



# How will local mission flourish?



*A review by Research and Development of your survey, forum and letter responses to the Structure Coordination and Design Group*

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# 1. Background and Context

This report is produced to advise the United Kingdom and Ireland Territory on the outputs from a significant information-gathering exercise conducted between September and November 2021. The project was initiated by the Structure Coordination and Design Project (SCDP) steering group, working with THQ, divisional and service leadership, the School for In-Service Training and Development (SISTAD), Research and Development (R&D) and local mission settings.

The project had three key questions to address:

- a) What does mission flourishing look like, and what is needed for local mission to flourish?
- b) What are your current frustrations?
- c) What works well at present?

## 1.1 Context

The information-gathering project took place at a time of relative stability for the territory, but in the wake of significant events, both internal and external. The Covid-19 pandemic restrictions had reached a lower level, which permitted sound engagement from many parts of the territory. The Identity Task Force's work had been recently published, therefore, the Five Mission Priorities had a new profile in the minds of many who took part. Officers' Councils took place part-way through the process and gave an opportunity for leadership to explain the process to a large group of officers and territorial envoys (TEs).

## 1.2 Information-gathering process

The information-gathering process was designed to attract informed comment from across the territory by as many participants as possible in a variety of roles. The process was also intended to raise awareness of the intention to refocus on local mission flourishing and to build trust in an open, consultative process. There was no time for a long-term research project to be undertaken, so a process of information-gathering was agreed instead.

The responses came in two forms: qualitative information from the forums, leaders' letters and survey free-text box, and quantitative data from the survey. Each forum and leaders' letter created around four pages of qualitative feedback, so around 300 pages of qualitative information were coded. (Coding is the process of labelling and organising qualitative data to identify different themes and the relationships between them.) The early forums provided key insights, assumptions and views that were used to form the questions for the territory-wide survey to understand if these were widely held or not. The survey provided 86 possible data points for each respondent, producing many thousands of potential interpretations

using the demographic information. Some comments were received into the transformation email box ([transformation@salvationarmyorg.uk](mailto:transformation@salvationarmyorg.uk)) and were analysed according to their nature. No personally identifiable data was collected. Responses were received as follows:

Method	Number of responses	Mode
Local forum	25 forums x 20 attendees	In-person and online
Leaders' letters	37	Email
Survey	1,451	Online and paper
Survey free text box	618	Online, paper, email

It should be noted that many participants were eligible to contribute to all four response mechanisms. Further detail of the activities are, as follows:

- a) **In-person and online divisional and THQ forums.** Facilitated by SISTAD and recorded by divisional staff and officers, 25 forums ran from early September to late November 2021 across the territory, with one taking place entirely online. The forums used facilitated group work and each forum involved around 20 participants. Participants were selected locally to attend the forum within their division or THQ service and were, largely, experienced staff, officers/TEs, soldiers, adherents and volunteers. Over the three months regular meetings took place between SISTAD, the Structure Coordination and Design Group (SCDG) and R&D staff to ensure consistency of organisation and output.
- b) **Leaders' letters.** In early September 2021, each local mission unit was asked by email to offer written feedback on the same questions. Across the territory, 37 local leaders' letters were returned by the end of November 2021. Most responses came from Corps Councils or leadership groups in corps: local mission settings from fourteen Divisions and Employment Plus responded. The Divisions with the largest number of responses were South London (6 responses) and Wales (5 responses). Most submissions came from larger, urban corps settings, which may have been equipped to consult a wider range of participants and organise a response in the time available.
- c) **Survey.** The survey was launched on 29 October after being premiered at officers' councils, It was publicised across the territory by video, email, the internal website and in 6 November *Salvationist*. The survey was made available online and in paper form, with paper returns inputted to the online survey by THQ. The survey received 1,451 responses from 584 soldiers, 377 officers/envoys, 244 employees and 87 adherents. The other respondents included local attenders, volunteers, service-users, cadets and retired officers. More than 71 per cent of the respondents were from corps

and community centres, 10 per cent from THQ, 6 per cent from DHQs and 4 per cent from Homelessness Services Unit (HSU) services. People responded from every nation in the territory. The demographics of the respondents are shown as an infographic at Appendix A.

- d) **Transformation@ email box.** As the information-gathering process began, open access was offered to the THQ *transformation@salvationarmy.org.uk* email box for comments, questions and to raise broader issues. Some emails were comments from people unable to access the text box comments in the survey, others were follow-up comments which were coded to the letters or forum comments. A few more were specific queries which were answered at the time by THQ.

## 2. Methodology and Limitations

There was a desire to reach as many people as possible in the short time permitted for the information-gathering phase. It was acknowledged from the outset that this would not be a formal research process. However, every effort was made to be both inclusive and effective in approach. There were periods of prayer and reflection on the whole information-gathering process. All who organised this phase were aware of the spiritual and organisational significance of the work.

The results of the 2014/15 Fit for Mission project and other structure papers were used to assist the design of the information-gathering phases. For example, age categories for the survey were compatible to allow past and future comparisons. The survey adopted the Office for National Statistics standard for recording information about ethnicity and the gender categories were broadened. At all stages careful reference was made to best practice in the gathering of information. It is accepted that due to the voluntary nature of participation, responses may come from the most motivated and able members of the wider Salvation Army community. It is also accepted that due to the timing of the information-gathering phase, some Salvationists may have been unaware of the project as they remained subject to coronavirus restrictions in corps setting.

### 2.1 Data limitations

There are limitations to the reliability of these results. The best data comes from well-understood population bases. Good, representative samples come from controlled quotas using recognised sampling processes. The territory gathers good top-level information on local mission attendance but much of this is not currently delineated by age, gender, ethnicity or role. Baseline information on members attending and worshipping in local mission settings were not up-to-date, in part because of the hiatus caused by the pandemic. Updated information on officers/TEs and employees was readily available from HR.



The information gathered has differing levels of statistical significance. The survey results are significant at a whole-territory level for two groups - officers/TEs and employees, and probably significant for soldiers. This is because such a large proportion of the territory's officers/TEs, soldiers and employees took part. This means that responses from these groups can be relied upon to reflect the opinions of all people in these groups. The forum and leaders' letter discussions were not designed to be representative of particular groups. However, the benefits of qualitative data from the forums, leaders' letters and survey free text produced more nuanced and detailed insights.

There is a spiritual dimension to the data limitations. Every comment is significant to the person who makes it and each person has individual value before God. Each comment may also represent the views of others who did not take part.

## 2.2 Reliability

The results from the forums probably provided the clearest, most systematic, high-level responses. However, forum responses were also susceptible to the influence of a small number of people on the day seeking to 'shout the loudest'. Those attending the forums also represented many of the most invested and informed participants - officers/TEs, soldiers, adherents and employees. The forum comments reflected this knowledge.

Leaders' letter responses came from a smaller segment of local mission settings - a total of 37 locations in only 14 divisions. While the responses were useful and well-argued, their weakness is that they came from large, mostly urban corps and, consequently, reflect the concerns of this type of setting. The feedback was, however, extremely helpful as it helps triangulate information from the other sources.

Significant effort went into ensuring best outcomes from the survey. The online survey went to pre-pilot and pilot phases, with rigorous testing to ensure compatibility with different browsers, operating systems and devices. Staff from three divisions and their DHQs, along with others from HSU, Chaplaincy, Prison Ministry and THQ responded to the pilot phase and some questions were rephrased or corrected. The whole survey was widely publicised and published as a pull-out section in *Salvationist* with accompanying editorial. The online survey reached significant numbers of people - fewer than 5 per cent of respondents used the paper form.

## 2.3 Analysis

The data from the information-gathering process has been analysed in a very short period. A strict cut-off date (3 December) was agreed to allow final postal contributions to arrive. Demographic data was published during December 2021.

The analysis was undertaken using the Survey Monkey charting software, Excel pivot charts and the AtlasTi qualitative analysis software by researchers qualified

in research methodology. Data from the text box responses was coded and analysed using the same software used to analyse the forums and leaders' letters. Coding was undertaken using a consistent, agreed coding structure derived from the first 350 comments in the survey free text box.

## 3. Conclusions

These conclusions are summaries of the main points raised by each part of the information-gathering process. Further detailed conclusions can be drawn from a deeper analysis of each method, but the aim in this paper is to draw out the most significant, high-level conclusions. As each respondent is differently invested in and informed about the work of The Salvation Army, there are differences across and within the data sets. Some of these differences are drawn out below.

### 3.1 Forum, leaders' letters and free-text responses

Bearing in mind that both the forums and the leaders' letters featured responses from mostly well-informed participants, the responses were much more strategic. The key conclusions are grouped in this summary, together with some aspects of the free text taken from the survey.

The key replies from these groupings suggested that **what works particularly well** in encouraging local mission to flourish in the territory is:

- Our culture within local mission expressions
- Our response to local needs, including local external partnerships
- Support from the next level up, such as leadership, resources, advice (Forums only)

There were many positive comments about the way in which local settings have been able to undertake innovative new partnerships, collaborate actively within communities and adapt during the pandemic. There was also positive recognition of local leadership and pride in the quality of safeguarding across the territory. There was broad and warm support for further progress in inclusion for LGBTQ+ members, and a recognition of how much opinion has changed. There was a ready acknowledgement of a tradition of strong pastoral care at all levels and a recognition of the good name and reputation of The Salvation Army which endures in the public eye. (See Appendices 2 and 3 for further details).

Conversely, the forums, leaders' letters and survey free-text comments agreed that the following issues provide the greatest frustrations and prevent local mission flourishing:

- Leadership, governance and bureaucracy
- Local capacity and resources

- Repeated failures of organisational change (forums and free text only)
- Risk-averse culture

These sections of the forums and leaders' letter comments, and a third of the survey text box comments, pulled few punches about the negative perception of leadership at the centre and the administrative burden on local mission settings. There was strong pressure for more local autonomy, a call for the best skills, resources and talent to be sent to local settings and criticism of some centralised support functions. There was also despair about the number of people in local settings able and available to take up future leadership positions and a recognition of the need to close corps which are dwindling. (For further detail, see Appendices 2 and 3.)

### 3.2 Survey responses

The survey produced a wider range of concerns, even though the broad themes were the same. Some questions produced almost complete consensus and others produced more entrenched and opposing views.

The five survey questions which produced 95 per cent **agreement** or above, in order, and across all role and age groups were:

- The Salvation Army must always help people without judging them (99 per cent agree).
- Accountability is essential so headquarters must ensure The Salvation Army operates legally, efficiently and effectively (98 per cent agree).
- Being hospitable to strangers is an essential characteristic of The Salvation Army (97 per cent agree).
- Jesus is good news for the world and the world needs Jesus (95 per cent agree).
- Local ownership is essential, so headquarters support to corps and centres must focus on what is needed for local missions to flourish (95 per cent agree).

The five survey questions which produced the greatest **disagreement** (only the top three are above 50 per cent), in order, across all role and age groups were:

- I find it very difficult to share the good news of Jesus (60 per cent disagree).
- We are very adaptable and willing to change (60 per cent disagree).
- The pandemic has made it hard to be a fruitful disciple of Jesus (59 per cent disagree).
- There is too much emphasis on serving others to the detriment of the other four mission priorities (49 per cent disagree, 34 per cent agree).
- There is too much change at once in The Salvation Army (48 per cent disagree, 37 per cent agree).



### 3.2.1 Survey analysis of views by role

Some statements either provoked a polarised response or a response where age groups or role groups were significantly divided. Some of these were related to differing vocational, occupational or demographic concerns. The key groups with statistical significance are outlined here, so the results can be relied upon:

- **Officers/TEs** were significantly more concerned than others that there should be more local purchasing. They were much more critical of issues around property quality and management, local financial support and the direction and focus of local mission.
- **Employees** were less concerned than others about discipleship, spiritual development and property and were more concerned than others about leadership, communications, finance and IT.
- **Soldiers** were more concerned than others with local mission being held back by bureaucracy, the difficulty of finding new local leaders and how the good news of the gospel is drowned out by society.

Where role groups were divided, officers/TEs were sometimes much more enthusiastic than employees and/or soldiers and sometimes much less enthusiastic than employees or soldiers. This sometimes produced very significant differences of emphasis. For example:

- Over 81 per cent of soldiers and 86 per cent of adherents thought that working and serving in The Salvation Army helps people to be nurtured as disciples of Jesus.
- Only 69 per cent of officers and 67 per cent of employees agreed.

### 3.2.2 Survey analysis of views - by role and age

In some questions there was agreement between roles but disagreement across age groups. For example, more than 70 per cent of officers/TEs and soldiers wanted more inclusion for LGBTQ+ groups in The Salvation Army.

- 92 per cent of 16-24 year-olds responded in favour
- 90 per cent of 25-34 year-olds responded in favour
- Only 60 per cent of the 75-84 year-old group agreed.

The effect of the pandemic also divided age groups along understandable lines which reflect the generational impact of the virus. More caution should be exercised in this instance as both sample sizes were relatively small:

- Only 38 per cent of the 16-29 year-old age group thought that the pandemic had made it harder to be a fruitful disciple of Jesus;
- 63 per cent of the 85+ year-old age group thought it had done so.

### 3.2.3 Survey analysis of views - by gender

There was an equal gender split of respondents and a broad consensus between men and women on most issues, with responses differing by only two or three percentage points.

The main issues which showed any gender differences were:

- Priority for the poor and marginalised, where 80 per cent of women and 73 per cent of men felt strongly about this;
- Care for creation, where 94 per cent of women felt that more should be done in comparison to 88 per cent of men;
- Focus of effort, where 49 per cent of women and 58% of men felt that The Salvation Army is trying to do too much and should focus on quality not quantity.

### 3.2.4 Survey analysis of views - by region and ethnicity

There has been no attempt to analyse the data by geographic region and ethnicity. In some regions and nations there are insufficient responses to specific questions to break down replies to a local level, which would undermine data integrity - there is also a danger that if the statistics are broken down too far the identities of people could be inferred. The same is true in relation to ethnicity. Despite many locations being representative of local ethnic diversity, there were insufficient responses from people of colour for their views to be accurately narrated here.

### 3.2.5 Full data sets

Further details on survey results can be found at Appendix 4 and a full data set is available on Excel tables on request.

# Appendix 1 - Survey Demographics

## MISSION FLOURISHING Structural Coordination and Design Group Opinion Survey Demographic Results December 2021



## The Structural Coordination and Design Group Opinion Survey Demographic Results Mission Flourishing within The Salvation Army December 2021

### Response Rate

- 1451 people responded to the survey
- 73% of these completed the whole survey
- 608 respondents provided comments in the optional free-text box question.



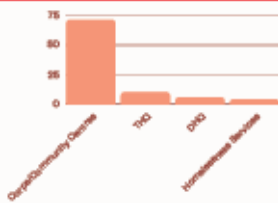
### Roles within The Salvation Army

83 % of the responses came from the following roles:

- Soldiers (40.25%)
- Officers/Territorial Envoys (25.98%)
- Employees (16.82%)

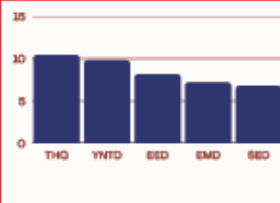


There were fewer responses from the following roles: Adherents (6.00%), Attendees (5.10%), Cadets (1.17%), Volunteer (1.17%), Donors (0.14%), Service Users (0.14%), Other (3.24%).



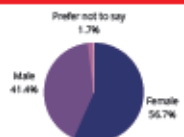
### Links to The Salvation Army

The majority of the respondents were linked to The Army through Corps/Community Centres (71.33%), THQ (10.27%), DHQ (6%), and Homelessness Services (4.41%).



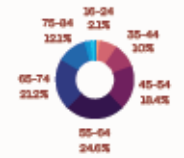
### Participation by Division, HQ and WBC

The top five respondents were from THQ (10.41%), YNTD (9.79%), EED (8.13%), EMD (7.17%), and SED (6.75%)\*.



### Gender

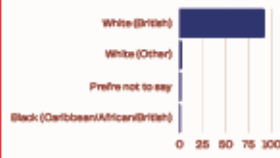
The respondents were 57.6% Female, 42.1% Male, and 0.3% Other. 1.7% preferred not to say.



### Age

The majority of the respondents were from the following age categories:

- 55-64 (24.6%)
- 65-74 (21.23%)
- 45-54 (18.40%)
- 75-84 (12.13%)



### Ethnic Group

The majority of respondents were: White (British) (92.49%). This was followed by:

- White (Other) (2.76%)
- Prefer not to say (1.79%)
- Black (Caribbean/African/British) (0.89%).

### Response Rate

There were a total of 1,451 responses to the SCDG Opinion Survey.

- 1,451 respondents completed the demographic questions
- 1,274 responded to the question 'In your view, what is needed for local mission to flourish?'
- 1,231 responded to the question 'What are your current frustrations?'
- 1,196 responded to the question 'What works well at present?'
- 1,193 responded to the question 'Who do you think is responsible for mission to flourish in your local context?'

This resulted in a completion rate of 73%. There were 608 responses to the optional free-text question.

### Link to The Salvation Army

The first demographic question asked respondents to indicate their main connection to The Army. 40.25% of those who responded were Soldiers; 25.98% were Officers/Territorial Envoys and 16.82% were Employees. Membership data from within TSA UKI Territory can indicate how representative these samples sizes are. In 2020 The Army recorded 22, 074 Soldiers, whilst 584 Soldiers responded to the survey. According to HR, as of 2021 there are 1,002 Officers/Territorial Envoys and 3,748 Employees, whilst 377 and 244 responded respectively. For these three categories, the sample size was statistically large enough for the data to be considered representative. There were fewer responses from the following categories: Adherent (6.00%); Attendee (5.10%); Cadet (1.17%); Volunteer (1.17%); Donor (0.14%) and Service user/client (0.14%). 3.24% selected Other.

### Roles within The Salvation Army

The second demographic question asked respondents to indicate the main way they work/attend/volunteer/encounter The Salvation Army. Most respondents were connected to The Army through Corps/Community Centres (71.33%). There were also responses from the following categories: THQ (10.27%); Divisional Headquarters (6.00%); Homelessness Services, Lifehouse or drop-in Centres (4.41%); Charity Shops (3.17%); William Booth College (2.48%); Chaplaincy (2.21%); ATMS (1.79%); Employment Plus (0.96%); Older People's Services, Care Homes or Day Care Centres (0.62%) and Prison Ministry (0.34%). 10.06% of respondents selected Other.

### Participation by Division, HQ or WBC

All divisions including THQ (Business Admin, Comms, Mission, Personnel, TO/CS Office) and William Booth College participated in the survey. The top five participants were from THQ (10.41%), YNTD (9.79%), EED (8.13%), EMD (7.17%), and SED (6.75%). The Other category (2.89%) was completed by those that sent in paper copies and did not specify their division. It was also used by those who manually entered the names of divisions whose names have changed and hence did not appear in the drop-down column. This signifies that some respondents were not aware of the change in divisional boundaries and names.

### Gender

There were more responses from females than males. 57.6% were female while 42.1% were Male. 0.3% selected other and 1.7% preferred not to Say.

### Age

There were responses from all age categories listed. The most popular categories were 55-64 (24.60%), 65-74 (21.23%), 45-54 (18.40%) and 75-84 (12.13%). There were fewer responses from the following age groups: 35-44 (9.99%); 25-34 (7.31%); 85+ (2.41%) and 16-24 (2.07%). 1.86% of respondents selected Prefer not to say.

### Ethnic Group

The survey listed all ethnic groups based on the categories provided by the Office for National Statistics (ONS). Most respondents in this survey were White British (92.49%), followed by White Other (2.76%), Prefer not to say (1.79%), and Black BLACK/AFRICAN/CARIBBEAN/BLACK BRITISH: Caribbean 0.48% and BLACK/AFRICAN/CARIBBEAN/BLACK BRITISH: African 0.41%. There were no responses from those that identified as WHITE: Gypsy or Irish Traveller and Arab.

\*Key

YNTD: Yorkshire North with Teess Division, EED: East of England Division, EMD: East Midlands Division, SED: South East Division.



Love God  
Love Others

THE SALVATION ARMY UNITED Kingdom and Ireland Territory

## Appendix 2 - Forums

### What should local mission flourishing look like and what is needed for local mission to flourish?

The responses to the questions: ‘What is needed for local mission to flourish?’ and ‘What should mission flourishing look like?’ were very similar. This is because the responses to the latter were built upon the answers to what is needed for mission to flourish in the various expressions of mission within The Salvation Army. The key themes which dominated the responses to both questions included:

- Discipleship
- Building community relationships
- Integration and collaboration within The Salvation Army
- Risk tolerance
- Support local autonomy
- Encourage and support the use of spiritual gifts
- Administration support for corps officers (COs)
- Support from senior leadership
- The use of social media and publications

The demographic that was chosen to participate in the forums to represent various expressions of mission included voices from divisions and THQ services. This enabled a diverse representation and flavour of what mission flourishing is perceived to be in different contexts. Despite these variations, the shared desire was to see the mission of God thrive within The Salvation Army. The themes were articulated as follows:

#### *Discipleship*

The discipleship theme was by far the most common in all forums. There was a general concern over the inadequacy of discipleship within The Salvation Army. For mission to flourish, it was suggested that the Army invest more time and resources nurturing disciples of Jesus in order to grow in faith and to experience whole of life transformation. As people become Spirit-filled and mature in their faith, they become passionate about their faith, moving from being passive to active Christians. It was suggested that the Army needs to be intentional about helping believers in their spiritual formation to enable them to understand their role in God’s mission. As people become more passionate about Jesus, they share it with others, which not only helps them flourish in their personal faith but causes them to make a positive impact in their various contexts.

#### *Building Community Relationships*

The idea that local expressions of mission need to adopt an outward-facing posture for mission to flourish was another key theme that came out strongly. This confirms the results which came out of the Covid-19 territory-wide research by the R&D unit in 2020 where COs felt that God was saying they should focus less on their corps buildings and engage more with the community (Knuckey et al., 2020). Mission flourishing based on the forums meant that the Church needs to make great strides to not only form relationships but also collaborate with local organisations to meet local needs. Great emphasis was made on being present in local communities as opposed to expecting the community to come to Salvation Army expressions.

### *Integration and Collaboration within The Salvation Army*

There was a shared sense of a lack of collaboration and integration among various Salvation Army departments. Participants felt that the organisation is disjointed in its operations despite the great efforts which some expressions are making to work collaboratively. There were calls for departments to collaborate more to promote a shared understanding of what everyone does, as this is what will enable mission to flourish.

### *Risk Tolerance*

It was suggested that the Army needs to be more risk-tolerant than risk-averse. For the Army to remain relevant in the 21st century, there were calls for the organisation to make room for risk-taking and failure within reason. It was argued that some organisational structures and protocols perpetuate the culture of control and lack of flexibility which stops the local from making strides towards change and relevance in society.

### *Supporting Local Autonomy*

Being a risk-averse organisation has also been attributed to the minimal opportunities for local autonomy at corps level. It was suggested that a culture of trust needs to be adopted for mission to flourish in local expressions. Furthermore, local corps need to feel empowered and supported in their ability to make independent decisions which, in-turn, would have a positive impact on mission in their local contexts. This would mean loosening some structures and modernising regulations so that the local can be empowered to operate freely.

### *Encourage and Support the Use of Spiritual Gifts*

Respondents stated that it is important to recognise the Holy Spirit's role in enabling all aspects of The Salvation Army to flourish - and, in addition, to disciple people in a way that helps them understand and subsequently operate in their God given spiritual gifts. Some respondents linked this with APEST, an acronym for the five-fold leadership ministries mentioned in Ephesians 4, namely Apostle, Prophet, Evangelist, Shepherd and Teacher. Alan Hirsch (2006:11, 18-25 and 274) argues that the Church in the West has historically privileged the ST over APE and calls for



a restoration of these roles as they are paramount in the life source of the Church which he calls Missional DNA. Respondents stated that encouraging the use of spiritual gifts would enable growth in the depth and quality of people's faith within the Army which would lead to mission flourishing wherever they are.

### *Administration Support for COs*

Several respondents referred to the amount of paperwork which officers/territorial envoys must process and the time spent using IT and accounting systems. This was regarded as detrimental to the time spent on pastoral roles and mission. Administration burdens were also seen as a result of the multiple roles which officers/TEs hold in addition to their main role. For example, having to oversee health and safety, safeguarding, finance, compliance, etc. Suggestions were made regarding 'administration hubs' within divisions or 'corps clusters' which would help to relieve the amount this pressure on officers/TEs. There were calls to streamline processes and simplify communication channels by investing in systems which help the front line operate more effectively.

### *Support from Senior Leadership*

COs felt that they needed more pastoral support from senior leadership. It was suggested that instead of focusing mainly on 'business matters' like finance, compliance and administration during meetings, efforts need to be made into discipleship and spiritual care of officers. There were calls for more support from DHQs and THQ to supporting local level activities to encourage innovation and experimentation. Investment needs to be made in developing programmes for local leadership to help them build confidence in the work they do in their local contexts.

### *The Use of Social Media and Publications*

Participants suggested that Salvation Army publications should engage more with the younger generation and that our social media engagement should keep up with our modern society. They suggested that there is need to educate corps on how to maximise the potential of all social media platforms as missional tools. However, this would require an improvement in streaming capabilities and technical requirements.

## What works well at present?

### *Local concerns*

Unsurprisingly, local issues were at the fore when responding to this question in the forums, representing a third of comments on what people felt was working well. In particular, the following were viewed with positivity:

- Corps culture (warmth; care; kind-heartedness; enthusiasm; humility; spirituality);



- Meeting local needs (local initiatives and activities; serving others; flexibility; reaction to changing situations; online presence; Employment Plus);
- Support provided ‘from above’ (produced resources; some centralised services, particularly the Fundraising Department; trust and support from DHQ);
- Outreach (relationships with the wider community; partnerships with local businesses; local outreach and visibility);
- Local response to Covid-19 (opportunities for change; new relationships; fresh recognition within the wider community; online meetings; people now returning).

Regarding the pandemic, there was also widespread recognition that it had led to positive reactions both nationally and locally - including embracing technology for communication and evangelism - and that it has provided The Salvation Army with a ‘great sense of momentum for change’. Respondents were keen not to simply return to a pre-pandemic state of being but to develop what it had brought about in terms of renewal, re-evaluation, opportunities and local relevance.

#### *Leadership and Communication*

DHQs were praised for both their support and the freedom of autonomy they granted to corps in their missional work, but the fourfold increase in positive comments against those about local or THQ leadership may be reflective of the presence of divisional leaders in the forum meetings, as well as selection of who was invited to attend. Similarly, general transparency as well as open and clear communication were rated positively, but, as with praise of leadership, any discernible emphases in these was predominantly directed at the divisional levels. The comments also conveyed a sense of ‘increasing openness and transparency’ and that ‘communications are better overall’, as well as praise of the communicative role of the weekly Bulletin email.

#### *Other Successes*

Finally, other key areas that attendees at the forums felt were working particularly well included the strong reputation and identity of The Salvation Army, both in terms of external trust in the Army from the public and government agencies but also as a motivational and ‘strong founding vision that can focus the Movement’. Pastoral support within the Army was highlighted as a strength, as were inclusivity and diversity; being adaptable and innovative in approaches to mission; collaborating both internally (especially between corps) and externally (with local authorities, businesses, organisations and ecumenically); The Salvation Army’s internationalism; and provision for young people. The role of technology and the internet was also praised for its multi-faceted benefits such as provision of SISTAD distance courses; online resources; accessibility; keeping people in touch; keeping corps activities going; administration; saving time and money to travel to meetings; livestreams of Sunday services; and online prayer and study groups.

## What are your current frustrations?

### *Leadership, Governance and Bureaucracy*

Frustrations towards bureaucratic systems and processes were the most commonly mentioned issues in relation to this question. It was suggested that procedures for support and decision-making within The Salvation Army are often slow, complex and inefficient. The different layers of approval and autocracy in decision-making were seen to create delays which ultimately limit opportunity, creativity and dynamism. These frustrations were associated with an excessive amount of centralisation, meaning the support and decision-making at THQ can be out of touch and distant. Similarly, respondents claimed that different support services are regularly hampered by delays and overly complex processes, meaning essential need is not met. There was also criticism of a lack of accountability, ownership and communication from support services when dealing with the front line. The specific systems and processes which attracted the most frustration were property, finance, and HR.

There was also criticism of broader leadership and governance within the Army. Respondents claimed that THQ and senior leadership are distant and disconnected from the front line and often fail to listen to the front line. There was also frustration towards the level of control from THQ, with governance structures seen as top-heavy, autocratic and hierarchical. There was also criticism of the lack of clear strategy and guidance from THQ.

While there were considerably fewer frustrations expressed towards DHQs, respondents who did discuss such frustrations highlighted several factors that created challenging working relationships with DHQs. DHQs that were distant and detached from the front line were considered frustrating, and this was felt to be particularly challenging for DHQs covering large geographical areas. Frustrations were also raised relating to poor communication in decision-making, the absence of a clear point of contact for support, a lack of accountability in decision-making and a misuse of power, with the front line unable to challenge the decisions made at DHQs. Many respondents also expressed dissatisfaction at the loss of children's officers/leaders from DHQs.

Such frustrations culminated in calls for greater local autonomy and empowerment. Respondents claimed that decision-making often takes place too far from the front line, with an assumption that one size fits all. There was a desire to reduce the dependency of the front line on decision-making 'from above'. More specifically, it was repeatedly mentioned that support and decision-making functions should be located at a more local level such as at DHQs.

### *Dynamism and Modernisation*

There was significant criticism of the risk-averse culture within the Army. Respondents claimed that the Army fails to be bold, flexible and dynamic. Instead, there is a culture of saying 'no', a fear of change and a failure to take difficult decisions. Some respondents contrasted this to the Army's more radical and

dynamic history. The lack of dynamism was associated with autocracy and bureaucracy within Salvation Army structures, which can limit innovation and creativity on the front line.

Concerns were also raised over traditionalism within The Salvation Army, which was perceived to prevent the Army from adapting, modernising and moving forward. Respondents suggested that the Army can be guilty of clinging to traditions in terms of ethos, values, inclusion, language, styles of worship, membership structures and uniform. This results in the Army appearing out of touch with modern culture and society and was perceived to alienate those who might otherwise be interested in being part of the Army.

### *Organisational Change*

Despite the appetite for change and dynamism among respondents, there was also criticism of previous attempts at organisational change, which were seen as unsuccessful and unhelpful. It was suggested that the same conversations, reviews and analysis are often repeated, yet very little action is taken. The repeated but failed attempts to create change was seen to contribute to a sense of 'strategy fatigue', with a constant stream of fleeting initiatives that fail to make a difference. Equally, changes that have been made were seen to be unhelpful. There was frustration that change is implemented without listening to the voices of those within the Army, particularly those on the front line. Many were also frustrated over the disruption of restructuring and change. This was seen to be exemplified by Fit for Mission (FFM), which respondents suggested had disregarded local opinion and failed to implement helpful change, ultimately eroding local trust and buy-in.

### *Organisational Structures*

Respondents discussed their frustrations towards organisational structures, which were seen to create isolation and silo-working within the Army. THQ departments were seen to be disconnected, failing to communicate and work together. Similarly, THQ functions were also considered poorly integrated into local mission, with a sense of distance between decision-making at the top and implementation on the front line. DHQs were criticised for being disconnected from THQ, including from support services and centralised services. Much of this frustration linked to the criticism that decision-making and governance in the Army is too centralised and top-down. There was also frustration towards the disconnect between corps and centralised social services, with the suggestion that these different areas of the Army should be better integrated.

### *Accountability, Transparency and Communication*

A number of frustrations were raised in relation to accountability, transparency and communication. It was suggested that communication must be improved, as information is not appropriately shared within the Army. There was a general sense that communication and transparency from THQ is not adequate. In

particular, respondents claimed that there is a lack of communication around change, with a need to share why things are happening rather than just what is happening. There was also criticism of the lack of transparency surrounding funding and resources. THQ support services were also criticised for their failure to effectively communicate with the front line.

There was significant criticism of a lack of accountability within The Salvation Army, with frequent mentions of the need for two-way and mutual accountability at all levels. There was criticism of a blame culture and a failure to address and take ownership of different failures, including FFM. Respondents were also critical of the lack of data collected to measure outcomes and demonstrate impact within the Army, which ultimately prevents accountability in the use of resources.

### *Local Capacity and Resources*

Forum participants raised frustrations relating to their local setting, particularly regarding capacity and resources. There was concern about the lack of personnel available, particularly in corps where there are few people willing and able to commit to leadership and voluntary roles. Others raised the frustration that there is a lack of people with the appropriate qualifications and skills to be useful in a frontline setting. Respondents also discussed the large burden on many COs, who face a huge number of responsibilities and are often overstretched. The administrative burden on COs was seen as particularly frustrating, as it was seen to distract COs from more meaningful tasks. These personnel issues are also further compounded by a lack of resources and training for staff, volunteers and officers.

It was also apparent from the data that pastoral care in some settings is not considered adequate. It was suggested there can be a lack of pastoral care for both corps members and COs. This was linked to capacity being overstretched at various levels, meaning focus on pastoral care is sacrificed.

There was also a desire for more resources to be provided to the front line, with specific mention of resources to support community engagement and improved IT equipment. Respondents also discussed frustrations with the lack of resource collaboration and sharing between corps. There was also concern over the sustainability of buildings and a desire for a long-term property strategy rather than continually patching up buildings.

### *Leadership and People Culture*

There were a variety of frustrations relating to the leadership and people culture of The Salvation Army. This included concern over officer-centric leadership, officers working at THQ and DHQ rather than the front line, non-Salvationist THQ staff, leadership lacking experience and knowledge of the front line, a lack of diversity in leadership and divisions between employees and officers. There was also suggestion that there should be more consultation for appointments, particularly for senior roles.

## Appendix 3 - Leaders' Letters

### What does mission flourishing look like in your context?

Responses from letters that were sent to leaders and centre managers concerning what mission flourishing would look like in their context came mainly from local corps, HSU expressions and Hadleigh Farm. The top five common themes from these letters, in their order of frequency, were:

- Building relationships and collaborating with local communities
- Discipleship
- Evangelism
- Passionate spirituality and evangelism
- Engaging with local needs and issues.

#### *Building Relationships and Collaborating with Local Communities*

The respondents stated that collaborating and building relationships with local communities is key to flourishing mission. This collaboration would be in the form of ecumenism, partnerships with local faith and non-faith-based agencies, charitable and non-charitable organisations. These relationships with the community would enable The Salvation Army to have a better connection and greater impact with the communities around them. Collaborating in this manner would also enable the Army to contribute as well as benefit from human and financial capital which comes with community alliances and partnerships. This increase in capacity would enable local Salvation Army expressions of mission to engage with local needs.

#### *Engaging with Local Needs*

Being aware of and engaging with local challenges and needs was regarded as a key element in flourishing mission as this would enable the Army to build authentic relationships and engage fully in its local contexts and offer services that are desperately needed. Collaborating with other local community organisations empowers The Salvation Army to work alongside local community members, gaining different skills and co-producing activities, programmes and services which are beneficial. This in turn helps to avoid replicating services that are already running. As local mission expressions immerse themselves in local contexts, through prayer and the leading of the Holy Spirit, the Army would discern what other areas God wants to work in local areas.

#### *Discipleship*

Helping people develop their knowledge and relationship with Christ through discipleship was regarded as an important feature of flourishing mission. This is because discipleship enables people to explore their spiritual life and provides

opportunities for people to encounter God and ask questions concerning their faith. Nurturing disciples of Jesus was identified as a priority that would allow corps to grow confident Christians who are able to share their faith with others in their various contexts.

### *Passionate Spirituality and Evangelism*

As people are disciplined, it is hoped that they would become more passionate about their spirituality/faith. Christian A. Schwarz (2005) defines passionate Christianity as 'the degree to which faith is actually lived out with commitment, passion and enthusiasm'. Therefore, passionate spirituality was key to flourishing mission as people would have real depth in their relationship with God which would cause them to be Jesus-focused, live Christlike lives, have a hunger for God's word, live out their faith everywhere they are and understand the role they play in God's mission. This passion is what would cause them to confidently share the gospel (evangelism) with others which was also identified as a key theme in flourishing mission. This, however, was dependent on how well people in the local church are disciplined to be confident evangelists.

## What works well at present?

### *Meeting Local Needs*

Within the responses from the leaders' letters, the strong and recurring themes of what is working well at present were very much focused on the local level. The ability to adapt to and meet local needs was by far the greatest strength, being mentioned by almost two thirds of respondents. This took the form of a wide variety of local initiatives relevant to different contexts, but also in being careful not to overstretch resources so as to be able to run these well. The letters cited a large and varied number of programmes and initiatives for responding to local needs, that in some places doubled as a 'welcome haven'. Respondents viewed these as working well because they could see the difference they made, particularly to vulnerable people, and were aware of 'good news stories - they are often quieter and not seen, but essential in the Kingdom-building'.

### *Corps Culture, Local Capacity and Resources*

The culture of a corps or setting appears to be one of its most precious resources, directly related to its capacity and ability to meet local needs. Being innovative and willing to try new things were praised as essential characteristics, and corps culture was understood as key for the motivation and capacity to resource and maintain local initiatives. In these well-resourced corps, people within them were described as motivated, forward-looking, working hard and being very giving of their time. Others described the benefits of having a corps culture that was warm, welcoming, and inclusive, with property also regarded as a valuable missional resource.



### *Outreach and Collaboration*

Related to culture and capacity are outreach and visibility within the local community, which more than a third of respondents cited as some of its corps' strengths. Many praised good relationships within their wider local communities and repeatedly highlighted local collaboration and partnership with other churches, agencies, and community groups, with these relationships seen as enriching the services provided to local communities as well as being a mutually beneficial pooling of resources that increases The Salvation Army's capacity.

### *Covid-19*

Some of the collaborative work was emphasised as having been brought about by the pandemic and valuable connections with both service providers and people in the community were forged during the lockdowns and have since been maintained. On a local level, Covid-19 was seen to have provided a 'sabbath' opportunity to stop and re-evaluate, as well as stimulating increased adaptability and flexibility, a fresh influx of volunteers and increased missional opportunities.

### *Young People*

Another theme was growth in the numbers of children and young people attending services as well internal and outreach activities. Some associated these increases with the opportunities provided to these age groups to have greater input into shaping these ministries. Others attributed these increases to the power of prayer. The wider impact of positive influence on families through work with children and young people was also noted.

## **What are your current frustrations?**

### *Local Capacity and Resources*

Frustrations surrounding local capacity and resources were by far the most common theme raised in the leaders' letters relating to this question. Respondents highlighted concerns about the lack of personnel on the front line. It was suggested that many people are unwilling to commit to leadership and volunteering roles. This was in part linked to the other demands people have on their time, including working and studying. This was seen to result in significant challenges in capacity, with a few people taking on a large burden of responsibility. This issue was seen to be compounded by Covid-19 and ageing congregations. While there was acknowledgement that older members still need to be able to contribute and have meaningful roles, the age of the congregation was seen to have negative implications for the number of people willing to commit to responsibilities within The Salvation Army. Alongside this, COs and other corps staff were seen to face a large burden of responsibility, with their capacity overstretched by various demands on their time. Respondents suggested that one

of the most frustrating burdens taking up the time of COs and staff is excessive admin processes, with limited admin support for the frontline.

Local buildings were also cited as a major frustration. Many respondents discussed how their buildings were not fit for purpose, required significant maintenance or were unsustainable to manage. Such challenges were also tied to frustrations towards the Property Department and processes for dealing with property issues, which were seen as unnecessarily slow and centralised. Respondents specifically raised frustration with the process of seeking centrally approved contractors, which was seen as slow, expensive and a hinderance to mission flourishing.

Some frustrations were also raised with IT resources. It was suggested that IT provisions on the front line are ineffective and unreliable, with a lack of basic IT resources that are fit for purpose.

### *Bureaucracy*

Frustrations towards bureaucracy, systems and processes within The Salvation Army were raised by many respondents. Respondents claimed that the hierarchical and bureaucratic systems for seeking support and approval significantly hinder mission flourishing. It was suggested that such processes are too slow and complex, with a large amount of red tape, therefore hindering dynamism in local settings due to the time it takes to seek approval 'from above'. It was also suggested that this is compounded by different support services being unresponsive and slow, and required chasing to resolve an issue. Such systems and processes were also criticised for being out of touch or unsuited to specific local contexts. Respondents suggested that greater admin' support is required on the front line to reduce the burden of bureaucracy on staff. It was also suggested that some of the processes and decision-making could be moved closer to the front line to increase local autonomy and speed up processes.

Different THQ departments and processes received specific criticism, including property, finance and HR. These processes/departments were seen as unnecessarily bureaucratic, centralised, slow and unresponsive. Respondents expressed a desire for more control and autonomy in managing such issues, rather than having to rely on remote departments.

### *Dynamism and Modernisation*

Respondents raised frustration relating to a lack of dynamism and risk-averse culture within The Salvation Army. It was suggested that the Army lacks urgency and flexibility, and generally needs to be more open to risk-taking and change. This was linked to 'mission bandwagons' within the Army, with a stream of constantly changing but unfulfilled initiatives preventing meaningful change. A lack of dynamism was also associated with frustrations with slow bureaucratic and administrative processes.

Respondents also associated an unwillingness to change with traditionalism within the Army. Some claimed that an unwillingness to modernise and make changes can be off-putting to people, particularly younger people.

### *Leadership and Governance*

Respondents reported some frustration with leadership from THQ. It was suggested THQ can be out of touch with local settings and sometimes makes assumptions about the front line without understanding the local context. Governance systems were seen as far too centralised, resulting in London-centric decision-making. Instead, more localised decision-making would be preferred. While respondents opposed centralised and autocratic decision-making, there were also frustrations with the lack of strategic guidance and direction from THQ, suggesting that while respondents oppose direct intervention from THQ, they value strategy and guidance.

While there were fewer frustrations with DHQs, comments suggested that there were certain characteristics and behaviours in leadership from DHQ that caused frustration. This included DHQs being out of touch and disconnected from the front line and making decisions ill-suited to local contexts. Other raised frustration with a lack of support or direction from DHQs and concerns that DHQ capacity is spread too thinly.

### *Local Autonomy*

Linked to frustrations with leadership and bureaucracy was a desire for greater local autonomy. Since centralised decision-making was perceived as slow and disconnected from local contexts, respondents suggested more local autonomy and ownership was needed.

### *Outreach*

Respondents discussed a desire to increase outreach within their local community, and focus more on local needs. However, there were some frustrations and limitations related to this. Buildings were seen as restrictive and constraining by preventing corps from reaching out beyond their building, as well as being physically inaccessible for the community. When community work does take place, there were concerns that this work does not do enough to link people to faith. Equally, some suggested that Army traditions and uniform can create a sense of exclusivity that is off-putting to newcomers and to non-Salvationist service-users.

## Appendix 4 - Survey

What is needed for local mission to flourish?

*Share the good news*

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>We need new ways to share the good news of Jesus because our current methods are not working.</i>	23.63%	301	53.69%	684	15.38%	196	1.65%	21	5.65%	72	1,274
<i>We need a greater emphasis on prayer and Bible reading in local mission settings.</i>	31.71%	404	46.39%	591	12.32%	157	1.26%	16	8.32%	106	1,274
<i>Greater collaboration and partnership with other churches is essential in sharing the good news.</i>	26.06%	332	54.95%	700	12.72%	162	1.02%	13	5.26%	67	1,274
<i>Sharing the good news of Jesus is more effectively done between Monday to Saturday, rather than on Sunday.</i>	23.55%	300	42.31%	539	19.07%	243	3.14%	40	11.93%	152	1,274
										Answered	1,274
										Skipped	177

Sharing the good news has been considered essential for local mission to flourish. Some 54 per cent of respondents agreed that the Army needs to collaborate with other churches in sharing the good news. This was supported by 53.69 per cent who agreed that we need to develop other ways of sharing the good news because our current methods are not working. The issue of ecumenism and collaboration with other churches was also one of the top five themes in the forum discussions. In addition to this, 46.39 per cent of survey respondents also agreed that local mission settings need to emphasise prayer and Bible reading for mission to flourish. This means, whatever the Army does in extending God's Kingdom has to be underpinned by the spiritual disciplines of prayer and Bible reading in order to be guided by God.



### Serve Others Without Discrimination

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>The Salvation Army must always help people without judging them.</i>	74.90%	952	23.76%	302	0.87%	11	0.08%	1	0.39%	5	1,271
<i>The Salvation Army is stronger because it encourages local leaders to respond to the needs of their community.</i>	37.23%	474	46.98%	598	7.93%	101	2.28%	29	5.58%	71	1,273
<i>Being hospitable to strangers is an essential characteristic of The Salvation Army.</i>	64.81%	825	32.44%	413	1.34%	17	0.63%	8	0.79%	10	1,273
<i>Salvation Army service should prioritise the needs of poor and marginalised people.</i>	33.36%	423	43.93%	557	16.40%	208	1.50%	19	4.81%	61	1,268
										Answered	1,274
										Skipped	177

The survey results show that serving others without discrimination also plays a key role in flourishing mission. Some 74.90 per cent strongly agreed that The Salvation Army must always help people without judging them. This was followed by 64.81 per cent who strongly agreed that being hospitable is an essential characteristic of the Army. Most of the respondents either strongly agreed or agreed to these statements. This suggests the Army cannot share the gospel or serve others effectively if it harbours discrimination and prejudice towards people. On the other hand, there was a small proportion of people (17.9 per cent combined total) who disagreed and strongly disagreed that the Army should prioritise the needs of poor and marginalised people. The majority who shared this sentiment were officers and soldiers. A significant proportion of respondents (84.21 per cent combined total) either agreed or strongly agreed that the Army is stronger because it encourages its local leaders to respond to the needs of their community. This can be linked to one of the top five themes which emerged from the forums stating the Army needs to collaborate, build relationships and meet the needs of its local communities. This suggests that while some people think the Army does well in this area, others think that more can be done for mission to flourish.



### Seek Justice and Reconciliation

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>We need to learn how to have difficult conversations with people who disagree with us.</i>	44.80%	569	49.45%	628	2.20%	28	0.55%	7	2.99%	38	1,270
<i>Salvation Army people need to be better encouraged and equipped to fight for justice in our communities.</i>	38.08%	484	50.59%	643	5.51%	70	0.47%	6	5.35%	68	1,271
<i>Salvation Army people need to be encouraged and equipped to be peacemakers in our families, workplaces, corps, other churches and local communities.</i>	44.85%	571	48.00%	611	3.38%	43	0.39%	5	3.38%	43	1,273
										Answered	1,274
										Skipped	177

Most respondents either agreed or strongly agreed that for mission to flourish, The Salvation Army needs to seek justice and reconciliation. In order to do this, those that represent the Army need to learn how to have challenging conversations with those that disagree with us. This entails equipping people to fight for justice in communities and be peacemakers in both personal and public contexts.





### Nurture Disciples of Jesus

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>Working and serving in The Salvation Army helps people to be nurtured as disciples of Jesus.</i>	21.75%	276	54.14%	687	16.23%	206	2.52%	32	5.36%	68	1,269
<i>Holding each other accountable is an essential aspect of maturing as a disciple of Jesus.</i>	35.72%	454	51.14%	650	5.74%	73	0.47%	6	6.92%	88	1,271
<i>We need better teaching for spiritual development and discipleship.</i>	41.31%	525	39.26%	499	10.15%	129	0.39%	5	8.89%	113	1,271
<i>Pastoral care in The Salvation Army in my experience is usually good.</i>	11.59%	147	47.32%	600	25.32%	321	9.70%	123	6.07%	77	1,268
<i>We need to increase opportunities for people to develop their gifts and skills across the Army.</i>	47.28%	599	46.65%	591	2.92%	37	0.24%	3	2.92%	37	1,267
										Answered	1,274
										Skipped	177

In addition to sharing the good news, respondents agreed it is important to nurture people in their faith. However, the responses to whether The Salvation Army does well at this were varied. While most respondents agreed (54.14 per cent; strongly agreed, 21.75 per cent) that the Army helps people to be nurtured as disciples and holding each other accountable is an essential aspect of maturing as disciples of Jesus (41.31 per cent agreed; 35.72 per cent strongly agreed), a total of 80.57 per cent (agreed and agreed strongly) said there is a need for better discipleship and spiritual development. This supports one of the top five forum themes stating the Army needs to invest in discipleship. A total of 93.93 per cent agreed and strongly agreed that the Army needs to increase opportunities for people to develop their skills and gifts. This supports forum findings, as developing people's spiritual gifts ranked among the top ten themes as needed for mission to flourish, also falling under the discipleship theme.



### Care for Creation

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>Caring for creation is an essential part of being a Christian in the 21st century.</i>	49.49%	629	41.78%	531	3.54%	45	0.94%	12	4.25%	54	1,271
<i>The Salvation Army needs to place a greater emphasis on caring for creation in its teaching and activities.</i>	32.44%	412	47.09%	598	12.13%	154	1.42%	18	6.93%	88	1,270
<i>Salvation Army buildings and facilities need to be more eco-friendly.</i>	45.48%	579	45.72%	582	4.79%	61	0.16%	2	3.85%	49	1,273
<i>Corps and centres should be given greater freedom to buy locally even if it costs more.</i>	45.60%	580	37.50%	477	8.41%	107	1.57%	20	6.92%	88	1,272
										Answered	1,274
										Skipped	177

Conversations surrounding climate change have exacerbated calls for people to take better care of the planet. While the Bible has always made calls for this, Christians have begun to raise this conversation more, to the extent that some have developed eco-theologies. This is a conversation that is ongoing in the territory at present (Quinn-Graham and M'fundisi-Holloway, 2021). A large proportion of the respondents to the survey either strongly agreed or agreed that caring for creation is an essential part of being a Christian in this century (91.27 per cent combined total). In contrast, this theme was one of the lowest scoring themes in the forums as not many people referred to it. Many respondents to the survey agreed or strongly agreed that Army buildings need to be eco-friendlier (91.2 per cent combined total) and that local expressions of mission should be encouraged to buy locally even if it costs more to safeguard creation (83.1 per cent combined total). However, a combined total of 13.55 per cent either disagreed or strongly disagreed that the Army should place greater emphasis on caring for creation in its teachings and activities.



### Other Issues

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>Local ownership is essential, so headquarters support to corps and centres must focus on what is needed for local mission to flourish.</i>	56.84%	723	37.97%	483	1.81%	23	0.47%	6	2.91%	37	1,272
<i>Accountability is essential so headquarters must ensure The Salvation Army operates legally, efficiently and effectively.</i>	63.84%	812	33.73%	429	1.02%	13	0.24%	3	1.18%	15	1,272
<i>Headquarters should raise more money centrally and distribute it as needed to ensure local mission flourishes.</i>	29.74%	378	41.94%	533	12.90%	164	1.65%	21	13.77%	175	1,271
										Answered	1,274
										Skipped	177

Aside from the five missional priorities, other issues were identified as needed for local mission to flourish. Some 63.84 per cent strongly agreed that THQ must ensure The Salvation Army operates legally, efficiently, and effectively. A combined total of 94.81 per cent either strongly agreed or agreed that THQ should support and empower local corps to have local autonomy and ownership. This overwhelming response corroborates the results from the forums as ‘supporting local autonomy’ was ranked among the top ten themes which articulated what flourishing mission needs to look like. While most agreed that THQ should raise money centrally and distribute it as needed, a combined total of 14.55 per cent either disagreed or disagreed strongly.



## What works well at present?

### Share the Good News

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>Jesus is good news for the world and the world needs Jesus.</i>	75.65%	901	19.48%	232	0.59%	7	0.08%	1	4.20%	50	1,191
<i>We know how to share the good news effectively.</i>	9.73%	116	44.80%	534	34.65%	413	3.02%	36	7.80%	93	1,192
<i>The Salvation Army collaborates well with other corps and churches.</i>	5.03%	60	38.84%	463	35.40%	422	6.29%	75	14.43%	172	1,192
<i>People who know little about Jesus can easily find out about him in The Salvation Army.</i>	13.07%	156	54.27%	648	23.20%	277	2.68%	32	6.78%	81	1,194
										Answered	1,196
										Skipped	255

Unsurprisingly, 95.13 per cent of respondents either agreed (19.48 per cent) or strongly agreed (75.65 per cent) that Jesus is good news for the world and that the world needs Jesus. However, only 54.53 per cent of respondents felt comfortable that they/The Salvation Army know how to share the good news effectively, with a strong total minority of 37.67 per cent disagreeing (34.65 per cent) or strongly disagreeing (3.02 per cent) with this statement; there was a notable gender division here with 31.93 per cent of female respondents and 45.45 per cent of male respondents disagreeing to some extent.

By contrast, 67.34 per cent of respondents agreed (54.27 per cent) or strongly agreed (13.07 per cent) that people who know little about Jesus can easily find out about him in The Salvation Army, suggesting that there is a greater ease in discussing Christianity within the Army than outwardly evangelising, though, worryingly, a quarter of respondents disagreed that people could easily find out about Jesus in The Salvation Army (23.20 per cent disagree, 2.68 per cent strongly disagree, total 25.88 per cent). Those in disagreement include a third of cadets (33.33 per cent) and officers/TEs (32.26 per cent), while adherents (83.10 per cent) and volunteers (84.62 per cent) were most in agreement with this statement, suggesting that divergence of



opinion might be related to the degree of religious involvement with the Army as well as perhaps, by extension, how much knowledge about Jesus is deemed sufficient.

Finally, respondents were fairly equally divided in their views on how well the Army collaborates with other corps and churches, with 43.87 per cent feeling that the Army does well, 41.69 per cent disagreeing to some extent and 14.43 per cent not knowing - representing the largest area of uncertainty in this section. When disaggregated, it is evident that this position is particularly evident among employees (34.07 per cent), whose roles may not necessarily provide awareness of this. By contrast, fewer than 10 per cent of adherents and COs/TEs selected 'Don't know'.

### *Serve Others Without Discrimination*

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>My local Salvation Army provides appropriate and helpful services to people without discrimination.</i>	31.12%	371	49.50%	590	10.07%	120	1.85%	22	7.47%	89	1,192
<i>We collaborate well with other organisations.</i>	15.31%	182	51.56%	613	18.50%	220	2.86%	34	11.77%	140	1,189
<i>Salvation Army people are good at making other people feel welcome and quickly feel they belong.</i>	25.46%	303	52.27%	622	14.03%	167	3.19%	38	5.04%	60	1,190
<i>People who we support often discover more of 'life in all its fullness'.</i>	11.93%	142	50.67%	603	16.97%	202	2.18%	26	18.24%	217	1,190
<i>We are very adaptable and willing to change.</i>	7.14%	85	24.96%	297	40.76%	485	18.82%	224	8.32%	99	1,190
										Answered	1,196
										Skipped	255



Continuing the theme of collaboration from the last question, there was a similar lack of awareness from people around how well The Salvation Army collaborates with other organisations (11.77 per cent selected 'Don't know'), but a greater amount of agreement (66.87 per cent or two thirds) over this statement against the previous question around collaboration with other corps and churches (43.87 per cent). Similarly, employees are the largest group of those selecting 'Don't know' at 22.95 per cent. By comparison officers/TEs demonstrated the most awareness in responding to this question (4.53 per cent).

Linked to this theme of innovation and dynamism to better serve practically by collaborating, fewer than a third of the respondents agreed that the Army is adaptable and willing to change (7.14 per cent strongly agree, 24.96 per cent agree, total 32.10 per cent). Adherents (50.70 per cent) and volunteers (46.15 per cent) were most likely to be in agreement about this. Some 8.32 per cent of respondents were unsure when answering this question, while a sizeable six out of ten respondents (59.58 per cent) disagreed (40.76 per cent) or strongly disagreed (18.82 per cent). Of these, those most in disagreement were cadets, of whom 80 per cent disagreed with this statement, though it must be emphasised that the cadets were a small sample group. They were followed by officers/TEs and employees, of whom 64.08 per cent and 63.93 per cent, respectively, disagreed or strongly disagreed with this statement.

An overwhelming four out of five people (80.12 per cent) agreed that their local Salvation Army provides appropriate and helpful services to people without discrimination. Some 10.07 per cent disagreed with this, 1.85 per cent strongly disagreed and 7.47 per cent did not know. By comparison, regarding whether The Salvation Army is good at making other people feel welcome and as if they belong, overall agreement was broadly similar at 77.73 per cent, but overall disagreement was slightly higher at 17.22 per cent, with only 5.04 per cent unsure. The benefits of making people feel welcome and serving without discrimination were apparent in those who agreed (50.67 per cent) or strongly agreed (11.93 per cent) that people supported by the Army often discovered more of 'life in all its fullness,' giving a total of 62.60 per cent who could see rewards through their hospitality and service. Only 19.15 per cent of respondents disagreed that people supported by The Salvation Army often discovered more of life in all its fullness and 18.24 per cent were unsure, suggesting the nature of serving is that we are not always aware of what happens next to those we serve. This is supported by disaggregation of the data that suggests 28.33 per cent of attendees and 32.60 per cent of employees against 8.71 per cent of officers/TEs were not sure in response to this question.





### Seek Justice and Reconciliation

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>We are able to resolve disagreements and generally get along well with each other.</i>	7.30%	87	52.98%	631	26.03%	310	6.05%	72	7.64%	91	1,191
<i>We are seeing more of the fruit of the Spirit in our corps/centres/headquarters (love, peace, joy, patience, kindness, gentleness, faithfulness, goodness and self-control).</i>	7.29%	87	44.14%	527	27.47%	328	4.10%	49	17.00%	203	1,194
										Answered	1,196
										Skipped	255

Three out of five respondents believed that disagreements with each other are easily resolved and that people within The Salvation Army generally get along well with each other (7.30 per cent strongly agree, 52.98 per cent agree, total 60.28 per cent in overall agreement). While 7.64 per cent were unsure, it was concerning a third of people disagreed with this (26.03 per cent disagreed, 6.05 per cent strongly disagreed, total 32.08 per cent in disagreement). This includes 40.13 per cent of officers/TEs who answered this question. The figures for the second question are similar to the first, though with a greater number of people being unsure. Some 51.43 per cent of respondents agreed (7.29 per cent) or strongly agreed (44.14 per cent) that they were seeing more of the fruits of the Spirit in their corps/centre/HQ; 31.57 per cent disagreed (27.47 per cent) or strongly disagreed (4.10 per cent) with this and 17 per cent said they did not know. Of these, employees (34.07 per cent) were the most uncertain group.



### Nurture Disciples of Jesus

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>We have freedom to try new things for the Kingdom.</i>	11.06%	132	52.98%	632	20.62%	246	3.60%	43	11.74%	140	1,193
<i>We appoint the right people into leadership positions.</i>	4.10%	49	32.24%	385	33.75%	403	11.14%	133	18.76%	224	1,194
<i>Our safeguarding policies and procedures keep most people safe at The Salvation Army.</i>	26.86%	321	62.09%	742	3.85%	46	0.92%	11	6.28%	75	1,195
<i>I have seen the Holy Spirit working in the lives of people at my local Salvation Army.</i>	21.71%	259	54.40%	649	11.65%	139	1.42%	17	10.81%	129	1,193
										Answered	1,196
										Skipped	255

Almost two thirds (64.04 per cent) of respondents felt they had the freedom to try new things for the Kingdom, though, unfortunately, almost a quarter (24.22 per cent) of respondents either disagreed (20.62 per cent) or strongly disagreed (3.60 per cent) with this. One in nine people was not sure (11.74 per cent) and this group was predominantly made up of employees, attendees and volunteers (32.42 per cent, 23.33 per cent and 23.08 per cent of respondents within each of these cohorts, respectively). Officers/TEs were among those with the lowest amount of disagreement (13.55 per cent), while between a quarter and a third of respondents who were cadets, adherents, employees and soldiers all disagreed or strongly disagreed with this statement.

In keeping with some of the frustrations voiced about leadership elsewhere in the SCDG data, while 36.36 per cent agreed (32.24 per cent) or strongly agreed (4.10 per cent) that the right people are appointed into Salvation Army leadership positions, a substantial 44.89 per cent did not, and 18.76 per cent of people said they did not know. In the 'don't know' group, the largest groups were attendees and employees, at 30 per cent and 27.87 per cent respectively from among these cohorts, while it was



concerning that more than half of officers (52.58 per cent) either disagreed (33.75 per cent) or strongly disagreed (11.14 per cent) that the right people are appointed into Army leadership positions.

Safeguarding policies and procedures were viewed positively, with a reassuring 88.95 per cent in agreement that these were effective in keeping people safe within The Salvation Army. There was also an encouraging three quarters (76.11 per cent) of people who said they had seen the Holy Spirit working in the lives of people at their local Salvation Army and only 13.07 per cent who had not. Of the 10.81 per cent who weren't sure, this included 39.01 per cent of employees who had answered this question, indicative of the wording that is aimed at those who attend a Salvation Army corps, centre or other missional expression.

### *Care for Creation*

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>We are good at managing money for the Kingdom.</i>	6.11%	73	35.51%	424	29.82%	356	9.63%	115	18.93%	226	1,194
<i>The pandemic made us more conscious of being good stewards of the environment.</i>	14.08%	168	47.61%	568	19.53%	233	3.19%	38	15.59%	186	1,193
<i>More people working from home has improved my life.</i>	11.74%	140	24.08%	287	32.55%	388	6.38%	76	25.25%	301	1,192
										Answered	1,196
										Skipped	255

Views on whether The Salvation Army is good at managing money were fairly evenly split with 41.61 per cent in agreement and 39.45 per cent disagreement, but there was quite a lot of variation within these figures. Adherents and volunteers were proportionately much more likely to agree with this statement, with 60.56 per cent of adherents and 53.85 per cent of volunteers doing so. By contrast, only 31.67 per cent of attendees and 32.24 per cent of employees agreed with this, and attendees were also among those with the highest degree of uncertainty over this question, with 38.33 per cent selecting the



‘Don’t know’ option. It was concerning that almost half of employees (48.63 per cent) and officers/TEs (48.38 per cent) disagreed or strongly disagreed that the Army is good at managing money for the Kingdom.

Six out of ten people (61.69 per cent) agreed that the pandemic had made us more conscious of environmental stewardship, with 22.72 per cent in disagreement and 15.59 per cent unsure. Views around the impact of others working from home were fairly evenly split with 35.82 per cent in agreement and 38.93 per cent in disagreement. Apart from the youngest age bracket of 16-24 year-olds of whom 45.83 per cent were in disagreement with this, there was a discernible upwards trend where the older the age bracket, the more likely the person was to be in disagreement, and vice-versa with younger age brackets more likely to be in agreement. Employees were overwhelmingly the group most likely to be in agreement with this statement, at 62.64 per cent. The quarter of people (25.25 per cent) of people who selected ‘Don’t know’ could be a good indication of a question in which a ‘neither agree nor disagree’ option should have been included in the questionnaire.

### Other Issues

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
	%	Count	%	Count	%	Count	%	Count	%	Count	
<i>We have made efficient improvements in IT facilities.</i>	4.77%	57	30.40%	363	27.05%	323	15.83%	189	21.94%	262	1,194
<i>We are getting better at communicating with each other.</i>	4.36%	52	39.20%	468	36.26%	433	10.05%	120	10.13%	121	1,194
<i>Without financial support from headquarters my local Salvation Army would close.</i>	18.09%	216	20.85%	249	24.12%	288	7.96%	95	28.98%	346	1,194
										Answered	1,196
										Skipped	255

The subject of IT facilities was shown to be a slightly contentious one, with only 35.17 per cent in agreement that efficient improvements had been made. A sizeable 21.94 per cent were unsure, probably because this question is only relevant to those using Salvation Army IT facilities, and significant proportions of adherents (30.99 per cent), attendees (46.67 per cent) and



soldiers (27.09 per cent) selected 'Don't know'. Of those in agreement that efficient improvements had been made in IT facilities, volunteers were by far the largest group with 61.54 per cent in agreement (though it must be noted that this cohort represented a small sample size), while significant proportions of employees (55.74 per cent) and officers (49.68 per cent) were in disagreement to some degree about this.

Views on communicating with each other were fairly evenly split, with 43.56 per cent in agreement and 46.31 per cent in disagreement that we are getting better at communicating with each other. Unsurprisingly, given the targeted wording of the question about financial support that was not relevant to all respondents, and the potentially sensitive financial information needed to answer it, there was a very high proportion of people selecting 'Don't know'. This included 51.37 per cent of employees, 46.67 per cent of attendees, 28.46 per cent of volunteers and 35.21 per cent of adherents, compared with only 10.97 per cent of officers/TEs.



Love God  
Love Others

The Salvation Army United Kingdom and Ireland Territory

## What are your current frustrations?

### Share the Good News

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>The good news of Jesus gets drowned out by the noise of society.</i>	24.08%	295	48.65%	596	18.29%	224	1.80%	22	7.18%	88	1,225
<i>The good news of Jesus gets drowned out by the tradition of the Army.</i>	21.82%	268	31.35%	385	31.92%	392	6.51%	80	8.39%	103	1,228
<i>I find it very difficult to share the good news of Jesus.</i>	5.06%	62	28.63%	351	45.76%	561	14.19%	174	6.36%	78	1,226
										Answered	1,231
										Skipped	220

Respondents tended to agree that the good news of Jesus is drowned out. A total of 72.73 per cent of respondents either strongly agreed or agreed that the good news is drowned out by the noise of society, while fewer, but a still significant number of 53.17 per cent, agreed that the good news is drowned out by the traditions of The Salvation Army. Responses to the statement 'the good news of Jesus gets drowned out by the noise of society' highlighted some disparities between demographics. Older age groups were more likely to agree, with 86.88 per cent of those aged 75-84 in agreement, while only 54.32 per cent of those aged 25-34 agreed. Equally, agreement was high among soldiers (81.76 per cent), when compared with officers and employees who agreed at a rate of 67.08 per cent and 60.43 per cent, respectively.

Respondents were more positive about their ability to share the good news, with 59.95 per cent either disagreeing or strongly disagreeing that they find it difficult to share the good news. However, it is perhaps still concerning that a third reported finding it difficult to share the good news. There was a significant disparity between the responses of soldiers, officers and employees to this statement. Some 41.41 per cent of soldiers agreed with the statement, while only 27.27 per cent of employees and 18.01 per cent of officers agreed.



### Serve Others Without Discrimination

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>The Salvation Army is trying to do too much and should focus on quality not quantity.</i>	19.04%	234	34.66%	426	31.16%	383	3.66%	45	11.47%	141	1,229
<i>Salvation Army programmes tend to make people dependent and do not solve the underlying problem.</i>	10.04%	123	33.39%	409	36.16%	443	3.67%	45	16.73%	205	1,225
<i>There is too much emphasis on serving others to the detriment of the other four mission priorities.</i>	8.48%	104	25.53%	313	43.07%	528	5.79%	71	17.13%	210	1,226
										Answered	1,231
										Skipped	220

The majority of respondents (53.70 per cent) were frustrated by the Army trying to do too much, instead of focusing on quality over quantity. Around 50 per cent of soldiers and employees agreed with this statement and 69.78 per cent of officers also agreed. Despite concern over the quantity of work done to serve others, 48.86 per cent of respondents disagreed that the focus of serving others distracts from the four other missional priorities, while 34.01 per cent agreed that it did. Responses to this statement differed significantly between demographics. Some 47.20 per cent of officers agreed, compared with only 19.68 per cent of employees and 34.64 per cent of soldiers. Agreement to the statement was also lower in younger age groups and increased incrementally in each higher age bracket. Respondents were more divided over whether Salvation Army programmes make people dependent without solving underlying problems. Some 43.43 per cent agreed with this statement, while 39.83 per cent disagreed. However, agreement was again higher among officers than other roles.





### Seek Justice and Reconciliation

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>The Salvation Army needs to become more inclusive in terms of race and ethnicity.</i>	33.88%	416	41.94%	515	16.12%	198	1.22%	15	6.84%	84	1,228
<i>The Salvation Army needs to become more inclusive in terms of women and girls.</i>	25.96%	319	36.05%	443	26.69%	328	2.36%	29	8.95%	110	1,229
<i>The Salvation Army needs to become more inclusive in terms of LGBTQ+ people.</i>	36.38%	446	35.07%	430	13.78%	169	4.73%	58	10.03%	123	1,226
<i>The Salvation Army needs to become more inclusive in terms of people with disabilities.</i>	34.53%	424	41.94%	515	15.55%	191	0.73%	9	7.25%	89	1,228
										Answered	1,231
										Skipped	220

There was a high level of support for greater inclusivity, with high levels of agreement across all statements on this theme. The highest level of agreement was seen in statements relating to the need for greater inclusivity in terms of disability and race/ethnicity, with a rate of 76.47 per cent and 75.82 per cent of agreement, respectively. A high percentage (71.45 per cent) of respondents also agreed with the need for greater inclusivity for the LGBTQ+ community. Predictably, younger age groups were more likely to agree with this statement with more than 90 per cent of 16-24-year-olds and 25-34-year-olds agreeing with the need for more LGBTQ+ inclusion. While this figure dropped in the older age groups, across all age groups a majority of more than 60 per cent agreed with the statement, suggesting substantial support for LGBTQ+ inclusion across all age demographics. Slightly fewer (62.01 per cent) respondents agreed with the need for greater inclusion for women and girls. Again, this statement highlighted age disparities with younger age groups more likely to agree with the need for greater inclusion for women and girls.



### Nurture Disciples of Jesus

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>The pandemic has made it harder to be a fruitful disciple of Jesus.</i>	6.75%	83	25.85%	318	47.56%	585	11.71%	144	8.13%	100	1,230
<i>It is increasingly difficult to get people to commit to leadership roles in a voluntary capacity.</i>	31.46%	386	46.21%	567	7.33%	90	1.14%	14	13.85%	170	1,227
<i>I know The Salvation Army has tried to encourage discipleship with initiatives like APEST (Apostle, Prophet, Evangelist, Shepherd, Teacher) and NCD (Natural Church Development).</i>	11.42%	140	39.40%	483	12.56%	154	5.46%	67	31.16%	382	1,226
										Answered	1,231
										Skipped	220

The survey responses highlighted frustrations with discipleship and leadership. Some 77.67 per cent of respondents agreed that it is increasingly difficult to get people to commit to leadership roles in a voluntary capacity, with agreement highest among soldiers and officers, reflecting the frustrations with capacity and personnel on the front line that were raised in the forums and leaders' letters. It is concerning that 49.18 per cent of respondents selected either 'disagree' or 'don't know' in response to the statement 'I know The Salvation Army has tried to encourage discipleship with initiatives like APEST and NCD.' However, agreement to the statement was far higher amongst officers.

Respondents were more positive about the impact of the pandemic on discipleship, with 59.27 per cent disagreeing with the suggestion that the pandemic has made it harder to be a fruitful disciple of Jesus. However, there were disparities between age groups in response to this question with older age groups more likely to agree, while younger age groups were more likely to disagree. This perhaps reflects the increased risk of Covid-19 to older generations and the subsequent need for greater caution and shielding at different points in the pandemic.



### Care for Creation

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>The Salvation Army spends too much on big events.</i>	17.58%	215	24.61%	301	31.89%	390	3.11%	38	22.81%	279	1,223
<i>The Salvation Army's approach to property does not care for creation and is a barrier to local mission flourishing.</i>	17.98%	221	24.90%	306	26.85%	330	1.95%	24	28.32%	348	1,229
										Answered	1,231
										Skipped	220

There were evident frustrations towards the Army's stewardship of resources and the environment, but opinions on these statements was less unanimous than others. Some 42.19 per cent of respondents felt that the Army spends too much on big events, while 35 per cent disagreed. Some 42.88 per cent also agreed that The Salvation Army's approach to property fails to care for creation and is a barrier to local mission flourishing. However, 28.80 per cent disagreed. Agreement to this statement was noticeably higher among officers, 60.56 per cent of whom agreed. The agreement to this statement, particularly among officers, reflects frustrations raised in both forums and leaders' letters relating to property issues on the front line. A relatively high number of respondents also selected 'don't know' in response to these statements.



### Other Issues

	Strongly Agree		Agree		Disagree		Strongly Disagree		Don't Know		Total
<i>I'd love to do more to advance the Army's mission but it is just not possible.</i>	8.64%	106	40.10%	492	35.62%	437	4.48%	55	11.17%	137	1,227
<i>Headquarters' bureaucracy is an impediment to local mission flourishing.</i>	26.30%	323	34.20%	420	20.11%	247	2.77%	34	16.61%	204	1,228
<i>My leaders are under-resourced and overworked.</i>	21.94%	269	35.40%	434	22.43%	275	5.79%	71	14.44%	177	1,226
<i>There is too much change at once in The Salvation Army.</i>	13.75%	169	23.60%	290	36.62%	450	11.31%	139	14.73%	181	1,229
										Answered	1,231
										Skipped	220

Challenges in local capacity were highlighted in the survey responses, further verifying the data from forums and leaders' letters. Some 57.34 per cent agreed that their leaders are under-resourced and overworked, while 48.74 per cent suggested they would like to do more to advance the Army's mission, but it is not possible; 40.10 per cent disagreed. Some 60.50 per cent of respondents agreed that local bureaucracy is a barrier to local mission flourishing, while only 22.88 per cent disagreed. This verifies data from the forums and leaders' letters which highlighted significant frustrations with the Army's systems, processes and bureaucracy. Respondents appeared divided over the rate of change within the Army - 47.93 per cent disagreeing and 37.35 per cent agreeing with the suggestion that there is too much change at once in the Army. There were evident disparities between the opinions of different age groups towards the rate of change, with older age groups more likely to feel there is too much change than younger age groups.



### Who do you think is responsible for mission to flourish in your context?

Answer Choices	Responses	
<i>Me</i>	86.09%	1,027
<i>People in my local setting</i>	80.64%	962
<i>My CO/line manager</i>	68.90%	822
<i>Divisional/regional management</i>	58.01%	692
<i>Territorial leadership</i>	53.06%	633
	Answered	1,193
	Skipped	258

Some 86.09 per cent of respondents recognised that they were responsible for mission flourishing in their context, and four out of five (80.64 per cent) also felt that others in their local setting were responsible for this.



## Are there any issues/concerns/opinions you would like to express which have not been covered by this survey? (Survey Free Text Comments and Transformation Inbox)

### *Leadership*

Survey participants were invited to contribute any additional comments they wished to make either by email or in a text box at the end of the survey, which resulted in the receipt of 10 emails and 608 survey comments. A third of these additional contributions addressed Salvation Army leadership and culture, with strong and recurring criticisms of a THQ-centric structure in which resources, particularly staff, are disproportionately allocated to THQ with consequently reduced impact for mission on the ground, to where they should instead be urgently rediverted.

THQ was described as detached and disconnected from frontline realities to the extent that this was ‘a massive stumbling block to local mission flourishing’. While there are some similar comments about DHQ these are noticeably fewer, with criticisms towards DHQs being predominantly that the support they provide is ‘patchy within and across divisions’. Other concerns were raised about nepotism and that appointments across The Salvation Army are made poorly and without best use of people’s skills.

Another common complaint was of little or no accountability for employees and leadership, which was described as ‘worrying’ and ‘the Achilles’ heel of the Army in the UK’. Poor communications and not enough transparency were also repeated frustrations, particularly in relation to finances, decision-making and organisational change.

Another area of repeated concern was leadership’s lack of both practical and pastoral support for officers who are struggling under an overwhelming administrative burden that is hindering their time, energy, and resources, that would instead be better utilised on the front line. With the additional challenges of trying to regather the Church post-lockdowns, some officers have been left feeling unappreciated, exhausted and close to burnout. As well as this perceived absence of support there were also complaints of demoralising disempowerment and suppressive lack of autonomy.

### *Officers’ postings*

Postings for officers were a source of many comments. Selection of suitable COs to corps, removal of COs at the end of their tenure even when they are doing well and the closure of successful initiatives by newly appointed COs were all raised. There were concerns that ‘a change of officership often means a complete change of outlook, worship style, etc without reference to the preferences of the corps and existing programmes’ and that ‘constant moves make it difficult... It takes



time to build relationship with CO only to have to start again with someone else on a regular basis’.

There were also criticisms of Salvation Army structure in that many senior management positions can only be filled by officers with long service, which has led to ‘a stagnancy that organisational review will never remove’. In addition, this was seen as a poor use of limited officer ‘resource’ and a ‘waste [of] their spiritual leadership’ which would be put to better use in corps, with more appropriately qualified and experienced people recruited into THQ/DHQ instead.

### *Organisation change*

There were a significant number of comments raising frustrations towards organisational change within The Salvation Army. It was suggested that there have been repeated yet failed attempts at organisational change in the past. Some suggested that this change is unnecessary and amounted to a ‘constant re-designing [of] the wheel’. Others were frustrated that previous change processes appeared to achieve little as they lacked clear aims, repeated previous processes, tackled symptoms rather than root causes and facilitated talking but not action. These frustrations were summarised by one respondent who claimed: ‘it’s not that there has been too much change, but I struggle to see where any helpful change has taken place.’

When discussing organisational change, many made reference to their frustrations over the perceived failure of FFM. It was suggested that the process had lacked accountability by failing to genuinely listen to opinions within the Army. This created a significant amount of cynicism among respondents towards the SCDP process, with respondents highlighting that it will be essential for this consultation to genuinely listen to the opinions gathered. Others felt the survey had already failed to do this, evident in the huge number of criticisms of the survey’s design and methodology, with questions interpreted as unhelpful and/or leading, and the outcome ‘rigged... [by] THQ, as disconnected as ever from the reality of corps life’.

### *Identity, Tradition, and Dynamism*

Many of the survey free text responses discussed concerns around change within The Salvation Army, with the majority of respondents expressing frustration towards the slow pace of change. It was suggested that the Army is often risk-averse, lacks a culture of creativity and fails to be innovative. Linked to this were concerns over traditionalism within the Army. It was suggested that The Salvation Army is ‘set in its ways’ and is guilty of romanticising or living in the past, rather than looking to the future. Comments of this nature tended to argue that The Salvation Army needs to be more open to change and modernisation, as it has become irrelevant and out of touch with contemporary society. It was suggested that addressing these issues and facilitating change requires more decisive and strategic leadership, with a willingness to make difficult decisions.

Some respondents discussed the aspects of Salvation Army traditionalism and identity that they felt could alienate outsiders. This included outdated worship style, terminology/language, uniform, membership structures and a lack of inclusivity. Addressing traditionalism was perceived by some respondents as essential for making the Army approachable and appealing, particularly to younger generations. There were, however, fewer respondents who opposed greater modernisation within The Salvation Army, with some fearing this would lead to a loss of identity.

Other concerns raised surrounding identity included the frustration that the Army is often seen as a charity not a church. Respondents claimed that the public are often unaware that The Salvation Army is a Christian church and many associated this with the Army's portrayal of itself in media, communications and branding that emphasises charity work over the Church.

### *Marginalisation and Inclusion*

While there were some positive comments around gender, ethnicity, older people and disability, as well as the need for greater representation and inclusion in these areas (particularly for more ethnic diversity within leadership), the overwhelming majority of comments about marginalisation and inclusion were around LGBTQ+ topics. Many expressed support for being more inclusive to members of the LGBTQ+ community, while others had reservations about opening up soldiership to them or conducting/accepting same-sex marriages, and there was division between those who drew a distinction between people and their 'lifestyle choices' and those who felt that 'acceptance is not acceptance if it comes with caveats'. Others criticised The Salvation Army for having 'no firm guidance' and 'sitting on the fence' over these issues.

### *Missional Priorities*

Many survey comments discussed the missional focus of frontline expressions, particularly corps. There was concern over the lack of pastoral support offered on the front line, particularly since the pandemic. Respondents discussed a desire for more emphasis on Scripture, spirituality and discipleship within corps, claiming that sometimes corps can be treated more like social clubs, with low expectations for spiritual growth among those who attend. Others were critical of what they perceived as a limited focus on evangelism and saving souls within the Army. It was also suggested that there needs to be greater focus on community outreach and responding to community needs on the front line, with local mission being guided by what is relevant to a specific locality. To achieve some of these things, it was suggested that there needs to be a greater focus on outreach, innovation and proactivity.

However, some comments raised frustrations towards the emphasis on serving others within The Salvation Army, suggesting that this can distract from other aspects of mission, particularly evangelism and discipleship. It was argued by some

that serving others should be left to the many other charities who have a social justice agenda. It is important to note that this appears to contrast broader opinion reflected within the survey, where more respondents disagreed than agreed that the focus on serving others distracts from other missional priorities.

### *Support 'from above'*

Respondents raised several concerns relating to capacity and resources on the front line. Issues relating to personnel were highlighted, including a lack of local leaders, paid staff and volunteers. The lack of capacity was seen to be exacerbated by many corps having an ageing congregation. Respondents also raised concerns around the large admin' burden on the front line, which ultimately distracts COs from other aspects of mission. There was also a desire for more funding to be provided to the front line, raised through centralised fundraising, as well as more resources. It was also highlighted that some buildings are not fit for purpose and hold back local mission flourishing.

It was evident that some of these challenges could be addressed by increasing support 'from above'. While respondents highlighted that they opposed interference from THQ and DHQs, there were several approaches that were favoured by respondents. It was suggested that support to the front line could be better facilitated if support systems were localised - potentially at DHQs - as accessing support via THQ was considered disconnected and challenging. Additionally, respondents valued support 'from above' in the form of advice and suggestions; backing facilitation of new ideas; regular communication and conversation around decision-making; consistent checking-in; equitable funding; pastoral care. It was also highlighted that introducing greater administrative support to the front line could significantly reduce a major burden on frontline personnel. Despite the emphasis on support from above, respondents also raised the issue of closing failing corps, with many in favour closing or merging corps that have limited missional impact and tend to drain resources.

### *Organisational Structure*

Many respondents raised frustrations with the lack of communication, collaboration and integration across The Salvation Army. It was suggested that different areas of the Army tend to work in silos or 'bubbles', disconnected from each other. There was a particular desire to see greater collaboration between frontline settings, with more corps working together to share resources and collaborate on activities, as well as social services becoming integrated with and operating through corps. Concerns were also raised relating to the disconnect between DHQs and the front line, with some respondents highlighting difficulties in accessing support from DHQs, which has come to be perceived as distant.

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