thrive



Our values

Recognising that God is already at work in the world, we value:

INTEGRITY

- Being honest and accountable in all we do

COMPASSION

- Hearing and responding to pain with love

RESPECT

- Affirming the worth and capacity of all people

DIVERSITY

- Embracing difference as a gift

COLLABORATION

- Creating partnerships in mission

Our commitment

We commit ourselves in prayer and practice to this land of Australia and its people, seeking reconciliation, unity and equity.



HOPE
THE SALVATION ARMY
WHERE IT'S NEEDED MOST

Message from the

Chair of the Board

The Salvation Army Australia Territory has a long history working with and alongside Aboriginal and Torres Strait Islander peoples and is totally committed to a journey of reconciliation.

While acknowledging that the development of the Australia Territory's first Reconciliation Action Plan has been an important step, we fully recognise that our collective actions must clearly demonstrate our strategic plans and policies by developing relationships of mutual respect and maintaining a commitment to reconciliation, truth and accountability with Aboriginal and Torres Strait Islander peoples.

The Salvation Army understands that reconciliation is an ongoing process that acknowledges Aboriginal and Torres Strait Islander peoples, reframes our current relationships and works towards a future based on dignity and trust.

We encourage all leaders to reach out to local Aboriginal and Torres Strait Islander communities to open pathways for dialogue. Each of us has a part to play in this important process of reconciliation.

The Salvation Army's goal is to arrive at a place where Aboriginal and Torres Strait Islander Australians, their cultures, customs and spiritualities are heard, valued and acknowledged; and for our nation to move to a place of healing, peace and unity.

It is important to acknowledge and thank those involved in the consultative process of our Reconciliation Action Plan, which has been a process of learning and understanding for all those who have participated.

Together we seek God's direction and blessing as we move forward in reconciliation, relationship building and engagement.

Commissioner Robert Donaldson

Territorial Commander
Australia Territory



*"Each of us has
a part to play
in this important process
of reconciliation"*

Message from the

Chief Secretary

*“Working alongside
Aboriginal and Torres Strait
Islander peoples is
foundational
to The Salvation Army
delivering on its mission.”*



The development and implementation of this first national Innovate Reconciliation Action Plan is both a significant and essential step in life of The Salvation Army Australia Territory. Our values articulate that we commit ourselves in prayer and practice to this land of Australia and its people, seeking reconciliation, unity and equity.

Our vision expresses that Salvos will work wherever there is hardship or injustice. The economic, social and cultural challenges facing Aboriginal and Torres Strait Islander peoples as a result of colonisation highlight that there continues to be much work to do in reconciliation and addressing these ongoing injustices today.

Working alongside Aboriginal and Torres Strait Islander peoples is foundational to The Salvation Army delivering on its mission. This RAP will provide a helpful framework and be a living document for our continuing engagement with Aboriginal and Torres Strait Islander peoples and for our promotion of and engagement with reconciliation initiatives.

There are many Aboriginal and Torres Strait Islander people within the heart of The Salvation Army who have persevered over many years despite slow progress in ensuring their voices and the voices of their people were heard. The Salvation Army has much to learn from them and their heart for God, for others and for this land now called Australia. I honour their contribution to the life and history of The Salvation Army and reaffirm that their voices and participation within The Salvation Army continue to enrich our mission and ministry within Australia.

The Salvation Army is committed to this ongoing journey of reconciliation demonstrated through seeing this Innovate RAP become a living reality in and through our mission expressions and among all those who call themselves Salvos.

Colonel Winsome Merrett

Chief Secretary
Australia Territory

Message from

Aboriginal and Torres Strait Islander Advisory Council Convenor



Minajalku is a Woiwurrung word meaning coming together (see glossary), and other words like conciliate are about trying in a calm and friendly way to end a disagreement. The word reconciliation suggests Aboriginal and non-Aboriginal peoples had a relationship in the first instance. Still, we know that's not true, but on the other hand, if this brings us together, then what does it matter what word we use.

The reconciliation process gives us the freedom to move beyond our own understanding of cultural differences, and through our movement, we have the opportunity to build a new bridge. There needs to be a balance between words, actions and the right language.

We must continue to commit ourselves in prayer and practice to bring about a mighty cultural change in our churches and programs to create harmony, unity, and to operate without any fear of failure or discrimination, but with the vision of the kingdom to come.

Reconciliation needs a commitment to telling the truth about Australia – understanding 'the good, the bad and the ugly' of our shared history. God is committed to shining the light on the truth and bringing it out into the open. This is essential in any healing process for individuals, families and nations.

Reconciliation requires building relationships of trust and mutual respect between Aboriginal and Torres Strait

Islander and non-Indigenous people. This comes from spending time together, listening to one another, and sharing stories. Over time, sharing meals and having a laugh and a cry together. It is the living out of our Christian call to see all people made in the image of God and to love one another as Christ has loved us.

Finally, when we have built trust and confidence in our relationships, then we can act in healthy ways. As we discover the truth together, listen to each other and build healthy relationships, then we can put this into action across Australia.

The RAP should be a document that will set fire to our imagination, be innovative in the frontline, and also realise our limitations to focus on what we can achieve within our control and influence.

Documents have a place, but unless we can get the relationship on a strong footing, those words mean little. Aboriginal and Torres Strait Islander peoples have a strong sense of relationships and of coming together. Reconciliation is not something that one person decides to do, it is done with others; it is a continuous journey that requires commitment and effort by all parties.

Uncle Vince Ross

Madi Madi Man

Convenor

Aboriginal and Torres Strait Islander Advisory Council

Message from

Reconciliation Australia

Reconciliation Australia commends The Salvation Army on the formal endorsement of its inaugural Innovate Reconciliation Action Plan (RAP).

Commencing an Innovate RAP is a crucial and rewarding period in an organisation's reconciliation journey. It is a time to build strong foundations and relationships, ensuring sustainable, thoughtful, and impactful RAP outcomes into the future.

Since 2006, RAPs have provided a framework for organisations to leverage their structures and diverse spheres of influence to support the national reconciliation movement.

This Innovate RAP is both an opportunity and an invitation for The Salvation Army to expand its understanding of its core strengths and deepen its relationship with its community, staff and stakeholders.

By investigating and understanding the integral role it plays across its sphere of influence, The Salvation Army will create dynamic reconciliation outcomes, supported by and aligned with its business objectives.

An Innovate RAP is the time to strengthen and develop the connections that form the lifeblood of all RAP commitments. The RAP program's framework of relationships, respect and opportunities emphasises not only the importance of fostering consultation and

collaboration with Aboriginal and Torres Strait Islander peoples and communities, but empowering and enabling staff to contribute to this process as well.

With over 2.3 million people now either working or studying in an organisation with a RAP, the program's potential for impact is greater than ever. The Salvation Army is part of a strong network of more than 1100 corporate, government, and not-for-profit organisations that have taken goodwill and intention, and transformed it into action.

Implementing an Innovate RAP signals The Salvation Army's readiness to develop and strengthen relationships, engage staff and stakeholders in reconciliation, and pilot innovative strategies to ensure effective outcomes.

Getting these steps right will ensure the sustainability of future RAPs and reconciliation initiatives, and provide meaningful impact toward Australia's reconciliation journey.

Congratulations The Salvation Army on your Innovate RAP and I look forward to following your ongoing reconciliation journey.

Karen Mundine
Chief Executive Officer
Reconciliation Australia



Our movement

The Salvation Army (TSA) is an international Christian movement with a presence in over 130 countries. Operating in Australia since 1880, TSA is one of the largest providers of social services and programs for people experiencing hardship, injustice and social exclusion with 850 officers, 10,000 employees and 30,000 volunteers. We have recently launched Workday to align our records nationally and are encouraging Aboriginal and Torres Strait Islander personnel to self-identify. We offer networks of social support services, community centres and churches at 1000 locations across the country. The Salvation Army Australia provides programs such as financial inclusion, homelessness, youth services, family violence services, alcohol, drugs and other addictions, emergency and disaster response, aged care, and employment services, and is also a social and affordable housing provider.

As a mission-driven organisation, The Salvation Army Australia seeks to reduce social disadvantage and create a fair and harmonious society through holistic and person-centred approaches that reflect our mission to share the love of Jesus.

In cities, country towns and rural communities across Australia, our work touches every demographic and age group.

For over a century, The Salvation Army Australia has walked alongside Aboriginal and Torres Strait Islander peoples, including as officers and soldiers. An Aboriginal and Torres Strait Islander reference group was established in 1997 and a dedicated Aboriginal and Torres Strait Islander Ministry Team commenced in 2010 as a key element of our movement. Their role is expressed in their following vision in action statements.

The Aboriginal and Torres Strait Islander Ministry Team will support and resource the provision of accessible, responsive and culturally safe services and spaces for Aboriginal and Torres Strait Islander people across The Salvation Army.

HOW WE LIVE, LOVE AND FIGHT

Guided by Aboriginal and Torres Strait Islander peoples, we:

- Support the voices of First Nations peoples for a better future, based on justice and self-determination.
- Support the provision of accessible, responsive and culturally safe services and spaces for Aboriginal and Torres Strait Islander peoples across The Salvation Army in Australia.
- Provide cultural education and resources to equip and empower The Salvation Army in Australia to be appropriately responsive to Aboriginal and Torres Strait Islander peoples.
- Advocate for Aboriginal and Torres Strait Islander ministry as a key strategic imperative to transform through holistic mission.





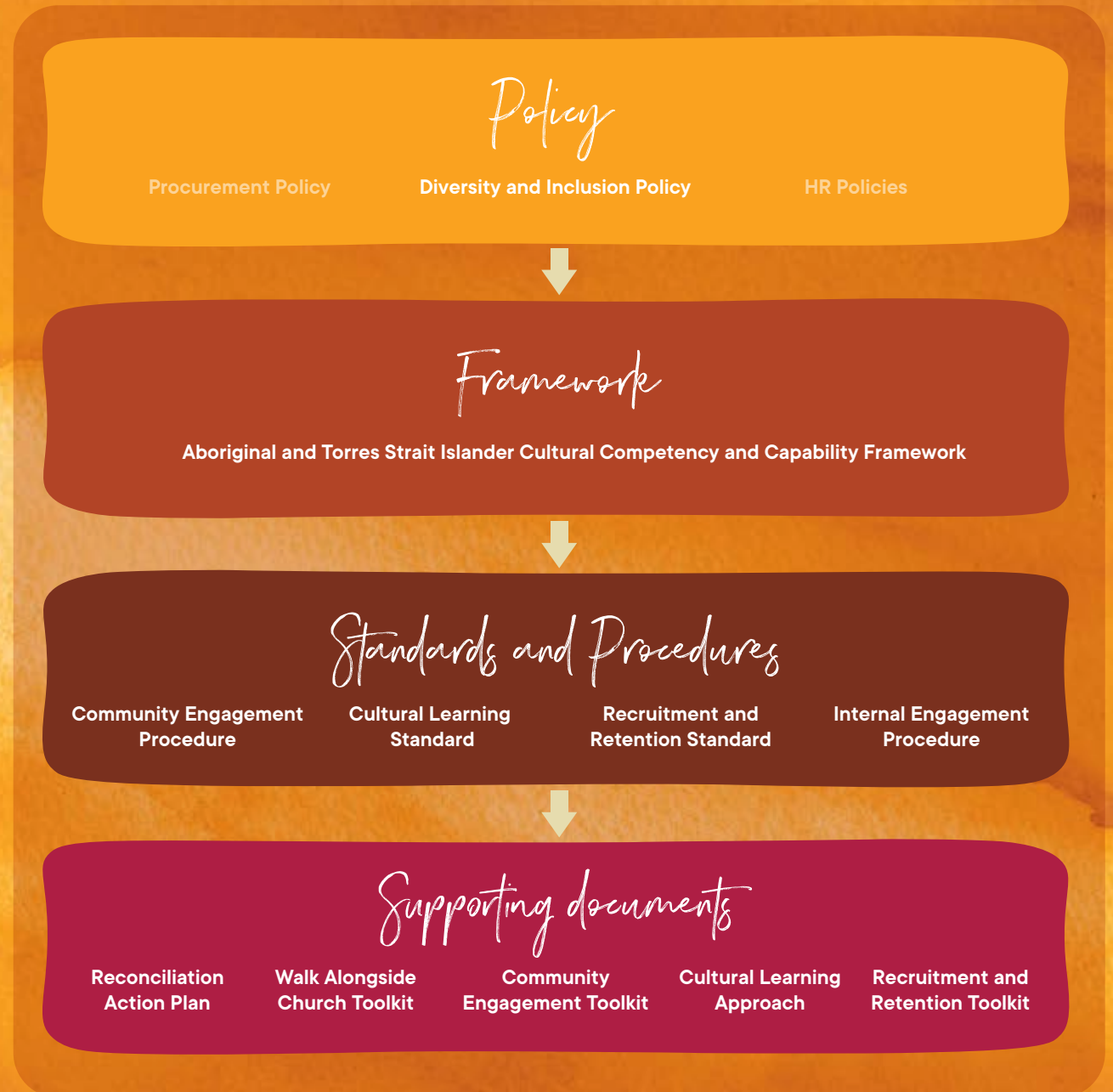
Above (from left): A participant graduating from TSA's Support Services in Karratha; Officers in training participating in a cultural immersion week in Townsville; Jo-anne Rogers and Tyleene at TSA's Kalgoorlie Youth Services.

Our RAP

POLICY FRAMEWORK

The Salvation Army has developed an Aboriginal and Torres Strait Islander Cultural Competency and Capability Framework.

This framework is embedded in The Salvation Army's suite of organisational policies and contains a number of key components, including the Reconciliation Action Plan. The framework design includes accountability, reporting requirements and resources to support the implementation of all the commitments made in the RAP.



REPORTING STRUCTURE



REPORTING PROCESS



ABORIGINAL AND TORRES STRAIT ISLANDER ADVISORY COUNCIL

The functions of the Aboriginal and Torres Strait Islander Advisory Council defined in the Terms of Reference are:

- Engage the expertise of Aboriginal and Torres Strait Islander peoples to inform and support all dimensions of TSA.
- Learn and offer support through sharing of stories of Aboriginal and Torres Strait Islander people's engagement.
- Seek to embody the principle "Nothing about us without us".
- Provide guidance to the leadership of TSA in advancing Aboriginal and Torres Strait Islander peoples ministry.
- Make recommendations to TSA on any matters and decisions that impact on Aboriginal and Torres Strait Islander people and ministries; both internal and external to TSA.
- Assist TSA in developing and actioning the national Reconciliation Action Plan and all other dimensions of Aboriginal and Torres Strait Islander ministries.
- Undertake other functions from time to time as prescribed or agreed upon by TSA.

Member roles:

- An Aboriginal and/or Torres Strait Islander Convenor
- Secretary for Mission
- General Manager Aboriginal and Torres Strait Islander Ministries
- Head of Mission Support
- General Manager Diversity and Inclusion
- Representatives recommended by existing members

RAP WORKING GROUP (RWG)

The RAP Working Group (RWG) is considered to be the governing body of the RAP.

The RWG is ultimately responsible for the development, implementation and reporting phases of a RAP across TSA.

The RAP Coordinator and General Manager Aboriginal and Torres Strait Islander Ministries roles are mandatory and must be held by an Aboriginal and/or Torres Strait Islander person.

Member roles:

- RAP Coordinator
- General Manager Aboriginal and Torres Strait Islander Ministries
- Assistant Chief Secretary
- Chief Human Resources Officer (CHRO)
- Group Executive Mission Enterprise
- Divisional Commander
- Head of Community Engagement

ABORIGINAL AND TORRES STRAIT ISLANDER MINISTRY TEAM

The Aboriginal and Torres Strait Islander team exists to collaborate with, train and support Salvos in the building of cultural capability and confidence, so that all mission expressions and resources are culturally safe, accessible and meaningful.

BURRA BURRA NETWORK

The Burra Burra Network is a pastoral care network for all Aboriginal and Torres Strait Islander personnel, facilitated by the Aboriginal and Torres Strait Islander Ministry team, where regular group and one-on-one sessions are available to ensure that support and opportunities are available.

VOICE OF THE SERVICE USER

Aboriginal and Torres Strait Islander service users will be invited to provide feedback on their experience, and how The Salvation Army has carried out its commitments.

RECONCILIATION ADVOCATE NETWORK

Reconciliation Advocates are Social Justice Representative roles specialising in addressing challenges that Aboriginal and Torres Strait Islander peoples face.

These specialised volunteers provide support by actioning the commitments of the Cultural Competency and Capability Framework through advocacy, practical engagement in or leading of events and providing knowledge and resources to local sites as required.

This role also supports in demonstrating the framework and its components as an organisational priority both internally and externally.

INTERNAL FEEDBACK

Internal feedback will be collated and reviewed ahead of submission to the Executive Mission Council every three months.

Feedback sources:

- RAP Working Group
- Aboriginal and Torres Strait Islander Ministry Team
- Burra Burra Network
- Voice of the Aboriginal and Torres Strait Islander service user
- Reconciliation Advocates

This feedback will be assessed and have updates and recommendations made by:

- Secretary for Mission (RAP Champion)
- RAP Coordinator
- General Manager Aboriginal and Torres Strait Islander Ministries

The Executive Management Council will review progress and decide on actions recommended to progress reconciliation in accordance with our commitments.

Right: In 2020, The Salvation Army's annual Making it Happen project focussed its fundraising efforts to help address the injustices experienced by Aboriginal and Torres Strait Islander women.

EXTERNAL STATEMENTS

TSA will participate in external benchmarking in the spirit of reconciliation and in accordance with the requirements of reconciliation partners.

The Chief Secretary will provide a report to the Australia Territory Board every six months, for their endorsement for the purpose of external statements. [Governance 3.1]

The Board-endorsed report will be used for:

- Submission to Reconciliation Australia
- Communicating progress to external stakeholders where contractually required
- Informing the development of The Salvation Army Australia Annual Report
- Communicating our progress to the general public.

[Governance 3.3]



Our reconciliation journey

1800s

Since commencing in Australia, The Salvation Army acknowledges:

The traditional ownership of First Nations peoples

In 1885, National Commander Colonel Ballington Booth (son of founders General William and Catherine Booth) remarked that as recent settlers in this country, there was a large debt to pay Australia's First Nations peoples.

Their equal status with non-Indigenous peoples

"God hath made of one blood all nations that dwell on the face of the earth"
Captain John Dean 1886, Parramatta Corps, NSW

Their spiritual leadership

Salvation Army Sergeant-Major Pantoni of the Ngarrinjeri people (Lake Alexandrina, South Australia) came to faith in 1888. He successfully petitioned national leader Commissioner Henry Howard to send officers to establish a local corps, which grew to 100 people. He travelled to London for the 1904 International Congress, inspiring crowds with his testimony and singing.

The value of yarning circles

In Brisbane, Scottish explorer Tom Petrie recalled that Aboriginal gatherings were like Salvation Army meetings, in that each person would stand and take their turn in telling their story.

1894

Salvation Army Sergeant-Major Pantoni of the Ngarrinjeri people (Lake Alexandrina, South Australia).



1940s

Port Kembla, NSW: Salvationists ran regular activities and outreach campaigns with, and as part of local communities.



1976

Uncle Vince Ross was born on the Murrumbidgee River at Balranald and became a Salvationist at Deniliquin at age 12.



1900s

The Salvation Army continued walking alongside Aboriginal and Torres Strait Islander brothers and sisters with Sunday schools, church services and community services in many and varied formats.

However, we had on occasions adopted attitudes, activities and support for government policy that devalued Aboriginal and Torres Strait Islander peoples. This was often done with good intentions but was demeaning and destructive.

These actions included establishing missions in all states and territories that facilitated the forced removal of Aboriginal and Torres Strait Islander children from their families, where the use of their language was prohibited, and their family name was changed, making any reconnection with family extremely difficult.

In 1997, The Salvation Army issued a national Statement of Reconciliation. This statement acknowledged that we had not always lived out the spirit of Christ and the truths of Scripture in our dealings with Aboriginal and Torres Strait Islander Australians.



2009

Aboriginal and Torres Strait Islander Ministry Team with Salvation Army senior leaders.



2017

Lieut-Colonel Lyn Edge, Secretary for Mission, signing the Uluru Statement from the Heart.

2018

Aboriginal and Torres Strait Islander Ministry team and representative leaders holding the Uluru Statement from the Heart.



2000s

2004 TSA Australia Southern Territory (VIC, TAS, SA, NT, WA) established The Salvation Army Multicultural and Indigenous Australia Council (SAMIAC).

2009 Under the leadership of Uncle Vince Ross, a National Aboriginal and Torres Strait Islander Reference Group was established to guide and lead TSA further on this journey of reconciliation.

A dedicated team of employees was established in Australian Eastern Territory (NSW, ACT and QLD) to support Aboriginal and Torres Strait Islander peoples.

2012 First National TSA Aboriginal and Torres Strait Islander Ministry Conference.

Eight key recommendations were given to the Executive Mission Council of The Salvation Army, including the development of Reconciliation Action Plans (see Our RAP on page 14).

2014 Shirli Congoo appointed as first Aboriginal person to the role of Territorial Indigenous Ministry Coordinator.

2015 TSA Australia Eastern Territory launched an Innovate RAP.

2016 TSA Victoria Division launched a Reflect RAP.

2017 The Salvation Army publicly supported the Uluru Statement from the Heart.

2018 The Australia Territory was launched as a single entity from the former two Australian territories, facilitating a united approach on national issues.

TSA first-ever national strategy included a commitment to “actively journey and partner in mutual respectful relationship between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples for our mutual flourishing”.

Appointment of Gooreng Gooreng man, Mr Adrian Appo, OAM, to the inaugural Board of The Salvation Army Australia Territory.

2019 National General Manager for Aboriginal and Torres Strait Islander Ministry, Shirli Congoo, was appointed.

The National Aboriginal and Torres Strait Islander Advisory Council was established, continuing under the leadership of Uncle Vince Ross.

2020 TSA Tasmania Division launched a Reflect RAP.

TSA appointed a National RAP Coordinator to facilitate the development of a RAP for the Australia Territory.



Left: Welcome to Country by Wurundjeri Elder Uncle Norm, with Uncle Vince and Territorial Commanders Floyd and Tracey Tidd at TSA's national Still Others conference in 2018.

Our vision for reconciliation

Our vision for reconciliation is to be a faith-based movement committed to equity, freedom and the righting of injustice.

We aim to respect, value, and acknowledge the unique cultures, spiritualities, histories and languages of the oldest surviving culture in the world.

In 2015, TSA established a national Aboriginal and Torres Strait Islander Ministry Team under the leadership of Shirli Congoo. This team was built on employing First Nations people to lead our journey. They have played a significant role in shaping and guiding how TSA engages with and works in the communities of First Nations peoples and drives our initiatives in this space.

We have embarked on a journey of learning and gaining a better understanding of how we can walk alongside our First Nations peoples, and how we can contribute to addressing the challenges they face as a daily reality.

TSA's Australia Territory RAP Coordinator placed a strong emphasis on cultural awareness and active listening through yarning circles to develop a solid baseline of informed, cross-movement feedback. As a result, the feedback from over 820 TSA personnel and community members, engaged in approximately 80 yarning circles, has been systematically assessed to identify key themes and issues. These form the basis of the commitments in this Reconciliation Action Plan.

"The yarning circle is a sacred space, used by Aboriginal and Torres Strait Islander peoples for generations. This is a place where all voices are equally respected and heard. There is no authority in the circle. Everyone takes turns; it is an open place to share. This is the magic behind the yarning circle." – Lucy Davis (RAP Coordinator)

These commitments are embedded into TSA Policy through the Aboriginal and Torres Strait Islander Cultural Competency and Capability Framework, enacted in conjunction with this RAP.

The Salvation Army is also implementing toolkits in its faith communities and has created a framework to ensure consistency across the entire organisation.

We want to acknowledge the amount of goodwill Salvos and community members across Australia have taken in embracing and participating in this process.

WHAT TRANSFORMATION WILL LOOK LIKE

- The Salvation Army in Australia is actively and authentically engaged in reconciliation.
- Salvation Army personnel across Australia will have the cultural capacity to create safe spaces for Aboriginal and Torres Strait Islander peoples.
- Aboriginal and Torres Strait Islander peoples are leading fulfilling and successful lives; restored to a place of dignity and respect where they are fully valued.
- Aboriginal and Torres Strait Islander ministries will be taking place in more local communities, with more Aboriginal and Torres Strait Islander peoples involved and new people making decisions for Christ.

Significant commitments

While making many important commitments in this document, there are five identified areas in which we believe we can make a special contribution as a movement:





1. Truth-telling

TSA is committed to continue an ongoing journey of truth-telling in our movement with the goal of healing, unity and seeking positive change. We want to take the truth-telling journey slow enough to yarn and fast enough to keep moving together.

TSA acknowledges and accepts responsibility for the role it has played in setting up missions and running homes and institutions. We recognise the ongoing impacts of scarred lives for many Aboriginal and Torres Strait Islander individuals, families and communities to this day.

TSA also acknowledges the work and ongoing relationships of many people across our movement who have genuinely cared for and walked alongside Aboriginal and Torres Strait Islander peoples, some of whom themselves identify as Aboriginal and Torres Strait Islander.

To demonstrate our commitment to reconciliation and healing, TSA is committing to establish a process for truth-telling by:

- Exploring an appropriate path to begin discussions on creating a culturally safe and appropriate process. [Respect 6.1]
- Continuing the ancient practice of yarning circles as we continue truth-telling together. [Respect 5.1, 5.2]
- Discovering multiple ways to tell stories of our shared history. [Relationships 2.3, 2.10, and Respect 4.3, 4.8]
- Identifying the past and present places we have worked, and what historical and ongoing impact it has had with First Nations peoples. [Respect 6.2]
- Exploring pathways to seek forgiveness so we can continue to build mutually respectful relationships. [Respect 6.3]



2. Social Justice and Advocacy

“Wherever there is hardship or injustice, Salvos will live, love and fight, alongside others, to transform Australia one life at a time with the love of Jesus.”

Our Vision - The Salvation Army Australia Territory

TSA engages in many key social justice and advocacy spaces, working effectively with governments and decision-makers to achieve genuine change. Our focus is on addressing the structural and systemic drivers of disadvantage and inequality through good social policy. Some of our key advocacy priorities include influencing policy around:

- Poverty and financial hardship
- Homelessness and housing strategies
- Family and domestic violence
- Substance-use disorders

We advocate where we have evidence, can meaningfully advance the public debate, and importantly, where we can support and amplify the voices of people most impacted by issues and policies. In acknowledging the unique and significant challenges faced by our First Nations sisters and brothers, we keep in the forefront of our thinking the fact that policies must be tailored and appropriate for the people affected by them. First Nations voices help build better policy, not just for First Nations peoples, but for all Australians.

The cornerstone of our advocacy around First Nations peoples is our commitment to the United Nations Declaration on the Rights of Indigenous Peoples and includes the support of the Uluru Statement from the Heart, Closing the Gap and other important initiatives. This RAP will ensure we live out our values and commit ourselves to this land and its people, seeking reconciliation, unity and equity. [Relationships 5.1]



3. Cultural Immersion Experiences

TSA commits to ensuring current and future Salvation Army officers (pastors) be given the opportunity to gain a lived experience of Aboriginal and Torres Strait Islander cultures by taking part in a Cultural Immersion Experience.

The aim of this experience is to gain an awareness and appreciation for the rich cultures and daily lives of Aboriginal and Torres Strait Islander peoples. This includes the cultural learnings, history, spirituality and challenges that are a day-to-day reality.

The intention is to allow non-Indigenous personnel to effectively minister to and walk alongside Aboriginal and Torres Strait Islander peoples. It is anticipated that participants will visit different Aboriginal and Torres Strait Islander communities for at least one week of cultural awareness training and activities. Further, it is our intention to extend this initiative for other personnel to be engaged in cultural immersion experiences with the initial focus being on those moving into ministry areas with high engagement with Aboriginal and Torres Strait Islander communities. [Respect 1.5]



4. Returning of Artefacts

TSA acknowledges the enormous generosity that Australians possess in donating pre-loved clothing, furniture, books and other items to help those in need. Further, having been part of Australia since 1880, we have collected many items of historical value. TSA recognises that there are times where we have kept or received items that are connected to First Nations peoples, including cultural artefacts, spears, shields, instruments and books.

TSA commits to beginning a journey of returning these items back to the communities they come from. [Relationships 6.1]

- It is anticipated that Salvos Stores will keep a record of identified items and explore a process on how these items can be returned.
- It is anticipated that The Salvation Army Museum will work to make archival photographs and newspaper articles available.
- It is anticipated that mission expressions, including corps and social centres, will be aware of the need to identify, share and return items of Aboriginal and Torres Strait Islander significance.

Left: Aboriginal dancers perform at TSA's 2019 Women's "Captivated" Conference in Queensland.

Right: Aboriginal and Torres Strait Islander Ministry team members participating in a smoking ceremony.



5. Christmas Cheer

Christmas is an important occasion for the sharing of goodwill, Christian love and joy.

TSA commits to exploring a process to support Aboriginal and Torres Strait Islander communities in need, and as invited by their Elders, by providing Christmas Cheer through material support including toys and food hampers to the most vulnerable families. [Relationships 7.1]

It is our commitment to expand this initiative to as many First Nations peoples across Australia as possible wherever TSA has a ministry presence. We currently prepare gifts and hampers supported by the Kmart Wishing Tree, and will explore how to extend this to other rural and remote communities as part of our commitment to building responsive relationships. [Relationships 7.2]



Relationships

The Salvation Army acknowledges and pays respect to Aboriginal and Torres Strait Islander peoples as the First Nations peoples. We commit to building strong relationships with Aboriginal and Torres Strait Islander peoples based on honest acceptance of past failures and hurt, restoring broken relationships, forgiveness and moving forward together as one.

"Fundamental to this is our core belief that the love of Christ is for all and is what calls us into relationships with one another and the foundation of us living out our faith. Jesus said, 'Love your neighbour as yourself.'"

- The Salvation Army Australia Eastern Territory Innovate RAP 2015-2017

Below: Lieut-Colonel Lyn Edge, Secretary for Mission, with Terry Collins, Aboriginal Support Worker at The Waterhole Community Centre in 2018. Terry is part of the Warlpiri people in Alice Springs, NT.



1.0 RELATIONSHIPS

Action	Timeline	Deliverable	Responsibility
1. Establish and maintain mutually beneficial relationships with Aboriginal and Torres Strait Islander stakeholders and organisations.	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	1. TSA leaders meet with local Aboriginal and Torres Strait Islander stakeholders and organisations to develop guiding principles for future engagement.	GM Aboriginal and Torres Strait Islander Ministry
		2. Implement, review and update our Community Engagement Procedure to work with Aboriginal and Torres Strait Islander stakeholders and organisations.	GM Aboriginal and Torres Strait Islander Ministry
2. Celebrate National Reconciliation Week (NRW) by providing opportunities for personnel (including volunteers and corps members) to participate in events or host events to build relationships.	27 May – 3 Jun 2021, 2022	1. RAP Working Group members to participate in at least one external NRW event.	RAP Coordinator
	27 May – 3 Jun 2021, 2022	2. DHQ and THQ to host an internal event and/or activity for NRW.	Chief Secretary
	27 May – 3 Jun 2021, 2022	3. Promote NRW events and Aboriginal and Torres Strait Islander stories through TSA internal and external communications.	Assistant Chief Secretary
	27 May – 3 Jun 2021, 2022	4. Promote and encourage all personnel, including senior leaders to participate in external NRW events, both local and national.	Chief Secretary
	27 May – 3 Jun 2021, 2022	5. Develop NRW internal resources to promote and support NRW for both operational and faith-based focus areas of TSA.	Head of Mission Support
	27 May – 3 Jun 2021, 2022	6. Circulate Reconciliation Australia's NRW resources and materials to our personnel.	CHRO
	27 May 2021, 2022	7. Review HR policies and procedures to remove barriers to personnel participating in NRW Week.	CHRO
	27 May – 3 Jun 2021, 2022	8. Register all our NRW events on Reconciliation Australia's NRW website.	GM Aboriginal and Torres Strait Islander Ministry
	27 May – 3 Jun 2021, 2022	9. Invite an Aboriginal and Torres Strait Islander person to share their story during NRW activities.	Assistant Chief Secretary
	27 May – 3 Jun 2021, 2022	10. Support local external NRW events hosted by Aboriginal and Torres Strait Islander organisations through volunteer support or other in-kind services.	Assistant Chief Secretary
3. Promote reconciliation through our sphere of influence.	Mar 2021	1. Communicate our commitment to reconciliation publicly.	Chair of the Board
	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	2. Explore opportunities to positively influence our external stakeholders to drive reconciliation outcomes.	Chair of the Board
	Mar 2021	3. Establish a role description for a network of Reconciliation Advocates.	Secretary for Mission
	Dec 2021	4. Reconciliation Advocates .nominated in all departments, divisions and representative mission expressions.	Secretary for Mission
	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	5. Collaborate with organisations to explore ways to advance reconciliation, including those that have a RAP, or with the potential to develop a RAP.	RAP Coordinator
	Dec 2020	6. Develop and continually update a resource toolkit to support the implementation and delivery of commitments for the duration of the RAP.	Secretary for Mission

1.0 RELATIONSHIPS

Action	Timeline	Deliverable	Responsibility
4. Promote positive race relations through anti-discrimination strategies.	Jun 2022	1. Ensure HR policies and procedures (including induction) identify existing anti-discrimination provisions, and future needs.	Secretary for Personnel
	Jun 2022	2. Ensure leading practice in anti-discrimination policy continues to be communicated and implemented throughout TSA, its partners and supply chain, and are regularly reviewed.	Secretary for Personnel
	Apr 2021, Oct 2021, Apr 2022, Oct 2022	3. Engage with Aboriginal and Torres Strait Islander personnel and Aboriginal and Torres Strait Islander advisors to consult on our Diversity and Inclusion policy.	Assistant to Chief Secretary (Governance)
	Dec 2020, Dec 2021	4. Educate senior leaders on the effects of racism and communicate The Salvation Army's International Positional Statement on racism to all personnel, and the process to report through HR policies.	Chair of the Board
5. Investigate social justice and advocacy opportunities.	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	1. Investigate opportunities to support social justice and advocacy efforts related to Aboriginal and Torres Strait Islander peoples and cultures.	Head of Department – Policy, Research and Social Justice
	Jun 2021	2. Host a discussion forum of faith-based organisations in support of the Uluru Statement from the Heart.	RAP Coordinator
6. Establish processes to return artefacts.	Mar 2022	1. Establish processes on how The Salvation Army Museum can identify Aboriginal and Torres Strait Islander archival photographs and newspaper articles, and make them available to their families according to their wishes.	Museum Manager
	Mar 2022	2. Establish processes on how The Salvation Army mission expressions, including corps and social centres, will be aware of the need to identify, share and return items of significance to Aboriginal and Torres Strait Islander peoples and make the items available to their families according to their wishes.	National Director, Salvos Stores
7. Engage Aboriginal and Torres Strait Islander communities with Christmas Cheer.	Dec 2020, Dec 2021	1. Engage Aboriginal and Torres Strait Islander communities where TSA has a ministry presence as part of the annual Christmas Cheer.	Head of Community Engagement
	Dec 2020, Dec 2021	2. Explore how to identify and extend Christmas Cheer to other rural and remote communities.	Head of Community Engagement

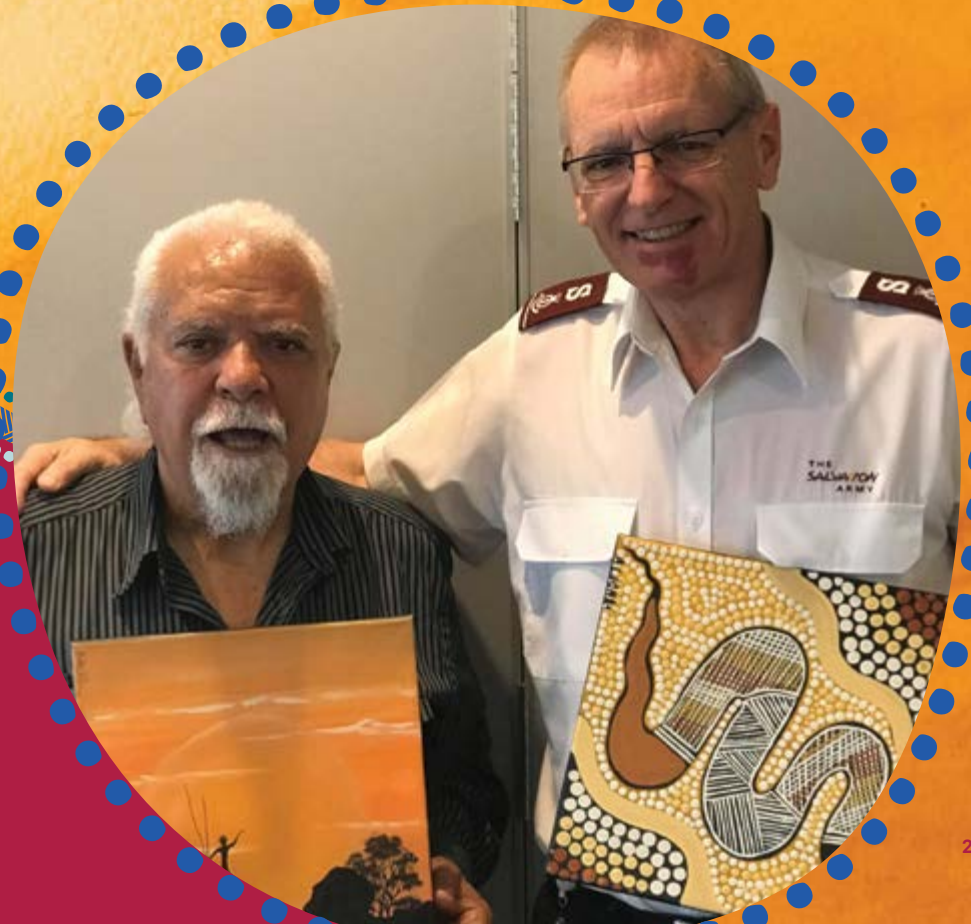
Below: Jinibara/Cobble Cobble Elder
Uncle Noel Blair and QLD Divisional
Commander Lieut-Colonel David Godkin
during National Reconciliation Week.

Respect

We are committed to demonstrating our respect through developing our understanding of Aboriginal and Torres Strait Islander culture, languages, histories, lands and identities. We believe that respect is a critical factor in us deepening our relationships with one another.

"God places immense value on all people, and we are called to do likewise through respectful relationships."

- The Salvation Army Australia Eastern Territory Innovate RAP 2015-2017



2.0 RESPECT

Action	Timeline	Deliverable	Responsibility
1. Increase understanding, value and recognition of Aboriginal and Torres Strait Islander cultures, histories, knowledge and rights through cultural learning.	Dec 2020	1. Conduct a review of cultural learning needs across TSA, including the development of a Cultural Competence and Capability Framework.	Secretary for Mission
	Dec 2021, Dec 2022	2. Develop, implement and communicate a Cultural Learning Standard as part of the policy framework for all personnel, with the minimum standard being based on the specific requirements of the role.	Head of Eva Burrows College
	Jun 2021, Jun 2022	3. Consult local Traditional Owners and Aboriginal and Torres Strait Islander advisors on the development and implementation of a Cultural Learning Standard.	GM Aboriginal and Torres Strait Islander Ministry
	Dec 2021, Dec 2022	4. Provide opportunities for RAP Working Group members, HR managers, EMC members, Board members, and other key leaders to participate in formal and structured cultural learning.	Secretary for Mission
	Dec 2021, Dec 2022	5. Provide opportunities to officers in training to undertake a cultural immersion experience.	Head of EBC
2. Create services and ministries that are culturally inclusive, appropriate and accessible to Aboriginal and Torres Strait Islander peoples.	Jun 2021	1. Encourage flags, signage and artwork displayed at all TSA buildings where practical, in consultation with Aboriginal and Torres Strait personnel, volunteers or ministry persons.	Chief Secretary
	Jun 2021	2. Develop cultural safety guidelines for TSA use and reference.	Assistant Chief Secretary
	Jun 2021	3. Develop guidelines to consult with Traditional Owners on the appropriate use of language, and other Aboriginal and Torres Strait Islander peoples for artwork and signage.	Secretary for Communications
	Jun 2021	4. Encourage the wearing of brand wear that promotes TSA's reconciliation commitment.	Chair of the Board
3. Revise and promote guidelines for Welcome to Country and Acknowledgement of Country to promote mutual respect and understanding across The Salvation Army Australia and to the wider community.	Mar 2021	1. Increase understanding of the purpose and significance behind cultural protocols, including Acknowledgement of Country and Welcome to Country protocols.	Chair of the Board
	Mar 2021	2. Develop, implement and communicate a cultural protocol document for Welcome to Country and Acknowledgement of Country to be used at significant events, leadership meetings and mission expression gatherings.	GM Aboriginal and Torres Strait Islander Ministry
	Mar 2021	3. Welcome to Country by a Traditional Owner to be included in commissioning of Salvation Army officers, congresses and other significant events.	Chair of the Board
	Mar 2021	4. Acknowledgement of Country to be provided by executive leadership in key meetings and events across the territory.	Chair of the Board
4. Build respect for Aboriginal and Torres Strait Islander cultures and histories by celebrating NAIDOC Week.	Jul 2021, Jul 2022	1. RAP Working Group members to participate in at least one external NAIDOC events.	RAP Coordinator
	Jul 2021, Jul 2022	2. DHQ and THQ to host an internal activity for NAIDOC.	Chief Secretary
	Jul 2021, Jul 2022	3. Promote NAIDOC events and Aboriginal and Torres Strait Islander stories through TSA internal and external communication channels.	Assistant Chief Secretary
	Jul 2021, Jul 2022	4. Promote and encourage all personnel, including senior leaders to participate in external NAIDOC Week events, both local and national.	Chief Secretary
	Jul 2021, Jul 2022	5. Develop NAIDOC Week internal resources to promote and support NAIDOC Week.	Head of Mission Support
	Jul 2021, Jul 2022	6. Circulate Reconciliation Australia's NAIDOC resources and materials to our personnel.	CHRO
	Jul 2021, Jul 2022	7. Review HR policies and procedures to remove barriers to personnel participating in NAIDOC Week.	CHRO
	Jul 2021, Jul 2022	8. Invite an Aboriginal and Torres Strait Islander person to share their story during NAIDOC Week activities.	Secretary for Communications

2.0 RESPECT

Action	Timeline	Deliverable	Responsibility
5. Host regular RAP/yarning circles.	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	1. Continue regular RAP/yarning circles to maintain discussion and focus on identified themes.	GM Aboriginal and Torres Strait Islander Ministry
	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	2. Hold age-appropriate yarning circles for children and young people.	Head of Mission Support
6. Establish a truth-telling process.	Mar 2022	1. Explore an appropriate path to begin discussions on creating a culturally safe and appropriate process.	Chair of the Board
	Mar 2022	2. Identify the past and present places we have worked, and what historical and ongoing impact it has had with First Nations peoples.	Chief Secretary
7. Develop internal and external communications and marketing material in accordance with culturally appropriate language, style and imagery.	May 2021	1. Consult with TSA Aboriginal and Torres Strait Islander team to ensure communications and marketing are culturally appropriate and effective.	Secretary for Communications
	May 2021	2. Use authentic Aboriginal and Torres Strait Islander services delivery images and stories.	Secretary for Communications
8. Effective knowledge handover in local leadership transition.	Sep 2021	1. Ensure local leaders are effectively informed on local Aboriginal and Torres Strait Islander community.	Head of Officer Personnel

Right: Uncle Allen Madden, Gadigal Elder, delivers a Welcome to Country at The Salvation Army's 2019 Red Shield Appeal launch in Sydney.



*Below: Leroy Stevens,
Transitional Support Services
client, Kalgoorlie WA, 2018*

Opportunities

The Salvation Army is about people finding freedom and as such we see the immense disadvantage that exists for Aboriginal and Torres Strait Islander peoples as a barrier to an equitable Australia. Working in consultation and partnership with Aboriginal and Torres Strait Islander peoples, organisations and communities, we are committed to providing appropriate and meaningful opportunities.



3.0 OPPORTUNITIES

Action	Timeline	Deliverable	Responsibility
1. Create opportunities within TSA to increase Aboriginal and Torres Strait Islander employment and career development.	Dec 2021	1. Establish an understanding of current Aboriginal and Torres Strait Islander personnel to inform future employment and professional development opportunities.	CHRO
	Dec 2021	2. Engage with Aboriginal and Torres Strait Islander personnel to consult on our recruitment, retention and professional development strategy.	CHRO
	Dec 2021	3. Develop and implement an Aboriginal and Torres Strait Islander recruitment, retention and professional development process, including identified positions for culturally sensitive services.	CHRO
	Dec 2021	4. Develop and promote employment opportunities through Aboriginal and Torres Strait Islander media outlets.	CHRO
	Dec 2021	5. Support the development of Aboriginal and Torres Strait Islander employees and officers, including the establishment of mentoring and training opportunities.	Head of Officer Personnel
	Dec 2021	6. Review HR and recruitment procedures and policies to remove barriers to Aboriginal and Torres Strait Islander participation in our workplace.	CHRO
	Dec 2021	7. Develop an Aboriginal and Torres Strait employment strategy baseline data gathered on Aboriginal and Torres Strait Islander personnel to monitor progress towards 3% of workforce participation.	CHRO
	Dec 2021	8. Include questions on Aboriginal and Torres Strait Islander programs, ministry and work in mission expressions and departments' key metrics and data gathering.	Chief Secretary
	Dec 2021	9. Review and adapt communications with identifiable artwork and language for programs and ministries to encourage access to services.	Secretary for Communications
2. Encourage supplier diversity through purchasing from Aboriginal and Torres Strait Islander businesses.	Jun 2021	1. Review and implement terms specifically relating to supporting Aboriginal and Torres Strait Islander suppliers in the Procurement Policy.	Secretary for Business Support
	Jun 2021	2. Investigate Supply Nation membership.	CFO
	Jun 2021	3. Communicate opportunities for procurement of goods and services from Aboriginal and Torres Strait Islander businesses.	CFO
	Jun 2021	4. Review and update procurement practices to remove barriers to procuring goods and services from Aboriginal and Torres Strait Islander businesses.	CFO
	Jun 2021	5. Develop non-competitive commercial relationships with Aboriginal and Torres Strait Islander businesses.	Secretary for Business Support
3. Increase opportunities for Aboriginal and Torres Strait Islander representatives to contribute to divisional and territorial forums and conferences.	Dec 2021	1. Provide opportunities for Aboriginal and Torres Strait Islander perspectives and practices to be incorporated into the planning process of key divisional and territorial events and conferences.	Secretary for Mission
	Dec 2021	2. Provide professional development opportunities for Aboriginal and or Torres Strait Islander people through Eva Burrows College and other educational pathways.	Head of Eva Burrows College
	Dec 2021	3. Engage with Traditional Owners to perform a Welcome to Country at significant TSA events.	Chair of the Board

Below: Members of The Salvation Army Australia Territory Board with Aboriginal and Torres Strait Islander Advisory Council members, 2019. (Also pictured, back row, centre: Liz Cruickshank, Secretary to the Property Trusts)



Governance

Actions, activities, responsibility assignment and measurements are embedded in TSA Policy to ensure strong governance.

4.0 GOVERNANCE

Action	Timeline	Deliverable	Responsibility
1. Establish and maintain an effective RAP Working Group (RWG).	Feb 2021	1. Maintain a RAP Coordinator to maintain RAP development, including implementation of actions, tracking progress and reporting and the ongoing development of our RAP.	Chief Secretary
	Feb 2021	2. RWG comprising of Aboriginal and Torres Strait Islander peoples and other Australians is formed and operational.	RAP Coordinator
	Feb 2021	3. Uphold the Terms of Reference of the RWG, and review at the commencement of each new RAP.	RAP Coordinator
	Feb 2021	4. RWG to meet quarterly to drive and monitor RAP implementation.	RAP Coordinator
2. Provide appropriate support for effective implementation of RAP commitments.	Jun 2021	1. Implement a framework as part of official TSA Policy to ensure support structures and accountability are embedded in TSA Departments.	Chief Secretary
	Jun 2021	2. Engage senior leaders and other personnel in the delivery of RAP commitments through awareness, communication, accountability and positive culture.	Chief Secretary
	Jun 2021	3. EMC to have an identified role to advocate for RAP commitments.	Chief Secretary
	Jun 2021	4. Define resource needs for RAP implementation.	Chief Secretary
	Jun 2021	5. Maintain and review the Terms of Reference and role descriptions for the Aboriginal and Torres Strait Islander Advisory Council.	Secretary for Mission
	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	6. Host quarterly meetings with the Aboriginal and Torres Strait Islander Advisory Council.	Secretary for Mission
3. Build accountability and transparency through reporting RAP achievements, challenges and learnings both internally and externally.	Feb 2021, Apr 2021, Jul 2021, Oct 2021, Feb 2022, Apr 2022, Jul 2022, Oct 2022	1. Report RAP progress to all personnel and senior leaders.	Secretary for Mission
	30 Sep 2021, 30 Sep 2022	2. Complete and submit the annual RAP Impact Measurement Questionnaire to Reconciliation Australia.	Chief Secretary
	Jul 2021, Feb 2022, Jul 2022, May 2022	3. Publicly report our RAP achievements, challenges and learnings, every six months.	Chair of the Board
	May 2022	4. Participate in Reconciliation Australia's Workplace RAP Barometer.	Chief Secretary
	Jun 2021	5. Track, measure and report on RAP commitments using Salvation Army Mission Information Systems, HR Systems and other reporting systems.	Chief Secretary
4. Continue our reconciliation journey by developing our next RAP.	Jun 2022	1. Register via Reconciliation Australia's website to begin developing our next RAP.	RAP Coordinator

Appendix

Glossary

“**Minajalku**” meaning “coming together”, is from the Woiwurrung language, spoken by peoples of the Kulin Nation in the city, northern and eastern suburbs of Melbourne.

The term **Wurundjeri** has become one of the common terms used today for descendants of all the Woiwurrung tribes, as they were forced together for the survival of their ethnic group.

Burra Burra is a pastoral care network for Aboriginal and Torres Strait Islander staff. From the Jinibara/Barunggam language of Queensland, meaning “biggest mob (family)”.

“**Throw down our spears**” is a metaphor used throughout our yarning circles to represent the way we wish to engage together. When we metaphorically “lay down our spears” we approach each other in the spirit of reconciliation and mutual trust.

Mission Expressions are any centres or services provided by The Salvation Army to provide holistic mission and serve people in a local community.

Territorial Commander, with the rank of Commissioner is the national leader of TSA, spiritual leader and Chair of the Board.

Territorial Leaders, with the rank of Commissioners, are the national leaders of the ecclesial life of the movement. This role is held by the Territorial Commander, and where appointed, their spouse.

Chief Secretary is the CEO of TSA responsible for national operations and management.

Portfolio Leads are the executive leaders of TSA responsible nationally for organisational departments.

Divisional Commanders are executive leaders of TSA responsible for the mission within an Australian state/territory.

Pastoral Committee are the senior leaders of TSA responsible to improve the depth and breadth of the spiritual life of the movement.

Acronyms

CEO	Chief Executive Officer
CFO	Chief Financial Officer
CHRO	Chief Human Resources Officer
DC	Divisional Commander
DHQ	Divisional Headquarters
EBC	Eva Burrows College
EMC	Executive Mission Council
GM	General Manager
HOD PRSJ	Head of Department, Policy, Research and Social Justice
HR	Human Resources
NAIDOC Week	is an Australian observance which celebrates the history, culture and achievements of Aboriginal and Torres Strait Islander peoples
NRW	National Reconciliation Week
OAM	Order of Australia Medal
RWG	RAP Working Group
SAMIAC	Salvation Army Multicultural and Indigenous Australia Council
THQ	Territorial (National) Headquarters
TSA	The Salvation Army

Contact us

For further information please contact

Lucy Davis

RAP Coordinator

rapcoordinator@salvationarmy.org.au

0418 217 206



Artists' Statements

For an explanation of our artwork's symbolism and story, please refer to page 3.

SUE HODGES

Wiradjuri and Gamilaroi nations

"Weaving is a metaphor of one way of how we can see the universe. Take raffia (recycled paper), pull it apart and weave it into something beautiful. The more strands put together the stronger the product. There are gaps which represent people's knowledge and skills. Different pieces of raffia will be thick, thin, long, short and different shades of colour. Through the process of weaving, we can gain a deeper understanding of one another. Weaving is easy to do; you take a few pieces of raffia and wind them around one another, keeping the tension just right to avoid tightness or getting too lax. The loose strands represent unfinished business. We are the weavers of our destiny."

TERRENCE WHYTE

Kaurareg, Maluigal and Wiradjuri nations

"Yarning circles are an ancient practice; it is a space where all voices are equal in the discussion of complex issues and for truth to be told and heard. People who hold great respect, knowledge and spiritual connection often sit in yarning circles, they lay down their spears (defensiveness) and listen to understand so that their judgments and actions are not clouded by any preconceptions. It's important to represent this practice in the artwork because it shows an intention to work in partnership through engagement, learning and influencing others to join in the reconciliation journey."

TANITA PAIGE

Anangu nation

"The dotted background is a representation of Country, the colours are mutual to the ground on which we stand. Being on Country means staying connected to culture, lore, community/family, faith, pride and the feeling of being grounded. Passing down stories of Country to younger generations and educating people of the importance that Country holds for Aboriginal and Torres Strait Islander people is vital, as it is not just a connection, it is a part of our identity."

EMMA PARK

Australian, English and Scottish heritage

"It has been a privilege to be a part of this creative process, to listen and learn from my Aboriginal and Torres Strait Islander teammates. As we collaborated and worked towards a common goal – one united, cohesive artwork – it felt like we were living out the reconciliation journey within our team. We came to the table with our different ideas and opinions, but we listened respectfully, talked through our differences and worked towards a united goal. The end result is better than any of us could have achieved on our own, because it's a combination of all of our unique strengths and best ideas. I want to thank my new friends for journeying with me in the process of combining these beautiful pieces into one meaningful story."



**The Salvation Army Australia Territory Innovate Reconciliation Action Plan
December 2020 - December 2022**
Produced by The Salvation Army
For more information regarding The Salvation Army and its services,
visit: salvationarmy.org.au

Feet on Country: First Nations spirituality is about our connection to Country. For many, we find putting our feet on Country is our closest point to our creator, be it Father God or Mother Earth. As part of our national yarning circles, Salvation Army personnel were invited to share images of their feet on Country.
- Lucy Davis, RAP Coordinator