

Stretch Reconciliation Action Plan

THE SALVATION ARMY
AUSTRALIA TERRITORY
JUNE 2025 - JUNE 2028



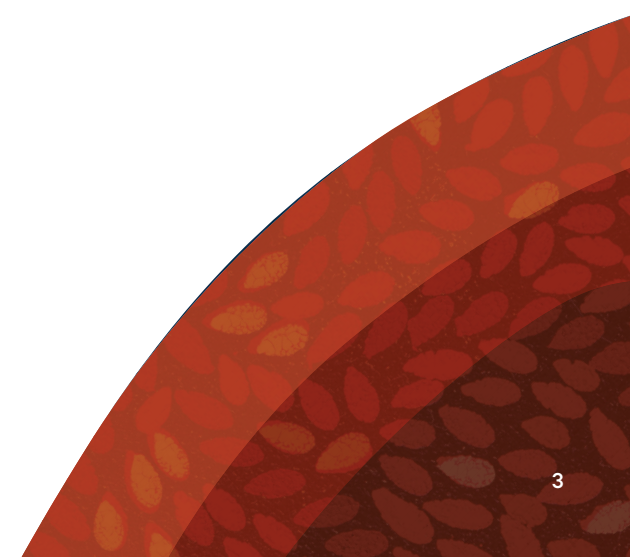


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The Salvation Army wishes to advise Aboriginal and Torres Strait Islander people that this document may contain content, language, and images of deceased persons.



History of RAP artworks



AUSTRALIA EASTERN TERRITORY INNOVATE RAP (2015 – 2017)

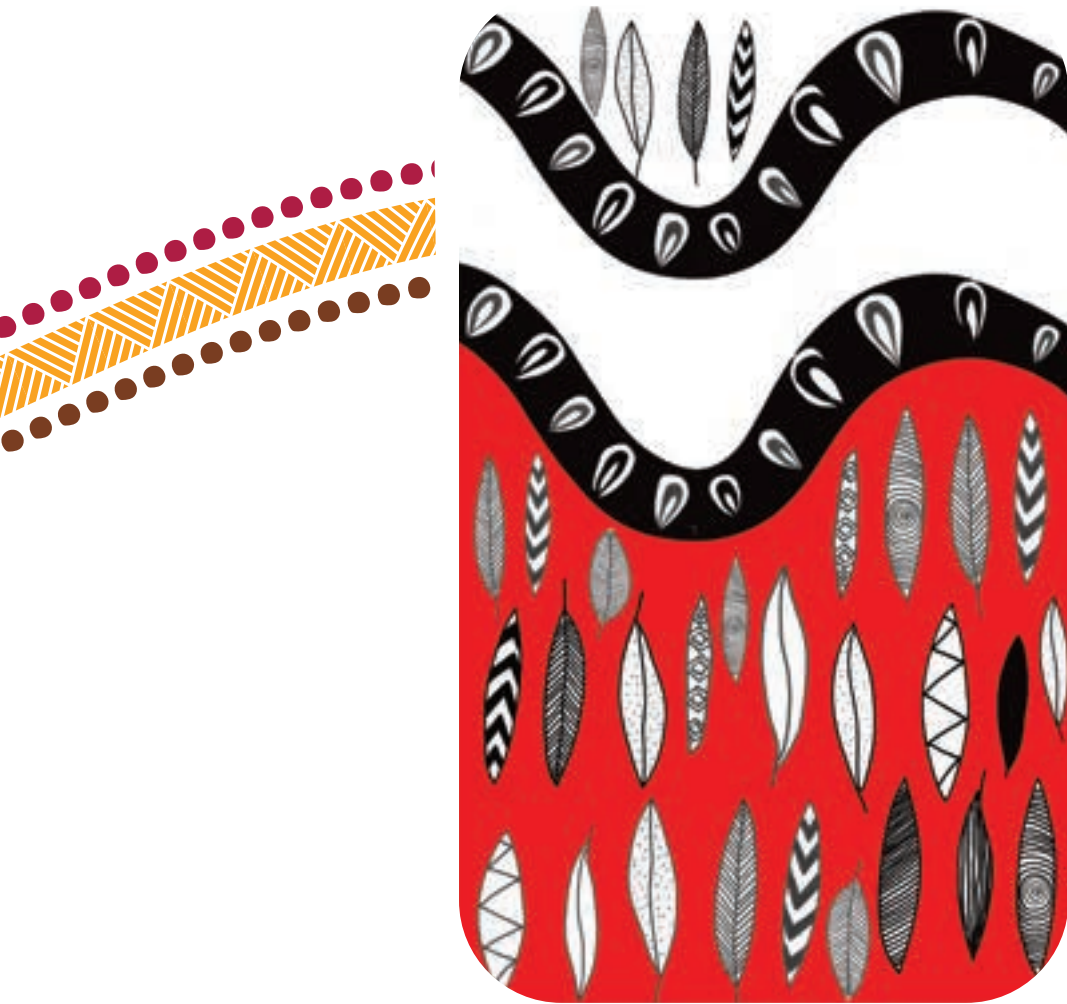
'Reconciliation' | Artist: *Cindy Alsop*

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 each other 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-shapes — People sitting together
- » Black and white hands — Reaching out to each other
- » Footprints — Aboriginal and Torres Strait Islander and non-Indigenous Australians journey to the cross
- » Blue lines and dots — People moving away, as partners, reconciled.



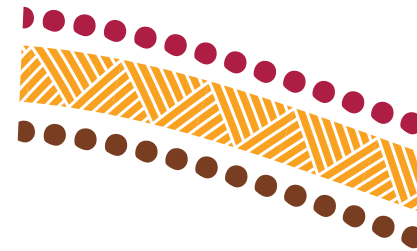
VICTORIA DIVISION REFLECT RAP (2017 – 2018)

'Gum leaves' (2016) | Artist: Ngarra Katye Murray

A 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 help bring 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 First Nations 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.



History of RAP artworks



TASMANIA DIVISION REFLECT RAP (2020 – 2021)

'Unfinished Business' | Artist: Allan Mansell

The Salvation Army Tasmania has undertaken development and implementation of a RAP 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, titled '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 INNOVATE 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 people that comprise The Salvation Army, 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 and Torres Strait Islander and Salvos 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 can yarn freely and respectfully. The three sections of the inner ring represent the different dimensions of the mission of The Salvation Army — 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 Salvos 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.





THE SALVATION ARMY AUSTRALIA STRETCH RAP (2025 – 2028)

Our Journey. Our Business. Our Guuyungs (camps/circles) | Artists: Sue Hodges, Glenn Westwood, James Algeo

We journeyed across country with Baiame, Creator God and Sky Father, shown here as the majestic wedge-tailed eagle. Baiame is the name used by the Wonnarua, Kamilaroi, Gamilaraay, Eora, Guringai, Darkinjung and Wiradjuri peoples.

We acknowledge their language and their story of Creator God.

The wedge-tailed eagle, called Beerang or Maliyan, represents power and protection as it soars high above the clouds, and is significant to many Aboriginal and Torres Strait Islander communities.

In Burrungum language, we call the eagle Beerang; in Wiradjuri, we call it Maliyan, and in the Torres Strait Islands, we call the brown eagle Kisulaig (Kis-oow-lay-g) and the sea eagle Koranga (Kor-ang-ah).

We acknowledge their language and their story of Creator God.

Beerang or Maliyan soared high above our yarning circles held across our six divisions. With respect and care, we identified the significant Reconciliation Action Plan priorities for the coming years.

The artwork highlights a bed of 'bush medicine' leaves that are used in healing and ceremony. Revelation 22:2 reads, "The leaves were used for medicine to heal the nations".

The hand stencils framing the divisions represent the transmission of knowledge gained from our previous RAP journey. Like the Bible parables, we are all storytellers. By sharing our stories, we can learn from each other and begin to heal.

The Cross shows our commitment to prayer and practice which aligns with our vision and mission to share the love of Jesus wherever there is hardship or injustice.

The Salvation Army has been in Australia for 144 years working with the most vulnerable in our community helping to reduce disadvantage.

Our journey has moments of sadness and grief, and as shown through the healing leaves, the Holy Spirit brings comfort and protection to those in our community.

In our yarning circles, many have reflected on the disparities present in our country. But there is hope in knowing that what unites us is our shared connection to country and community.

Our journey of reconciliation calls for healing.

Guided by Creator/Spirit, we aim to educate and make meaningful progress. One of our priority commitments in this RAP is supporting 'Sorry Business'.

'Sorry Business' is the term used to describe the ceremonial process First Nations people use when losing loved ones.

This exploration will shed light on the deep cultural significance of Sorry Business and its effects on the community, helping to address and support the emotional and financial challenges faced by First Nations peoples during these times of grief.

This is our journey — blackfulla and whitefulla business. We have Gumbi (listened) and we have Bianga (yarned), and now we go back to our Gooyungs (camps) and start this healing together.

Creator God wants us to heal, reconcile and work together.

Jesus said "Blessed are the peacemakers — they will be called children of God" (Matthew 5:9)

Acknowledgement of Country

The Salvation Army acknowledge First Nations peoples as the Traditional Owners of the lands and waterways of Australia that we now share.

We acknowledge their unique cultural and spiritual connections to the lands and waters, honouring their wisdom, strength and resilience as the world's oldest living cultures.

We pay respects to the Elders who play a vital role in fostering a fair and just society for all Australians.

The Salvation Army has called Australia home for over 144 years. We acknowledge that parts of our history have contributed to the profound grief and loss experienced by First Nations peoples.

We are committed to working alongside First Nations peoples to pursue justice, reconciliation and mutual flourishing.

We commit ourselves in prayer and practice to the lands of Australia and its peoples, seeking reconciliation, unity and equity.

Mission, vision and values of The Salvation Army Australia

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 VISION

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 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.

Message from the Territorial Comander, Chair of the Board and Chief Secretary

The Salvation Army Australia Territory's Stretch Reconciliation Action Plan (RAP) marks an important milestone in our continued commitment to fostering meaningful relationships with Aboriginal and Torres Strait Islander peoples in our workplaces, faith communities and support programs.

Our journey towards reconciliation has continued to be one of remarkable learning and profound reflection. The experiences and learnings gained through our Innovate RAP have deepened our understanding of the rich cultures, histories, and lived experiences of First Nations communities. We recognise that this journey is a transformative process that requires our hearts, minds and actions to be aligned with the principles of respect, equity and justice.

This Stretch RAP represents a continuation of our efforts and a deepening of our resolve. We acknowledge that while progress has been made, there is still much to do. The insights and feedback we have garnered pave the way for practical actions and long-term strategies that honour the voices of our First Nations brothers and sisters.

In the wake of the 2023 referendum outcome, we reaffirm our ongoing commitment to a 'Yes' future. We believe reconciliation is essential to healing, understanding, and equity within our society. We remain steadfast in our resolve to walk alongside First Nations communities, working to ensure that the voices of Aboriginal and Torres Strait Islander peoples are not only heard, but amplified.

As we embark on this next chapter, we invite every member of our movement, our partners and our faith communities to actively engage with this Stretch RAP. Each of us has a vital role to play in weaving reconciliation into the fabric of our everyday practices, following the model of Jesus, who embodied reconciliation in His life and ministry.

Together, we can fulfil our vision — wherever there is hardship and injustice, Salvos will live, love and fight, alongside others, to transform Australia one life at a time with the love of Jesus.

Let us move forward hand in hand with conviction and purpose, striving for a better tomorrow where understanding, respect and healing flourish.

In faith and partnership,

Commissioner Miriam Gluyas

Territorial Comander, Chair of the Board
Australia Territory

Colonel Winsome Merrett

Chief Secretary
Australia Territory



Message from National Aboriginal and Torres Strait Islander Advisory Council Convenor

70 years ago, when I first met The Salvation Army and was introduced to Christianity, I had a wonderful experience. And it was through that ministry I was blessed, challenged and encouraged to continue the journey.

That partnership was a demonstration of what the Salvos believed — to have one's sleeves rolled up and be prepared to get their hands dirty. During that period of time, I witnessed many changes, but for me, it was a time of learning, and I felt the need to stay and assist the Salvos to focus on what was achieved on that Aboriginal Reserve at Deniliquin, and if they were serious about ministry, then Indigenous people could be once again involved.

My comment to leadership back then was — if they are not serious about working with Indigenous communities, then leave it alone. I thank God for those who had the passion and commitment to believe it was important to establish a workable model to engage with the First Nation people.

The RAP program is gaining more ground and providing different ways of engagement, and for me, it's exciting to see Mamurra — Father God, Creator Spirit given the freedom to move across our Nation. I've waited a long time for this and my prayer for our Salvation Army is that our leadership will be prepared to let go and let the Spirit move. The Reconciliation Action Plan is not just a document — it has the capacity to speak into the hearts and minds of people. It is a privilege to be involved with a church that continues to reach out to those on the margins of society. As we continue to develop the RAP, let us consider the quote — 'Where there is no hope in the future, there is no power in the present' — [John C. Maxwell]

Uncle Vince Ross

Madi Madi man/Convenor of The Aboriginal and Torres Strait Islander Advisory Council





Message from Reconciliation Australia

On behalf of Reconciliation Australia, I congratulate The Salvation Army on its formal commitment to reconciliation, as it implements its first Stretch Reconciliation Action Plan (RAP), and its second RAP overall.

Formed around the pillars of relationships, respect, and opportunities, the RAP program helps organisations realise the critical role they can play in driving reconciliation across their work and area of expertise. As one of the largest providers of social services and programs for people experiencing hardship, injustice and social exclusion, The Salvation Army is well positioned to meaningfully impact reconciliation efforts.

This Stretch RAP is built upon the considerable experience garnered in the Salvation Army's inaugural RAP such as the successful development and implementation of the Aboriginal and Torres Strait Islander Cultural Competency and Capability (CCC) framework. This has enabled The Salvation Army to strengthen respectful relationships by providing resources to support working groups in identifying and addressing systemic barriers within the organisation, bolstering recruitment and retention of Aboriginal and Torres Strait Islander staff.

The Salvation Army is now applying these learnings as it implements a truth-telling framework, to explore a fuller account of its own and Australia's history. This thoughtful and constructed approach will support the safe

delivery of place-based and historical truth-telling both internally and externally. To prioritise First Nations perspectives and knowledge through this process, The Salvation Army will continue to engage and consult with Aboriginal and Torres Strait Islander and non-Indigenous communities and staff in its efforts to reduce cultural load. By investigating and acknowledging the role it has historically played in the pain and injustice experienced by Aboriginal and Torres Strait Islander communities – particularly with its role in missions – The Salvation Army is working to ensure the wrongs of the past are never repeated.

Through its past work and commitment to accountability and development, The Salvation Army has the potential to drive considerable reconciliation outcomes across its sphere of influence. On behalf of Reconciliation Australia, I commend The Salvation Army on this Stretch RAP and look forward to following its ongoing reconciliation journey.

Karen Mundine
Chief Executive Officer
Reconciliation Australia



Our movement

The Salvation Army is an international Christian movement with a presence in over 130 countries. Operating in Australia since 1880, it is one of the largest providers of social services and programs for people experiencing hardship, injustice and social exclusion.

The Salvation Army offers vital support services and community programs to help people doing it tough through services such as financial counselling and assistance, homelessness support, youth services, family violence support services, alcohol and other drugs programs and gambling rehabilitation and support, emergency and disaster response, aged care services, employment services and much more.

As a mission-driven organisation, The Salvation Army seeks to reduce social disadvantage and create a fair and harmonious society through a holistic and person-centred approach 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.

Throughout our history, we have learnt the hard way about delivering services without listening, thinking we knew best. This approach did not work then and does not work now. A significant lesson over the past 140 years is — you can't help people if you do not listen to them.

- » You can't deliver a great service if you are not actively listening to the people who are using it.
- » You can't draft great policy if you're not listening to the people who must follow it.
- » You can't make great law if you're not listening to the people who will be impacted by it.

When we actively engage with individuals who are impacted by disadvantage, we uncover hidden strengths and potential that can serve as a foundation for meaningful change. By creating an environment where people feel empowered and equipped to take action, we witness an astounding level of innovation and creativity. Recognising the vastness and diversity of our country allows us to develop local solutions that are tailored to the unique needs and circumstances of each community. These solutions often emerge in ways that are unimaginable from the confines of an air-conditioned conference room in a capital city, emphasising the value of ground-level insights and experiences.

The Salvation Army joined with other leaders of faith-based charitable organisations in Australia to support the Indigenous Voice to Parliament. The group issued a joint open letter in 2023 to all Federal MPs and senators, urging them to back the Voice to Parliament and meet with politicians from all sides. The letter stated:

As the leaders of Australia's major faith-based charitable service networks, we call on all members of the 47th Federal Parliament to support the Voice. Driven by our values, we are deeply committed to a civil society and a world of justice, hope and fairness. We join with the leaders of Australia's major religious, ethno-religious and community organisations to urge all Parliamentarians to support the Voice, called for by First Nations leaders through the Uluru Statement from the Heart.

Despite the result of the Voice referendum, our commitment to reconciliation is to empower First Nations voices throughout our organisation, and to engage and listen to local voices of the communities that we work in. Building on the success of our 2020 Innovate RAP, we have started the journey to develop a new three-year Stretch RAP.

During the life of the Innovate RAP, The Salvation Army has identified areas within our programs and ministry that still need some work to be done, and we are committed to working with First Nations personnel within The Salvation Army to empower voices and listen to where we can do better and be better.



Our vision for reconciliation

We envision a future where reconciliation is deeply rooted in social justice, cultural safety and truth-telling. In this future, the voices, histories and rights of Aboriginal and Torres Strait Islander peoples are respected, upheld and championed.

Guided by our core values, we act with unwavering integrity, ensuring honesty and accountability in all our endeavours. With compassion and respect, we listen attentively, acknowledge past and present injustices, and affirm the dignity and self-determination of First Nations peoples. We celebrate diversity as a strength and foster collaboration, standing in solidarity with communities to advocate justice, cultural safety, and truth-telling.

Reconciliation is not merely a commitment — it is a profound responsibility, a continuous journey, and a shared vision for a just and inclusive future.

LISTENING TO OUR PEOPLE

Using the same method to create our Innovate RAP, we set off on a journey of virtual and on-Country yarning circles called Ngumbe Bianga Guunung (words from the Burunggam language of Southwest Queensland, pronounced Gumbi Biang-ga Gooyung).

Led by Lucy Davis, our RAP Manager, and the Aboriginal and Torres Strait Islander Ministry team, First Nations people were at the forefront of these circles. 34 yarning circles with 456 participants were held on Country or face-to-face, in places such as Alice Springs, Katherine, Mt Isa, Port Augusta, Karratha and Kalgoorlie.

23 virtual RAP circles with 332 participants were held from September to October 2024, led by members from our Burra Burra Network.

Currently, we have 13 facilitators, and we are incredibly proud of this mob for stepping up in this space. We also have 13 non-Indigenous mob working as support people across the Salvos who we like to call allies. These include various managers from different streams — from AOD (Alcohol and Other Drug) and HR to Doorways. Their role is to support First Nations mob in facilitating the circle and, importantly, to call out racism if it occurs. This part of the RAP project should be promoted and celebrated.





last round of RAP circles, for the Stretch RAP, we encouraged all participants at the end of each circle to open their doors and windows and let our yarn go on the wind, and find the time to take their shoes and socks off and put their feet on Country, acknowledging the Creator, Father God, and the gift of Country that was given to First Nations peoples.

From Amielia Wall, Aboriginal and Torres Strait Islander Initial Assessment and Planning worker:

As one of the RAP circle facilitators, I have been very grateful for the opportunity to help facilitate deeply meaningful conversations. We have yarned about how we are walking together on the journey of reconciliation, sharing vulnerably and respectfully with people from all walks of life.

Participants have connected with each other from across many different areas and states, and across many different streams and branches within The Salvation Army. I have felt blessed to be able to hold space with people in this way. I feel that RAP circles have been spaces that are grounding, inspiring, and hopefully have encouraged people to connect to country, and people, in different ways.

From these yarning circles, it became clear early on that there is still a lot of work to do on our reconciliation journey. Our deliverables have been formulated by the common themes that echoed throughout our yarning circles, such as cultural safety, cultural load, more education around the RAP, local community engagement and partnerships, and the need to establish sustainable external funding.

Our Reconciliation Action Plan (RAP)

Led by our RAP Manager, Lucy Davis, and supported by our Aboriginal and Torres Strait Islander Ministry team and Burra Burra Network, RAP yarning circles were held across the country, putting First Nations people at the forefront of these circles

Key themes echoed throughout the RAP circles included a call for more understanding and education on our RAP, as well as the need to ensure our workplaces are culturally safe.

The Salvation Army is immensely proud of the success of the Innovate RAP. Our recruitment and retention now see 244 First Nations peoples employed across The Salvation Army, with a stretch goal for our Stretch RAP.

The governance of the RAP means it belongs to everyone in The Salvation Army. Therefore we, as a movement, are responsible. The RAP is reported on regularly at our highest forms of governance, including our Aboriginal and Torres Strait Islander Advisory Council and The Salvation Army Board.

Due to our existing reporting mechanisms, we have been able to identify areas across The Salvation Army where improvement is needed, such as education about the RAP, awareness of cultural safety within our sites, and improving our ability to measure and report on funding and First Nations partnerships, as well as areas that need to be celebrated. We have made progress on all 89 deliverables from our Innovate RAP, some deliverables have moved over to the Stretch RAP, and many additional deliverables have been identified, now totalling 127.

Some of the achievements of our Innovate RAP include:

- » The Burra Burra* Network, a pastoral care group specifically designed for First Nations personnel. This network meets bi-monthly, providing a valuable opportunity for members of The Salvation Army personnel community to connect with one another. During these meetings, participants can engage in various activities and access opportunities that support both their spiritual and professional development.

The network serves as a platform for:

- » Building connections: Allowing First Nations personnel to form and strengthen bonds within the community.
- » Spiritual growth: Offering opportunities for spiritual enrichment and support.
- » Professional development: Providing access to resources and opportunities that can enhance career growth and professional skills.

By fostering a sense of community and offering diverse opportunities, the Burra Burra Network plays a crucial role in supporting the well-being and development of First Nations personnel.

**Burra Burra means 'big family or big mob' from the Jinibara/Burunggam language of Queensland, pronounced Budda Budda.*

- » In FY2021-2022, we hired a total of 103 Aboriginal and Torres Strait Islander candidates. This number increased to 144 in FY2022-2023, representing a 40 per cent increase. We aim to continue this upward trend with our ongoing efforts in this area.

Additionally, the turnover rate for our Aboriginal and Torres Strait Islander workforce decreased significantly from 40 per cent in FY2021-2022 to 22 per cent in FY2022-2023. This is lower than our overall organisational turnover

rate of 24 per cent, indicating stronger retention and stability within this group. We are pleased to report that during our Innovate RAP, we reached 224 First Nations employees, just shy of our target of 296.

We are pleased to report that during our Innovate RAP we reached 224 First Nations employees just shy of our 296 target.

- » Due to our resources and education, it is now business as usual (BAU) for all departments to start meetings with an Acknowledgement of Country. It is common for people to mention the First Nations country they are on and add localised information and anecdotes. This shows that staff are actively seeking local knowledge and wanting to share this information with colleagues.

CULTURAL COMPETENCY AND CAPABILITY FRAMEWORK

Our Innovate RAP saw the development of the Aboriginal and Torres Strait Islander Cultural Competency and Capability (CCC) framework. Now, having moved to BAU, the CCC framework embraces its review on the anniversary of our RAP.

The framework is now embedded within the suite of The Salvation Army policies, and is supported by a toolkit providing resources for key components. It has also allowed The Salvation Army to create working groups that unpack various barriers to embedding reconciliation that exist within the organisation.

A Recruitment and Retention (R&R) Working Group was established to work through the recruitment and retention process identifying enhancements at each step. This working group has representation from the HR

team, members of the Territorial Aboriginal and Torres Strait Islander Ministry team, the Burra Burra Network and First Nations employees. It is a highly collaborative group that supports and respects ideas.

The working group has worked through each step of the recruitment process and retention-related resources and identified enhancements and opportunities relating specifically to Aboriginal and Torres Strait Islander applicants and employees.

A culturally safe candidate journey is the key focus of the recruitment and retention toolkit. Each stage of recruitment has been reviewed for potential barriers/challenges that Aboriginal and Torres Strait Islander candidates may face, and solutions have been implemented to address these.-

- » Starting the recruitment process – If an identified role is being recruited to, managers are directed to check out the cultural protocol document and speak to the national Aboriginal and Torres Strait Islander team.
- » The recruitment team have guidance on the different Acts in each state that allow for identified roles and the corresponding advert wording.
- » Templates with inclusive advertisement wording and artwork has been created for the hiring teams.
- » Advertising channels are suggested including print advertisements and colourful flyers which can be printed and shared on local notice boards.
- » A notification has been set up in the recruitment system to alert managers when an Indigenous candidate applies. The manager is sent a link to the toolkit which has all the resources for them to support the candidate.
- » When screening candidates, the hiring team is encouraged to mention benefits relating to Indigenous staff at The Salvation Army, as well as opening the discussion around integrity checks with the candidate. One-on-one support is offered

at this stage of recruitment for identified candidates who require assistance.

A detailed toolkit has been developed to support and guide frontline managers on recruitment processes and retention resources. This toolkit includes advice on removing barriers and creating a culturally safe process throughout. The inclusion of First Nations voices in the working group has been crucial, providing significant cultural insights into the barriers and practical solutions.

The cultural knowledge and input from First Nations members have been invaluable in identifying and addressing specific challenges faced by Aboriginal and Torres Strait Islander candidates. This has led to significant improvements in the recruitment and retention processes, ensuring that these processes are respectful, inclusive, and effective.

By incorporating cultural perspectives, we have not only increased recruitment and retention levels but also greatly enhanced the candidate experience, making it more supportive and culturally safe.

Through the 2024 review of our CCC framework, new working groups have been formed, and these will help provide ongoing guidance and advice to the following learning standards:

- » Understanding of cultural load
- » The importance of cultural safety
- » Review The Salvation Army approach to service delivery within remote communities through a First Nations lens, including review of processes around recruitment and induction, cultural safety of clients and workers, facilities and resources and the wellbeing of Salvos workers.



These working groups will continue to review and recommend changes to policy and standards within The Salvation Army operations.

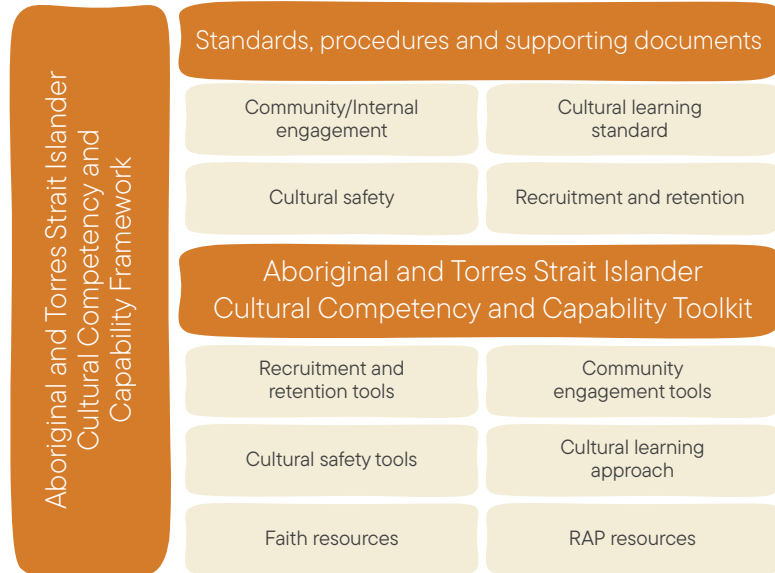
Our CCC framework is a working and living document that enhances the practices and deliverables of our RAP.

Stretch RAP

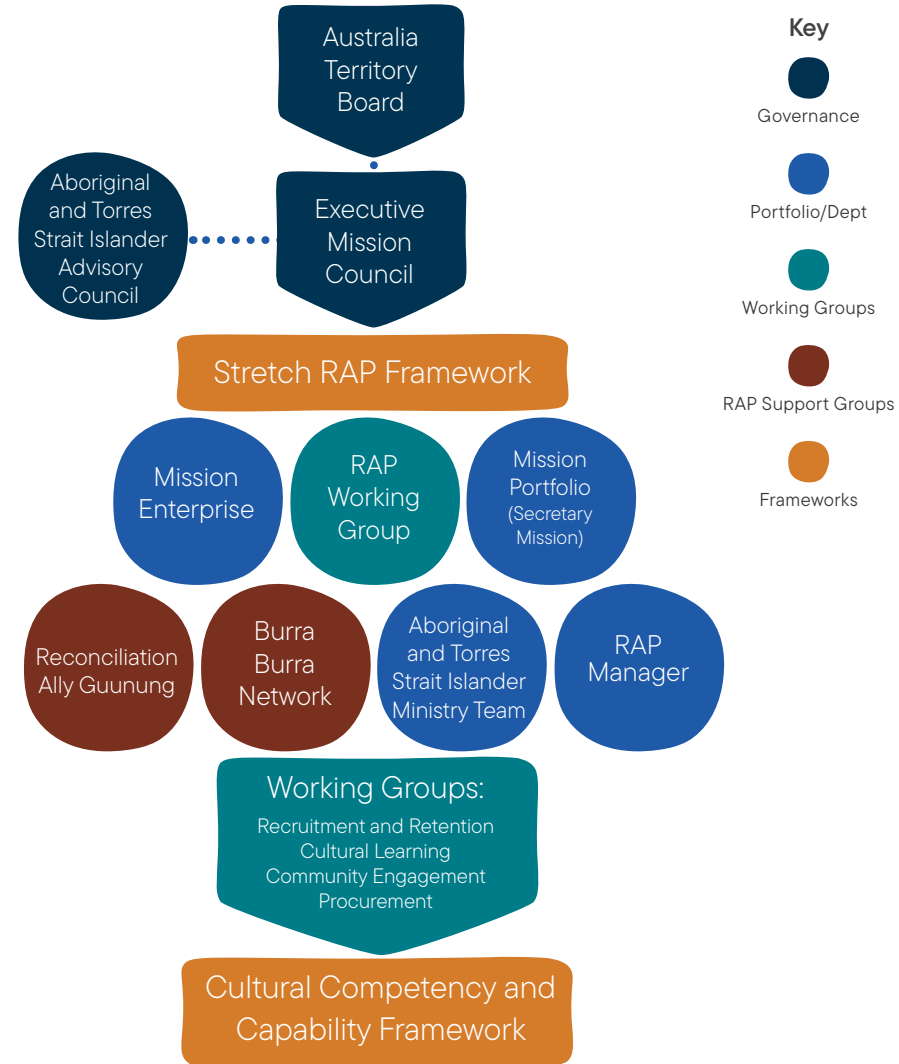
The Stretch RAP contains deliverables that are both supported by and influence enhancements to the following documents and resources

Policy

- Procurement policy
- Diversity and inclusion
- HR policies



REPORTING STRUCTURE



Empowering First Nations voices

ABORIGINAL AND TORRES STRAIT ISLANDER ADVISORY COUNCIL

The Salvation Army is committed to engaging with and working alongside Aboriginal and Torres Strait Islander people for mutual flourishing. Organisationally, three structures have been implemented to inform, guide and manage our work in this area. These are:

1. Aboriginal and Torres Strait Islander Advisory Council
2. Territorial Reconciliation Action Plan
3. Aboriginal and Torres Strait Islander Ministry team

The Advisory Council works to support the RAP and the 127 deliverables that will effectively bring change to our operations and mission in our day-to-day practices.

In alignment with the commitment of The Salvation Army, this advisory group commits itself in prayer and practice to this land of Australia and its people, seeking reconciliation, unity and equity.

The Advisory Council reports to the Executive Mission Council (EMC) through two mechanisms:

- » Bi-annual presentations and yarn between Convenor and EMC members at an EMC meeting
- » Secretary for Mission is a conduit from the Advisory Group to EMC

The function of The Salvation Army Aboriginal and Torres Strait Islander Advisory Council is to be a voice for Aboriginal and Torres Strait Islander matters.

Members:

- › Convenor – Uncle Vince Ross
- › Secretary for Mission – Lieutenant Colonel Gregory Morgan
- › General Manager Aboriginal and Torres Strait Islander Ministry – Shirli Congoo
- › Reconciliation Action Plan and Projects Manager – Lucy Davis
- › Aboriginal and/or Torres Strait Islander Soldiers/Corps member – Uncle Harold French /Major Stuart Glover
- › Aboriginal and/or Torres Strait Islander junior representative – Allana Neave
- › Aboriginal and/or Torres Strait Islander person with lived experience in regional and/or remote communities – Fred Docking
- › Appointee of the Convenor from the Mission Portfolio – Major Matt Reeve
- › Rotating HODs, CFO, HR and GMs from other portfolios
- › Representative EMC members to join Advisory Council for one of their two-day meetings

ABORIGINAL AND TORRES STRAIT ISLANDER MINISTRY TEAM

The Territorial Aboriginal and Torres Strait Islander Ministry team of the Mission Support Department supports The Salvation Army Australia in strengthening its commitment to advancing reconciliation and becoming a more culturally inclusive and competent movement, to achieve better outcomes for Aboriginal and Torres Strait Islander peoples.

Faith communities

As part of the Mission Support Department, this team aims to enhance the ability of our faith communities to be more inclusive of Aboriginal and Torres Strait Islander people. Their key activities include advocacy, upskilling, and resourcing ministry leaders and the Mission Support Department.

Organisational collaboration

The team collaborates through multiple working groups to drive organisational change by integrating First Nations perspectives, focusing on the Aboriginal and Torres Strait Islander Cultural Competency and Capability framework and RAP.

Resources

The team develops resources for significant Aboriginal and Torres Strait Islander-specific events and activities. Team members also facilitate yarning circles and information sessions to foster cultural safety, improved engagement and cultural learning. .

Yakila (walking and talking gathering)

The bi-annual Yakila – walking and talking gathering, inspired by Madi Madi man, Uncle Vince Ross, and organised by our dedicated team, held its inaugural event in Adelaide in 2024. Over four days, the gathering welcomed 150 delegates, including 75 Aboriginal and Torres Strait Islander staff and corps members. The next gathering is scheduled for September 2025.

ABORIGINAL AND TORRES STRAIT ISLANDER ADVISORY COUNCIL

The Salvation Army is committed to engaging with and working alongside Aboriginal and Torres Strait Islander people for mutual flourishing. Organisationally, three structures have been implemented to inform, guide and manage our work in this area. These are:

1. Aboriginal and Torres Strait Islander Advisory Council
2. Territorial Reconciliation Action Plan
3. Aboriginal and Torres Strait Islander Ministry team

The Advisory Council works to support the RAP and the 127 deliverables that will effectively bring change to our operations and mission in our day-to-day practices.

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Cultural immersion

Our team, in partnership with Eva Burrows College, has designed a five-day cultural immersion experience for The Salvation Army cadets transitioning into officership. In their second-year, cadets and auxiliary lieutenants are provided with team support to create an engagement plan for a local cultural immersion. Between 2022 and 2024, all commissioned cadets attended an in-person immersion week, including 23 cadets and 18 officers, auxiliary lieutenants, personnel and a divisional commander.

Team members support mission expressions to develop plans for organising or participating in localised cultural immersions.

EMPLOYMENT PLUS

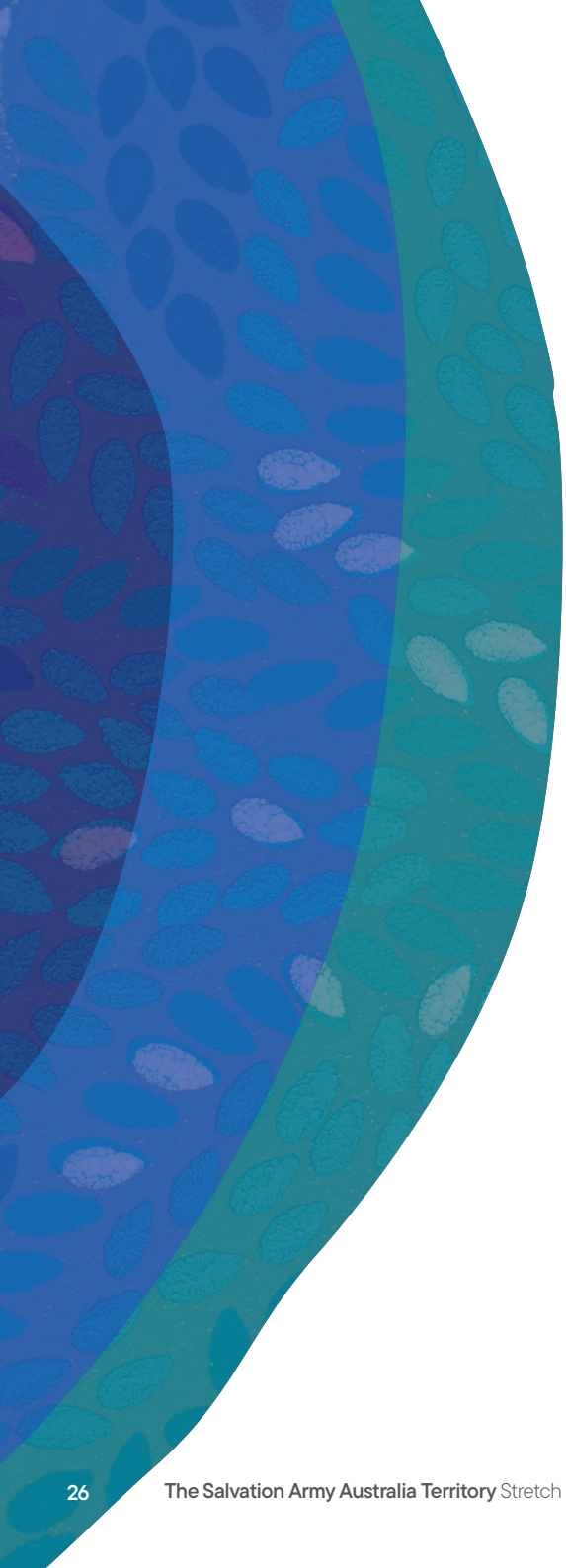
Employment Plus (EPlus) is Australia's most experienced recruitment agency. Part of The Salvation Army's Mission Enterprise portfolio, for over 20 years, EPlus has collaborated with job seekers, employers, industry groups, governments and community organisations to champion employment for all Australians. All activities at EPlus are guided by the vision of 'work for all'.

Glenn Westwood, a proud Gamilaroi (Kamilaroi) man living and working on Wonnarua country, is the national manager of the Aboriginal and Torres Strait Islander Engagement team for EPlus, where he plays a pivotal role in fostering engagement and inclusion. He is also an esteemed facilitator of the Burra Burra Network, a responsibility he carries with great pride. Glenn's contributions extend across several key working groups within The Salvation Army, including:

- » Recruitment and Retention Working Group
- » Community Engagement Working Group
- » Procurement Working Group

A respected First Nations voice, Glenn was an integral member of the Innovate RAP Working Group and contributed as an artist to the Stretch RAP artwork for 2025. His leadership and dedication continue to drive meaningful progress in Aboriginal and Torres Strait Islander engagement and reconciliation efforts.





BURRA BURRA NETWORK

The Burra Burra Network serves as a pastoral care network for all Aboriginal and Torres Strait Islander personnel. Managed by Employment Plus and supported by the RAP Manager and the Aboriginal and Torres Strait Islander Ministry team, this network facilitates bi-monthly check-ins and provides a forum for regular group and topic-specific yarning circles. These circles ensure robust support for the community and highlight opportunities available across the organisation.

Members of the Burra Burra Network have played a crucial role in facilitating the RAP consultation process, known as 'Ngumbe Bianga Guuyung'. By facilitating over 20 virtual yarning circles across the organisation, they have ensured that diverse voices are heard and integrated into organisational practices. Their participation in the review of the Aboriginal and Torres Strait Islander Cultural Competency and Capability framework has led to significant improvements in cultural sensitivity and inclusivity.

Members bring a wealth of cultural and local knowledge to the communities served, directly impacting the quality of support and services provided. Their lived experiences at the Salvos have driven changes in processes that were previously seen as barriers for the community, making services more accessible and effective. Additionally, members of the Burra Burra Network lead and participate in numerous working groups across the movement, sharing their expertise and awareness, which has resulted in more informed and culturally appropriate initiatives.

The tangible outcomes of their efforts include increased community engagement, enhanced cultural competency within the organisation, and the creation of more inclusive and supportive environments for Aboriginal and Torres Strait Islander personnel. These impacts underscore the vital role of the Burra Burra Network in fostering a stronger, more connected community.

RAP MANAGER

Lucy Davis, a proud Cobble Cobble woman of the Burrungam Nation of Southwest Queensland and a South Sea Islander with ties to Ambae Island, has been a pivotal figure in advancing Aboriginal and Torres Strait Islander reconciliation within our organisation. An Adherent of The Salvation Army, Lucy began her journey with us in 2016, as a member of the Aboriginal and Torres Strait Islander Ministry team in the Queensland Division.

In 2020, Lucy was appointed as our first National RAP Coordinator. She spearheaded the RAP process and consultations, drawing on her cultural heritage by recreating her songlines in yarning circles through the Boobarran Ngumin or Bonyi Bonyi /Bunya Mountains method (Bonyi Bonyi is a well-known story of First Nations peoples throughout Southeast Queensland, where many clans would make the trek every three years to feast on the bunya nuts and gather in circle and discuss business).

Lucy plays a crucial role in all working groups related to the Cultural Competence and Capability Framework and amplifies the voices of mission and Aboriginal and Torres Strait Islander people within internal departments and bodies, such as the Territorial Change Advisory Network (TCAN), where she serves as co-chair. Additionally, Lucy is an active member of the Aboriginal and Torres Strait Islander Advisory Council, contributes articles to Salvos publications, and also leads reconciliation discussions for external faith-based organisations.



Continuing her leadership in our RAP journey, Lucy became our RAP Project Manager in 2023. In this role, she has made significant contributions to various RAP deliverables, including truth-telling, the Voice Referendum and the Burra Burra Network. Her position within the Mission Portfolio involves regular reporting to the EMC and The Salvation Army Board.

Through her work, Lucy ensures that First Nations peoples are at the forefront of conversations and decision-making processes, consistently encouraging non-Aboriginal people to engage bravely and courageously in reconciliation efforts. She firmly believes that RAPs are “blackfulla business and whitefulla business.”

RAP WORKING GROUP

The RAP Working Group (RWG) is the coordinating body of the RAP, and ultimately responsible for the development, implementation and reporting phases of the RAP across The Salvation Army. The RWG will ensure a minimum of 3 Aboriginal and Torres Strait Islander members are included, currently there are 4.

Meeting quarterly, the working group discusses achievements and barriers organisation-wide in progressing the RAP deliverables.

Through the evaluation of the Innovate RAP, it was found that this was largely a forum for the RAP Manager to provide updates to the RAP Working Group. In moving forward with the Stretch RAP, this will become a more collaborative forum for the working group to share progress with the RAP Manager.

Members:

- » Secretary for Mission – Chair
- » RAP Manager
- » Assistant Chief Secretary – Mission
- » Assistant Chief Secretary – Business Support
- » Divisional Commander (DC)
- » Executive General Manager Human Resources
- » Group Executive, Mission Enterprise
- » General Manager, Aboriginal and Torres Strait Islander Ministries
- » National Manager, Aboriginal and Torres Strait Islander Engagement
- » Head of Community Engagement
- » Head of Social Mission
- » Head of Officer Personnel
- » Head of Eva Burrows College

Our shared history

CULTURAL SENSITIVITY WARNING

Aboriginal and Torres Strait Islander readers are advised that this timeline may contain names and images of deceased persons.

Additionally, some material may contain words, descriptions and terms which may be culturally sensitive and reflect views from the period in which the content was created but is not considered appropriate today.

Terms and annotations reflecting the creator's attitude or that of the period in which the item was written may be considered inappropriate today in some circumstances.

Truth-telling is a significant commitment of our Stretch RAP, and part of The Salvation Army's journey is to inform and recognise the places we have been. The language is provided in a historical context.



South Australia (SA)

1880

John Gore and Edward Saunders, pioneered operations of The Salvation Army on 5 September 1880 in Adelaide. The first Salvos officers sent to Australia were Captain and Mrs Thomas Sutherland, who officially began their appointment in Adelaide on 11 February 1881

1887

Salvationists were working with Aboriginal people in Point McLeay in 1887. The population at Point McLeay on the 30 June, 1954 was 361.

Taken from a journal of a Salvation Army officer:

There have been no serious epidemics, and the health of the natives has been satisfactory. Improved health will result when the aborigines better understand the real meaning of hygienic living conditions and spend their earnings more wisely in order that a better and more balanced diet is available for themselves and their children.



Queensland

1885

Barambah mission (now known as Cherbourg) June 1885. Salvation Army officer William Thompson, based at Nanango, is said to have begun work in the areas of Nanango and Murgon before approaching the Queensland government to establish a Salvation Army mission called Barambah. An alternate date is listed as 1901, when he 'secured the severance of 7000 acres (2833 hectares) from the Barambah pastoral station in 1901'.

1947

We have a record of a Salvation Army Cherbourg Outpost (supervised by Murgon Corps) being re-opened in 1947. (Outposts and corps were predominantly evangelical in nature, centred around church-based activities, but they included social work.)

1921 – 1948

The Purga Aboriginal Mission near Ipswich was run by The Salvation Army (they took over the running of that institution at the request of the Queensland Government).

The language of the day is now unacceptable. Purga was known officially by The Salvation Army as the Purga Aboriginal (half-caste) Colony, or the Purga Aboriginal Mission. It ran from 1921 to 1948.

Western Australia (WA)

1971 – 1996

PILBARA PORT HEDLAND CORPS OPENED 1971, CLOSED 1996.

A 1969 report of a music trip in Western Australia:

A DIARY OF A RECENT SALVATION CRUSADE IN WESTERN AUSTRALIA MUCH planning preceded a 3000 mile "Salvation Safari" in the northwest of Western Australia by FLOREAT PARK band (Tom Russell).

When we arrived at CUE seats were out in the main street and a group of Aboriginal children from the hostel stood waiting in their uniforms and during the open-air, they sang Jesus loves me, in aboriginal [language]. One family had driven 60 miles to be present and another man brought in the epaulettes of his old band uniform... After the open-air service we had lunch in the C.W.A. hall before inspecting the old gaol and leaving for Meekatharra.

A united church service was a thrilling experience —over 200 adults as well as a lot of children

We left Meekatharra at 8 a.m. on Monday morning and after ten miles of bitumen (the last for over a week) the red dust was beginning to creep into everything. The countryside is very monotonous, with mile after mile of red dusty road surrounded by sparsely treed bush land.

The mission at JENGALONG is really terrific although it must be hard for the workers. The Aborigines live in humpies all around the mission and just don't want to live in the mission, although houses have been built for them.

For the meeting at night, we stood on the hospital veranda and all the Aborigines stood outside listening. It was really an experience not to be forgotten.



Northern Territory (NT)

1939

Military work serving troops

1965

Alice Springs, 1941 military work; corps opened 1965.

1946

Darwin – military work from commencement of WW2, Salvation Army 'Darwin camp' in 1946, Darwin Corps since 1948

1987

Katherine – Salvation Army presence during WW2; a Salvation Army crisis centre reported in 1987.





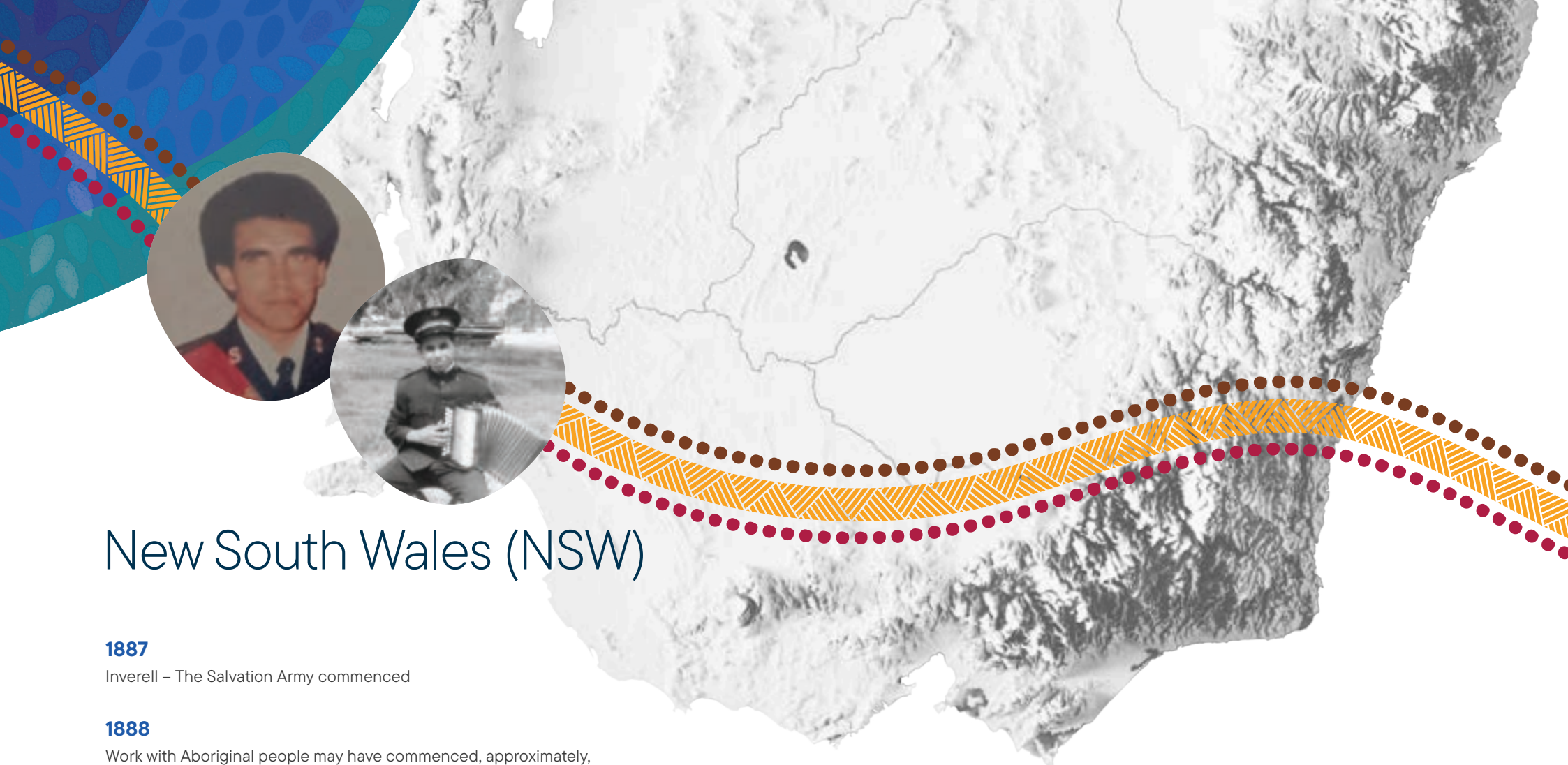
Victoria

1882

December 1882 – Commenced work in Hotham (North Melbourne), Little Bourke Street, Geelong, Carlton, etc.

1887

October 1887 – Shepparton Corps started



New South Wales (NSW)

1887

Inverell – The Salvation Army commenced

1888

Work with Aboriginal people may have commenced, approximately, in 1953; general work in Deniliquin commenced in 1888.

1889

Taree – The Salvation Army commenced
Tingha – The Salvation Army started work there in 1889 and it closed in 1999.

1891

Moree the corps has been closed and re-opened several times.

1955

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

1974

Moree – Uncle Harold French became a Salvos soldier 1974.

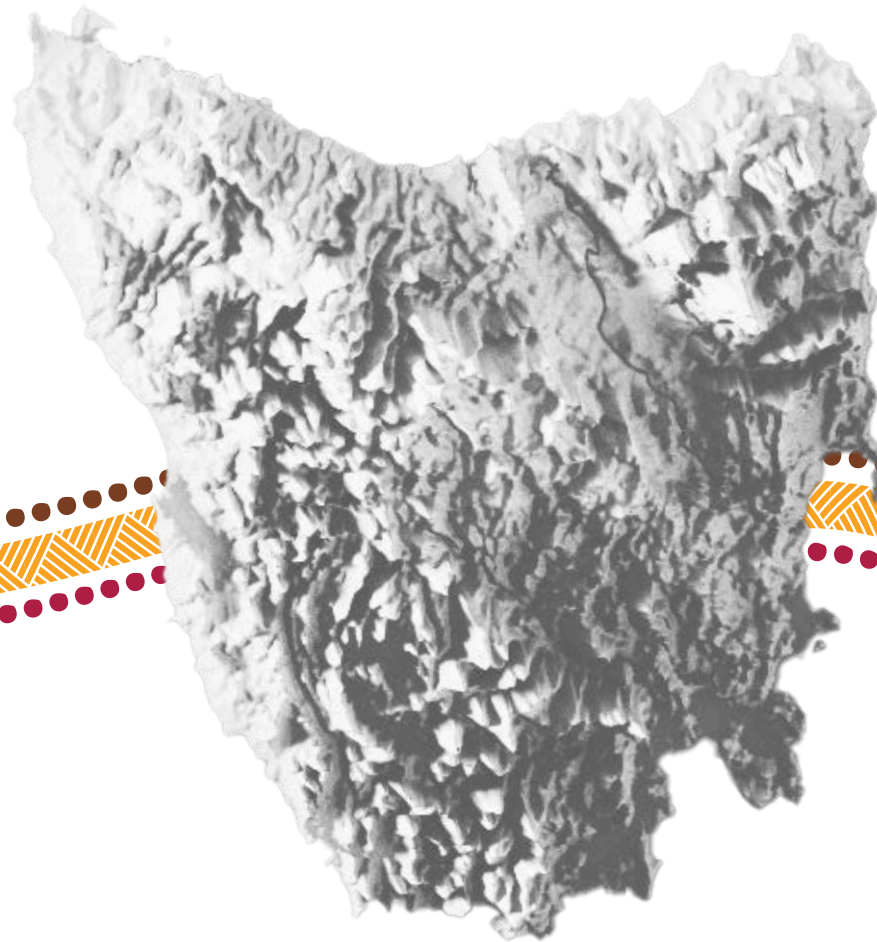
1986

Sydney – Uncle Harold French became a Salvos officer 1986.

Tasmania

1883

The Salvation Army started November 1883 in Launceston





2000s

2004

The Salvation Army Australia Southern Territory (Victoria, Tasmania, 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 The Salvation Army further on the journey of reconciliation. A dedicated team of employees was established in Australian Eastern Territory (NSW, ACT and Queensland) to support Aboriginal and Torres Strait Islander peoples.

2012

The first national Salvation Army Aboriginal and Torres Strait Islander Ministry Conference is held.

Eight key recommendations given to The Salvation Army executive leadership, including the development of an Innovate Reconciliation Action Plan (RAP).

2014

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

2015

The Salvation Army Australia Eastern Territory launched an Innovate RAP.

2016

The Salvation Army Victoria launched a Reflect RAP.

2017

The Salvation Army publicly supports 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. The Salvation Army's first ever national strategy includes 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.'

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

The Salvation Army Tasmania launched a Reflect RAP.

The Salvation Army appointed a national RAP Coordinator to facilitate the development of the Innovate RAP for the Australia Territory.

Launch of the first Territorial Innovate RAP.

Uncle Vince receives The Salvation Army Order of the Founder award.

2023

The Salvation Army was awarded the SEEK Star Award for Best Diversity, Equity and Inclusion Initiative.

The Salvation Army awarded Career Trackers Project Excellence for Returning of Artefacts.

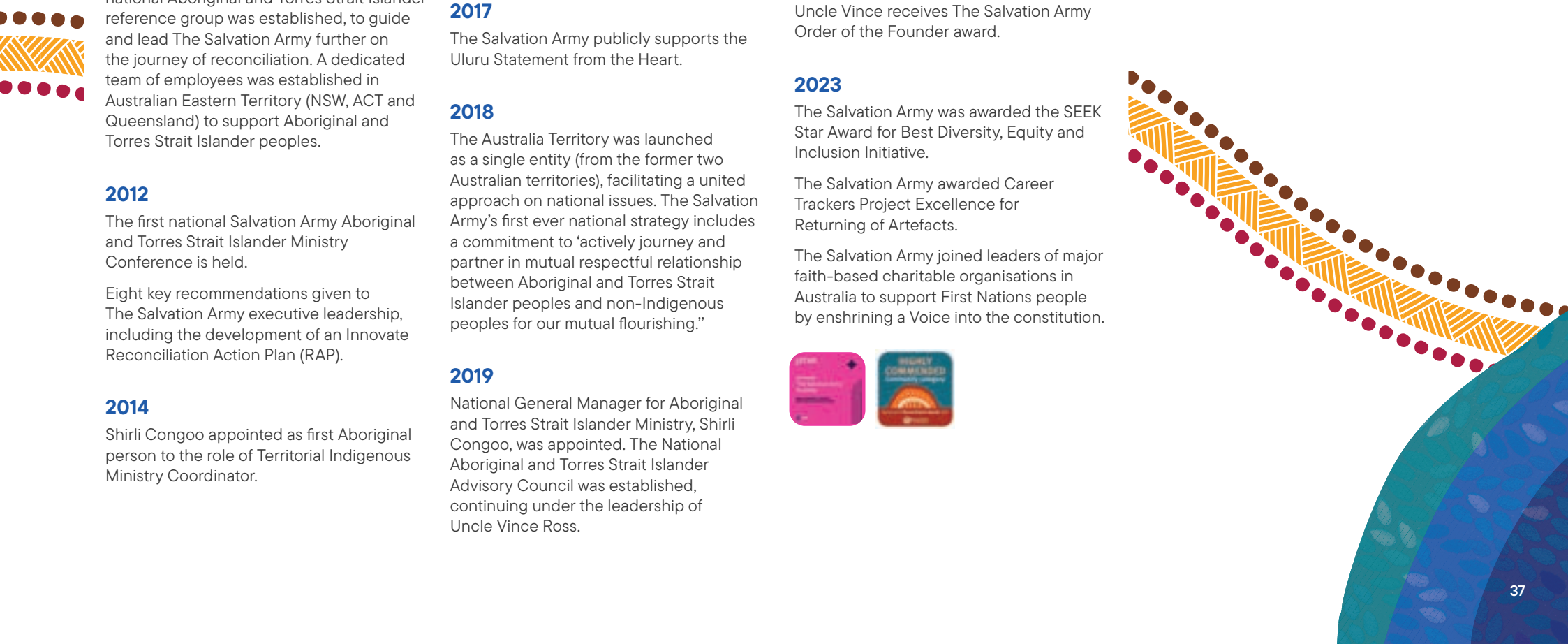
The Salvation Army joined leaders of major faith-based charitable organisations in Australia to support First Nations people by enshrining a Voice into the constitution.



2024

Yakila (walking and talking together) conference held at the Adelaide Hills Convention Centre, with over 150 attendees.

The Salvation Army Queensland Division received a Highly Commended in the Community Category award at the Premiers Queensland Reconciliation Awards.



Key RAP deliverables

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

1. TRUTH-TELLING

The Salvation Army is committed to reconciliation and to the implementation of the Uluru Statement from the Heart in full. One key element of both commitments is truth-telling.

Truth-telling in Australia does not have a single definition, but there are some generally agreed principles around what it is and how it works:

- » Truth-telling is not justice in itself but a pre-condition for justice in biblical, Indigenous and Anglo-centric legal philosophies.
- » Truth-telling is not a single incident but a perpetual process; and
- » Truth-telling is focussed on ensuring all sides are heard but with emphasis on hearing the voices that have been historically silenced (victims of violence and oppression).

In Australia, the direction for truth-telling processes should be set by Aboriginal and Torres Strait Islander peoples while effort and accountability for progress are shared, but should predominantly be borne by non-Indigenous Australians.

Truth-telling in The Salvation Army

The Salvation Army has made significant progress toward truth-telling both as part of and outside RAP efforts. This progress lays a good foundation for establishing a more formal framework for truth-telling within the broader framework of the Stretch RAP.

Continuing our action from our Innovate RAP, a framework has been developed to begin and trial a culturally safe and appropriate truth-telling process within this Stretch RAP.

Stages of truth-telling

Four forms of truth-telling are proposed. It is envisaged that these four would happen simultaneously and in an ongoing way with individuals and groups of people moving between the stages as suits them and not in a linear way.

- » Preparing the ground – opening people’s hearts and minds to the need for truth-telling as a necessary step toward reconciliation.
- » Planting seeds – creating opportunities to access expert knowledge about historic and contemporary injustices to spark conversations about truths that underlie facts.
- » Nurturing growth – developing and embedding systems and processes so that truth-telling is part of the culture of The Salvation Army.
- » Harvest – using The Salvation Army’s experience of truth-telling and working for justice to transform Australia’s approach to truth-telling and reconciliation.

2. SOCIAL JUSTICE AND ADVOCACY

The Salvation Army is deeply committed to advancing social justice and advocacy, engaging with governments, decision-makers, and communities to drive meaningful change. Our mission focuses on addressing the structural and systemic drivers of disadvantage and inequality through evidence-based advocacy. Our key advocacy priorities include:

- » Addressing poverty and financial hardship
- » Promoting homelessness and housing solutions
- » Combating family and domestic violence
- » Supporting individuals affected by substance use disorders

Our advocacy is driven by evidence, a commitment to advancing public debate, and, most importantly, a dedication to amplifying the voices of those most impacted by injustice. We understand that lasting change requires centring these voices in every conversation and decision.

In acknowledging the unique and significant challenges faced by First Nations peoples, The Salvation Army is steadfast in ensuring policies are co-designed, culturally safe, and tailored to meet the needs of the communities they aim to serve. First Nations voices are not just critical to shaping better policies for First Nations Peoples but also enrich policies that benefit all Australians.

Our commitment to First Nations Peoples is underpinned by the principles of the United Nations Declaration on the Rights of Indigenous Peoples. We proudly support the Uluru Statement from the Heart, the Closing the Gap framework, and other critical reconciliation initiatives.

This Reconciliation Action Plan (RAP) reflects our resolve to live out our values and deepen our connection to this land and its people. It is a commitment to reconciliation, seeking unity, equity, and justice.

Every three years, the Policy and Advocacy team undertake a ‘Social Justice Stocktake’ with Australians to gather insights into the experiences and concerns of individuals across various local communities. With feedback from around 16,000 respondents, the initiative identifies key social justice priorities and practical actions for implementation at national, state and local levels.

The 2025 Stocktake saw an extraordinary 71 per cent of survey respondents reporting that housing affordability and homelessness were key issues in their community. The majority of respondents also agreed that mental health, financial hardship and access to health care were in the top five issues facing their communities.

By promoting transparency and public access to the Stocktake results, The Salvation Army is empowering communities to engage actively in discussions about the social justice issues that resonate most with them.

The Stocktake guides our work and allows us to advocate effectively for the needs of those we serve.

Every one of the issues covered in the Stocktake is of relevance to First Nations people and the solutions require engagement with the wisdom First Nations peoples can offer.

3. THE SALVATION ARMY RAP FRAMEWORK DATABASE

The Innovate RAP evaluations have been able to identify some barriers to recording and measuring the achievements of our RAP deliverables. Through our Ngumbe Bianga Guunung consultation process, we also found that we do not have a central place where we can capture our partnerships and collaborations and celebrate our corps and social missions who are actively participating in fulfilling our reconciliation commitments.

Our Stretch RAP will develop a RAP Framework Database to capture information related to RAP actions such as relationships, partnerships, communications and events..

4. CULTURAL SAFETY

One of our key themes and findings of our RAP consultations was around finding ways to make our spaces culturally safe for First Nations peoples who access our services.

Our Stretch RAP will see us developing cultural safety guidelines and compliance targets for sites and educating personnel about the importance of cultural safety.

5. RECONCILIATION ALLY ‘GUUNUNG’ (CIRCLE/CAMP)

During our RAP consultation, we called for non-Indigenous workers from across The Salvation Army to support our RAP circles facilitators. We were overwhelmed with support and had 13 support people, who we called our ‘allies’. These include various managers from different streams such as AOD, HR and Doorways. Their role was to support First Nations mob

in facilitating the circle and, importantly, to call out racism if it occurs. This was a very successful partnership.

The Stretch RAP will lean on the enthusiasm of Ngumbe Bianga Guunung (RAP circles) and will establish a new reconciliation network open to personnel to support and promote our reconciliation journey.

6. SORRY BUSINESS

Sorry Business is the term used to describe the ceremonial process First Nations people use when losing loved ones. The Stretch RAP will unpack and gain an understanding of the impact on First Nations peoples and their communities regarding the emotional wellbeing and the continuous financial burden placed upon First Nations people due to the continuous nature of Sorry Business.

Salvos Funerals has emerged as one of Australia’s “fastest growing startups” and contributes to the ongoing work of the Salvos in the community. As an ethical, not-for-profit organisation, Salvos Funerals continues this care provided to Australians during their time of need.

Salvos Funerals are dedicated to coordinating this RAP deliverable by actively engaging with First Nations communities. We recognise the importance of listening to and learning from First Nations people to understand how we can best assist and support their needs.

Relationships

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

Guided by our core values, we ensure honesty, accountability, and compassion in all we do. We listen, acknowledge injustices, and affirm the dignity and self-determination of First Nations peoples. Celebrating diversity, we stand in solidarity to advance justice, cultural safety, and truth-telling.

Reconciliation is our responsibility, a continuous journey, and a shared vision for a just and inclusive future.

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|---|------------------------------|--|
| 1. Establish and maintain mutually beneficial relationships with Aboriginal and Torres Strait Islander stakeholders and organisations. | Meet with local Aboriginal and Torres Strait Islander stakeholders and organisations to develop and continuously improve guiding principles for engagement. | Head of Community Engagement | Review August 2025, August 2026, August 2027 |
| | Community Engagement Working Group to review and update our community engagement procedure to support continued and improved engagement with Aboriginal and Torres Strait Islander stakeholders and organisations. | RAP Manager | 1 August 2025 |
| | Encourage and support The Salvation Army mission expressions, enterprises and departments to create and maintain formal relationships with First Nations organisations. The expectation is that each Salvos mission expression, enterprise site and department will have a relationship with one or more First Nations organisations. | Chief Secretary | Review August 2025, August 2026, August 2027 |
| | Record formal and informal relationships with Aboriginal and Torres Strait Islander stakeholders and organisations, so that we can understand how we currently engage and work towards increasing engagement during the life of the Stretch RAP. This information will be held in the RAP Framework Database once developed. | RAP Manager | 1 June 2025 |
| | Provide practical resources to assist The Salvation Army personnel to establish constructive relationships with Aboriginal and Torres Strait Islander stakeholders and organisations. | Head of Mission Support | Review August 2025, August 2026, August 2027 |

Stretch RAP Action

2. Build relationships through celebrating National Reconciliation Week (NRW).

| Deliverable | Responsibility | Timeline |
|---|--|---------------------------------|
| RAP Working Group members to participate in at least two external NRW event each year over the three-year life span of the Stretch RAP. | RAP Manager | June 2025, June 2026, June 2027 |
| Divisional headquarters (DHQ) and territorial headquarters (THQ) to host an internal event and/or activity for NRW. | Assistant Chief Secretary-Mission | May – 3 June 2025, 2026, 2027 |
| Encourage the holding of a NRW event and/or activity within every corps, program or department with members of the local First Nations community. | Assistant Chief Secretary-Mission | May – 3 June 2025, 2026, 2027 |
| The Salvation Army will investigate sources of funding for internal NRW events at corps, program and departments. | Secretary for Mission | May – 3 June 2025, 2026, 2027 |
| Promote NRW events and Aboriginal and Torres Strait Islander stories through The Salvation Army internal and external communications. | Secretary for Communications | May – 3 June 2025, 2026, 2027 |
| Promote and support participation by all personnel in NRW. The expectation is that each person, including senior leaders, will attend two to three NRW events each year over the three-year life span of the Stretch RAP. Senior leaders are encouraged to attend both local and national NRW events. Provision of volunteer support or other in-kind support at external events is encouraged. | Chief Secretary | May – 3 June 2025, 2026, 2027 |
| Develop NRW internal resources to promote and support NRW for both operational and faith-based focus areas of The Salvation Army. | General Manager Aboriginal and Torres Strait Islander Ministry | May – 3 June 2025, 2026, 2027 |
| Circulate Reconciliation Australia's NRW resources and materials to our personnel. | Head of Internal Communications | May – 3 June 2025, 2026, 2027 |
| Review HR policies and procedures to remove barriers to personnel participating in NRW Week. | Executive General Manager Human Resources | 1 June 2026 |
| Register all internal and external NRW events on Reconciliation Australia's NRW website. | RAP Manager | May – 3 June 2025, 2026, 2027 |
| Create and maintain a register of participation in significant internal and external reconciliation events such as NRW. | RAP Manager | 1 June 2025 |
| The Salvation Army senior leaders to host a NAIDOC Week or NRW event for leaders of other faith-based organisations. | Territorial Comander, Chair of the Board | May – July 2025, 2026, 2027 |

**Stretch RAP
Action**

3. Promote reconciliation through our sphere of influence.

Deliverable

Responsibility

Timeline

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|---|---|--|
| 3. Promote reconciliation through our sphere of influence. | Communicate our commitment to reconciliation publicly. | Territorial Comander, Chair of the Board | June 2025 (Stretch RAP Launch) June 2026, 2027 |
| | Attend a minimum of two RAP leadership gatherings hosted by Reconciliation Australia annually. | RAP Manager | Review June 2025, 2026, 2027 |
| | Develop resources that can be used when working with external stakeholders to drive reconciliation outcomes e.g., within procurement, property and branding. | Assistant Chief Secretary-Business | Review August 2025, August 2026, August 2027 |
| | Establish a new Reconciliation Advocate Network 'Reconciliation ally 'Guunung"' open to all Salvos personnel to support and promote the RAP and to support First Nations peoples across The Salvation Army. | Secretary for Mission | 1 September 2025 |
| | Continue to develop and resource our Aboriginal and Torres Strait Islander CCC framework and promote to all staff to drive reconciliation outcomes. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Host a discussion forum of faith-based organisations to review/share events in our shared history including the history of reconciliation leading to the Barunga Statement through to the Uluru Statement from the Heart. | RAP Manager | 1 May 2026 |
| 4. Promote positive race relations through anti-discrimination strategies. | Continuously improve HR policies and procedures concerned with anti-discrimination. | Executive General Manager Human Resources | Review August 2025, August 2026, August 2027 |
| | Periodically review the implementation of The Salvation Army Diversity and Inclusion Policy in consultation with Aboriginal and Torres Strait Islander Ministry Team and broader consultation with First Nations staff and make it available to our partners, supply chain, and the public via our website. | Governance Lead | Review August 2025, August 2026, August 2027 |
| | Provide ongoing education opportunities for senior leaders and managers on the effects of racism. | Territorial Comander, Chair of the Board | Review August 2025, August 2026, August 2027 |
| | Senior leaders will publicly support anti-discrimination campaigns, initiatives or stances against racism | Territorial Comander, Chair of the Board | Review August 2025, August 2026, August 2027 |

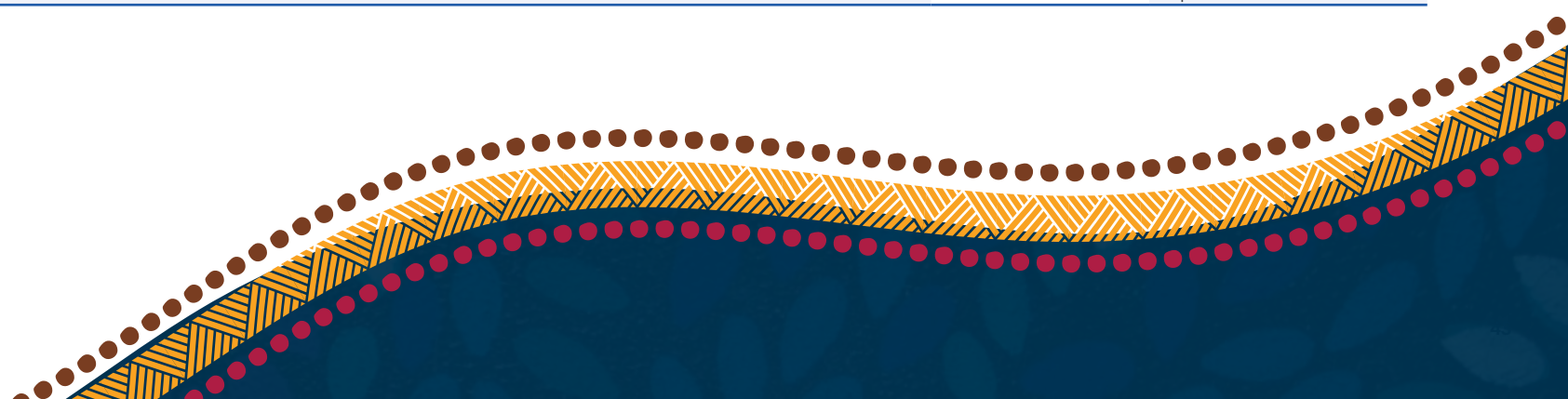
Stretch RAP Action

5. Strengthen our commitment to social justice and advocacy opportunities.

| Deliverable | Responsibility | Timeline |
|---|---|---|
| Work alongside First Nations peoples so they can voice what their concerns, barriers and disadvantage is in their community which will help us to identify and pursue opportunities to advocate for social justice at a national level. | Head of Policy, Research and Social Justice | Review August 2025, August 2026, August 2027 |
| Develop toolkits for First Nations communities that The Salvation Army corps and programs serve, to empower place-based advocacy. | Head of Policy, Research and Social Justice | Review August 2025, August 2026, August 2027 |
| Advocate for the inclusion of First Nations voices and alliances in national decision-making processes, ensuring their perspectives are heard and valued at the highest levels. | Head of Policy, Research and Social Justice | Review August 2025, August 2026, August 2027 |
| Include regular consultation with First Nations stakeholders as a part of The Salvation Army advocacy processes. | Head of Policy, Research and Social Justice | Review August 2025, August 2026, August 2027 |

6. Establish culturally safe and appropriate truth-telling process.

| | | |
|--|-----------------------|--|
| Establish a culturally safe and appropriate truth-telling process which will provide First Nations people and The Salvation Army a culturally safe space to explore the historical and ongoing impact of The Salvation Army engagement with First Nations people at locations where The Salvation Army currently has or has historically had a presence. | Secretary for Mission | 1 August 2026 |
| Identify places where The Salvation Army has had an impact, to understand: <ul style="list-style-type: none"> » The purpose of place – why were we there and what was our objective? » Are we still present and what is our post and current relationship? | Secretary for Mission | 1 August 2026 |
| Following our truth-telling framework, begin engagement with First Nations community including, local ministries, council, and community organisations to discuss The Salvation Army truth-telling framework and gather feedback to gain a shared consensus of a way forward. | Secretary for Mission | September 2025, September 2026, September 2027 |
| Pilot the truth-telling process in at least one location where The Salvation Army currently has or has historically had a presence. | Secretary for Mission | September 2025, September 2026, September 2027 |



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 deepening our relationships with one another.

By showing respect for the rich cultural heritage, wisdom of elders, and the sacred connection to country, we honour the values and traditions of First Nations peoples.

'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

This principle guides us in our commitment to fostering an environment of mutual respect and understanding, ensuring that all individuals feel valued and acknowledged.

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|---|--|--|
| 1. Increase understanding, value and recognition of Aboriginal and Torres Strait Islander cultures, histories, knowledge and rights through cultural learning. | Review the cultural learning needs to ensure they are still supported by our CCC framework and update the Framework where necessary. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Review the cultural learning approach to confirm that the learning recommended for different roles matches the current need for that role, in consultation with the Burra Burra Specialist Group. | Head of Eva Burrows College | Review August 2025, August 2026, August 2027 |
| | Ensure at least one RAP Working Group meeting annually is dedicated to cultural learning. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Ensure RAP Working Group members, participate in quarterly meetings with one of those meetings being in person with one session annually being dedicated to 'cultural learning'. | Secretary for Mission | Quarterly March, June, September, December 2025, 2026, 2027 |
| | Ensure that Salvation Army officers and auxiliary lieutenants in training undertake a cultural immersion experience as part of their training. | Head of Eva Burrows College | Review August 2025, August 2026, August 2027 |
| | 95 per cent of The Salvation Army personnel complete mandated cultural learning training within documented timeframes. | Chief Secretary | Review August 2025, August 2026, August 2027 |
| | Develop resources exploring Aboriginal and Torres Strait Islander spirituality and Christianity resources for different audiences including corps and the public. | Head of Mission Support | July 2025, July 2026 |
| | Include information regarding The Salvation Army Stretch RAP in volunteer induction materials. | Executive General Manager Volunteer Resources | 1 August 2026 |

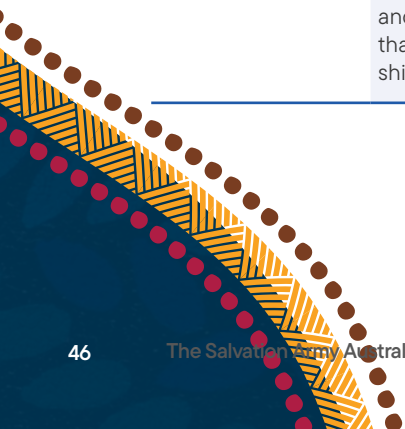
| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|--|---|--|---|
| 2. Create services and ministries that are culturally inclusive, appropriate and accessible to Aboriginal and Torres Strait Islander peoples. | Review our guidelines on the appropriate use of Aboriginal and Torres Strait Islander language, the use of images, artwork and signage. | Secretary for Communications | Review August 2025, August 2026, August 2027 |
| | Provide sites with a set of possible cultural safety actions with a minimum compliance target and annual audits, e.g., display flags and Acknowledgement of Country stickers | Assistant Chief Secretary-Both | October 2025 (Implementation) |
| | The Salvation Army will develop guidelines about cultural safety activity e.g., use of flags, presence of artwork, etc. Note: This information will be held in the RAP Framework Database once developed | Secretary for Mission | Feb - Sept 2025 (Development) August 2025, 2026, 2027 |
| | Seek opportunities to use our sites and garden spaces to enhance connection and Caring for Country i.e. creation of yarnning circles and bush food gardens. | Secretary for Mission | Feb – Sept 2025 (Development) August 2025, 2026, 2027 |
| | Educate The Salvation Army personnel about the contribution to cultural safety of stickers, plaques, shirts, flags and artwork. | Assistant Chief Secretary – Both | Oct 2025 – ongoing |
| 3. Demonstrate respect to Aboriginal and Torres Strait Islander peoples by observing cultural protocols. | Review and update our cultural protocol resources to increase understanding of the purpose and significance behind cultural protocols, including Acknowledgement of Country and Welcome to Country protocols. | General Manager Aboriginal and Torres Strait Islander Ministry | Review August 2025, August 2026, August 2027 |
| | Implement and communicate a cultural protocol document (tailored for all local communities we operate in), including protocols for Welcome to Country and Acknowledgement of Country this will be part of The Salvation Army CCC framework. | Territorial Commander, Chair of the Board | Review August 2025, August 2026, August 2027 |
| | The Salvation Army will develop guidelines for consultation with local Traditional Owners to identify traditional place names to use in naming sites or locations within sites at The Salvation Army properties when a property is updated/ refurbished or a new build. | Executive General Manager Property | Review August 2025, August 2026, August 2027 |
| | Major events in The Salvation Army calendar will include a Welcome to Country from a Traditional Owner e.g. commissioning of Salvation Army officers, Red Shield Appeal launches, congresses, and other significant events. | Territorial Commander | Review August 2025, August 2026, August 2027 |
| | Staff and senior leaders will provide an Acknowledgement of Country in key meetings and events across the territory including public events. | Territorial Commander | Review August 2025, August 2026, August 2027 |



Stretch RAP Action

4. Engage with Aboriginal and Torres Strait Islander cultures and histories by celebrating NAIDOC Week.

| Deliverable | Responsibility | Timeline |
|---|--|-------------------------------------|
| RAP Working Group members to participate in at least two external NAIDOC event. | RAP Manager | First week in July 2025, 2026, 2027 |
| DHQ and THQ to host an internal activity for NAIDOC. | Chief Secretary | July 2025, July 2026, July 2027 |
| Promote NAIDOC events and Aboriginal and Torres Strait Islander stories through The Salvation Army internal and external communication channels. | Assistant Chief Secretary-Mission | July 2025, July 2026, July 2027 |
| The Salvation Army will promote and encourage all The Salvation Army personnel, including senior leadership, to attend external NAIDOC Week events. Where practicable, managers will accommodate requests by First Nations personnel who wish to attend community NAIDOC events such as family fun days held during work hours. | Chief Secretary | July 2025, July 2026, July 2027 |
| Develop internal NAIDOC Week resources to promote and support NAIDOC Week for both operational and faith-based focus areas of The Salvation Army. | General Manager Aboriginal and Torres Strait Islander Ministry | July 2025, July 2026, July 2027 |
| Nominate a department, stream or division to organise a The Salvation Army-wide celebration during NAIDOC Week e.g., online webinar. | Territorial Commander, Chair of the Board | July 2025, July 2026, July 2027 |
| Circulate NAIDOC resources and materials to our personnel. | Secretary for Communications | July 2025, July 2026, July 2027 |
| Review HR policies and procedures to remove barriers to personnel participating in NAIDOC Week. | Executive General Manager Human Resources | 1 July 2026 |
| Celebrate the members of the Burra Burra Network for their contribution to The Salvation Army using our internal communication channels during NAIDOC week | Chief Secretary | July 2025, July 2026, July 2027 |
| Create and maintain a register of participation in NAIDOC Week event | RAP Manager | 1 May 2025 |
| During NAIDOC week, The Salvation Army will identify two corps and two programs who have demonstrated exceptional engagement with The Salvation Army RAP and engagement with their local First Nations community, and registered their activities in The Salvation Army RAP Framework Database. The winners will receive a budget that they can use to either host a future event with their local community or purchase RAP merchandise such as shirts or banners. | Secretary for Mission | July 2025, July 2026, July 2027 |



Stretch RAP Action

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|--|--|--|---|
| <p>5. Provide all staff with the opportunity to engage and connect through RAP yarning circles.</p> | <p>Hold a minimum of six yarning circles per year on significant events directly related to First Nations peoples and reconciliation priorities:</p> <ul style="list-style-type: none"> » Past Royal Commissions » Advocacy » Referendums » Start of reconciliation in Australia » The United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) » Cultural safety and cultural load | <p>RAP Manager</p> | <p>Review August 2025, August 2026, August 2027</p> |
| | <p>Invite senior leaders to participate in all six annual yarning circles.</p> | <p>RAP Manager</p> | <p>Review August 2025, August 2026, August 2027</p> |
| <p>6. Equip local leadership with the knowledge and guidance needed to deliver on reconciliation commitments.</p> | <p>Provide New Managers and Corps Officers with access to accurate local information about the First Nations Communities in which they will operate including Traditional Owners, information on local cultural protocols.</p> | <p>Assistant Chief Secretary-Mission</p> | <p>February 2026, February 2027</p> |
| | <p>Review processes to ensure information on RAP deliverable responsibilities, past reconciliation activities and community engagement is clearly communicated when a new person takes up a role or position within The Salvation Army.</p> | <p>Secretary for Mission</p> | <p>Review August 2025, August 2026, August 2027</p> |
| | <p>Establish and implement culturally safe processes to support:</p> <ul style="list-style-type: none"> » The identification by The Salvation Army of Aboriginal and Torres Strait Islander archival photographs and newspaper articles. » Making identified photographs and articles available to First Nations families according to their wishes. | <p>Secretary for Communications</p> | <p>1 August 2026</p> |
| | <p>Continue to enhance our processes to further support the identification and return of items of significance to Aboriginal and Torres Strait Islanders held by or given to The Salvation Army. This may include paintings, artefacts and books. The process will include identification of owners and consultation regarding the return process.</p> | <p>Group Executive Mission Enterprises</p> | <p>1 August 2026</p> |

Opportunities

The Salvation Army is deeply committed to empowering individuals to find freedom. Recognising the significant disadvantages faced by Aboriginal and Torres Strait Islander peoples, we see these challenges as barriers to achieving an equitable Australia. By working in close consultation and

partnership with Aboriginal and Torres Strait Islander peoples, organisations, and communities, we not only provide opportunities that are appropriate and profoundly meaningful but also strengthen our organisation. These partnerships enhance our cultural competence,

broaden our reach, and amplify our impact, enabling us to better serve all communities and drive positive change across Australia.

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|--|---|---|--|
| 1. Improve employment and volunteer participation outcomes by increasing Aboriginal and Torres Strait Islander recruitment, retention and professional development. | The Aboriginal and Torres Strait Islander Recruitment and Retention Working Group will give regular updates to the Burra Burra Network. | Executive General Manager Human Resources | 1 October 2025 |
| | Review our Aboriginal and Torres Strait Islander recruitment and retention process including identified positions for culturally sensitive services. | Executive General Manager Human Resources | Review August 2025, August 2026, August 2027 |
| | Investigate and promote external professional development opportunities for Aboriginal and Torres Strait Islander personnel. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Promote the existence of The Salvation Army Burra Burra Network and encourage recording of First Nations identity in our HR system | Executive General Manager Human Resources | Review August 2025, August 2026, August 2027 |
| | Community Engagement Working Group to educate managers and workers on the concept of cultural load and its impact on First Nations people to support First Nations retention. | RAP Manager | Review August 2025, August 2026, August 2027 |
| | Using existing networks, identify and create awareness for First Nations employees of opportunities within The Salvation Army for management and senior level positions. | RAP Manager | Review August 2025, August 2026, August 2027 |
| | Set First Nations recruitment and retention targets for specific departments and programs. The Salvation Army will aim for 5 per cent organisation wide, with higher targets where there are large First Nations populations. | Chief Secretary | 1 August 2025 |
| | Include goals to increase First Nations volunteering with The Salvation Army when updating the Volunteer Involvement Strategic Action Plan. | General Manager Volunteer Resources | 1 August 2026 |
| | Review The Salvation Army approach to lived experience workers and make recommendations for changes to The Salvation Army processes. | Executive General Manager Human Resources | Review August 2025, August 2026, August 2027 |

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|--|-----------------------------------|--|
| 2. Increase Aboriginal and Torres Strait Islander supplier diversity to support improved economic and social outcomes. | The Salvation Army will prioritise Indigenous-owned businesses in procurement and sourcing activities. At least one Indigenous-owned business should be included whenever The Salvation Army goes to market for goods or services. The Salvation Army staff must document steps taken to meet this requirement and provide explanation for why an Indigenous-owned business could not be included. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| | The Salvation Army will prioritise suppliers who demonstrate values alignment and measurable impact in supporting First Nations businesses. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| | The Salvation Army will endeavour to double our spend with First Nations suppliers over the life of the RAP. We will reassess this target annually. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| | The Salvation Army will identify and act a range of ways to support First Nations businesspeople and businesses across our mission enterprises. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| | The Salvation Army will maintain membership of Supply Nation. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| | Develop and communicate opportunities for procurement of goods and services from Aboriginal and Torres Strait Islander businesses to staff. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| | Train all relevant staff in contracting Aboriginal and Torres Strait Islander businesses through Supply Nation or an equivalent organisation. | Executive General Manager Finance | Review August 2025, August 2026, August 2027 |
| 3. Increase opportunities for Aboriginal and Torres Strait Islander representatives to contribute to divisional and territorial forums and conferences, events and meetings. | 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 | 1 November 2025 |
| | Review our event planning guides to ensure that the role of Aboriginal and Torres Strait Islander people and voices are considered at the planning stage and appropriate First Nations people are identified and involved. | Head of Mission Support | 1 November 2025 |
| | Provide opportunities for Aboriginal and Torres Strait Islander perspectives and practices to be considered as part of divisional BAU meetings (e.g., ALT meetings). | Assistant Chief Secretary-Mission | 1 November 2025 |

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|---|---|--|
| 4. Increase leadership opportunities for Aboriginal and Torres Strait Islanders within The Salvation Army. | Review pathways to officership and leadership within The Salvation Army for First Nations peoples. | Secretary for Personnel | Review August 2025, August 2026, August 2027 |
| | Support and resource a formal First Nations Christian group that supports and mentors First Nations Christians in leadership, ministry and service. | General Manager Aboriginal and Torres Strait Islander Ministry | Review August 2025, August 2026, August 2027 |
| 5. Increase support available to Aboriginal and Torres Strait Islander Peoples impacted by Sorry Business. | Review the support currently provided to First Nations people impacted by Sorry Business and identify and explore sources of additional support. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Actively engage with First Nations stakeholders to determine how Salvos Funerals could make culturally appropriate funerals available for First Nations Australians, ensuring the program is culturally sensitive. | National Director Salvos Funerals | Review August 2025, August 2026, August 2027 |
| 6. Improve the amenity and cultural safety of our sites. | Create resources to help The Salvation Army sites implement Care of Country initiatives e.g., case studies and guidelines. | Executive General Manager Property | Review August 2025, August 2026, August 2027 |
| 7. Increase wellbeing of Aboriginal and Torres Strait Islander peoples and communities through our sites and services. | Review The Salvation Army processes in consultation with First Nations People with a goal of delivering services effectively and efficiently that are culturally safe for First Nations clients and workers. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Improve access to demographic data to facilitate analysis of equity of our service delivery. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Explore intersectionality of disadvantage and how The Salvation Army can address this in our services e.g., First Nations people who identify as LGBTIQ+ or are living with a disability. | Head of Social Mission | Review August 2025, August 2026, August 2027 |
| | Review the The Salvation Army approach to service delivery within Remote Communities through a First Nations lens including review of processes around recruitment and induction, cultural safety of clients and workers, facilities and resources and the wellbeing of The Salvation Army workers. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| 8. Engage Aboriginal and Torres Strait Islander communities with Christmas Cheer. | Develop, implement and deliver culturally sensitive approaches to Christmas Cheer program alongside First Nations stakeholders. | Head of Community Engagement | Review August 2025, August 2026, August 2027 |
| | Seek feedback on Christmas Cheer program from First Nations communities so The Salvation Army can utilise our allocated resources effectively, in response to each community's needs, to ensure it remains relevant and impactful. | Head of Community Engagement | Review August 2025, August 2026, August 2027 |

Governance

The Salvation Army is dedicated to enhancing our governance processes to reinforce our monitoring efforts and RAP deliverables. By elevating the standards of

responsibility, reporting, and evidence gathering across all levels of our organisation, we ensure transparency and accountability, driving continuous improvement and

success. This commitment empowers us to identify strengths and address weaknesses, ultimately optimising our strategies for better outcomes and long-term impact.

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|---|---|--|
| 1. Establish and maintain an effective RAP Working group (RWG) to drive governance of the RAP. | Maintain a RAP Manager to maintain RAP development, including implementation of actions, tracking progress and reporting and the ongoing development of our RAP. | Chief Secretary | Review August 2025, August 2026, August 2027 |
| | RAP Working Group comprising of Aboriginal and Torres Strait Islander peoples and other Australians is formed and operational. | RAP Manager | 1 June 2025 |
| | Uphold the Terms of Reference of the RWG, and review at the commencement of each new RAP. | RAP Manager | 1 December 2025 |
| | RAP Working Group to meet quarterly to drive and monitor RAP implementation. | RAP Manager | Quarterly March, June, September, December 2025, 2026, 2027, 2028 |
| | The Recruitment and Retention Working Group will report progress to a selected senior leaders forum at least once every 6 months and progress will be reported using internal channels. | Executive General Manager Human Resources | August 2025, February 2026, August 2026, February 2027, August 2027, February 2028 |

Stretch RAP Action

2. Provide appropriate support for effective implementation of RAP commitments.

| Deliverable | Responsibility | Timeline |
|--|--|--|
| Review the Aboriginal and Torres Strait Islander CCC framework to ensure it continues to support structures and accountability within The Salvation Army departments. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| Maintain an internal RAP Champion, rotating through the pool of senior management during the life of the RAP. Champions will report their activity to the RAP Manager on a quarterly basis. | Chief Secretary | June 2025, January 2026, July 2026, January 2027, July 2027 |
| Fund and develop the resources required for successful RAP implementation. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| Maintain and review the Terms of Reference and role descriptions for the Aboriginal and Torres Strait Islander Advisory Council. | Secretary for Mission | September 2025, September 2026 |
| Host quarterly meetings with the Aboriginal and Torres Strait Islander Advisory Council. | Secretary for Mission | September 2025, December 2025, April 2026, September 2026, December 2026 |
| IT to support the development of a RAP Framework Database to allow all Mission Expressions to register all First Nations events and RAP activities in a central location (Salvos Central) to enable accurate RAP reporting. | Executive General Manager Information Technology | 1 May 2025 |
| Develop a RAP Framework Database to capture information related to RAP actions such as Relationships, Partnerships, Communications, Events. This could be a set of Microsoft forms for people to record their information or a Software Application. | Secretary for Mission | 1 May 2025 |
| Embed RAP Deliverables into BAU planning and budgeting including Local Mission Delivery plans, supported by standing meeting agenda items. | Assistant Chief Secretary-Both | Review August 2025, August 2026, August 2027 |
| Develop a formal Burra Burra Specialist Group to act as a consultation forum. Members will be drawn from the Burra Burra Network and specialist roles across The Salvation Army (e.g. Practice Lead or Specialist) to support a formal process to assist with funding applications and consultation. | Secretary for Mission | Review August 2025, August 2026, August 2027 |

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|--|---|-----------------------------------|--|
| 2. Provide appropriate support for effective implementation of RAP commitments. | Create a position within the workforce focused on: <ul style="list-style-type: none"> » identifying funding for First Nations identified positions, partnership opportunities and government and philanthropic funding » Understanding reporting and measurement requirements associated with funding » RAP reporting – maintaining RAP Framework Database. | Secretary for Mission | 1 September 2025 |
| | Increase RAP commitment awareness by providing RAP commitment summaries customised for different parts of the organisation. | RAP Manager | 1 June 2025 |
| | Include goals/targets for engagement with local First Nations communities within Local Mission Delivery Plans. | Assistant Chief Secretary-Mission | 1 September 2025 |
| | Develop a strategy to improve awareness of the RAP and the Aboriginal and Torres Strait Islander Cultural Competency and Capability Framework with our Social and Community Engagement programs and Corps with a focus on increasing access by and support of First Nations people. | Secretary for Mission | Review August 2025, August 2026, August 2027 |
| | Capture and provide standard information about local First Nations communities such as lands, languages for all our sites to provide continuity of community engagement knowledge and as input to cultural safety activities. | Assistant Chief Secretary-Mission | Review August 2025, August 2026, August 2027 |
| | Create a position within the workforce focussed on RAP Education and Engagement and Cultural and Competency and Capability Framework <ul style="list-style-type: none"> » Creation of resources. » Facilitation of community engagement initiatives. » Development of practical toolkits. » Measuring partnerships with First Nations stakeholders. » Identification of resources to support First Nations professional development. | Secretary for Mission | 1 September 2025 |

| Stretch RAP Action | Deliverable | Responsibility | Timeline |
|---|---|---|---|
| 3. Build accountability and transparency through reporting RAP achievements, challenges and learnings internally and externally. | Report RAP progress to all staff and senior leaders quarterly. | Secretary for Mission | March, June, September, December 2025, 2026, 2027 |
| | Complete and submit the annual RAP Impact Survey to Reconciliation Australia. | Chief Secretary | 30 September Annually |
| | Publicly report against our RAP commitments annually, outlining achievements, challenges and learnings. | Territorial Commander, Chair of the Board | Review August 2025, August 2026, August 2027 |
| | Build accountability and transparency through reporting RAP achievements, challenges and learnings both internally and externally. | RAP Manager | 1 November 2027 |
| 4. Continue our reconciliation journey by developing our next RAP. | Register via Reconciliation Australia's website to begin developing our next RAP. | RAP Manager | 1 July 2027 |
| | The Salvation Army will conduct an internal audit of the Stretch RAP commitments to identify areas for improvement and to inform commitments for next RAP | RAP Manager | 1 September 2027 |

For enquiries about The Salvation Army Stretch RAP, please contact:

Lucy Davis, RAP Projects Manager
rap@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 Manager



