



GENDER EQUITY TASK FORCE FINAL REPORT

Submitted to:
The Spiritual and Denominational Affairs Board
Canada and Bermuda Territory

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In Collaboration with the Gender Equity Task Force

May 2022

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A Note from the Gender Equity Task Force Chair – Dr. Kimberley Mullins

When I was first approached to lead the Gender Equity Task Force, I was surprised. Not because of the content—I have worked for gender equity within large organizations for years—but because as an adherent in The Salvation Army, my understanding of the history of this organization presupposed that equity between genders was broadly understood as a value and opportunity to serve God and His people. After working with a stellar group of officers, employees and laypeople on this project, it has become clear that, while the founders of The Salvation Army had a vision for gender equity in service, our practices have long since lost pace or been misaligned with the current best practices of organizational management. As a result, those equitable intentions are no longer reflected in women’s lived experience of officership.

The research and recommendations outlined in this report provide an opportunity to reconnect to that founding vision, both theologically and practically. It is an opportunity to regain The Salvation Army’s place as an institution that puts God’s will and human service above artificial gender or social constraints of society. It is a chance to finally acknowledge the experience of both women and men officers who have been constrained in their ability to give fully of their gifts in service to God by a structure that created defaults and expectations based on gender and marital status. It is time to reimagine what officership can be, and who can fully participate in its offerings.

Through the course of this work, we have uncovered previous task force reports that outlined concerns and cautioned about systems and practices. From what we can determine, these were reviewed with good intention, but largely disregarded when it came to active implementation. The worst thing we can do is to take this work and see it as an interesting study or a thing to consider when we have time. There is no more time to waste. The world needs The Salvation Army, and The Salvation Army needs the dedicated, engaged and unrestricted energy of its entire leadership in order to thrive and serve. If we fail to act, we will intentionally diminish our service to God. In perpetuating negative experiences, limiting participation and constraining many of our future leaders, we will fail in our duty to serve both the individuals who have dedicated their life to this calling and the calling itself.

The task force asks that this report be reviewed and provided with dedicated resources for implementation. Further delay in addressing these well-documented opportunities for improvement not only compromises our mission, it does a disservice to the many officers who seek to give their full gifts to God’s service.

Acknowledgements

The task force co-chairs acknowledge that this work would not have been possible without the dedicated effort of a strong core team of volunteers (see Appendix B). This group has dedicated their time and effort to the identification of areas for improvement and the research of appropriate alternatives. They have been researchers, colleagues, advocates and champions for the work. We

sincerely appreciate their contributions. In particular, the co-chairs wish to thank Captain Kristen Jackson-Dockeray for her foundational efforts and excellent research work as the first Gender Equity Advocate and early co-chair for this project.

The leadership of our territorial leaders, Commissioners Floyd and Tracey Tidd, has provided both opportunity and guidance to this task force and their dedication to continued progress toward full equity of women officers is greatly appreciated. This work would not have been possible without their commitment.

In order to gather the appropriate level of detail and inform our research, the task force relied on support from multiple Salvation Army departments. Although it's not possible to mention everyone, we give particular thanks to the following individuals: Major Barb Stanley (Pastoral Services), Major Elizabeth Nelson (Officer Personnel Secretary), Major Mark Stanley (Assistant to the Territorial Secretary for Business Administration) and Commissioner Tracey Tidd (see Appendix C for full list).

Lastly, to those many women officers who have shared their experiences with us in order to inform our research and recommendations, we dedicate this work to you. Though many have felt their voices were unwelcomed or unheard in their career journey, we want you to know that through this effort we have seen and heard you. It is our sincere desire that these recommendations offer hope toward a better way. Through your contributions, you have changed the tide for both current and future leaders.

Executive Summary

General Brian Peddle made a commitment to re-energizing The Salvation Army's focus on gender equity as a "spiritual imperative in regard to God's value of all those who he calls into ministry."¹ This document is a *call to action* for the Canada and Bermuda Territory to follow through on this commitment. The recommendations shared in this document are grounded in theology, built on previous Salvationist gender equity work, based on the lived experience of women officers in the territory, and guided by gender equity best practices and current research.

Although historically Salvation Army leadership has held to gender equality in theory, it has not manifested in practice. Previous conversations and recommendations around advancing the work in our territory have led to pitiable results. This report builds on the foundation of others like it, both previously commissioned in this territory as well as submitted recently by the International Gender Equity Task Force—and reinforces them with urgency.

All recommendations in this document are in service to and alignment with the mission of The Salvation Army and serve four envisioned outcomes (See Appendix E for complete list of Recommendations). They are divided into these key pillars:

- A. **Foundation:** Theological Imperatives and Accountability of Senior Leadership
- B. **Internal Focus:** Attraction, Appointment, Development and Retention of Officers
- C. **Bridging Focus:** Communication and Culture

¹ Peddle, General Brian. "Have We Got It Wrong?" New Frontier Chronicle, February 27, 2019. <https://www.newfrontierchronicle.org/have-we-got-it-wrong/>. Accessed March 15, 2022.

D. **Community Focus:** Listening to and Serving Community through Women’s Ministries

Immediate Next Steps

- **Appointment of an executive-level Gender Advocate Sponsor**
 - Advancement of this work will require commitment by senior leadership to ensure gender equity is embedded in the organization’s structure and culture. One of the senior leaders in the territory must be assigned and held accountable for the successful implementation and stewarded impacts of accepted recommendations.
- **Women's Resource Group**
 - This small committee of women officers, overseen by the Gender Equity Advocate, would be responsible for receiving, consolidating and providing voice to the ongoing efforts of gender equity implementation. This group would also receive concerns or identify inequities experienced by women officers to share with the working group and leadership sponsor.
- **Implementation Working Group**
 - Facilitated by the Gender Equity Advocate and supported by senior leadership, this working group would lead the next phase of implementing recommendations adopted from this report.
- **A commitment to a holistic implementation and communication of change plan**

The recommendations offered in this report, when implemented, will make the necessary improvements to honour, value and engage the rich contribution of all officers, both men and women, for the sake of the mission of God for The Salvation Army in Canada and Bermuda.

Context

The Salvation Army has earned a reputation of being among those leading the charge in gender equity in the global church over the past century and a half. In fact, William Booth, co-founder and first general of The Salvation Army, stated that equality for women was one of the leading principles on which the Army was based. “Women may hold any position of authority or power in the Army from that of a local officer to that of the general. Let it therefore be understood that women are eligible for the highest commands—indeed, no woman is to be kept back from any position of power or influence merely on account of her sex. Women must be treated as equal with men in all the intellectual and social relationships in life.”²

Yet, throughout its 167 year history, statistical data reveals how far short the movement has fallen in achieving gender equity. According to Colonel Dr. Janet Munn’s doctoral thesis entitled *Theory and Practice of Gender Equality in The Salvation Army*, in 2012, even though 53% of officers were female, a mere 10% of command appointments internationally were held by women, with less than 2% being filled by married women.³ According to the international *2021 Salvation Army Year Book*, of the 915 officers in senior reserved appointments, 139 are women. This represents 15% of executive leaders with 10% being married and 5% being single.⁴ The increase of women in senior leadership is about 5% overall in almost a decade.⁵

General Brian Peddle, upon taking up international leadership of The Salvation Army in 2018, committed to fully responding to the issue of gender inequity. He expressed concern about what he had observed; namely, that despite the fact more women than men were officers, The Salvation Army was “male led and influenced.”⁶ In fact, General Peddle has observed elsewhere that “we are missing out on their [women’s] leadership, their contribution and the Army is poorer because of it.”⁷

It remains clear and troubling that although the expressed intent from Salvation Army leadership is to experience greater gender equity in its ranks, barriers remain which prevent equity from being realized.

² *Orders and Regulations for the Officers of the Salvation Army*. London: International Headquarters, 1885.

³ Janet Munn, *Theory and Practice of Gender Equality in The Salvation Army*, p.6.

⁴ Although married couples are listed together, the “primary” leadership role is evidenced by whose name is listed first with the spouse listed underneath and indented. Where married women are in higher level appointments than their husbands, the wife is listed first with the husband underneath and indented. This reveals a definitive “leadership” role. For names that do not easily reveal gender, data was chosen by equally dividing the names between both sexes. Due to the randomness of selection, true stats may reveal the reality to be more imbalanced than stated here.

⁵ Of note is the greater representation of married women in that breakdown, which no doubt reveals acknowledgement and intentional effort in recent years to support equity for an especially underrepresented category of female officers, i.e. married women officers.

⁶ Peddle, General Brian. “Have We Got It Wrong?” *New Frontier Chronicle*, February 27, 2019. <https://www.newfrontierchronicle.org/have-we-got-it-wrong/>.

⁷ Moulton, Geoff. “In Conversation with the General.” *Salvationist*. The Salvation Army, June 13, 2019. <https://salvationist.ca/articles/in-conversation-with-the-general/>.

A Life in Service

The Salvation Army’s rich mission depends on individuals continuing to respond to a call to fulltime service as officers. Recent data has uncovered barriers which exist that threaten willingness to step into that unique covenant. In the “Hard to Stay” study, undertaken by Pastoral Services in 2021, it was discovered that only 12% of officers surveyed would recommend officership without reservation. “Why be an officer? In our territory you can do the same job as an employee, get higher pay, better benefits and more control over your life.”⁸ These revelations suggest a diminished view of the additive value of officership to an individual’s life, and could have implications for both recruitment and long-term retention of officers. Feedback gathered in the recent Millennial Survey is also relevant to this conversation. One exciting discovery was that there are many passionate and exemplary young adults who are enthused about the mission of The Salvation Army. Unfortunately, they express major hesitations about stepping into full membership in the Army and, by extension, officership. Among the hesitations noted are issues around inequity (which echo the responses from women officers), lack of inclusion and the unhealthy power dynamics embedded within the culture. This, too, has potential to impact recruitment numbers in the future. The gradual attrition of active officers gives rise to further concern. We are at a point in history where there are nearly twice as many retired officers as there are active. In 2020, there were 590 active officers, down from 1,190 in 2000.

“
If TSA upheld gender equity we would have more female leaders, we would have more leaders in general, as people would not resist the call to officership. You are less likely to become an officer if you think that you will not be seen or heard in our organization.
”

Advancing the work of gender equity is a critical part of addressing the officer shortage the organization now faces. As General Peddle asked in 2019: “Will God give us more leaders if we are failing to manage, use and deploy those we have? I find that thought very sobering, because I have to admit that without a shift in our culture as it pertains to gender equity, this general faces a formidable challenge in staffing an international Salvation Army.”⁹

Gender inequity impacts a woman officer at every point in her vocational journey, from the moment she first considers candidacy to her retirement. Based on the women officers interviewed, we were able to construct a brief snapshot of these impacts with supporting quotes, as shown on the next page.

⁸ “Hard to Stay” interview response.

⁹ Peddle, General Brian. “Stronger Together – A call to gender equity in The Salvation Army.” Salvationist. The Salvation Army, February 5, 2019.



What is Gender Equity?

The concept of gender equity refers to “fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different, but which is considered equivalent in terms of rights, benefits, obligations and opportunities.”¹⁰ It is distinct and different from the concept of gender equality,¹¹ which is the effective equality between men and women. This concept entails that all human beings, both men and women, are free to develop their

¹⁰ International Labour Office. (2000). *ABC of women worker's rights and gender equality* (p. 48). Geneva: ILO.

¹¹ (2014) Equality. In: Michalos A.C. (eds) *Encyclopedia of Quality of Life and Well-Being Research*. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-0753-5_101209

personal abilities and make choices without the limitations set by stereotypical views, rigid gender roles and prejudices.

Gender *equality* means that the different behaviours, aspirations and needs of women and men are considered, valued and favoured equally. Gender *equity* works to correct historical wrongs that have left women behind. It bridges the gap in gender equality through focused recommendations that don't just level the playing field, but also change the culture to be more inclusive of women. Due to the differences in lived experience and the impact of historical exclusion and disadvantage, it is essential to offer extra support to women, rather than simply offering more access to the same supports available to men. We must collectively recognize and break down the lingering barriers that prevent those opportunities from becoming a reality for women. Gender equity cannot and should not be disconnected from the larger conversation on diversity, inclusion and intersectionality. Though not discussed in detail in this paper, these concepts were incorporated into our research and recommendations.

Why gender equity matters

At the heart of gender equity is inclusion. Inclusion is about capturing the uniqueness of the individual; creating an environment that values and respects individuals for their talents, skills and abilities to the benefit of the collective.¹² The objective is to create a climate that fosters belonging, respect and value for all, and encourages engagement and connection throughout the organization and community.

In line with its mission, The Salvation Army desires a just culture that fully leverages the benefits of diversity where women and all officers can bring their unique gifts, ideas and perspectives. When female officers feel respected and valued, they will be empowered to share more, lead without compromise, bring their creativity to the table and feel more joy and connection with others. With appropriate inclusion, women can contribute more to the mission of The Salvation Army, further and better addressing the needs of a challenging world and providing a more expansive demonstration of God's love. Without inclusion, women's roles will forever be constrained by social norms, cultural practices and outmoded organizational procedures. These historical, and in many cases unintentional, constructs must not be permitted to rob us of the gifts and engagement of more than half our officer population, now or in the future.

Fostering inclusion in an organization takes place at a personal, organizational and systems level. When organizations make inclusion part of their ethos, its people and everyone they serve will experience this as authentic and engagement will increase. This fuels connection, "an energy that exists between people when they feel seen, heard and valued; when they can give and receive without judgement and when they derive sustenance and strength from the relationship."¹³

Improved gender equity has been demonstrated to improve complex decision-making, creativity and innovation, recruitment and retention, and engagement, productivity and morale.¹⁴ It also has a

¹² "Diversity Defined" Canadian Centre for Diversity and Inclusion. <https://ccdi.ca/our-story/diversity-defined/>

¹³ Brené Brown (2015). *Rising Strong: How the Ability to Reset Transforms the Way We Live, Love, Parent, and Lead*, p.182, Spiegel & Grau.

¹⁴ Hunt V., Layton D., and Price S. (2015). *Why Diversity Matters*. MicKinesy & Company.

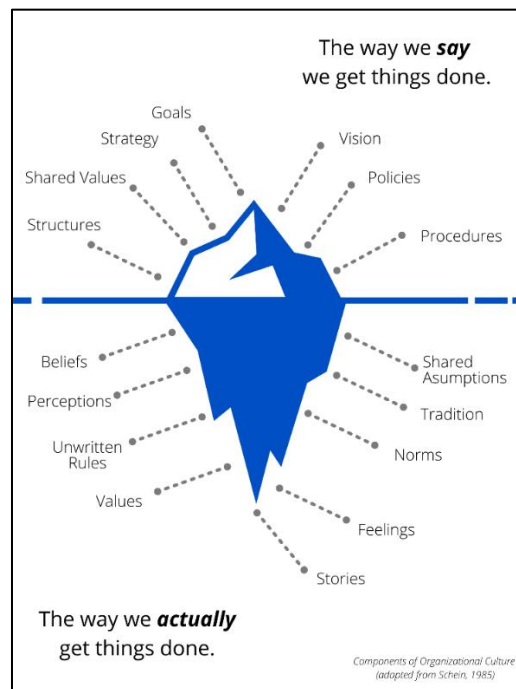
distinctly positive impact on ethical operations in organizations, which is critical to the continued credibility and integrity of The Salvation Army’s operations.

Lastly, while work in gender equity focuses on the experiences of women, it is not an effort to diminish the opportunities or work of men. Rather, when women are fully able to participate and influence the work of the organization, voice their experience and live their calling to the fullest, their male colleagues and spouses also better benefit from their gifts and the varied perspectives. Many of the items uncovered here also cause challenges for men—particularly when they are, by default, given roles and expectations that don’t align with their own goals or gifts. The recommendations here are intended to benefit The Salvation Army as a whole—through the intentional elevation of women officers’ experiences.

Building an inclusive culture

Organizational equity work is really about culture change. Culture is an integrated pattern of learned core values, beliefs, norms, behaviors and customs that are shared and transmitted by a group of people.¹⁵ It is felt as “the way we do things around here.” Norms are typical conventions or standards we use to govern our actions.¹⁶ They help us interpret the world around us. Norms can be changed and do change, both consciously or unconsciously. Organizational gender equity work is about recognizing our norms and discovering our personal and organizational biases (whether historical, conscious or unintentional) and influencing them to have a more positive effect on the organization. The figure below illustrates the complexity of organizational culture.

Components of Organizational Culture (adapted from Schein, 1985)



¹⁵ Schein, E. H. (1985). *Organizational culture and leadership*. San Francisco: Jossey-Bass Publishers.

¹⁶ Frost, S., and Alidina, R. K. (2019). *Building an Inclusive Organization: Leveraging the Power of a Diverse Workforce*: Kogan

Fostering a culture of inclusion is about creating a culture where everyone feels respected, valued and where all voices are heard. As can be seen in Figure 1, much of organizational culture is not visible and is instead shaped by what is invisible, yet no less experienced by individuals. It includes the unwritten rules, traditions, beliefs and shared assumptions that a group experiences as “the way to be.” The stories shared by the women officers who were interviewed for this initiative tell the story of the culture that is present in The Salvation Army. It is the story of their lived experience that reveals the current culture is not one of gender equality. Culture change is possible and is influenced by the factors that are visible (above the water in the figure above) as well as invisible (below the surface). It requires psychological safety,¹⁷ a clear vision, time and deliberate attention. This is at the heart of the work ahead, and it is everyone’s work.

In an organization marked by male dominant leadership, it is important that men engage as *inclusion champions* and are aware and knowledgeable about what gender inequality costs them, their families and communities. It is about overcoming the fear to make mistakes and staying out of blame. This is rooted in uncovering and defying harmful norms, some of which are discussed in other parts of this work. Modeling inclusive behaviour by senior role models is important, as is mentoring. Men with women mentors are more aware of gender equity issues and more engaged in gender equity work.

Critical to the success of any cultural change effort is a commitment to humility, honesty and transparency in the identification of past actions, current practice and future goals. If the lived experience of those in the organization fails to match the narrative shared by leadership, the result will be distrust and cynicism. Realistic and accountable reflections of the current state, paired with optimistic, detailed plans for change, are critical for continued momentum and change.

Connecting gender equality to the bigger picture of diversity and intersectionality

As humans, we are more than our gender. We are diverse in infinite ways. “The concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique and recognizing our individual differences. These include race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs or other ideologies. Inclusion is the exploration of these differences in a safe, positive and nurturing environment. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual.”¹⁸

Intersectionality is recognizing that people’s lives are shaped by many factors and experiences. Many people have overlapping protected characteristics, meaning they may experience discrimination in more or different ways. For example, the barriers that Black women face may be due to their gender, ethnicity and/or a combination of such protected characteristics. Intersectionality recognizes the varied experience of women and reveals the disadvantages of several social identities and the privileges enjoyed by groups that are not marginalized.

¹⁷ Edmonson, A. Harvard Business Review (2019). Creating psychological safety in the workplace.

¹⁸ “Definition for Diversity.” Queensborough Community College. <https://www.qcc.cuny.edu/diversity/definition.html>

Background

Commissioners Floyd and Tracey Tidd appointed the first-ever Territorial Gender Equity Advocate in 2020 in an effort to increase the number of women in leadership in Canada and Bermuda and address gender inequity in the territory. Further mandate was given to research, develop, and propose mechanisms that would help create supportive and positive practices as they relate to gender equity.¹⁹

Methodology

In fall 2020, 75 formal and informal officer interviews were conducted (Appendix A). Following these interviews, a Gender Equity Task Force was formed (Appendix B) and subdivided into four subcommittees to further study the themes emerging from the data. A “roots and leaves” approach²⁰ was applied to ensure the work led to intentional, strategic and sustainable transformation. Further interviews were conducted within the organization (Appendix C), and pertinent documents, reports and policies were reviewed (Appendix D). Building on equity, diversity and inclusion best practices, recommendations were formulated by each task force subcommittee and are compiled to this final report.

Envisioned Outcomes

The task force was motivated by a vision of a flourishing Salvation Army that is innovative and influential, which attracts and utilizes the best that both men and women have to offer. This prompted the following envisioned outcomes:

1. The Salvation Army’s theology on gender equity being expressed through the lived experience of all officers, and within Salvation Army structures and mission.
2. A holistic approach to Salvation Army Human Relations that equally supports and equitably compensates²¹ those who do the work of The Salvation Army.²² For officers, this includes, but is

¹⁹ Gender Equity Taskforce Terms of Reference.

²⁰ “Roots and Leaves” is one methodology used to evaluate root causes from identified inequitable outcomes.

²¹ We are speaking of Total Equitable Compensation here, which is not limited to pay checks but includes other benefits including equitable housing. Officers are told that we are rich in benefits, but they are benefits that officers often are not able to speak into, and which are applied inequitably. Specifically, there seems to be disproportionate housing linked to the financial health and stability of a ministry unit; there are “have” and “have-not” ministry units, and this links directly to “have” and “have-not” housing. This link between financial stability and adequate housing could disproportionately affect singles who are often assigned to ministry units that can only afford one officer, of which there are many more women.

²² Jan Barton shared in *Salvationist* magazine on May 25, 2021, the significance of renaming the “Employee Relations” department as the “Human Relations” department, stating it “reflects the new way the Army will develop, deploy and value its most important relationship, the one with the people who carry out our mission.” She later states, “Officers and employees need the Army not just for a paycheque, but also as a God-inspired organization through which we can live our calling to be a transforming influence,” emphasizing the need to include officers in the scope of this newly defined Human Relations department. <https://salvationist.ca/articles/the-salvation-army-in-canada-and-bermuda-updates-employee-relations-to-human-relations/>

not limited to, an appointment system²³ where the terms of the consultation process are well defined and consistently applied by leadership.

3. A Salvation Army culture where it is normative for officers to feel valued, known, equipped and trusted to fulfil The Salvation Army's mission. For this change in culture to occur, we need to see consistent action by the administration that demonstrates a desire to honour the gifting and voice of all officers.
4. A celebrated Women's Ministries that is one facet of The Salvation Army and yet fully integrated into the broader mission and structure of the organization across the territory, and that acknowledges women's spiritual needs and supports gendered ministry for women and girls while being detached and delineated from women's leadership development opportunities.

Key Considerations

The following considerations underpin the work of the task force and subsequent recommendations:

- The Salvation Army bases its International Positional Statement on Sexism on the Genesis 1 creation account. "The Salvation Army believes that both male and female are made in the image of God and are equal in value ... dignity and status, giving authority and dominion over creation to both.... Our world is enhanced by equitably valuing, equipping and mobilizing all human beings."²⁴
- While the organization holds to an egalitarian theology in theory, in practice it resembles a male-dominated and female-subordinated structure. From within, we continually struggle to uphold and promote the ethic of equity and overcome sexism wherever it exists in Salvation Army life.²⁵
- On theological grounds, it is principally important that The Salvation Army fully embody the will of God in these matters. From a sustainability standpoint, equity is also important in addressing decreasing officer personnel.
- Recommendations in this report address cultural and systemic issues that threaten recruitment, full engagement and retention of officers. These are not facile fixes, but rather were formulated in hopes of bringing intentional, strategic and sustainable change.

²³ The "Hard to Stay" study conducted by Pastoral Services in June 2021 found that 57% of officers were dissatisfied with the appointment process. While the scope of this work is to improve systems that will promote equity for women, in so doing, it will also serve to enhance the experience of all officers.

²⁴ The Salvation Army's International Positional Statement on Sexism.
<https://salvationist.ca/files/salvationarmy/Magazines/2019/July/IPS-Sexism.pdf>

²⁵ Ibid

- Recent concerning data arising from the Territorial Recruitment Survey, the Millennial Survey and the “Hard to Stay” Survey, intensify the call for change.

General Findings

There is a marked disconnect between The Salvation Army’s strong egalitarian theology and its often-patriarchal lived reality. “We speak of a history and theology that convey our beliefs are clear, but our actions do not reflect appropriate behaviour as, for example, there are few women in positions of executive leadership. They are often not at the table when setting policy, strategy and direction.”²⁶

The challenge is not so much in persuading Salvationists of the God-designed equality between men and women (although there is work still to be done on that point) but making marked organizational changes that support these beliefs. Colonel Janet Munn, in her work “Theory and Practice of Gender Equity in The Salvation Army,” found strong agreement among officers internationally with the principle, practice and Scriptural concept of gender equality. Her conclusions articulate that although leaders assent to gender equality in theory, they have not put in the hard work to correct it.

As a Christian organization, we should set the bar for equitable treatment of women, rather than lagging behind. “The growing concern of our current reality is that the world sees us as treating gender equitably.”²⁷ We ask that leadership use their God-given power to advance this holy and critical work. It is long past due. It was December 1980 when then-Captain Linda Bond reflected, “It is a sad commentary on the Canadian Territory, that after 100 years, so few women are giving direction in terms of Army policy and territorial decisions. I find it difficult to comprehend that the Army of God, which led the way in the position on female leadership, still finds itself sitting around discussing the role of women.” In a sister task force report from 2001, Major Beverly Ivany echoes this sentiment, “It is curious that we are still talking about the same issues ... decade after decade. My biggest fear is that this Final Report could be shelved.” It is tragic, by virtue of the report submitted here, Major Ivany’s fears have been realized.

“
It is a sad commentary on the Canadian Territory that, after 100 years, so few women are giving direction in terms of Army policy and territorial decisions. I find it difficult to comprehend that the Army of God, which led the way in the position on female leadership, still finds itself sitting around discussing the role of women.
Then-Captain Linda Bond
December 1980
”

The Salvation Army in Canada and Bermuda, through its recent Mobilize 2.0 initiative, is seeking to be “inspired for mission and positioned for growth.” We believe the work of valuing what each woman officer, married and single, contributes to the mission, and offering each space to be developed to lead and serve, will aid the same good purpose. Therefore, the rationale and recommendations offered in this report, when implemented, will result in this territory seeing greater mission impact.

²⁶Peddle, General Brian. “Lots of Talk, Not Enough Action? Making Gender Equity a Reality.” *The Officer*, April-June 2021.

²⁷ Ibid

The key findings and recommendations in this report fall within the four pillars of gender equity work:²⁸

- A. **Foundation:** Theological Imperatives and Accountability of Senior Leadership
- B. **Internal Focus:** Attracting, Developing, Appointing and Retaining of Officers
- C. **Bridging Focus:** Communication and Culture
- D. **Community Focus:** Listening to and Serving Community through Women’s Ministries

Each of these pillars is outlined in the sections below and will include:

- 1. Key findings and lived experience
- 2. Recommendations

Together they provide a platform for the basis of profound organizational change.

²⁸ Adapted from: Global Diversity, Equity and Inclusion Benchmarks. Standards for organizations around the world (2021), The Centre for Global Inclusion.

A. Foundation: Theological Imperatives and Accountability of Senior Leadership

We envision The Salvation Army's theology on gender equity being expressed through the lived experience of all officers, structures and mission.

The Salvation Army marches to the heartbeat of God. Any deviation from it results in disorientation and loss of identity and mission. Our theological foundation must guide our vision, strategy and mission. We believe that the tenets of equity, diversity, justice and inclusion reveal the character of God and, as such, compel us to properly steward our most valuable resource—people. With that as our calling, we envision an organization where senior leaders are accountable for gender equity, are role models, support gender-equity-related initiatives and are gender equity champions. This pillar represents the foundation that drives the strategy and includes the rationale for the development of a strong gender equity mandate, which is aligned with The Salvation Army's strategic goals and holds leaders accountable for setting goals and achieving results.

Key Findings

Theology is the foundation of the organization. It shapes our belief system and ought to inform our practice. The interview responses illuminated the need to revisit and realign with the following theological themes, which will form the impetus of all succeeding recommendations:

Theology of Reconciliation

Without a recognition of the hurtful and limiting experiences of the past, trust and enthusiasm for future changes will be limited. Any step forward, therefore; ought to include an acknowledgement of harm done. Said one interviewee, *"As an organization we need to repent and lament before we move on. Our leaders need to listen and lament and embrace these hard stories."* Another said, *"Please just hear us and receive our words and acknowledge our pain."*²⁹ Healing and restoration will require truth-telling and humble repentance.

Theology of Redemptive Power

Closely linked with reconciliation is the call to use power redemptively. It comes with the sober realization that power imbalances exist within our current system. Entering into The Officer's Undertakings represents submission of officers to the organization, trusting leadership to be accountable to God for the power afforded them and to appropriately steward the officers' holy calling in the context of covenant. We acknowledge that the Officer Undertakings is beyond the scope of our authority to revise, however, power dynamics emerging from its language and interpretation fall within the key findings from our officer interviews and therefore need to be considered (See

²⁹ Interview data: "We need to listen to the deep pains and the great joys. We need to pay attention to the injured and those who are healing;" "It is important to listen to female stories and the female experience in our organization. I want people to stop minimizing my story."

Recommendations C6, C7). Upon entering into the undertakings, a significant and sacred trust is placed upon leaders. Leaders become the providers, and the rest of the officer force are the recipients of that provision, in a near parent-child relationship. Recognizing that a system is composed of “human beings standing together for something,”³⁰ and acknowledging that people in leadership are susceptible to unconscious bias, it is hard to imagine how equity can exist in a system that lacks a framework of accountability to these ideals.

The recurring emphasis on compliance and obedience, which is tied to officers’ faithfulness to their spiritual covenant, leads to a loss of discernment as to what is appropriate or inappropriate when it comes to interactions with the organization in general and with those in leadership positions over them.³¹ It also deters any healthy critique of the organization or those in supervisory or leadership positions and vilifies those who choose to speak up for their personal needs. (For more detail, refer to Addendum Paper entitled “The Undertakings and Paternalism.”) Theologically speaking, this power entrusted to leadership is to be curated in a way that protects, serves and restores dignity.³² In a system where leadership holds such significant power over the lives of officers, and where leadership is male dominated, female officers are even more impacted by the power imbalance. Women interviewed spoke of the learned helplessness they experience under the current appointment system, as well as the lack of accountability for the oppressive and harmful actions of the past. “*People who were my leaders hurt me, they shut me down, no one was held accountable and there was no one to turn to.*” “*We sit and wait as leaders whisper in secret about decisions directly impacting our lives.*”³³

Theology of Equal Worth/Value

Men and women are each created in the image of God and thereby carry inherent worth, dignity and value. As a part of the church, the body of Christ on earth, The Salvation Army represents Jesus to the world, who consistently recognized and affirmed the uniqueness and value of each person. While the organization represents this well in its mission to others, the lived experience of women officers reveals this to be less than true in its internal relations with officer personnel. This is reflected in these statements by interviewees: “*I have to come to realize that The Salvation Army didn’t understand me, didn’t see me, didn’t know me,*” and, “*There is a developed bias in our system. It is such a terrible feeling to have leaders look right at you and not see you.*”³⁴

³⁰ Dr. Diane Langberg, author of *Redeeming Power: Understanding Authority and Abuse in the Church*

³¹ This is not a new phenomenon within The Salvation Army. Peter Jacob Letkemann as a student at The University of British Columbia, wrote in his Masters of Arts thesis entitled *The Salvation Army – A Study In Compliance*, “Anyone reading Salvation Army literature, especially the writings intended for its own participants, will be impressed by the strong and ever recurring emphasis on compliance. Authority is ordained of God and obedience is blessed of God. Authority plus obedience equals victory. This is the formula of The Salvation Army and its theme runs throughout its literature, sermons and songs.” – pg 15. Source: <https://open.library.ubc.ca/cIRcle/collections/ubctheses/831/items/1.0105004>

³² “Jesus uses power to protect, to expose and to restore dignity. He calls his people to be in the world using our power under his authority, displaying his character by speaking truth, shedding light, and tending and protecting the vulnerable.” *Redeeming Power: Understanding Authority and Abuse in the Church*, Dianne Langberg, Ch. 12.

³³ Interview data: “I live in the tension between respecting the process of appointments, and not being able to input into our own lives and trusting God’s providence—learned helplessness;” “We need godly people who will lead from a place of servant leadership—gender aside;” “There is a subtle messaging in roles at THQ that the husband always has the more important role than wife—this subtle messaging permeates the oppressive culture at THQ.”

³⁴ Interview data: “There are a few times when I feel as though I have been ignored by the organization.”

Theology of Mutuality/Oneness/Equality within Marriage

In the first creation story, in Genesis 1, both men and women are given authority and responsibility as co-leaders and co-stewards of the created world. In addition, marriages are designed to reflect the co-equality, oneness and mutuality of the Trinity, without hierarchy of power. The Salvation Army's witness to egalitarian theology is rooted in proper interpretation of scripture and ought to inform practice in home, church and organizational life. (Refer to Addendum Paper entitled "Gender Equity: Aligning Egalitarian Theology with Practice.")

Interview data reveals a culture marked by headship theology that manifests in male authority and women in supporting roles. One woman shared, *"There are times when the organization asks us not to be (a team), and to let him lead in places where it would be more natural for me to lead."* The expectations this places on how couples function at home, at church, and in appointments within the organization, act as barriers to the flourishing of women as individuals in leadership.³⁵ One woman expressed, *"At times it has felt as though I am treated as an associate officer to my husband who is the lead."* Another shared, *"I have been discouraged by something I heard recently. A senior leader female said that her job is to be in support of her husband. It makes me sad to think about my future, that my husband will be offered opportunities, will be seen by the organization because he is a man. There are many days when I wonder why I became an officer."* Many women interviewed also testified to the added burden of being primarily responsible for household and parenting duties, an expectation that was not equally placed upon the husband. The stronger the teaching and modeling around co-leading and co-serving in every sphere, including the home, the greater the freedom and empowerment to do the same in the ministry space.

“
As a cadet on a special weekend, they decided that I should stay home with my child rather than asking my husband and I what we needed- they sent my husband.
”

Theology of Spiritual Gifts for Leadership

As a church, The Salvation Army has been endowed with spiritual gifts among its people, gifts given "for the good of all" (1 Corinthians 12:7). The Army's 16th general, John Gowans, once wrote, "Leadership is a gift of the Spirit in whom 'there is no such thing ... as male and female.' To waste any gift or leave any talent buried seems to be a tragedy, according to the teaching of Christ."³⁶ In the covenant made in the Officer Undertakings, leadership is to "encourage officers in the use and development of their creative abilities." Women officers report that the organization is not aware of, nor have they properly

³⁵ Interview data: "Upon entry to CFOT where I was known as 'Mrs.' —my individuality was gone. I became wife, not partner—we were not equal."

³⁶Gowans, General John. "Women's Gifts should not be wasted." *The Officer*. The Salvation Army International Headquarters, December 2000.

stewarded, their gifts. One interviewee shared, *“My husband was the area commander, and I was not, but if anyone looked at us individually—our skills and our giftings—they would know that he is not gifted at administration, that it was me who was doing the administration, the finance, and my husband who was pastoring the congregation.”*³⁷

The individual, as well as the mission, cannot thrive until every effort is given to recognize and enable officers to walk in their giftings. *“If God by grace gives the gift of leadership, let her lead well.”* (Romans 12:8).

“
Right now I don't feel like our organization knows my giftings. I receive almost no opportunity to speak about what I am passionate about and share that with our organization.”

Recommendations and Rationale

A1. We recommend that any new scope of work begin with an internally transparent acknowledgment of the broken or absent systems, and the harm it has caused, to be carried out within the officer group.

Salvation Army officers, and the system that supports them, cannot begin to heal until there is a formal acknowledgement from leadership. This acknowledgement is a critical first step in the process, because it will demonstrate sincerity and authenticity, and will invite women to openly acknowledge their experiences.

A2. We recommend a series of intentional actions to realign and clarify a confident distinctiveness and prophetic witness of egalitarian theology. This should be mandatory for all officers, beginning at the leadership level.

General Peddle, in his 2021 introduction of the work of the International Gender Equity Task Force acknowledged, *“There are biblical texts being used inappropriately. There are personal views that are inconsistent with Scriptural teaching. All of these need to be surrendered.”*³⁸

The actions for correction would include the following:

A2a. Bible study series that focuses on a “redemptive hermeneutic” of Scripture as a mission resource that promotes biblical literacy around the equality and empowerment of women for all spheres of life.

A2b. An audit and vetting of all current mission resource material used and recommended by territorial/divisional headquarters through an egalitarian lens.

A2c. A policy stating denominational funding for leadership, theology or biblical studies degrees cannot be applied to seminary education that indoctrinates its students in complementarian theology.

³⁷ Interview data: *“There are default appointments—I have seen colleagues placed into these roles, even though they are not gifted or interested or passionate about Women Ministries they are put there-. This devalues the person and devalues the role of Women’s Ministries;” “I have been typecast in many of my roles—assistant to my husband, at CFOT personnel—it feels as though it was my gender that decided that;” “Right now, I don’t feel like our organization knows my giftings.”*

³⁸ Peddle, General Brian. *“Lots of Talk, Not Enough Action? Making Gender Equity a Reality.”* The Officer, April-June 2021.

A3. We recommend an intentional campaign by Pastoral Services to educate and mentor couples on healthy and whole marriages based on the values of equality and mutuality. This should be developed with the influence of the Gender Equity Advocate and informed by research in gender equitable relationships.

Recognizing that a critical obstacle to realizing gender equity in The Salvation Army is the more personal nature of the marriage relationship, officer couples need appropriate and sensitive support to encourage and strengthen esteem of each individual within the married couple.³⁹ Healthier individuals will be more readily able to encourage and champion the development and flourishing of his/her spouse. They will also be prepared to offer equal support in household and parenting duties. The task force acknowledges that there may be couples within our ranks who hold to a complementarian theology. Not only does this belief system stand opposed to The Salvation Army's official position (and is arguably a harmful ideology), this creates a challenging reality, not just for gender equity work, but for the organization pastorally speaking. It requires a sensitive approach to coaching these couples towards mutuality and balanced engagement in ministry. This will also have to be viewed through a lens of accountability as ministry units sponsor two active officers financially, but yet may not be receiving the expected leadership output. In addition, officer personnel shortages may require that each in the officer couple be expected to take up separate appointments in the future.

“We must affirm each other. I refer particularly to married couples who share the precious covenant of officership. We need more than a few good examples of husbands and wives sorting this out and offering the best of themselves. (I may be speaking directly to husband colleagues in this comment.)”
General Brian Peddle

This conversation needs to expand to include the recruiting process for married candidates, as well as the marriage enrichment seminars at CFOT.

A4. We recommend increased teaching on and personal exploration of spiritual gifts for all Salvationists including, but not limited to, officers and cadets.

Spiritual gifts are a bedrock component for all discipleship and are non-gendered. The lack of awareness and emphasis on spiritual gifts has an impact on how officers are mobilized for mission. Evaluation of current corps mission resources as well as CFOT curriculum revealed limited materials available that cover the theology of spiritual gifts and their practice. Spiritual gifts, therefore; ought to be re-emphasized to all Salvationists from the Mission Resources department. Tools for congregational use, which include teaching around identification and employment of gifts through a lens of gender equality, ought to be developed.

³⁹Peddle, General Brian. “We must affirm each other. I refer particularly to married couples who share the precious covenant of officership. We need more than a few good examples of husbands and wives sorting this out and offering the best of themselves. (I may be speaking directly to husband colleagues in this comment.” *The Officer*, April-June 2021, “Lots of Talk,”

Section Summary

Any strategy or vision for equity is anchored in The Salvation Army's identity as a Christian organization. Officers have entrusted their God-given calling to The Salvation Army through their covenant and undertakings. As such, they bring their entire personhood and gifts to the organization to be valued and stewarded appropriately for the sake of mission. The theological bedrock of The Salvation Army calls us toward the purpose of reconciliation by acknowledging where we have missed the mark. It also acknowledges there are endeavours to be undertaken to strengthen commitment to our theological imperatives in service to creating an equitable culture. Support from the top-level leadership, across all functional areas will signal that inclusion and gender equality are important to the organization and is authentically valued.

B. Internal Focus: Attraction, Development, Appointment and Retention of Officers

We envision a holistic approach to Salvation Army Human Relations that equally supports and equitably compensates all people who do the work of the Army. For officers, this includes, but is not limited to, a transparent appointment system where the terms of the consultation process are well defined and consistently applied by leadership.

We recognize that each officer is first called by God to vocational mission and ministry in The Salvation Army and enters into a covenant relationship with God when they are commissioned. At the same time, key aspects of career planning and organizational effectiveness—the human side of this, which equips officers for mission—have been largely overlooked by the organization.

In reviewing the human relations functions for this equity report, we concentrated on an officer's vocation and how the current state was impacting them and the organization as a whole. We are pleased that so much of the recommendations below align with the Mobilize 2.0 Strategic Pillar: Design for People, particularly:

- 3.1 Driven by Christian love and principles, we are a welcoming movement for all
 - 3.1.1 *Develop and implement approaches that support equitable, diverse, just and inclusive communities.*
- 3.2 Our human relations systems equip people to best deliver and support mission
 - 3.2.1 *Prioritize and implement consistent, integrated improvements to people systems and processes.*
- 3.3.1 Strengthen a values-based culture that fosters accountability, innovation and performance excellence.

Key Findings

There exists no stated overarching vision, operating model or principles and values statement for officer human relations, which is a prerequisite for building a strong sustainable human relations system for officers.

Systems Approach to Officer Human Relations

We found that adequate human relations systems for officers are lacking or absent. One of the best ways to mitigating the effects of organizational inequity is to change unhelpful programming. However, equity cannot be written into inadequate or non-existent systems. **Without explicit practices, policies and procedures, each interaction and decision is subject to an individual's personal awareness, competency and bias.** Specifically, there appears to be a lack of:

- Best practices, procedure and accountability with respect to the appointment system.
- Consistent guidelines for personal and professional development, performance evaluation and career planning for officers.

- Written position descriptions and expectations for many officers.
- Sufficient time in leaders’ roles to adequately carry out human relations activities.

This lack of best practice and accountability leaves room for gender bias as historical practices are perpetuated as a default. This has a significant equity impact for both men and women but seems to impact female officers more. Research has also demonstrated that women are less likely to be promoted for their potential, or to raise their hand for a “stretch” assignment in professions where they do not see examples of their experience being recognized. Without oversight and accountability to ensure women are engaged, it is likely that women will have fewer opportunities to lead and to learn, thus eliminating them from consideration for higher leadership roles later in their career.

Without systems in place to provide every officer with equal opportunities for professional development and consultation in career planning, women are often left out of opportunities for leadership development and career progression as they push against long-established cultural norms. The task force want to recognize the work that has taken place in attempting to fix pieces of the human relations system, but this work is unsustainable if not developed in a holistic way with a focus on equity.

Effect of Inequality on Female Officers

The interviews conducted for this study uncovered the upset, anger and frustration that women feel about how they are treated in appointments, development opportunities, vocational and career planning, and compensation. One woman shared, *“My position changed and no one told me. When I asked why my position changed and I wasn’t told. They said they ‘forgot about me.’ Another said, “During a move cycle, our divisional commander told us that the next move there was an option for my husband but that they ‘would find something for me.’”* Taken as a whole, their comments reveal an overwhelming feeling that if we do not fix the system, women will leave the organization, or worse, be alienated to such an extent that they will not value the organization. The persistent inequality was further emphasized by multiple comments to this effect: *“In our organization women have to be above average to be noticed while men need to be average.”*

“
 Taken as a whole, their comments reveal an overwhelming feeling that if we do not fix the system, women will leave the organization, or worse, be alienated to such an extent that they will not value the organization.
 ”

Susan Waterfield
 National Advisory Board Member

Well-Defined Human Relations Functions are Essential to Combatting Inequality

Position Descriptions

Position descriptions are foundational for recruitment, training and development, performance assessment, career planning, etc. Many officers do not have access to up-to-date positions descriptions. This problem is exacerbated when position descriptions are shared between spouses (such as with corps officers). Equitable division of duties should be determined, either by the couple or in consultation with them, and signed off by a direct supervisor. This is currently not a regular occurrence. In the absence of clear expectations, it becomes much easier for bias and perceived value to be applied by those who are not close to the day-to-day work. Clarity of scope, expectations of role and specific responsibilities are the basis of task execution and role planning. While many roles have additional duties as required, a

foundational understanding of expectations allows for both women and men to effectively articulate when they are experiencing an inappropriate change in scope and clarify how they can make a difference in their work.

Performance Evaluations

The “Hard-to-Stay” survey, conducted by the Pastoral Services department, indicates that 74% of officers are either dissatisfied or very dissatisfied with the current performance assessment and feedback system of PEAC (Performance Excellence and Coaching). Some officers shared, “It is often another ‘check the box’ with very little follow-up and very little accountability;” “A waste of time—no accountability or follow up;” and “It has no connection to how I’m appointed—why should I bother?”

We can confirm that up-to-date PEAC assessments are not available for approximately half of the officer force, and that even when they have been completed, they often do not factor into the appointment process.

Performance evaluations provide an important opportunity for officers to learn about how they can grow and provide more objective evidence of potential for leadership and future role assignment. A robust system provides actionable feedback and informs both appointments and development planning for the future. It also eliminates recency bias when leaders are deciding on participation in learning programs or considering individuals for leadership.

Officer Appointments, Including Default Appointments

A fair, transparent and equitable process of applying for all positions does not currently exist, nor is the selection process for appointments clearly outlined in a policy. Officers also do not have access or opportunity to review the position descriptions to determine whether they are qualified to fill a mandated appointment. This problem is exacerbated when the male is appointed to a position and the appointment considerations for the female officer are not handled in an equal manner. If these processes existed, it would build a sense of autonomy that is lacking among officers.

“
When we were at THQ and I was my husband’s assistant, I found it hard to find my place. How can we cultivate and see women if they are in a marriage and their husband is more high profile? The wife is likely to get lost.”

We have received significant feedback from officers which clearly demonstrates that default (secondary) appointments are deeply problematic to the individuals who receive them as well as to other officers who see this lived out. While this occasionally happens to male officers, it is much more likely to happen to female officers. Although many in default positions make every effort to contribute well in their position, their opportunity to do so is detrimentally limited by the practice.

Statistics and anecdotes reveal that default roles for women officers are not limited to Women’s Ministries. There have been instances when a man is given the role of executive director, for example; and his wife is appointed as a chaplain, regardless of whether they are trained or passionate about this type of work. Similarly, there appears to be no consultation or consideration given to which spouse will be given the added designation of community ministries officer if both spouses are appointed as corps officers. While the Gender Equity Task Force recognizes that this particular added designation is often

tied to funding and not necessarily to position descriptions and responsibilities, this is not always communicated to the officers given the appointment. As with many other default appointments, this also disproportionately affects women. Of great concern, also, is that a recent audit of staff officer appointments to CFOT (a training ground for future officers) revealed a practice of intentionally appointing the married male officer to the primary role with the married female having a default/unintentional appointment.⁴⁰

Better planning, with embedded equity principles, is required in appointment planning.

While we applaud the efforts to create a talent pool for Area Commanders and acknowledge the expressed desire to expand this for other positions, we believe that officers should have an opportunity to express interest in any available position on the Officer Annual Change Information form (proposed Appointment Planning Summary form). The Officer Annual Change Information (ACI) form is extremely limiting in the types of information officers can give. For example, there is no place to express interest in a Women's Ministries role, emphasizing the understanding that this has been a default appointment rather than sending a message that anyone with a passion in this area could be considered. It is also strongly recommended that women and men be considered for distinct roles should there be no opportunity suited to one party or the other in a single appointment. This can include fully leveraging the now-evidenced powers of remote work to allow one partner to support a headquarters role even while the other may be working in a different ministry.

Officer Development

It is recognized that officers have training and development opportunities. It appears, however, that the way these are managed lacks clarity, consistency and comprehensive planning. Officers interested in education beyond the bachelor's level are currently being told that this is by invitation only, and yet some education at the higher level seems to be approved upon request. The lack of clarity and transparent communication on this matter has led to a sense (whether real or perceived) that opportunities are offered inequitably.

Is it up to the officer to seek out training and development opportunities, or is it the responsibility of the organization? We believe it should go both ways. Officers should be encouraged to initiate development opportunities. When this happens, they should have someone they can talk to about their development goals and how they fit with The Salvation Army's long-term plans for them. The organization needs a plan that supports the needs of the individuals as well as the organization's needs.

“
My capacity and growth as a leader has been self-guided. I have had to learn on my own what it looks like to lead.
”

⁴⁰ The role of Director of Spiritual Formation traditionally goes to the female spouse of the Training Principal. In auditing appointments over the 17 years that CFOT has been in Winnipeg, men are typically given the role of “authoritative” head of CFOT and the woman given the emotional spiritual role. Recent history reveals that the only women who have ever filled non-traditional appointments were single.

Furthermore, a temporary positive bias towards officer development should be given to female officers, as they will need greater immediate supports if they are to succeed. A recent open call for Area Commander candidates garnered only 4 women of the 20 applicants. This reveals a barrier of hesitancy for women to step forward for leadership, which can be rectified with greater confidence that results from individual development. It may also suggest that there is insufficient mentorship for women that would encourage them to step forward. This practice has been demonstrated in other environments to be particularly effective.

Vocational Planning

The number of officers is shrinking through retirements, resignations and reduction in new recruits. A formal vocational planning system will help the organization plan for future needs to ensure that sufficient candidates with the right skills and experiences are available. General Peddle has stated, “Every territory and command is being asked to partner with IHQ in succession planning, developing a pipeline of leaders who, over time, can equally be considered for leadership positions at every level of the movement. This requires local leadership to initiate appropriate personnel strategies with the goal of developing all leaders under their care.”⁴¹

Currently, the opportunity to express interest in a specific position or vocational stream within The Salvation Army is extremely limited for officers. The current ACI form minimizes the types of positions officers can express interest in. Most importantly, there needs to be a place where women, and all officers, can safely discuss their vocation, concerns and issues.

All officers should have the opportunity to openly discuss their interests, gifts and willingness to lead. When clarity is disallowed, both the decision-maker and the individual are at a disadvantage. Although not all desires can be matched with required roles, communicating the demand provides a starting point for discussion and enables leaders to have meaningful dialogue on the intersection of individual gifts and organizational need.

Leaves

The steps already taken towards reviewing and modifying the Parental Leave policy have been celebrated across the territory and are already making a marked difference in the lives of new parents, particularly new mothers. We applaud those who received this recommendation favourably and the steps taken to put this policy into practice so quickly. Thank you.

A review of policies concerning other leaves revealed that current policies around medical and parental leave for single officers result in single officers being disadvantaged. Because the overwhelming majority of single officers are female (58 women to 9 men at the time of research), this became an area of attention for this task force. There are issues that on the surface may appear to be “gender-neutral,” e.g., policies and benefits that refer to, and apply to, “all officers.” But when these policies are operationalized, female officers are placed at a distinct disadvantage, particularly single female officers. For example, in the instance of married officers, if one spouse goes onto Short-Term Disability/Long-Term Disability, it has little impact if the provision of a vehicle and quarters are withdrawn. A married

⁴¹ Peddle, General Brian. “Lots of Talk, Not Enough Action? Making Gender Equity a Reality.” *The Officer*, April-June 2021.

officer on LTD won't lose any resources, since the car and quarters will still be provided to their active-officer spouse. However, for a single officer, when these provisions are withdrawn, the single officer is left without transportation or home.

Comprehensive Compensation

While officers are equally compensated when it comes to a financial living allowance, there are marked inconsistencies with respect to non-monetary compensation such as housing and other benefits.

Many of these non-monetary compensations fall under the responsibility of the ministry unit and there is marked inequity with respect to accessing these benefits. For example, the quality of housing is often tied to the financial health of a ministry unit; ministry units that are financially affluent tend to have better housing for officers than ministry units who are struggling financially. This provides a framework of “have” and “have-not” appointments that disproportionately affects women, in particular when single officers (majority of whom are women) tend to be appointed more often to financially struggling ministry units.

As in the case with leaves, the current compensation model for single officers creates an inequitable situation where women will struggle significantly more than married couples to adequately provide for their own needs during active officership and into retirement. For example, whether a vacation is at a campsite or at a hotel, the cost for one person is the same as the cost for two persons. However, a single officer receives half the vacation allowance of a married couple. Salvation Army pension for a single officer is about half that of a married couple, but the cost of an apartment is the same for both married and single. There are real challenges for single officers when it comes to day-to-day living expenses and preparing for retirement.

Uniform Wearing and Dress Code

The critical theological underpinnings of the uniform reveal the wearer as a “servant,” embodying “a loving greeting” from God and reflecting a “testimony about the grace of God in Christ.” (*O&R for Soldiers*). Dress code/uniform policy, up until recently, reflected culturally and socially gendered expectations for dress rather than the organization’s original theological and missional purposes.⁴² Secular ideology⁴³ around gender and dress has no theological bearing and, therefore, does not have a place in informing dress for Salvation Army officers and soldiers. Women in uniform experience scrutiny around dress with implications for stereotyping and body shaming.⁴⁴ Recent policy changes have sought

⁴² The original purpose of a uniform that represents the religious convictions of faith and service, while also rejecting worldly vanity and emphasizing practical applications, needs to be rediscovered. The practicality of the uniform in the early days of The Salvation Army included the carrying of an umbrella (useful for leading singing and processions in the street) and the wearing of a wide-brimmed bonnet (the Hallelujah bonnet) to protect its wearer from projectiles when riots would break out during open air meetings. Source: [Dedicated Followers: Uniforms and The Salvation Army’s Attitudes to Fashion | The Salvation Army](#)

⁴³ Jansens, Freya. (2019). Suit of power: fashion, politics, and hegemonic masculinity in Australia, *Australian Journal of Political Science*, 54:2, 202-218, DOI: 10.1080/10361146.2019.1567677, p.210.

⁴⁴ Interview data: “In my last meeting with my staff advisor prior to leaving CFOT, I was asked what I would wear to a pool party—would it be a bikini and short shorts? I thought to myself, this is all you have to say to me before I leave?” “There was a warmer sweater that I wanted to wear because it is cold in Winnipeg. It is sold at trade but I was told I couldn’t wear it because it was not feminine enough.” “Heels—telling women that they have to wear these—it is insane.”

to address the inequitable restrictions of previous dress code/uniform policy. However, more is required to recover the theological and missional purpose of the uniform.

While this policy update was important and necessary, it has failed to address the deep-rooted cultural foundation of uniform-wearing in certain contexts, where uniform-wearing and uniformity to specific cultural ideals are interconnected through shame-based comments, practices and more.

Even with this new policy in place, body-centric comments to female officers continue to take place. A recent post on the Salvationist Facebook page includes this comment, *“So good to see women officers and soldiers in skirts. I’m so sick of pants in the pulpit I could scream;” “What is up with women officers, cadets and soldiers wearing dress pants as their uniform? Is this something new? I think it looks very unattractive.”* While these may seem like isolated comments, discussions with corps officers highlight that these comments are similar to comments made to them from congregants. As such, female officers and soldiers experience the uniform and consequently their bodies as a site of gender politics.

Lastly, the uniform has been utilized in colonial ways⁴⁵ and this limits cultural considerations that may accommodate those with different cultural backgrounds.

⁴⁵ Much research has been done on the importance of dress in colonization. In many situations, the colonizing Western culture mandated the colonized people adopt Western ideals of dress as one aspect of cultural assimilation and, in some cases, spiritualization and/or religious conversion. For example, a desire to cover the people’s “nakedness” and assume a more “modest” dress was seen as an important aspect of converting many African nations to Christianity.

Closer to home, “In the Indian Residential Schools, dress was aggressively changed to fit with Western ideals of civilization. Indeed, it was a crucial component in attempting to fulfil the Indian Residential Schools’ purpose. As dress is an embodied object, it reflects identity. The Indigenous epistemology embedded in how dress was created, worn, and cared for was often violently removed and replaced with European-styled school uniforms in an attempted reorientation to European standards. These attempts were ultimately failures as how the dress was implemented, the condition and care of the clothes, and the punishment enacted were all contrary to achieving assimilation. Rather, students were taught body shame and were reminded of their position at the bottom of Canadian society’s hierarchy. While other elements contributed to trauma and the cultural genocide perpetuated in residential schools, dress is an important factor because clothing is the first object a body interacts with.” To read more, see <https://www.fashionstudies.ca/indigenous-dress-theory>. We believe parallels can be drawn between uniforms in residential schools and the enforced wearing of The Salvation Army uniform.

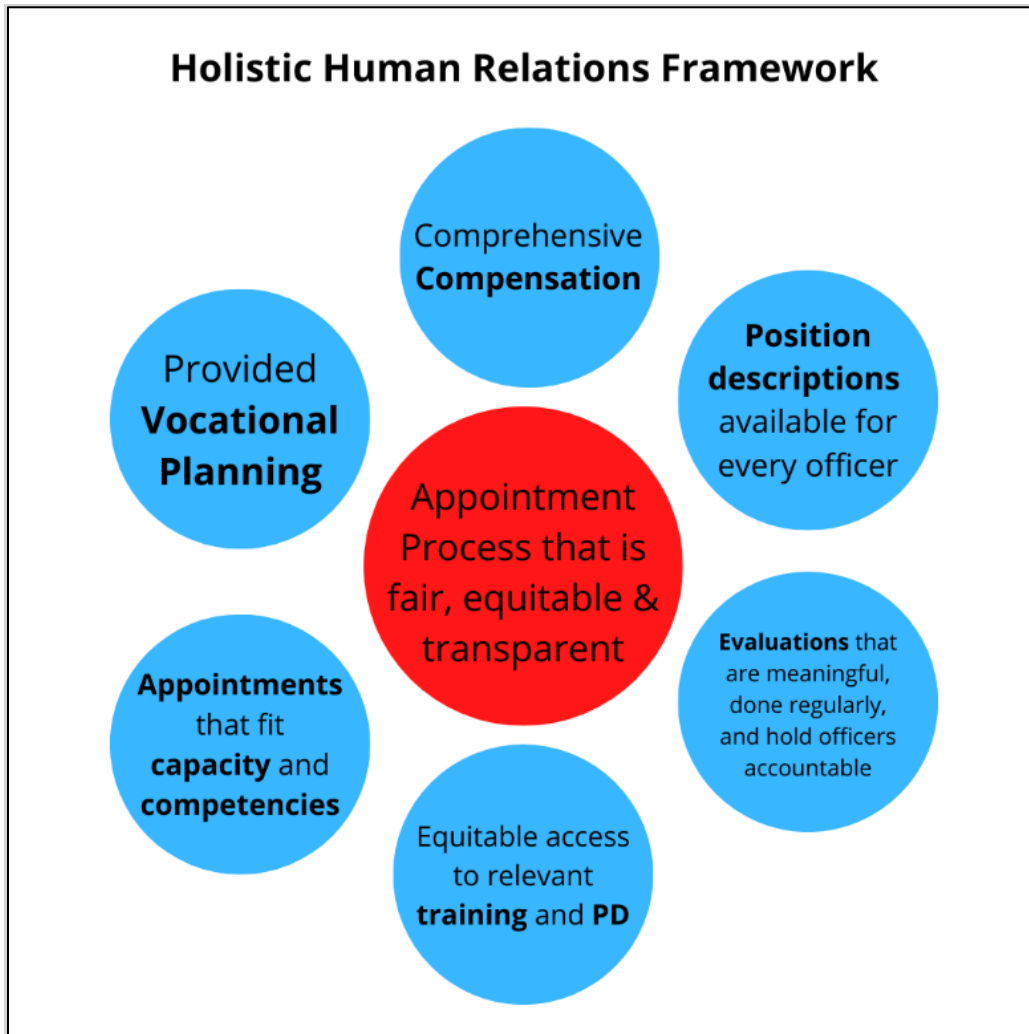
What’s more, uniform wearing can create a power imbalance. “The cultural distance and power imbalance between “center” and “periphery” were visibly enacted in styles of dress. Clothing styles were employed in Europe—and in Africa—as measures of cultural advancement in an evolutionary progression from ‘primitive’ to ‘civilized’ status.” Source: Colonialism’s Clothing: Africa, France, and the Deployment of Fashion. *Academic Journal*. by Rovine, Victoria L. Design Issues. Summer 2009, Vol. 25 Issue 3, p. 44-61. 18 p. 3 Black and White Photographs. DOI: 10.1162/desi.2009.25.3.44., Database: Academic Search Premier.

If we truly want to “decolonize,” further conversations regarding uniform-wearing are necessary.

Recommendations and Rationale

A Human Relations System for Officers

B1. We recommend that The Salvation Army adopt a systemic approach to human relations for officers as needed. It should start with a shared vision, clearly stated objectives, inclusive equity principles and clear outcome measures.



The illustration above illustrates one view of a holistic approach to a human relation system for officers. With the appointment system as a focal point, all other human relations entities will support the task of putting the right people in the right positions to further the mission. We need a standardized appointment system with equitable training and development opportunities regular and effective performance evaluations, career paths and vocational planning and well defined position descriptions that transparently communicate the needs of the organization.

“Gender-neutral” language must not artificially mask inequitable impacts of policy and process. While inclusive language reduces bias, by itself it does not change the impact of programming. Defaulting to

language such as “all officers” does not inherently change the program to ensure an equitable result. Any policy change should be undertaken with support of the Gender Equity Advocate and the lens of root cause and impact.

Position Descriptions

B2. We recommend that every officer has an objective position description and all position descriptions be reviewed by supervisors regularly to ensure organizational and individual needs are being met.

It takes many types of positions to make organizations work well. The right balance of generalist, specialist and leadership positions are the basis for system that can deliver on the mission of an organization. Defining position types and/or position descriptions can be used as a building block to ensure equity between position types, and that officers have equal opportunity to be involved in positions best suited to their vocational path and competencies.

Performance Evaluation

B3. We recommend Performance Excellence and Coaching (PEAC) be revised or replaced with an evaluation and coaching model that is effective, supports gender equity, is integrated with the appointments process and holds all officers accountable.

Performance evaluations are required to ensure the right people with the right skills and abilities are placed in the right positions, and to support vocational paths. They are also used to improve performance and help individuals build the skills needed for their positions. Performance evaluations should work in tandem with training and professional development. Often equity principles are built into both the performance evaluation process and training.

Whether it is PEAC or another form of performance evaluation, these tools must be meaningful, held regularly and hold officers accountable. They should also be used for each officer throughout the appointment process as a helpful tool in matching the officer’s passions and competencies with the appropriate appointment.

Supervisors should also be held accountable for the completion of performance evaluations. Currently, Area Commanders perform the majority of PEAC reviews for officers. Based on the current scope of responsibilities of the AC role, the success of PEAC is not possible. For any performance evaluation to succeed, the role of the AC needs to be reviewed to allow for consistent, thoughtful, thorough performance reviews. In addition, the new AC Brief of Appointment is more supervisory in nature and ought to be revisited to ensure space for the pastoral elements of being known and valued by the organization, of which the AC is the first point of contact.

B4. We recommend that the role of the Area Commander be re-evaluated, and their scope and oversight be reduced or provided with additional administrative support, so as to spend adequate time on the development and other human resource needs of the officers within their scope.

Training and Personal Development

B5. We recommend that clear, transparent and fair criteria are utilized for the selection of leaders for training and appointments—and that a review process be made available for anyone who feels they have not been adequately considered.

Without thoughtfully developed and widely communicated criteria and processes, qualified women (and men) may be missed. It also risks wasting or inefficiently assigning resources to those most likely to benefit from and share their experiences.

B6. We recommend a temporary positive bias towards the development of female leaders. This should include a regular stewardship review to ensure continued improvement in representation.

To address inequities of the past, realities of the present and opportunities in the future, a more intentional investment in women is a wise allocation of resources. The goal is to provide significantly more opportunities for women to address the lack of opportunities they have had in the past. This bias should remain in place until female representation outcomes are seen in leadership. This may be established as a minimum expectation or in a specific designated resource pool that allows for more women to participate in learning opportunities in the near term.

B7. We recommend that, as well as ongoing formal leadership development, just-in-time learning opportunities be designed and delivered for women moving into new leadership roles, and that these take into consideration the different leadership realities women may face. This should include mentoring, sponsorships, coaching, peer mentoring and/or book and conference budgets as well as live and virtual training. This program should be documented and reviewed regularly.

Women leaders often experience additional pressures including family responsibilities, push back from traditionalists, difficulties being heard, a sense of isolation, closer scrutiny and higher expectations with more limited resources.

B8. We recommend mandatory leadership training for all leaders that includes quality, facilitated time spent discussing the theology, ideology and practice of creating environments in which both men and women can thrive and work well together. This should be included in CFOT curriculum. We may need external voices to assist us with seeing our own blind spots.

As our goal is full engagement, not compliance or resistance, we must provide opportunities for all to see the importance of this topic, develop skills in working across gender, and understand how they are contributing to or working against our preferred future of men and women partnering together in God-honouring and Kingdom serving ways.

Officer Appointments That Fit Capacity and Competencies

B9. We recommend that the Officer Appointment Process be redesigned to effectively match capacity and competencies to the requirements outlined in position statements. This process must be captured in an official policy/procedure that is accessible by all officers.

B9a. We recommend the Officer Annual Change Information form be expanded to support vocational planning and matching capacity and competency requirements.

B9b. We recommend more equitable access to positions and relevant training and professional development be built into policies and processes, including posting more positions and training opportunities to ensure fair and transparent access, i.e., the AC talent pool model should be expanded to support other positions.

B9c. We recommend the rationale for an appointment change be communicated with each officer move and that the timeframe for communicating annual changes be increased to accommodate these conversations. This requirement should be captured within the policy for Officer Appointment Process.

The organization would benefit from building an appointment and development process that better matches officers' capacities, skills, and passions, through effective and equitable evaluations, training and professional development and vocational planning. This may require more flexibility in offering split appointments for spouses but will ultimately benefit the mission of the Army by fitting capacities and passions with the work requirements of the organization.

A fair, transparent, and equitable process of applying for all positions and development opportunities will build a sense of autonomy that is lacking among officers. The appointments and development process should clearly be outlined in a written policy.

Also, posting as many positions as possible leads to equitable access. Posting of positions allows for a breadth of both female and male candidates to apply and be interviewed. Every effort should be made to include both male and female candidates. This approach can begin to reduce any gender conscious or unconscious bias that may exist.

Processes such as these, if applied universally to each officer, could be one solution to the default appointments issue. The system cannot continue in its current form. Consideration must be given how joint appointments are made so that both appointments are given equal consideration.

Provide Vocational Planning

B10. We recommend a vocational/career planning system be put in place, starting at CFOT level and provided to all officers as it becomes available. This includes long-term development, early identification of senior leadership potential and succession planning.

A sound vocational (career) planning system that coordinates the efforts of Pastoral Care, Officer Personnel and Career Planning teams, as well as supervisory mentoring, supports the organization and equity goals by giving officers, cadets and potential candidates a better idea of what a vocation in The Salvation Army looks like.

Decisions will need to be made regarding who at THQ and DHQ will be involved in the various aspects of career planning. The persons leading this system should be well respected male and female officers (vs employees) in order to ensure both career and covenant remain centred in the conversation. A consistent, accessible approach across the territory is crucial.

To support integrated vocational planning, there needs to be stronger linkages to the appointment process and training and development.⁴⁶

Comprehensive Compensation

⁴⁶ Anecdotal evidence suggests that the current policy may not be being applied equitably, and there appears to be a lack of transparency or consistent messaging regarding continuing education and high-level development opportunities.

B11. We recommend a full investigation and regional assessment of housing costs, with the goal of ultimately including all officer benefits (including housing costs) in the Officer Benefit Levy.

B11a. We also recommend the policies listed below, impacting single officers, be reviewed for the purposes of bringing equity in terms of benefits, allowance and retirements.

Housing is not equitable across ministry units, something that affects women significantly more than it does men. Financially strapped ministry units that can only financially support a single officer often also cannot support adequate housing upkeep. Because there are more single women officers than men, more women find themselves in single officer appointments such as this. That said, there are also dual-officer appointments that also struggle to financially upkeep a quarters.

The interviews conducted by the Gender Equity Committee found many examples of ministry units where an office space was not provided for the female officer in the corps or CFS building and women were thus expected to work from a home office. In this way, insufficient accommodation also disproportionately affects married women.

In addition, compensation systems for single officers require more equitable measures. While gender equity is about male to female issues, there are additional inter-gender equity issues in terms of how single officers (mostly female) are treated compared to married officers. The inequity of our current policies and procedures in terms of allowances, leaves and benefits impacting single officers ought to be reviewed and revised to bring equity. In addition to retirement and RRSP contributions/allowances, the following policies require revision to this end:

HR 09.001 Absence for Medical Reasons

HR 09.003 Allowances—Officers

HR 09.022 Parental Leave

Dress Code

B12. We recommend that recent dress code policy (HR 09.035) changes be re-socialized, aligning mission and calling as formative and foundational to the change of policy and uniform wear.

There seems to be some misunderstanding regarding the recent changes to the dress code (as seen by the continued public confusion regarding women wearing pants, the lack of tunic in the winter, etc.) The way this policy was communicated across the territory seems to not have cascaded down through the ranks. As such, we recommend that this policy be reiterated with a plan for communication to all levels of leadership and membership.

B13. We recommend that a policy be introduced that outlines a process for addressing dress-code violations by designated personnel only. Sensitivity training should be mandated for those given this responsibility. Further, we recommend guidance and sensitivity training for supervisor/department/DHQ/CFOT staff responsible for addressing dress-code violations.

This is not an attempt to formalize the policing of uniform. Rather, it is meant to reduce the high level of organic, negative commentary on the wearing or mis-wearing of uniform.

B14. We recommend that no DHQ, CFOT, local music group leader, etc., be permitted to increase or change the uniform policy standards.

While we recognize that there may be extenuating circumstances, such as the need for cultural sensitivities in one-off situations, we are concerned that, for example, certain music groups may still mandate the wearing of the skirt for women. Processes should be in place which prevent this.

B15. We recommend that an external and internal study be conducted to provide a culturally informed discussion concerning the uniform and dress code policy and that training be provided on the effect of uniform-wearing on specific populations.

Section Summary

As a Christian organization, we should exceed societal and professional norms when it comes to caring for our people. We are called to love our neighbours and to care for all who are made in the image of God. We should, therefore, aspire to set an example in how we treat both officers and employees. While officers are not considered employees, and as such are not captured in equitable policies that hold the organization and employees accountable to each other, our biblical and theological foundations call us to a redemptive, ethical treatment of officers that surpasses secular standards. This becomes even more essential in an appointment-based system where officers are asked to surrender so much of their personal autonomy in order to fulfil God’s calling upon their lives.⁴⁷

“Why be an officer? In our territory you can do the same job as an employee, get higher pay, better benefits, and more control over your life.”

We fully believe that the impact of a holistic and equitable human relations system for officers will result in:

- Increased attraction of new officers
- Better retention of current officers
- Increased missional productivity and performance of officers

⁴⁷ The “Hard to Stay” study, conducted by Pastoral Services, found that only 12% of officers would recommend officership without reservation. One officer said, “I would not recommend officership to one other soul. I can’t do it in good conscience—I feel it is an unhealthy system, unhealthy work environment, with unhealthy expectations.” Another said, “Why be an officer? In our territory you can do the same job as an employee, get higher pay, better benefits, and more control over your life.”

C. Bridging Focus: Communication and Culture

We envision a Salvation Army culture where it is normative for officers to feel valued, known, equipped and trusted to fulfil The Salvation Army's mission. For this change in culture to occur, we need to see consistent action by administration that demonstrates a desire to honour the gifting and voice of all officers.

Culture change that supports gender diversity and inclusion does not just “happen naturally.” In fact, global studies indicate that young men today are less progressive than their older peers when it comes to gender equity.⁴⁸ This suggests that culture change must be intentional and sustained.

Greater gender diversity would increase our perspective and impact, strengthen our ability to address systemic issues, build on our gender-inclusive history and better reflect corps and their members—currently women do not see themselves as having the same opportunities within the organization or reflected in the leadership of the organization.⁴⁹ Yet, “representation matters—if you can see it you can be it.”⁵⁰

Key Findings

The interviews conducted by the Territorial Gender Equity Advocate in 2020 point to an unspoken but persistent culture of paternalism and patriarchy within The Salvation Army today.

A paternalistic culture is perpetuated in the way the Officer Undertakings is interpreted and implemented. Although officers willingly relinquish their autonomy to be treated like employees, the lack of an objective, consultative and transparent process for appointments makes it difficult for officers to trust that the giving of appointments is being done in a fair and equitable manner (refer to Addendum Paper entitled “The Undertakings and Paternalism.”)

Despite the Army's egalitarian position, there is evidence that many marriages, and thereby the function of a married couple within Army leadership, are influenced by patriarchy (also referred to as “headship” or Complementarianism).⁵¹ (Refer to Addendum Paper entitled “Gender Equity: Aligning Egalitarian Theology with Practice.”) Appointments have long been determined primarily with the husband's gifts in view, leaving women as secondary considerations. This hierarchal headship model impedes what both women and men conceive possible. What couples see, they internalize as normal and impacts both what is deemed acceptable and expected. This is consistent with Colonel Janet Munn's findings as captured in

⁴⁸ <https://www.kantar.com/campaigns/reykjavik-index>

⁴⁹ Interview responses: “Right now THQ doesn't look like me, never mind the people I represent;” “I would like to see more modeling of equity from the top down;” “To have women represented in leadership is important—to see someone who looks like you, who has the same values and experiences as you—helps you to realize that it is possible to fulfill your gifting.”

⁵⁰ Motto for the *The Geena Davis Institute for Gender in Media*

⁵¹ On the rare occasion a wife is to be promoted above her husband, both are consulted with the conversation being around whether the marriage is strong enough to handle this arrangement. However, in the reverse situation, this question is never asked. Interview data: “For many years, wives of officers in headquarters appointments were left without meaningful assignments and sometimes without any appointment at all.”

her thesis on *Theory and Practice of Gender Equity in the Salvation Army* (2015). “The primary obstacle to gender equality in command appointments, according to survey comments, is the marital relationship; either the husband is unwilling for his wife to have the senior role, or the wife is unwilling to accept such a role because of her husband’s feelings or because she feels ill-equipped for it.”⁵²

Findings reveal that the organization mirrors a patriarchal model of leadership for officers. This model has also proven to perpetuate a culture of patriarchy in our congregations, making it difficult for women officers to be respected as leaders in their own right in that space.⁵³

Several systemic concerns exist within the culture of The Salvation Army, including but not limited to, our communications and common vernacular, which perpetuate a culture of paternalism and patriarchy within The Salvation Army. Women reported communication from leadership that was directed to the husband and excluded her. Communication, reporting, policies and alphabetic listing of officer couples that repeatedly place the man in the primary place over the wife, continue to send a message that the woman is secondary and unequally valued.

“There have been times that I have known that my authority was questioned. People would pass over me and then ask my husband in the church, or would ask me and then confirm it was true by asking my husband.”

Thankfully, work is already underway in this area. A recent study of *Salvationist* magazine and *Salvationist.ca* publications found that gender representation, both in authors and subject matter, was nearly 50/50. And while we recognize and applaud some simple yet vital “quick fixes” that have already occurred, such as alphabetizing names in the Territorial Dispo and on the Annual Change list, we recognize that cultural concerns go deeper than these administrative documents. Indeed, they have permeated to the very heart of corps life, where women officers far too often continue to have their authority challenged, their bodies shamed and their office spaces relegated to their quarters.

Recommendations and Rationale

Gender Inclusivity in Publications

Culture is shaped in significant ways in the words we use and the stories we tell. As such, we recommend an intentional and consistent commitment to gender equity in all print and web materials distributed within the organization, both internally and publicly.

C1. We recommend that an internal and external gender equity communications plan be developed that is clear, simple to understand and easily accessible. This comms plan and update process should include tactical updates on task force recommendations and status of action, with examples of

⁵² Munn, 84.

⁵³ Interview data: “Congregations have often been nurtured into seeing men officers as the default leaders;” “On the front line, there is inequality—congregation members who won’t speak to me as the corps officer—only will speak with my husband;” “In entering both of my appointments since CFOT, the congregation has asked who the commanding officer would be, because I was a woman and the commanding officer has previously been a man—as a single woman this is obviously not a role I could fulfil in their imagination.”

women in leadership and developmental roles and educational content reflecting theological and practical application of gender equity.

This would include the development of a gender equity section on Salvationist.ca with frequent and ongoing posting that is engaging, is developed with women officers from across the organization from a variety of backgrounds and speaks to the needs of women officers. Without a comprehensive communication of the totality of intended change, individual actions will appear to be nothing more than “lip service” to the bigger issue.

C2. We recommend that names be listed alphabetically in all publications, including but not limited to the Annual Change list, Dispos at all levels, etc. This norm should be written into policy, where applicable.

We recognize that some of this has already been done—thank you! We must ensure this becomes the standard for all publications moving forward.

C3. We recommend that Editorial continue to engage in regular diversity studies of content in national publications/ websites and strive for equal gender representation in all publications.

While Editorial staff recently participated in ethical writing training, this should be made mandatory for all new hires.

We celebrate the recent findings that publications capture a gender-equitable picture of ministry. This should be formalized in a written policy, or similar, to ensure it is maintained going forward.

C4. We recommend that that the Music and Gospel Arts Department ensure that lyrics of distributed music and other arts resources are gender-inclusive as much as possible.

“
In entering both of my appointments since CFOT, the congregation has asked who the commanding officer would be, because I was a woman and the commanding officer has previously been a man, As a single woman this is obviously not a role I could fulfil in their imagination.
”

We recognize that gender-inclusive language may not be possible or practical for historical songs, but every effort should be made to ensure gender inclusivity be made a priority moving forward.

C5. We recommend that Territorial Management Board ensure that all policies are gender-neutral. This should be written into the language of Policy GV 01.007 for any future audit of existing policies.

Undoing the patriarchal norms of Salvation Army communications includes ensuring that any and every written policy and procedure be stripped of gender-exclusive language.

Officer Undertakings

As previously noted, the language of the Officer Undertakings, and the culture of paternalism it reinforces, is at odds with a system that promotes equity.

C6. We recommend that the Officer Undertakings be reimagined and reinterpreted in ways that will strengthen reciprocity and address the power dynamic.

C7. We recommend that, in the longer term, appeal be made for IHQ to re-evaluate and reword the Officer Undertakings, as this important document is impacting officers and the culture of The Salvation Army around the world.

If the Officer Undertakings are not re-evaluated, we will tend to lapse back to traditional patriarchal norms, which have a direct impact on equity. We acknowledge that this recommendation would need to be endorsed by International Headquarters.

C8. We recommend that the Gender Equity Advocate be given an opportunity to speak into any re-imagining or rewording of this important document.

How we understand our theology of surrender and covenant need to be examined closely. There is a strong emphasis on adhering, obeying, conforming without a deep understanding of the theology and philosophy behind these requirements.

Communication Within Internal Procedures

C9. We recommend that any policy or procedure that tethers officer personnel expenses in split appointments to the husband be changed to reflect individual costs to individual departmental budgets.

We recognize and celebrate equitable improvements that have been made at the request of the Gender Equity Advocate in recent months. That includes removal of the prior financial procedure that saw husbands as the default approvals in financial systems. However, this needs to be extended to include any policy or procedure that applies the full weight of budget items impacting each officer, although in separate appointments, to the male officer's appointment. An equitable practice would include allowing the couple to elect the recipient or to assign it to the officer in the more senior appointment. The current practice reinforces traditional patriarchal male/female roles that consider the man the head of the household.

Section Summary

The lived reality of paternalism and patriarchy must not be allowed to continue if the mission of The Salvation Army is to succeed. Dismantling these cultural realities will help implement many strategic initiatives outlined in Mobilize 2.0. including but not limited to 3.3.3 "Implement new strategies to attract, retain and build soldiership and officership strength."

D. Community Focus: Listening to and Serving Community through Women’s Ministries

We envision a celebrated Women’s Ministries that is one facet of The Salvation Army and yet fully integrated into the broader mission and structure of the organization across the territory, and that celebrates women and supports gendered ministry for women and girls while being detached and delineated from women’s leadership development opportunities.

Women are making a name for themselves in all sectors of society and are leading the charge in medicine, technology, and engineering, among other areas. What about us? Do women lead the charge in The Salvation Army in areas of leadership, preaching, spiritual formation and education?

We believe that there is still a place for gendered ministry, and that Women’s Ministries can be relevant and celebrate the unique giftings and experiences of women.⁵⁴ It can be ground-breaking, incorporating new literature on mental health and emotionally healthy spirituality. It can provide community and connection relating to issues women specifically face, and it can be vibrant, encouraging a safe space for vulnerability. For this to occur, we must reimagine an exciting new vision for Women’s Ministries, one that supports women and girls in a way that also promotes and celebrates gender equity.

Key Findings

The territorial mission statement of Women’s Ministries is:

“The mission of Women’s Ministries is to bring women into the knowledge of Jesus Christ; encourage their full potential in influencing family, friends and community; equip them for growth in personal understanding and life skills; address issues which **affect particularly women** and their families in the world”⁵⁵ [emphasis added].

Our findings emphasized three key areas of concern with respect to Women’s Ministries and gender equity.

It Negatively Affects Leadership Development for Women

There is a perceived internal culture that relegates women to Women’s Ministries. Said one interviewee, “*The abundance of women in women’s ministry positions must be explored—it seems as though it is a weird way to make women have a place within our organization.*”

In recent years there has been a push to emphasize leadership development for women through the scope of Women’s Ministries. In the DDWM Manual of Guidance, one of the roles of Women’s Ministries is identified as, “help equip and empower women through leadership development and ministry opportunities.”

⁵⁴ We note the recent creation of UN Women (July 2010) and the increasing emphasis that the UN and other global leaders are putting on specific, positively biased supports towards women as supporting a benefit to continuing to maintain specific ministry to women.

⁵⁵ <https://salvationist.ca/womens-ministries/about/>

When leadership development for women is emphasized only in Women's Ministries (even informally), we implicitly suggest that what is formative for men is not for women. We also narrow a woman's capacity to speak into male-dominated spaces within The Salvation Army and with respect to their educational and professional formation.

While leadership development for officers in the Canada and Bermuda Territory still lies within the scope of the Leadership Development Department, we are aware that an attempt was made in the Australia Territory to move this within the scope of Women's Ministries. However, it was found that by separating Women's Leadership Development from more generalized Leadership Development, it became diminished and less respected.

It Perpetuates an Expectation of Domesticity

For too long, Women's Ministries has been synonymous with Home League, a program that by its very name promotes domesticity. Said another interviewee, "*Women's Ministries just perpetuates gender norms.*" For a fuller discourse on this subject, see Addendum paper, "Home League and the Cult of Domesticity."

It Segregates and Further Marginalizes Women

Historically, and still today in many divisions, Women's Ministries exists as its own department, separate from the Mission Resources Department (previously Corps Ministries). However, studies reveal that when a women's edition (in any form) is placed next to a regular edition, the internalized belief of male-as-norm is strengthened. Keeping Women's Ministries separate from the Mission Resources Department sends the message that ministry by and to women is not equivalent to, or even less than, ministry/mission in other capacities within The Salvation Army.

Recommendations and Rationale

D1. We recommend that Women's Ministries be included as part of the Mission Resources Department.

A new model in the united Ontario Division places Women's Ministries within the Mission Resources department and has appointed two Divisional Secretaries for Women's Ministries (similar to a Divisional Children and Youth Secretary role). This is proving very successful, not only in removing a default appointment for the DC's spouse, but also in building strategic partnerships between Women's Ministries and other aspects of corps and social ministries.

D2. We recommend that Home League be removed as a category in Salvation Army Management Information System. It can still be present but should be listed under "all other fellowship groups."

While we are not recommending that Home League cease as a Women's Ministries program, it should not be given any opportunity to be seen as synonymous to Women's Ministries as a whole, nor should it be seen as superior to any other ministry to women.

D3. We recommend appealing to International Headquarters to have section 3 (g) (h) Orders and Regulations for Corps Officers (re: Local Officers, Home League Secretary) be removed and replaced with Women's Ministries Secretary, etc., positions.

Presently, the only local officer descriptions listed under the O&R for corps officers that pertain to Women's Ministries are Home League Secretary and supporting Home League roles (assistant, treasurer, etc.). Further, it states that this position reports to the corps officer's wife. This language must be rewritten to be a more inclusive Women's Ministries role, and the paternalist language removed.

D4. We recommend that all areas of responsibility that do not specifically pertain to women be removed from the scope of Women's Ministries.

The Salvation Army links Women's Ministries to other programs, both past and present, that are not specific to women, such as Community Care Ministries, Brighter Futures Child Sponsorship and the Fellowship of the Silver Star.⁵⁶ While these may have been gender-specific at one time, or be perceived to add value to Women's Ministries, it sends the message that only women can be caring and maternal, or recipients of the Silver Star.⁵⁷ If the mission statement is clear in identifying that Women's Ministries ought to "address issues which affect particularly women," consideration should be given to moving responsibility for non-gendered programs elsewhere.

This could include, but should not be limited to, Community Care Ministries, Brighter Futures Sponsorship and oversight of the Fellowship of the Silver Star. Of all of these, we recognize that the oversight of the Fellowship of the Silver Star may have deeply rooted emotional attachment. However, if it continues to fall under the umbrella of Women's Ministries, the perception that it is a feminine honour will remain.

D5. We recommend removing any language pertaining to leadership development from the scope of Women's Ministries.

Women's Ministries should continue to encourage mentoring relationships, mutual support between women, self-esteem and self-efficacy development for teens and young women, and other supports, however, the language used should clearly delineate formal or vocational leadership development from Women's Ministries.

Section Summary

Women are needed pioneers for justice, education, family health, leadership, communication and teaching within The Salvation Army. They can and should do this across all departments of The Salvation Army, in partnership with male officers, fully equipped as unique individuals. Women's Ministries is only one manifestation of a female officer's capacity—as men's ministry should be but one manifestation of a male officer's capacity, and it should operate as such. We feel these recommendations will help make this a reality.

⁵⁶ The Fellowship of the Silver Star, inaugurated in the U.S. in 1930 and extended worldwide in 1936, expresses gratitude to parents or other significant life mentors of Salvation Army officers. At one time, recipients of this honour were the mothers of all officers upon their commissioning. In 2001, the fellowship was expanded to include both parents or a designated spiritual parent of the newly commissioned officer. It is now very common for both men and women, whether parents or spiritual mentors of the commissioned officers, to receive this.

⁵⁷ Interviews showed a perception that Women's Ministries perpetuates gender norms in a negative way.

Next Steps

An intentional accountability structure that signals commitment to and ownership of a gender-equity strategy.

In order for a gender-inclusive culture to come to life and stay alive, there needs to be a bottom-up and a top-down approach. The ongoing work should be led by a diverse cross-organizational working group, with participation and sponsorship from the most senior leadership. Without executive-level support, these networks may not last or scale. Critical requirements include senior-level sponsorship and commitment. When senior leaders model awareness of gender equity (and other EDJI work), it sends a powerful message about the importance of this work. Visible, dedicated support and structure with authority and budget must be set up to effectively implement the gender-equity strategy and recommendations.

Specific recommended actions include:

- E1 That governance for accountability for the development and implementation of this strategy sit with the highest decision-making level within the organization, namely the Spiritual and Denominational Affairs Board.
- E2 That a cross-organizational project group responsible for the development and implementation of the strategy be set up, chaired by a Territorial Leader.
- E3 That Governing Council, and all subsidiaries, have equitable female representation.
- E4 That the championing of gender equity be included as a formal responsibility with the function of ensuring a gender-equity lens is applied when appointing representatives to all territorial and divisional boards/committees. That evaluation may or may not include a representative number or percentage but should be based upon other factors to ensure equitable and independent voice/power.⁵⁸
- E5 That diversity networks exist that provide supportive spaces (resource groups) for women to share their experience and inform ongoing procedures and processes.
- E6 That the Army develop measures to track progress, including numerical goals, as well as measures of inclusion and belonging.
- E7 That a working group be assembled, under the leadership of the Territorial Gender Equity Advocate, tasked with the work of supporting the implementation of any and all approved recommendations.

⁵⁸ Although many committees/councils/boards look to have equal female representation, in some instances in the organization, due to the nature of appointing married couples as “leaders together,” the husband most often acts as the one with authority and the distribution of power/authority is not functionally equal. That nullifies a numerical/percentage measurement as bringing true equity. Equity ought to be based on independently owned decision-making power around the table.

Conclusion

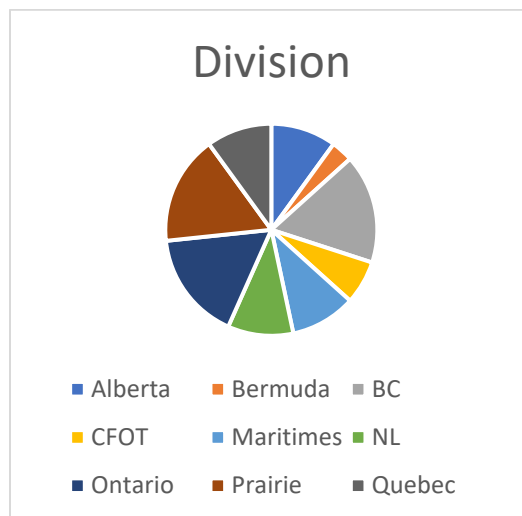
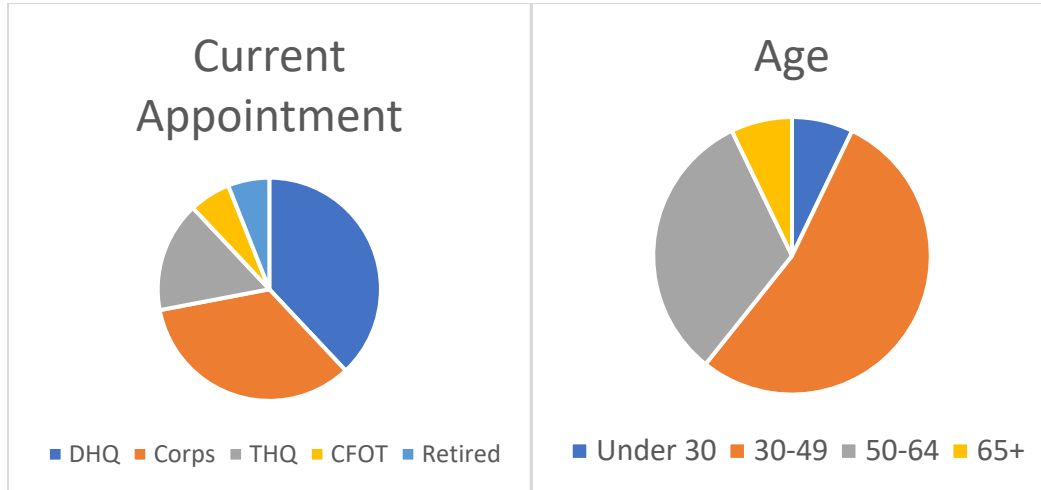
The challenge has been placed before this territory to advance the cause of gender equity in order to make up significant ground that has been lost over the years. This work is not easy, nor is it fast. It will surface paradoxes that will challenge us in our comfort of the way things are, while being asked to lean into discomfort and be open to change. It requires safety in our interactions with each other, permission to challenge the status quo and the ability to see opposing views as varying and normal manifestations of diversity dynamics in organizations and societies and the practice of inclusion itself.⁵⁹

General Peddle has identified a priority for gender equity that is firmly placed in his conviction that this is the will of God for us. “I believe this is God’s Army—not mine, not yours! The closer it reflects his nature, his character and his teaching, the more his rich blessing will be poured out on us. I believe we are in the middle of understanding our stewardship responsibility for his Army. As I carry a portion of that, I call upon leaders and each colleague officer to do what is right in God’s eyes and, ultimately, bring honour and glory to him. Enough talk—let’s do it!”⁶⁰

⁵⁹ Ferdman, B.M. *Paradoxes of Inclusion: Understanding and Managing the Tensions of Diversity and Multiculturalism*. The Journal of Applied Behavioral Science. 2017;53(2):235-263.

⁶⁰ Ibid

Appendix A: Summary of Interview Participants and Questions (Fall 2020)



Female Officer Questions

1. How would you describe your experience of gender equity within TSA today?
2. What is your truth about how women officers are viewed and treated within TSA?
3. Where could we be?
4. What could/should gender equity look like within TSA?
5. Do you think there is an urgency to explore gender equity within our territory?
6. What would be the benefits to TSA if there was greater gender diversity within senior leadership?
7. What needs to change/happen/be implemented to ensure that women are given the opportunity to lead within TSA?

Senior Leadership Questions

1. What are 1 or 2 ways that The Salvation Army (TSA) in your realm demonstrates that men and women are of equal worth?
2. How do you identify leaders within your division? How do you identify female leaders?
3. Are there qualified women in your context with capacity for senior leadership positions? (If not, why are they not ready?)
4. What is your truth about how women officers are viewed and treated within TSA?
5. Do you think we need to improve leadership and/or development opportunities for women?
6. What are 1 or 2 ways to improve opportunities for women to attain senior leadership positions?
7. What needs to change/happen/be implemented to ensure that women are given the opportunity to lead more broadly within TSA?
8. What would be the benefit to TSA if there was a greater gender diversity within senior leadership?
9. What could gender equity look like within TSA?

Appendix B: Task Force Membership

Chair	Dr. Kimberley Mullins
Vice-Chair	Major Pamela Pinksen
SA Officers	Captain Kristen Jackson-Dockeray (Secretary for Candidates, THQ) Captain Crystal Porter (Associate Territorial Indigenous Ministries Consultant, THQ) Captain Kam Robinson (Corps Officer, ON Division) Major Paul Rideout (Public Relations Officer, MAR Division) Major Robert Russell (Area Commander, ON Division) Captain Laura Van Schaick (DSWM, ON Division)
SA Employees	Dr. Ellen Melis (EDJI Strategist, THQ) Rebekah McNeilly (Women’s Ministries, THQ) Geoff Moulton (Communications, THQ)
External	Dr. Ellen Duffield (Leadership Centre Coordinator at Briercrest Seminary) Susan Waterfield (National Advisory Board member and retired president of the Waterfield Group) Anita Remartinez (Senior HR Director at Imperial Oil)

Together they made up the following Task Force Subcommittees:

Culture and Communications

Operational Systems and Programs

Strategy, Vision and Leadership Approach

Structure and Organizational Design

Appendix C: List of Key Internal Stakeholders

Interviewed

Lt-Colonel Brian Armstrong	Territorial Secretary for Personnel
Lt-Colonel Lynn Armstrong	Territorial Secretary for Mission
Major Doug Binner	Former Officer Personnel Secretary and Current Assistant Mission Secretary/Area Commander Liaison Officer
Lt. Col. Jamie Braund	Divisional Commander, British Columbia
Major Wade Budgell	Former Divisional Commander, Maritimes
Major Steven Cameron	Theological Formation Coordinator, College for Officer Training
Paul Carew	Director, Leadership and Organizational Capability
Lt-Colonel Shawn Critch	Divisional Commander, Ontario
Matt Delaney	Mediator for The Salvation Army
Captain Kristen Jackson-Dockeray	Territorial Secretary for Candidates
Major Les Marshall	Divisional Commander, Prairies
Dr. Ellen Melis	Organization Capability and EDJI Strategist
Major Andrew Morgan	Principal, College for Officer Training
Major Margaret McLeod	Divisional Commander, Alberta and NT
Lt-Colonel John Murray	Secretary for Communications
Major Elizabeth Nelson	Officer Personnel Secretary
Dr. Aimee Patterson	Christian Ethics Consultant, The Salvation Army Ethics Centre
Major Beth Pearo	Pastoral Services
Major Dave Pearo	Pastoral Services
Major Keith Pike	Former Divisional Commander, Quebec
Major Karen Puddicombe	Corps Officer Burlington Community Church & Social Issues Committee
Dr. James Read	Retired Director of The Salvation Army Ethics Centre and Past Chair of The Salvation Army's International Moral and Social Issues Council
Dani Shaw	Former Director of Public Affairs
Major Sandra Stokes	Former Divisional Commander, Bermuda Division & Current Assistant Corps Missions Secretary

Major Barb Stanley

Director of Pastoral Services

Major Mark Stanley

Assistant to the Territorial Secretary for Business Administration

Commissioner Tracey Tidd

Territorial President of Women's Ministries

Lt. Col. Eddie Vincent

Divisional Commander, NL

Appendix D: List of Documents and Policies Reviewed

HR 09.014 International Appointments—Computers

HR 09.022 Pregnancy and Parental Leave—Officers

HR 09.001 Absence for Medical Reasons

HR 09.003 Allowances—Officers

HR 09.035 Uniform—Officers

GV 01.007 Statement of Authority—Policies and Procedures

Appendix E: Recommendations

Table Summary

<p>Pillar A – Foundations: Theological Imperatives & Accountability of Leadership</p>
<p>A1. We recommend that any new scope of work begin with an internally transparent acknowledgment of the broken or absent systems, and the harm it has caused, to be carried out within the officer group.</p>
<p>A2. We recommend a series of intentional actions to realign and clarify a confident distinctiveness and prophetic witness of egalitarian theology. This should be mandatory for all officers, beginning at the leadership level.</p> <p>A2a. Bible study series that focuses on a “redemptive hermeneutic” of Scripture as a mission resource that promotes biblical literacy around the equality and empowerment of women for all spheres of life.</p> <p>A2b. An audit and vetting of all current mission resource material used and recommended by territorial/divisional headquarters through an egalitarian lens.</p> <p>A2c. A policy stating denominational funding for leadership, theology or biblical studies degrees cannot be applied to seminary education that indoctrinates its students in complementarian theology.</p>
<p>A3. We recommend an intentional campaign by Pastoral Services to educate and mentor couples on healthy and whole marriages based on the values of equality and mutuality. This should be developed with the influence of the Gender Equity Advocate and informed by research in gender equitable relationships.</p>
<p>A4. We recommend increased teaching on and personal exploration of spiritual gifts for all Salvationists including, but not limited to, officers and cadets.</p>
<p>Pillar B - Internal Focus: Attraction, Development, Appointment and Development of Women Officers</p>
<p>B1. We recommend that The Salvation Army adopt a systemic approach to human relations for officers as needed. It should start with a shared vision, clearly stated objectives, inclusive equity principles and clear outcome measures.</p>
<p>B2. We recommend that every officer has an objective position description and all position descriptions be reviewed by supervisors regularly to ensure organizational and individual needs are being met.</p>

B3. We recommend Performance Excellence and Coaching (PEAC) be revised or replaced with an evaluation and coaching model that is effective, supports gender equity, is integrated with the appointments process and holds all officers accountable.
B4. We recommend that the role of the Area Commander be re-evaluated, and their scope and oversight be reduced or provided with additional administrative support, so as to spend adequate time on the development and other human resource needs of the officers within their scope.
B5. We recommend that clear, transparent and fair criteria are utilized for the selection of leaders for training and appointments—and that a review process be made available for anyone who feels they have not been adequately considered.
B6. We recommend a temporary positive bias towards the development of female leaders. This should include a regular stewardship review to ensure continued improvement in representation.
B7. We recommend that, as well as ongoing formal leadership development, just-in-time learning opportunities be designed and delivered for women moving into new leadership roles, and that these take into consideration the different leadership realities women may face. This should include mentoring, sponsorships, coaching, peer mentoring and/or book and conference budgets as well as live and virtual training. This program should be documented and reviewed regularly.
B8. We recommend mandatory leadership training for all leaders that includes quality, facilitated time spent discussing the theology, ideology and practice of creating environments in which both men and women can thrive and work well together. This should be included in CFOT curriculum. We may need external voices to assist us with seeing our own blind spots.
B9. We recommend that the Officer Appointment Process be redesigned to effectively match capacity and competencies to the requirements outlined in position statements. This process must be captured in an official policy/procedure that is accessible by all officers.
B9a. We recommend the Officer Annual Change Information form be expanded to support vocational planning and matching capacity and competency requirements.
B9b. We recommend more equitable access to positions and relevant training and professional development be built into policies and processes, including posting more positions and training opportunities to ensure fair and transparent access, i.e., the AC talent pool model should be expanded to support other positions.
B9c. We recommend the rationale for an appointment change be communicated with each officer move and that the timeframe for communicating annual changes be increased to accommodate these conversations. This requirement should be captured within the policy for Officer Appointment Process.

B10. We recommend a vocational/career planning system be put in place, starting at CFOT level and provided to all officers as it becomes available. This includes long-term development, early identification of senior leadership potential and succession planning.
B11. We recommend a full investigation and regional assessment of housing costs, with the goal of ultimately including all officer benefits (including housing costs) to be included in the Officer Benefit Levy. B11a. We also recommend the policies listed below, impacting single officers, be reviewed for the purposes of bringing equity in terms of benefits, allowance and retirements.
B12. We recommend that recent dress code policy (HR 09.035) changes be re-socialized, aligning mission and calling as formative and foundational to the change of policy and uniform wear.
B13. We recommend that a policy be introduced that outlines a process for addressing dress-code violations by designated personnel only. Sensitivity training should be mandated for those given this responsibility. Further, we recommend guidance and sensitivity training for supervisor/department/DHQ/CFOT staff responsible for addressing dress-code violations.
B14. We recommend that no DHQ, CFOT, local music group leader, etc., be permitted to increase or change the uniform policy standards.
B15. We recommend that an external and internal study be conducted to provide a culturally informed discussion concerning the uniform and dress code policy and that training be provided on the effect of uniform-wearing on specific populations.
Pillar C – Bridging Focus: Communication and Culture
C1. We recommend that an internal and external gender equity communications plan be developed that is clear, simple to understand and easily accessible. This comms plan and update process should include tactical updates on task force recommendations and status of action, with examples of women in leadership and developmental roles and educational content reflecting theological and practical application of gender equity.
C2. We recommend that names be listed alphabetically in all publications, including but not limited to the Annual Change list, Dispos at all levels, etc. This norm should be written into policy, where applicable.
C3. We recommend that Editorial continue to engage in regular diversity studies of content in national publications/ websites and strive for equal gender representation in all publications.
C4. We recommend that that the Music and Gospel Arts Department ensure that lyrics of distributed music and other arts resources are gender-inclusive as much as possible.
C5. We recommend that Territorial Management Board ensure that all policies are gender-neutral. This should be written into the language of Policy GV 01.007 for any future audit of existing policies.

<p>C6. We recommend that the Officer Undertakings be reimagined and reinterpreted in ways that will strengthen reciprocity and address the power dynamic.</p> <p>C7. We recommend that, in the longer term, appeal to be made for IHQ to re-evaluate and reword the Officer Undertakings, as this important document is impacting officers and the culture of The Salvation Army around the world.</p>
<p>C8. We recommend that the Gender Equity Advocate be given an opportunity to speak into any re-imagining or rewording of this important document.</p>
<p>C9. We recommend that any policy or procedure that tethers officer personnel expenses in split appointments to the husband be changed to reflect individual costs to individual departmental budgets.</p>
<p>Pillar D – Community Focus: Listening to and Serving Community through Women’s Ministries</p>
<p>D1. We recommend that Women’s Ministries be included as part of the Mission Resources Department.</p>
<p>D2. We recommend that Home League be removed as a category in Salvation Army Management Information System. It can still be present but should listed under “all other fellowship groups.”</p>
<p>D3. We recommend appealing to International Headquarters to have section 3 (g) (h) Orders and Regulations for Corps Officers (re: Local Officers, Home League Secretary) be removed and replaced with Women’s Ministries Secretary, etc., positions.</p>
<p>D4. We recommend that all areas of responsibility that do not specifically pertain to women be removed from the scope of Women’s Ministries.</p>
<p>D5. We recommend removing any language pertaining to leadership development from the scope of Women’s Ministries.</p>
<p>Next Steps</p>
<p>E1. That governance for accountability for the development and implementation of this strategy sit with the highest decision-making level within the organization, namely the Spiritual and Denominational Affairs Board</p>
<p>E2. That a cross-organizational project group responsible for the development and implementation of the strategy be set up, chaired by the Chief Secretary.</p>
<p>E3. That Governing Council, and all subsidiaries, have equitable female representation.</p>
<p>E4. That the championing of gender equity be included as a formal responsibility with the function of ensuring a gender-equity lens is applied when appointing representatives to all territorial and divisional boards/committees. That evaluation may or may not include a representative number</p>

or percentage but should be based upon other factors to ensure equitable and independent voice/power.

E5. That diversity networks exist that provide supportive spaces (resource groups) for women to share their experience and inform ongoing procedures and processes.

E6. That the Army develop measures to track progress, including numerical goals, as well as measures of inclusion and belonging.

E7. That a working group be assembled under the leadership of the Territorial Gender Equity tasked with supporting the work of implementation of any and all approved recommendations.

Appendix F: Terminology

Culture: Culture is a complex set of values, beliefs, language, communication and behaviours that are taught, learned and shared by a group of people. Culture also includes the material objects and symbols that are common to that group or society.

Diversity: Diversity refers to the variety of similarities and differences among people often call diversity dimensions, including, but not limited to, gender, sex, gender identity and expression, ethnicity, race, Indigenous identity, age, generation, disability, sexual orientation, culture, religion, belief system, marital status, parent status, pregnancy, socio-economic status/caste, appearance, language and accent, mental health, education, geography, nationality, work style, work experience, job role and function, thinking style and personality type.

Equity: Equity is about fairness and justice. It is about taking deliberate actions to remove systemic, group and individual barriers and obstacles that hinder opportunities and disrupt well-being. Equity is achieved through the identification and elimination of policies, practices, attitudes and cultural messages that create and reinforce unfair outcomes. The difference between equality and equity must be emphasized. Although both promote fairness, equality achieves this through treating everyone the same regardless of need and circumstances. Equity achieves this through treating people differently depending on need, circumstance and consideration of historical and systemic inequities.

Gender Equity: The concept of gender equity refers to fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different, but which is considered equivalent in terms of rights, benefits, obligations and opportunities. It entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypical views, rigid gender roles, and prejudices. Gender equity works to correct historical wrongs that have left women behind. It bridges the gap in gender equality through gender-focused recommendations that don't just level the playing field, but also change the culture to be more supportive of women.

Inclusion: Inclusion is a dynamic state of feeling, belonging and operating in which diversity is leveraged and valued to create a fair, healthy and high-performing organization of community. An inclusive culture and environment ensure equitable access to resources and opportunities for all. It also enables individuals and groups to feel safe, respected, heard, engaged, motivated and valued for who they are.

Intersectionality: Intersectionality refers to the complex ways in which individuals hold many marginal group affiliations at the same time. These identities combine, overlap, or intersect in a person or group resulting in multiple, interdependent systems of discrimination or oppression (for example, Black women, an Indigenous person experiencing poverty, etc.). Thus, the intersectional experience of one person or group is greater than the sum of the individual forms of discrimination or disadvantage.

Addendum Paper: “The Undertakings and Paternalism”

The Officer Undertakings begins by stating that, “The relationship between The Salvation Army and its officers is sacred. This needs to be cherished and preserved as a means of achieving God-given common spiritual purposes.” It then proceeds to outline various declarations that each individual is required to make as a condition to being commissioned and ordained. The following portions illustrate the tone of the declarations:

- “I give myself of my own free will”
- “Every attempt will be made to provide allowances”
- “I will trust my leaders to provide me with”
- “I will look to my leaders ... in giving me appointments and responsibilities”
- “I will accept the direction of my leaders under the appointment system”
- “I will conform to the Army’s requirements regarding the wearing of uniform”

The Officer Undertakings utilizes the language of submission to leadership. Officers relinquish their autonomy to be treated like employees, to be paid a salary, to have a voice in where they are appointed, how frequently they will be moved, what standard of home they will live in or even what bed they will sleep in, as a condition of their obedience to their God-given calling.

The abdication of one’s autonomy creates a significant power differential between leadership who make the decisions and the rest of the officer force who are on the receiving end of these decisions. Leadership becomes the providers, and the rest of the officer force are the recipients of that provision, in a near parent-child relationship.

The recurring emphasis on compliance and obedience, which is tied to officers’ faithfulness to their spiritual covenant, leads to a loss of discernment as to what is appropriate or inappropriate when it comes to interactions with the organization in general and with those in leadership positions over them. It also deters any healthy critique of the organization or those in supervisory or leadership positions and vilifies those who choose to speak up for their personal needs.

This is not a new phenomenon within The Salvation Army. Peter Jacob Letkemann, as a student at The University of British Columbia, wrote in his 1965 Masters of Arts thesis entitled *The Salvation Army—A Study In Compliance*, “Anyone reading Salvation Army literature, especially the writings intended for its own participants, will be impressed by the strong and ever recurring emphasis on compliance. Authority is ordained of God and obedience is blessed of God. Authority plus obedience equals victory. This is the formula of The Salvation Army and its theme runs throughout its literature, sermons and songs.”⁶¹

⁶¹ Letkemann, Peter Jacob. *The Salvation Army—A Study in Compliance*. University of British Columbia: 1965. p. 15. Source: <https://open.library.ubc.ca/cIRcle/collections/ubctheses/831/items/1.0105004>

Equity in all forms, and gender equity in particular, is about fairness, justice, and equality of rights. Recognizing that a system is composed of “human beings standing together for something,”⁶² and acknowledging that people are susceptible to unconscious bias, it is hard to imagine how equity can exist in a system that lacks a framework of accountability to these ideals.

It should not be surprising that many officers (male and female) experience a sense of powerlessness regarding their vocation as well as other key aspects of their day-to-day life.⁶³ This begins in Training College where cadets are placed in an environment where many choices are taken away, and much is decided/provided for them. This then continues as a significant theme throughout officership.

In the years following the signing of the Officer Undertakings, when individuals struggle with a leadership decision or with inequities in the system, the standard reply is, “you signed up for this.” These 5 words, now embedded in the heads and hearts of officers, hold great power because each officer willingly signs the Officer Undertakings and enters this system in order to fulfil God’s calling upon their lives. Speaking out is too often vilified as revealing a lack of maturity at best, and a betrayal of covenant at worst, whereas silent compliance, even in the presence of gross injustice, becomes synonymous with being a good, spiritually mature soldier of the Army.

It also should not be surprising that in a system where leadership holds such significant power over the lives of officers, and where leadership is male dominated, that female officers would experience more significant inequity.

The language of the undertakings, how it is taught, understood, communicated, and is expected to be lived out, reinforces a culture of paternalism. This needs to be reimagined and reinterpreted in ways that will strengthen reciprocity and address the power dynamic, otherwise we will tend to lapse back to traditional paternal norms which has a direct impact on equity.

The Undertakings and The Obligations of Leadership

While the undertakings speak of cooperating with leaders as they “encourage officers in the use and development of their creative abilities,” there is no current system in place to ensure that all officers are provided with opportunities for development beyond CFOT or the confirmation process or encouraged in the best long-term use of their creative abilities (career planning.)

While the undertakings state that officers can expect that leaders will evaluate officers progress and personal effectiveness in ministry, the current PEAC system is not consistently accomplishing this due to the nature of the PEAC model and due to the infrequency of the PEAC goal setting and follow-up.⁶⁴

⁶² Dr. Diane Langberg, author of *Redeeming Power: Understanding Authority and Abuse in the Church*

⁶³ According to the “Hard to Stay” report, based on officer interviews conducted by the Pastoral Services Department, over 80% of officers would not recommend officership to another.

⁶⁴ Current efforts to move towards more competency-based conversations in Performance Evaluation and Coaching (PEAC) are good. However, PEAC at its foundation is a coaching model that encourages officers to make their own goals with some input from their supervisor. It is questionable whether this approach helps us to land with an objective evaluation of officers’ competencies and effectiveness in ministry that can then be tied to decisions about future appointments.

The undertakings speak of looking to their leaders in the giving of appointments and responsibilities. Due to a lack of standardized process, little engagement with officers throughout the process, and a lack of transparency, it is difficult for officers to trust that the giving of appointments is being done in a fair and equitable manner. Even the language of appointments being “given” reinforces the unhealthy paternalistic culture which is perpetuated by the undertakings.

The undertakings need to be understood as defining a reciprocal relationship where both officers and leadership have equal and important responsibilities to each other. It is also time we understand that the structures, norms, and requirements of our system *aren't* what people are called to. People are called by God into the mission.

Let's reimagine new structures and norms that can treat people equitably while also effectively advancing God's mission for The Salvation Army.

Addendum Paper: “Gender Equity: Aligning Egalitarian Theology with Practice”

“One of the leading principles upon which the Army is based is the right of women to have the right to an equal share with men in the great work of publishing Salvation to the world... She may hold any position of authority or power in the Army from that of a Local Officer to that of the General. Let it therefore be understood that women are eligible for the highest commands – indeed, no woman is to be kept back from any position of power or influence merely on account of her sex... Woman must be treated as equal with men in all the intellectual and social relationships of life.” (1895 *Orders and Regulations for Staff Officers of The Salvation Army*)

Indeed, officer women have enjoyed “equal share” of the platform with men dating back to the days of the Christian Mission. Pulpits have been open to women preachers since the day Catherine Booth rose to her feet on Whit Sunday, 1860, and signalled to her husband that she wanted “to say a word.” Her bold move resulted in giving a “platform” figuratively and literally to women preachers in a time when this would have been radically progressive. Army leadership defended it so intensely in those early days that they were willing to lose officers and members over it, as well as set themselves apart from other denominations on the issue.

Embracing women preachers, however, is not the same thing as embracing women leaders within the organization. In 2012, even though 53% of officers were female, a mere 10% of command appointments internationally were held by women, with less than 2% being filled by married women.⁶⁵ According to the 2021 International Yearbook, that number has increased only slightly since then to 15%.

Women officers past and present testify to an invisible barrier which persists, limiting women from leading equally with their male counterparts. Commissioner Dr. Kay Radar in a 1998 address identifies it as such: “Although women in the Army enjoy the privilege of rank and, in most cases, an avenue of service, we must admit that they are working within a system which is for all intents and purposes, predominantly patriarchal. If women officers are to become equal partners in the business of running the Army, we may be called upon to remove what one author refers to as “patriarchal shackles.”⁶⁶

The “patriarchal shackles” Radar alludes to are composed of the twisted iron chains of culture, biblical misinterpretation and ensuing practice. When subordination of women is misunderstood to be ordained of God as revealed in Scripture and then reinforced by culture, these iron strands are galvanized within the church. Yet, engaging in proper biblical hermeneutics reveals that patriarchy is not the will of God and therefore ought to be dismantled at every turn.

As noted in our first doctrine, scripture was given by inspiration of God. While this is true, we know that inspiration came to human authors holding to a worldview entrenched in patriarchy. Interpreting God’s

⁶⁵ Janet Munn, *Theory and Practice of Gender Equality in The Salvation Army, 2015, 6.*

⁶⁶ Kay Rader, “Women in Ministry” Address to the International Council of Leaders, Melbourne, 12-20 March 1998.

timeless ethic from scripture can only be properly achieved by discerning the implications of ancient culture in biblical times in order to determine what is bound to the time, culture and place of the original audience and therefore no longer relevant in ours. For instance, in biblical times, women had few rights and were excluded from worship and teaching, scarcely above slaves in the household codes. A women's plight in life was so unenviable, in fact, Jewish rabbis would begin their daily prayers by thanking God they were not born female. Knowing this to be true of that age, it is even more radical to find examples in scripture where women were given honour, respect and cast in leading roles. A few of those examples include two books named after women being included in the Old Testament Canon (Ruth and Esther), Jesus continuously violating religious and cultural custom concerning interactions with women and commissioning them to preach the gospel, Peter in Acts 2 preaching that in the last days the Spirit would empower daughters to prophesy and in Romans 16, Paul listing women as prominent leaders in the church. Once the scales of patriarchy are removed from the lens of the biblical reader, many other surprising "gynocentric interruptions"⁶⁷ rise to the surface. This assists the reader in interpreting God's ultimate ethic for kingdom relatedness between the sexes which transcend the cultural trappings of male headship and female subordination within the text.⁶⁸

As Salvationists, ours is a Wesleyan interpretative model for approaching scripture. It is a view that recognizes there is a grand redemptive story which sweeps across the entire scriptures. It serves as a lens for understanding everything, acknowledging that not all scriptural verses hold equal weight in the gospel metanarrative. The story's arch begins with the God's created cosmos, the subsequent fall of humanity and the liberation and re-creation brought through Jesus' life, death and resurrection. It continues with us, in Christ and indwelt by the Spirit, becoming participants in the redemptive work of a healed creation.

Creation healed in terms of male-female relatedness looks like the first creation story in Genesis 1. In it, men and women equally represented the image of God and are both given authority and responsibility as co-leaders and co-stewards of the created world. In the second creation account in Genesis 2, woman is introduced as the "*ezer neged*" to Adam. This Hebrew word shows up elsewhere to describe God rescuing and saving Israel in battle. She is a warrior - corresponding, necessary strength to him in their God-given mission. In Genesis 3, we learn that Adam and Eve's sin has resulted in disharmony between the genders, as well as the resultant power imbalance of man over woman. These curses entered the world because of the fall which reveals that patriarchy is a distortion of the original design of God for humankind and is therefore sin.

Catherine Booth, as the early Army's theologian, reminds us of what Christ's redemption means for women. "Salvation, for Catherine, embraces the restoration of women to the image and likeness of God in Christ, and this restoration restores to women their natural equality with men in respect of nature,

⁶⁷ Term used by Aimee Byrd, author of *Recovering from Biblical Manhood and Womanhood*.

⁶⁸ Contemporary Biblical Scholars (like Dr. William Webb) have helped us to see that even though biblical writers were not aware of it, God was both speaking into their context in a way that they could understand while pointing redemptively forward to reveal the ultimate ethic of the eternal Kingdom.

status, and authority.”⁶⁹ ⁷⁰ Conversely then, as quoted by Andrew Eason, “Whatever denies, diminishes, or distorts the full humanity of women is. . . not redemptive”⁷¹ and therefore anti-gospel. As Kingdom people, we are called to join in the work of the Spirit to restore harmony (Shalom) among humanity and thereby witness to God’s glorious future as the will of God is done on earth as it is in heaven. This includes witnessing to inclusion, equality and empowerment of both men and women to serve and lead the mission of salvation for the world.

Despite the biblical and theological foundation for gender equality, Gender Equity Task Force findings reveal that The Salvation Army’s culture has been marked by patriarchy, domesticity and headship theology (otherwise known as Christian Patriarchy or complementarianism). Married women officers witness to a default thinking that their husband is the leader both in the way appointments are chosen and the way congregations expect them to function as a couple.⁷² Data reveals a hierarchal headship model for organizational leadership (ie. In 2021, 14 of 915 (1.5%) executive appointments internationally were held by married women with husbands in secondary roles). When couples see a predominantly headship model perpetuated by the organization, they internalize it as both appropriate and expected. This has necessitated a practice whereby on the rare occasion a wife is to be promoted above her husband, both are consulted on whether the marriage is strong enough to handle this arrangement. However, in the reverse situation, this question is never asked. This points to perceived headship in the marriage/home as well as the assumption that a woman will not struggle with a husband who is promoted over her as well as the anticipation that the husband will struggle if the opposite is true.

This patriarchal paradigm also shows up in how the congregations respond to women officers leading alone. Single women, single spouse women or married women officers serving in a split appointment are often unwanted and unwelcomed as the sole officer lead of a congregation (ironically enough this was experienced by Linda Bond who went on to be the 19th General of the Salvation Army). Married women attest to congregants defaulting to the husband and overlooking or undervaluing her contribution as a leader equal to her husband. While there is more freedom for women to walk in their specific gifts and strengths at a congregational level (as opposed to other administrative appointments), our interviews reveal that many women find themselves pushing back on gender stereotypes and expectations in that space consistently.

The issue is also exasperated by married couples within officer ranks who hold to complementarian theology. Dr. Harold Hill, in his analysis of SA periodicals of both the *Officer* and *Salvationist* magazines,

⁶⁹ John Read – ICO presentation entitled “Catherine Booth: A New Theology – A New Army”, pg. 23.

⁷⁰ Catherine, in writing of Mary Magdalene as the first witness to the resurrection, had this to say about the redemption of women. “If the dignity of our Lord or His message were likely to be imperiled by committing this sacred trust to a woman, He who was guarded by legions of angels could have commanded another messenger; but, as if intent on doing her honor and rewarding her unwavering fidelity, He reveals himself first to her; and as evidence that he had taken out of the way the curse under which she had so long groaned, nailing it to his cross (Gen 3), he makes her who had been first in the transgression, first also in the glorious knowledge of complete redemption.”

⁷¹ Andrew Eason, *Women in God’s Army: Gender and Equality in the Early Salvation Army*, 8.

⁷² Interview data reveal that appointments have long been determined with the husband’s gifts in view, while personnel was left to “find something for the wife to do.” “For many years, wives of officers in headquarters appointments were left without meaningful assignments and sometimes without any appointment at all.”

discovered articles which suggested that many women held back from exercising their ministry due to “scripturally based reservations.”⁷³ Danielle Strickland, former officer, in her article “Married Women’s Ghetto Rant” states that “there are officers who believe that ‘headship’ is a scriptural principle and as a direct result keep married women in submissive positions as leaders. Married women officers themselves often have been taught and continue to believe this lie. . . not only does the Army perpetuate it by its current system but has probably even established it by its current practice.”⁷⁴ These tensions exist even more when there are predominant and influential Christian leaders and speakers in the global evangelical church who argue vehemently against women leaders in the church.

These marital dynamics are prevalent and consistent with Colonel Dr. Janet Munn’s findings as captured in her thesis on *Theory and Practice of Gender Equity in the Salvation Army* (2015). “The primary obstacle to gender equality in command appointments, according to survey comments, is the marital relationship; either the husband is unwilling for his wife to have the senior role, or the wife is unwilling to accept such a role because of her husband’s feelings or because she feels ill-equipped for it.”⁷⁵

In addition to theological misunderstanding and church culture, the long-held influence of patriarchy in society has held women back from being free to lead. Contrary to popular thought, William and Catherine Booth’s married and home life reflected the stereotypical gender roles of their Victorian age. Andrew Eason writes about that time in Salvationist history, stating that, “evidence suggests that any liberating opportunities for female preaching and authority were ultimately overshadowed by the presence of culturally confining attitudes and practices. Notwithstanding their claim to be set apart from the world, Salvationists reflected and reinforced many of the surrounding society’s assumptions about gender.”⁷⁶

While contemporary culture has made significant strides in terms of making space for women in many spheres of life, the church continues to struggle to cast off the sinful ideology of Christian patriarchy/headship.⁷⁷ In so doing, it has failed to uphold the Kingdom ethic of equality, justice and inclusion. Rather than looking like the freedom offered by Jesus and proclaimed by Paul, it looks much more like the non-Christian systems of female oppression.⁷⁸ Gender equity and Christian patriarchy are mutually exclusive concepts. Perhaps that is why according to Janet Munn’s research, leaders “consistently demonstrated support of gender equality in terms of stated beliefs,”⁷⁹ but yet practice of gender equity did not reflect that stated belief. A “headship” model between married couples, combined with a domestic expectation for women, reinforced by a culture of complementarianism in the prevailing evangelical culture, has resulted in little progress towards equity for women officers in 160 years. The Salvation Army’s 2019 Positional Statement on Sexism states: “We reject any view that

⁷³ Harold Hill, *Leadership in the Salvation Army: A Case Study in Clericalisation*, 2006, 253.

⁷⁴ *Ibid*, 261.

⁷⁵ Janet Munn, *Theory and Practice of Gender Equality in The Salvation Army*, 84.

⁷⁶ Eason, xii.

⁷⁷ Interview Response: “Began journey thinking we were equal, a team- my first experience was upon entry to CFOT where I was known as Mrs.- my individuality was gone- I became wife, not partner- we were not equal”

⁷⁸ Beth Alison Barr, *The Making of Biblical Womanhood: How the Subjugation of Women back Gospel Truth* (Brazos Press, a Div. of Baker Publishing Group, Grand Rapids, MI, 2021), 6.

⁷⁹ Munn, 82.

subordinates women to men, or men to women.” The organization’s egalitarian position cannot co-exist with a patriarchal hierarchal structure. While this persists, equity for women will not be realized.⁸⁰

Gender Equity for The Salvation Army will become a reality when the theological trappings of “headship” (Christian patriarchy) are cast off and the Kingdom ethic of mutuality, co-leadership and co-stewardship are upheld as revealed in creation’s “very good” original design. That will involve men and women, particularly in married relationships, being encouraged and supported to serve and lead from a position of mutual submission and sacrifice. As they uplift, encourage and champion the other to contribute their unique offering to ministry, egalitarian theology and practice will come into alignment and the holy Kingdom vision of gender equality will be accomplished in The Salvation Army.

⁸⁰ Christine Farragher, Australian Officer, in an interview with Pamela Pinksen, July 2020 – “True equality does not exist where there is a headship model of leadership.”

Addendum Paper: “Home League and the Cult of Domesticity”

From the beginning, The Salvation Army has positioned itself as a leader in gender equity, promoting a progressive vision of God’s church by empowering men and women to bear equal responsibility in all spheres of ministry. That vision, however beautiful and fundamental to our collective identity, may obscure the reality that The Salvation Army has never truly facilitated gender equity across all areas. William Booth himself emphasized that Catherine’s ministry did not come at the expense of her domestic duties.⁸¹

Indeed, The Salvation Army was formed in the middle of the 19th century, when the movement known as the Cult of Domesticity, or True Womanhood, took hold in the United States and Britain. Within Christian settings, this became known as Biblical Womanhood. It was a philosophy in which a woman's value was based upon her ability to perform the “duties” of a wife and mother as well as her willingness to abide by a series of very specific virtues. While The Salvation Army emphasized a woman’s ability to lead, evidence that this Cult of Domesticity shaped The Salvation Army’s culture is prolific, and perhaps most evident in the inception of Home League.

When Home League was formally launched in London, England in 1907 by Florence Booth, it’s expressed objectives were “to combat the growing tendency to neglect the fostering of true home life and to encourage thrift and hygiene.”⁸² The program soon spread worldwide and, for decades, Women’s Ministries was synonymous with the Home League program. In fact, before there ever was “Women’s Ministries” there was Home League, and the wives of high-ranking male officers were appointed as divisional or territorial Home League Secretaries before shifting this title to Director, President etc. of Women’s Ministries.

While the international success of Home League cannot be denied, and there are places where the fourfold focus of fellowship, education, service and worship are still embraced within the context of a healthy Home League, in much of the Canada and Bermuda Territory the continued emphasis on Home League is problematic.

Having a women-only program named after the home, without having an equivalent for men, suggests that it is the women, not the men, who belong in the home, tending to domestic needs and being

⁸¹ [William Booth] stressed that Catherine had in fact never put her preaching responsibilities before her domestic duties. “She ministered ever to my needs ... she looked after my home; her public duties never interfered with those at home. In this relation I never met with anyone who was her equal; she could do everything from the bottom to the top of a house ... I mention this because some people have a notion that when a woman is engaged in public work, she is bound to neglect her fireside duties. My darling wife was a contradiction to such a notion.” These comments underscored the double standard that women had to contend with in the Army in the broader society: women who wished to work outside the home still had to carry the bulk of domestic responsibilities. Furthermore, Booth saw Catherine’s role as that of a helpmeet rather than that of an equal, as he emphasized that she looked after his needs and his house. Even more troubling was his suggestion that female ministry should not come at the expense of a woman’s obligations to the home. From “Women in God’s Army” by Dr. Andrew Eason

⁸² Merrit, John G. and Satterlee, Allen. *Historical Dictionary of The Salvation Army Second Edition*. 2017. p. 227

available to meet during normal business hours. This perception has left a lingering dislike for Women's Ministries by many. In the interviews conducted by the Territorial Advocate for Gender Equity, comments were made such as:

"Women's Ministries is bizarre—the intention vs the reality is off—women are not empowered through the department."

"Why does Women's Ministries often default to traditional programming—tea and crafts—I am not interested in that—talk to me about organizational theory and thought, social justice—then I will come out to women's camp—Women's Ministries just perpetuates gender norms."

While women have been affirmed in leadership positions from the Army's birth, there is evidence from early days that shows that women were still expected to maintain a man's home, and that her preaching, etc., could only be well received if she were also able to fulfil her domestic role. This continues to be emphasized in things such as the Women's Ministries motto: "I will live a pure life in my house ..." (Psalm 101:2b, GNB). This is not in keeping with our egalitarian theology and should be discouraged at all levels.

We are thankful that International Headquarters has recently "reimagined" Women's Ministries, and no longer relies so heavily on the influence of Home League while broadening the scope of what is permitted and celebrated in Women's Ministries. That said, there are still systems in place that continue to send the message that Home League is superior to other aspects of ministry to women. One area where this is prevalent is in SAMIS. Under Women's Ministries categories for entering statistics, Home League has its own category, while other programs are lumped together as "All Other Fellowship Groups." This is similar for Home League membership and other Women's Ministries membership lists. Another area where the overemphasis of Home League persists is within the Orders and Regulations for Corps Officers. Under sections 3(g) and 3(h), we see the only possible commissions for Local Officers in Women's Ministries:

(g) Home league secretary, responsible to the CO's wife or CO for the HL. Should be a woman who combines thorough Salvationism with wide sympathy, practical domestic knowledge and some capacity for leadership. A married woman officer, who is a soldier of the corps, would be suitable, where available (See Chapter XVIII, Section 6). She should be assisted by:

- i. An assistant HLS, where necessary, to help with HL affairs generally, and take charge in the HLS's absence.
- ii. A HL treasurer and an assistant HL treasurer, where necessary.
- iii. A HL singers' leader, to train a company of members to take part in weekly meetings and HL special events.
- iv. Welcome, visiting and other sergeants, and a savings club secretary, as needed.

(h) Home League fellowship secretary, who should be assisted by local officers as for the HL.

It cannot be overstressed how vehemently the continued use of paternalistic language and overemphasizing of domestic roles for women continues to berate women's sense of worth as full-contributing members of The Salvation Army.