

Running Head: CHRISTIANITY WITH ITS SLEEVES ROLLED UP

Christianity with its sleeves rolled up:

Enhancing capacity for integrated mission within The Salvation Army

by

Naomi Praamsma

A Thesis Submitted to the Faculty of Social and Applied Sciences
in Partial Fulfilment of the Requirements for the Degree of

Master of Arts in Leadership

Royal Roads University
Victoria, British Columbia, Canada

Supervisor: Catherine Etmanski, PhD
May, 2015



Naomi Praamsma, 2015

COMMITTEE APPROVAL

The members of Naomi Praamsma's Thesis Committee certify that they have read the thesis titled Christianity with its sleeves rolled up: Enhancing capacity for integrated mission within The Salvation Army and recommend that it be accepted as fulfilling the thesis requirements for the Degree of Master of Arts in Leadership.

Dr. Catherine Etmanski [signature on file]

Dr. Niels Agger-Gupta [signature on file]

Dr. Marion Briggs [signature on file]

Final approval and acceptance of this thesis is contingent upon submission of the final copy of the thesis to Royal Roads University. The thesis supervisor confirms to have read this thesis and recommends that it be accepted as fulfilling the thesis requirements:

Catherine Etmanski, PhD [signature on file]

Creative Commons Statement



This work is licensed under the Creative Commons Attribution-NonCommercial-ShareAlike 2.5 Canada License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-sa/2.5/ca/>.

Some material in this work is not being made available under the terms of this licence:

1. Third-Party material that is being used under fair dealing or with permission.
2. Any photographs where individuals are easily identifiable.

Abstract

The Salvation Army is an international faith-based organization serving communities through social programming and spiritual ministry. A priority for The Salvation Army Canada is to ensure that the mission is delivered in such a way that all parts unite together in action. As such, an “integrated mission” is believed to be essential to the successful delivery of these services, yet how this is achieved is not clearly understood. This action research project used an appreciative stance to learn from successful examples of integrated mission and offer recommendations for replication across Canada. The research adhered to the Royal Roads University *Research Ethics Policy* and methods included a photo project and an online survey. Findings and recommendations highlighted participants’ desire to create a shared definition of integrated mission, prioritize clients’ needs, design an organizational culture where collaboration is valued, and foster visionary leadership.

TABLE OF CONTENTS

Creative Commons Statement.....	3
Abstract.....	4
Acknowledgements.....	8
Chapter One: Focus and Framing	9
Significance of the Inquiry	11
Organizational Context	12
Systems Analysis of the Inquiry.....	14
Overview of Thesis and Chapter Summary	23
Chapter Two: Literature Review	24
Topic One: Developing a shared understanding	24
Defining integrated mission.....	24
Characteristics of integrated mission.....	28
Topic Two: Achieving integrated mission through collaboration	31
Defining collaboration.....	31
Value added: Benefits of collaboration with faith based organizations.....	33
Collective impact.....	37
Topic Three: Integrated mission and organizational leadership	39
Leadership through the symbolic frame.....	39
Leadership and mission alignment.....	42
Leadership and collaboration.....	46
Chapter Summary.....	48
Chapter Three: Inquiry Approach and Methodology.....	49
Inquiry Approach	49
Project Participants.....	55
Inquiry Methods	57
Study Conduct.....	58
Data Analysis	61
Ethical Issues.....	65
Chapter Summary.....	68
Chapter Four: Inquiry Project Findings and Conclusions.....	69

Findings.....	70
Finding 1: Participants had varied explanations of what integrated mission meant to them.	70
Finding 2: Participants identified faith as a core element of integrated mission.	72
Finding 3: Participants considered collaboration a key element and a priority for integrated mission to succeed.	74
Finding 4: Participants linked integrated mission to organizational culture.	75
Finding 5: Participants linked integrated mission to organizational alignment.	77
Finding 6: Participants indicated integrated mission benefits from leaders with vision and commitment.	79
Finding 7: Participants recommended a holistic and responsive approach to integrated mission.	80
Study Conclusions.....	82
Conclusion 1: There is a varied understanding of integrated mission across The Salvation Army.	82
Conclusion 2: Ministry success stories can offer insight into the outcomes of integrated mission.	84
Conclusion 3: Ministries can sustain an integrated mission through maximizing a variety of resources.	86
Conclusion 4: Ministries can intentionally cultivate their integrated mission approach.	88
Scope and Limitations of the Inquiry.....	91
Chapter Summary.....	92
Chapter Five: Inquiry Implications.....	93
Study Recommendations.....	93
Recommendation 1: Foster a common and shared understanding of integrated mission. ...	94
Recommendation 2: Nurture the capacity of ministry units to deliver integrated mission through a focus on planning, organizational alignment and organizational culture.	95
Recommendation 3: Enhance individual ministry capacity for collaboration.	99
Recommendation 4: Develop and test a model for integrated mission mentors	101
Organizational Implications	103
Implications for Future Inquiry	108
Thesis Summary	110
References.....	112

Appendix A: International Vision and Mission	122
Appendix B: Glossary of Salvation Army Terms	123
Appendix C: Salvation Army Territorial Organizational Chart	124
Appendix D: E-mail Invitation	125
Appendix E: General Research Information Letter	126
Appendix F: Inquiry Team Member Letter of Agreement	129
Appendix G: Email Preamble to Divisional Commanders	130
Appendix H: Email Preamble to Ministry Unit Leader	131
Appendix I: Info Sheet regarding photo participants	132
Appendix J: Survey Preamble.....	133
Appendix K: Informed Consent for Photo Project	134
Appendix L: Integrated Mission Photo Project Questions and Outline	136
Appendix M: Survey Questions	138
Appendix N: Photo Project Photographs	142

Acknowledgements

In 2005, I visited Biloxi, Mississippi as a volunteer for The Salvation Army disaster relief team in response to Hurricane Katrina. Even five months after the hurricane had hit, there were many disheartened people living in tents and without heat or hot water. It was in those two weeks that I first observed the ability of The Salvation Army to deploy its resources in a large scale and exciting way.

I witnessed how a group of officers and employees could be gathered from across North America, to enter en masse into shattered communities. Together we worked the warehouses and food trucks and encouraged people with a hot meal, a clean towel and a comforting word. This experience offered me the opportunity to see how The Salvation Army's ongoing presence in communities around the world allowed for them to be a vibrant part of both triumphant and devastating times in people's lives. It was here that I first saw the banner strung across a warehouse front proudly displaying The Salvation Army logo and the tag line "*Christianity with its sleeves rolled up*".

Thank you to my sponsor organization The Salvation Army Canada for allowing me the opportunity to add to existing body of knowledge about integrated mission. Thank you to Lieutenant Colonel Debbie Graves for sponsoring me in my endeavor and being so willing to take a risk with me as we dove into something new for both of us. Your prayers lifted me up in difficult times. I am also incredibly grateful to Major Brenda Coles for encouraging me to apply for this program and always making sure that I had everything I needed to be successful. You have been an amazing mentor and friend. Without you Brenda, this never would have happened.

I would also like to express special appreciation and thanks to my thesis supervisor Dr. Catherine Etmanski. Catherine, thank you for introducing me to Arts Based Research and for firmly nudging me to be better than I ever thought I could be. You are both brilliant and inspiring and I am a better person for having known you. I would also like to extend special thanks to Dr. Niels Agger-Gupta for inspiring me with his passion for Appreciative Inquiry and Dr. Marion Briggs for taking on the role of my external examiner.

Finally, a special thanks to my all family. Words cannot express how grateful I am to my wonderful children Liam, Molly, Axel, and Jona for all of the sacrifices that you've made on my behalf. I would also like to thank all of my friends who supported me to take on this challenge and encouraged me in my writing. Most importantly, I would like express appreciation to my incredible husband Franck who kept everything going, kept me going, and believed I could do it from the first day onward.

Chapter One: Focus and Framing

The way an organization's mission and vision aligns with the services it delivers can be integral to its continued vitality. Within The Salvation Army, the site of this inquiry, it is understood that each ministry unit will attempt to reflect all aspects of the mission. Working in an organization that solidly grounds itself in a clear and vibrant mission, provides a sense of ease; a feeling that even the most difficult challenges can be navigated. "Once people are clear about the leader's values, about their own values and about shared values, they know what's expected of them and they can count on others...They can manage high levels of stress" (Kouzes & Posner, 2012, p. 60). This thesis examines the success stories lived out every day by individual ministries of The Salvation Army, in order to learn from their creative, resourceful, and integrated approach to the organizational mission.

In 2012, The Salvation Army International conducted a collaborative process of revising the international vision and mission statements. At the international level, the mission of the organization is stated as:

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination. (The Salvation Army International, 2014)

The Salvation Army Canada has adopted this new vision and has made the renewal of its mission a priority. In Canada, the mission statement reads:

The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world. (The Salvation Army Canada, 2013)

In both cases, the mission statements highlight the integration of sharing faith with meeting human needs and community capacity building. The international vision statement takes this a step further by identifying that the mission "...will emphasise our integrated ministry, reach and involve youth and children, stand for and serve the marginalised, encourage innovation in mission" (International Vision and Mission, Appendix A).

The organizational concept of "integrated mission", discussed in more depth in chapter two, focuses on the value of developing relationships while meeting both individual and community needs and sharing the message of Jesus Christ. At the same time, it suggests accommodating the unique and sometimes complex nature of each individual and community with unconditional love and acceptance (Graves, 2014; Larrsons, 2006; Marseille, 2012; Metcalf, 2008). Thus, an integrated mission offers the opportunity to explore community and individual capacity building through a Christian framework. To support the capability of individual ministries to define and enact an integrated mission, The Salvation Army Canada has created the role of Integrated Mission Secretary to address how this will be further brought to life.

After working within The Salvation Army myself, as a social service Program Director for more than 10 years, I was very interested in how national level change occurs and how officers and employees are engaged in the process of change. For this reason, I offered to conduct the inquiry in an area that had the potential to positively impact employees at all levels. The process of inquiry itself supported the territorial priority of integrated mission. Further, this inquiry identifies recommendations on how to build individual ministry capacity for achieving an integrated mission.

My inquiry question asked, “How can The Salvation Army enhance the capacity of individual ministries to achieve an integrated mission?” The following sub questions informed the inquiry:

1. How is integrated mission defined within The Salvation Army?
2. What are the success stories of integrated mission?
3. What resources do ministries currently have in order to be successful in offering an integrated mission?
4. How might individual ministries begin to implement a more integrated mission approach?

Significance of the Inquiry

The Salvation Army leadership identified issues in connecting the fundamental mission of the Army work to the practical sleeves rolled up approach that most ministry units employ. There was internal acknowledgement that some ministries have lost this focus in their operations (Graves, 2014; Larrsons, 2006; Marseille, 2012). Equally of concern was that Salvation Army churches are not always visible and responsive to community needs and social service agencies may meet practical needs but may not be addressing the needs of the whole person, including their spiritual needs. Essentially, this appeared to be an issue that required intentionally reconnecting the espoused values of The Salvation Army mission and vision to the lived values that are carried out by all ministries (Kouzes & Posner, 2012, p. 44).

The risk to an organization that falls out of alignment with its mission may include increased challenges in areas such as employee retention and professional satisfaction (Drucker, 2006; Nelson, Taylor, & Walsh, 2014, p. 159). As a church, if members lose their way, there may be a deeper spiritual loss. An opportunity existed to review a number of ministries nationally

that appeared to have achieved a high level of integration between mission and actual service delivery. This offered the chance to understand strengths and common patterns that could be implemented in ministries that were struggling with making this link.

Other possible benefits of this inquiry included movement towards an increased and shared understanding of the concept and approach of integrated mission. In doing so, it was hoped that there would ultimately be a reduction in the isolation that many ministries have identified as challenging their growth and development and an increase in connectedness to other ministries and the community. In addition, a closer examination of how integrated mission works offered an opportunity to look creatively at practical ways to share resources and knowledge.

The objective of the Integrated Mission Secretary is to champion the philosophy and positive impact of a renewed approach to Integrated Mission across the territory. There has been a shared belief at this level that integrated mission holds great potential for mission advancement in Canada and Bermuda (D. Graves, personal communication April 4, 2014). The outcome of this inquiry aimed to benefit officers, employees, volunteers, and ultimately all those in contact with The Salvation Army Canada.

Organizational Context

The Salvation Army is an international Christian church with a mission "...to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world" (The Salvation Army Canada, 2013). The Salvation Army International was founded in 1865 and currently exists in 126 countries around the world. The Salvation Army International's membership includes 16,938 active and 9,190 retired Officers; 1,122,326 Soldiers; 189,176 Adherents; 39,071 Corps Cadets; 378,009 Junior Soldiers; approximately

104,977 employees; and more than 4.5 million volunteers (The Salvation Army International, 2014). These roles are described in Appendix B. The church moved to Canada in 1882 and is now present in over 400 communities (The Salvation Army Canada, 2013).

One of the challenges of this inquiry was the large organizational context. The Salvation Army International is headed by the General who is located in London, England. The world-wide Salvation Army is divided into Zones, Territories, Commands, and Regions. The Salvation Army in Canada is part of the Canada and Bermuda Territory, which is subdivided into nine Divisions.

The organizational structure, communication, and decision making is “quasi-military” (The Salvation Army Canada, 2013) and hierarchical, with the top position in Canada being the Territorial Commander. This position oversees all operations in the Canada and Bermuda territories. Operating directly under the Commissioner is the Chief Secretary who supervises and manages program services, women’s ministries, personnel services, and business administration. Under each of these positions are a number of territorial level officers who then manage the services. This can be viewed in the organizational chart included as Appendix C. All of these key positions are centralized within Toronto, ON.

Divisional Commanders manage the ministries in a province or region. Below them, communities are managed by Area Commanders who cover a specific region (each province or territory may have a number of area commanders) and are often the key communicator between territorial headquarters, divisional headquarters, and the actual ministry. Divisional and area commanders often serve such large areas that they do not live in the communities that they represent.

This inquiry focussed on examining how integrated mission can be enhanced in the Canadian context. *The Governing Council of The Salvation Army in Canada* is the primary legal entity through which The Salvation Army operates in Canada. This corporation, created by a Special Act of Canada's Parliament, holds title to most of The Salvation Army's assets. Because of the organization's large size and the number of ministries, employees, and officers distributed throughout Canada, it is important to have insider support on how to navigate the governance and distinct organizational culture.

Systems Analysis of the Inquiry

Most organizations could be described as complex adaptive systems. Pascale, Millemann, and Gojia (2009) described complex adaptive systems as a "system of independent agents that can act in parallel, develop 'models' as to how things work in their environment, and, most importantly refine those models through learning and adaptation" (p. 54). Contrary to what one might expect, living in "order on the edge of chaos" (Johnson, 2008, p. 6) was seen as healthy for the organization. In fact, a state of stasis could be seen as increasing the risk to the organization as it becomes less responsive to what is changing around it. When a crisis or threat occurs, "living things move toward the edge of chaos" (Pascale et al., 2009, p. 54) that can lead to a higher stimulus for change and potentially improved outcomes for the organization, which can consolidate and emerge with a new way of being and doing. Since change is unpredictable, moving a system into direct change cannot be forced. Therefore, to put change into effect, the system should be "disturbed in a manner that approximates the desired outcome" (p. 55). Doing this may include attempting to predict the elements that may impact the system. For example, in this inquiry we are seeking to understand the elements or variables that could be introduced to Salvation Army ministry units in order to influence the success of a fully integrated mission.

With a history of more than 150 years, The Salvation Army has proven to be a complex adaptive system as it continues to shift and adjust as required when dealing with both internal and external influences.

Bronfenbrenner's (1994) ecological model is one framework used to examine the systems within and surrounding an organization. Although originally developed to assist in the evolution of developmental psychology and the understanding of human development (Bronfenbrenner, 1994, p. 38; Johnson, 2008, p. 2), when applied to organizations it can become a tool for understanding and managing change. In essence, Bronfenbrenner's ecological model highlights the relationship between the individual and the various factors that influence the individual (or in this case the people in the organization). These influencers may have direct access or 'proximity' to the individual or they may be further removed (Bronfenbrenner p. 38). The various levels of influence and their relevance to The Salvation Army are described in more detail below.

Microsystems. The microsystem is defined as, "the pattern of activities, roles, and interpersonal relationships experienced by a developing person in a particular setting with particular physical and material features and containing other persons with distinctive characteristics of temperament, personality, and systems of belief" (Johnson, 2008, p. 2). Individuals in the microsystem (such as participants in The Salvation Army) are both influencers and influenced by other members of the microsystem.

For example, if the concept is to be applied to an individual who attends an organization such as The Salvation Army the microsystem includes corps members, program participants, employees, officers, volunteers, and community members. This microsystem has influence over individual participant development though, as previously stated, change is unpredictable and so

outcomes may be positive or negative (Bronfenbrenner, 1994, p. 39). For example, When looking at systems relationships and organizational culture, Bolman and Deal (2008) discussed how “over time, an organization develops distinctive beliefs, values and customs” (p. 269). This holds true when one examines The Salvation Army, as there are evidently many well entrenched belief systems and cultural patterns that are passed on from officer to officer. These may impact how an officer interacts with participants and may not always be in the best interest of the individual.

To date, most of the leadership positions within The Salvation Army are occupied by Salvation Army members who have received the training to become officers. The position of officer is usually a lifetime commitment that offers opportunities to carry out the mission, while developing leadership in a wide range of locations and types of roles. While the culture is changing somewhat, officers generally do not marry outside the faith, couples often work together and when one member of the couple is promoted the other usually moves as well, resulting in frequent shifting of leadership throughout the organization. This leadership development practice may support the development of shared vision, but, at the same time, may create mental models that are deeply entrenched within the practices of the system (Senge, 2006, p. 9) and could hinder change. This is reiterated in Stringer's work, specifically, the understanding that problems “do not occur in isolation” (2007, p. 67) but rather exist as part of the systemic intricacies of an organization's culture. These mental models have become a part of the microsystem and can have impact on the development of the organization in both positive and negative ways.

Mesosystems. Mesosystems are described as linkages between two or more

microsystems of that the individual is a part and they can be bi-directional in nature (Bronfenbrenner, 1994, p. 40; Johnson, 2008, p. 2). An example of the impact of a mesosystem would be seen in the relationship between The Salvation Army and the community. Currently, The Salvation Army encourages officers to engage in inter-faith and secular collaboration in order to work to achieve a common goal that will benefit individuals. Collaboration between The Salvation Army and community groups ideally benefits both parties.

It is also important to consider the power of social capital in this type of environment. The extreme interconnectedness and importance of strategic alliances within the mesosystem such as those between officers and employees, employees and the community, social ministry units and corps, would be magnified in this situation (Baker, 2003, p. 12).

Exosystems. Exosystems represent “linkages or processes taking place between two or more settings one of which does not contain the developing person (or organization)” (Bronfenbrenner, 1994, p. 40). The influence is unidirectional and generally impacts the developing person (Johnson, 2008, p. 3). This includes the larger social system influences upon a community such as financial climate or governmental policy.

As an international church, The Salvation Army Canada is a registered charitable organization, “whose members demonstrate their Christian faith and beliefs through practical concern for the social well-being of all mankind” (The Salvation Army Canada, 2013). Fundraising for social service activities is conducted through a number of methods including through church tithing, the annual Christmas Kettle campaign, annual Red Shield appeal, corporate sponsors, and private funds. The Salvation Army also runs many programs funded by transfer payments from a number of government ministries, including housing, shelters, and meal programs. With government grants and private donations becoming increasingly

competitive and with congregational members aging and dropping in numbers the funds from these sources are less reliable. It is worth noting that there are donors and funders who will not finance faith based organizations. In my experience, The Salvation Army is often able to circumvent this issue as their mandate is to provide service without discrimination or required participation in religious activity.

The Salvation Army has always had at its very core the goal of social reform and change. In the late 1800s Bramwell Booth (son of William and Catherine) was involved in helping to raise the age of consent as part of the work being done to protect women involved in the sex trade (Coutts, 1978, p. 45). In an ongoing way, The Salvation Army has played a high profile role in working to end human trafficking and has, in the last five years, participated in consultations around the development of the national plan. On April 09, 2015 along with more than 30 other leaders of global faith based organizations and major religions, The Salvation Army's international leader, General Andre Cox, signed a call to action to end extreme poverty by 2030. "For The Salvation Army, this is an opportunity to join forces with people of faith from around the world as it continues a battle against poverty that has been a vital aspect of its mission throughout its 150-year history" (The Salvation Army Canada, 2013). This example demonstrates how The Salvation Army is conscious of engaging in current social priorities that align with the organizational mission.

Macrosystem. "The macrosystem can be thought of as the 'social blueprint' of a given culture, subculture, or broad social context and consists of the overarching pattern of values, belief systems, lifestyles, opportunities, customs, and resources embedded therein" (Johnson, 2008, p. 3). The macro system also involves the interaction between all previously mentioned systems. This interaction, between culture and values for example, can lead to structural or

social change as they force us to examine what is important to us as a society. The macrosystem of The Salvation Army is exemplified not only locally but also at a national and global level. In fact, the mission includes a structural change component as it invites members to be active in transforming the communities of our world. Recently, The Salvation Army Canada has signed on to the Joint Statement on Physical Punishment of Children and Youth (Durrant, J.E., Ensom, R., and Coalition on Physical Punishment of Children and Youth, 2004). Participation in this statement to end physical punishment of children highlights the interaction between legislation and values in our Canadian context.

It is important to note that The Salvation Army also recognizes diversity as a core value. Canadian culture has been influenced by the Canadian Charter of Rights and Freedoms (1982) that grants the fundamental freedom of religion (section 2) and highlights the importance of multiculturalism (section 27). The current organizational values direct that all are welcome to access services regardless of their background or belief systems and all ministries are expected to work from a non-judgmental, non-discriminatory philosophy (The Salvation Army Canada, 2013).

Since its inception in 1865, The Salvation Army has empowered women in leadership roles. The organizational founders are documented as William and Catherine Booth. Consistent with the era, women within and outside The Salvation Army were oppressed, but Catherine Booth did not feel that should extend to female ministry. From the beginning, she took a preaching role and since then, women have continued to hold clergy roles long before many other religious groups accepted women's role in the pulpit (Walker, 2001, p. 27). Women historically have and continue to hold high level positions in the organization. In 1934, Evangeline Booth (William and Catherine's daughter) became the General for the United States

Salvation Army (p. 62) and the First Women General of The Salvation Army. In 2015, the Canadian Territorial Commander is Susan McMillan. Women continue to hold important roles in the Salvation Army leadership structure.

In contrast to the representation of women, in the Canadian context at least, there appears to be minimal cultural and religious diversity within the leadership of the organization.

Although the policies regarding non-discrimination and inclusion of all people are clearly stated, most leadership roles are held by officers who are Salvationists and are generally Canadian born. Occasionally non-officers and non-Salvationists may hold specialized roles in leadership if suitably qualified Salvationists cannot be found. For example some social service ministry units are run by non-officers. Developing officers for the purposes of leadership would appear to be an intentional way to maintain the consistency and mission of the organization.

That said, most social service agencies are staffed with employees who are not officers or soldiers. More recently, there has been more religious and cultural diversity represented in front-line employees. Employees are not required to identify themselves as Christian and may represent diverse backgrounds and life experiences. This integration of employees certainly adds a healthy range of perspectives and vibrancy to the organization but may also add to the challenge of ensuring that the integrated mission is consistently represented to the community.

Chrono systems. Chronosystems look at another dimension of the system from the perspective of the impact of the period in history on the system outcomes “not only over the life course, but across historical time” (Bronfenbrenner, 1994, p. 40). Historical evolution of The Salvation Army as a church was modeled after the military structure by its founders William and Catherine Booth. During William Booth’s last public speech before his death in 1912, he spoke again of the war the church was waging for the salvation of souls.

While women weep, as they do now, I'll fight; while children go hungry, as they do now I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I'll fight, I'll fight to the very end! (Gandee, 2012, para. 3)

Booth originally called his congregation his army. The hierarchical structure remains in its original form even today. Officers are addressed by military titles and at this time, it is primarily officers who hold the highest positions within the Territory. In the political climate we live in now, the language and look of the military may have a different impact than Booth's England. Some of this language is shifting. For example the "Blood and Fire" maxim is less likely to be seen over tag lines like "Giving Hope Today" (The Salvation Army Canada, 2013). However, employee and officer engagement, and collaboration with outside groups, may potentially be impacted by the military metaphor that is presented through various structural mechanisms and symbolism.

As The Salvation Army grew quickly in the late 1800s, it was part of a greater evangelical community and like other revivalists and evangelicals of the time "it emphasized Biblicism, conversion and activism... Salvationists laid particular emphasis on the theology of conversion" (Walker, 2001, p. 73). In an historic context, evangelism has endured some criticism. An example of this in more recent history is the evangelism imposed in First Nations residential schools. These schools were funded by the Canadian government and administered by Christian churches, most notably the Catholic Church in Canada and the Anglican Church of Canada (Canadian Broadcasting Company, 2008). The experience has left a legacy of abuse and tension between evangelical religions and First Nations communities in Canada which

continues today. Although this topic is beyond the scope of this study, it is an important factor in the context and moment in history (or chronosystem) in which The Salvation Army operates.

The connection between the social services and evangelism is a strong part of The Salvation Army history but one that must be determinedly protected from abuse of power. As already mentioned, the current organizational values direct that all are welcome to access services regardless of their background or belief systems and all ministries are expected to work from a non-judgmental, non-discriminatory philosophy (The Salvation Army Canada, 2013). This organizational value is a protective factor against this type of abuse of power.

Historically, evangelical churches have always had a concern for the poor and marginalized. This is not something unique to The Salvation Army as numbers of other world religions and secular community groups share this value. However, in one officer's opinion, at the core of The Salvation Army's mission there is already the acknowledgement that it "cannot be all about Jesus" (B. Coles, personal communication, April 19, 2015).

In thinking about The Salvation Army as part of a system (Figure 1.), it is important to view each individual, ministry unit, division, country, as part of the ecological model. Individuals and families seek support in ways that meet their own self-directed needs. Each individual ministry is responsible for engaging with the community in ways that support the needs of the whole person. Local community members, government, and other local agencies help to inform the integrated mission process for ministries by providing community need and partnerships. Greater community influences such as national levels of The Salvation Army and the Canadian government impact the success of integrated mission through decision making, funding, and policy at the regional and national level. These relationships are integral to the success of the integrated mission in Canada.

Overview of Thesis and Chapter Summary

This chapter introduced the focus and framing of this inquiry by providing an overview of the significance of the inquiry and the organizational context. To better appreciate the various internal and external factors influencing this study, I also included a systems analysis using Bronfenbrenner's (1994) ecological model. Finally, I described the role of the organizational sponsor in supporting the development of – and championing the recommended changes resulting from – this inquiry.

This thesis is organized as follows. Chapter two provides a critical look at both the organizational and academic documents supporting the concepts discussed in this paper. Research methods used, study conduct and data analysis are reviewed in chapter three and chapter four offers the research findings, conclusions and the scope and limitations of the research. Finally, chapter five provides four study recommendations, a look at organizational implications and offers suggestions for future research.

Having provided an overview of the purpose and context of this study, and the way that this thesis is organized, I turn now to a description of the key concepts and theories essential to understanding this study.

Chapter Two: Literature Review

In this query about how The Salvation Army can enhance the capacity of individual ministries to achieve an integrated mission, it became clear that beginning with a shared understanding of integrated mission was a priority. Once this shared understanding is established, I explore the concept of collaboration, its relevance to the mission as it relates to The Salvation Army, and the concept of collective impact. Finally, I examine a selection of research on mission and leadership.

Topic One: Developing a shared understanding

As the concept of integrated mission is at the core of this paper, it is important to bring together the various definitions and common characteristics. This will be an ongoing process as the organization draws together its own understanding within the Canadian context. The following literature begins to develop an understanding of the integrated mission approach and draws upon both Salvation Army publications and other relevant literature primarily from within the last ten years.

Defining integrated mission.

An organizational mission may help guide employees on the organizational purpose (Senge, 2006) and can help frame the way the management and employees make meaning out of their work. It also offers the broader community an understanding of the purpose of the organization. “The mission may serve as a knowledge structure about the organization, which shapes how people who work in (or with) the agency perceive, remember, and think about the organization and its tasks” (Weiss & Piderit, 1999, p. 4). Within a faith based organization, mission has another layer of meaning and is often not only guidance for professional life but also for its members’ personal lives. Most commonly, they have religious ideology included in the

mission statement and religious activities as an element of their service delivery (Ebaugh, Pipes, Chafetz, & Daniels, 2003, p. 413). Drucker (2006) discussed the importance of mission as critical to holding the organization together and cautioned that the lack of a clear and shared mission could affect an organization's integrity in the community.

The best non-profits devote a great deal of thought to defining their organization's mission. They avoid sweeping statements full of good intentions and focus, instead, on objectives that have clear-cut implications for the work their members perform – staff and volunteers both. (Drucker, 2006, p. 148)

Drucker declared The Salvation Army a good example of this. Khalifa (2012) agreed about the importance of a clear mission and warned that a “fabricated mission” had many inherent risks for its leaders and employees (p. 11), highlighting the importance of mission being meaningful to all members at all levels.

The word integrated is defined as “allowing all types of people to participate or be included” (Merriam-Webster Dictionary, 2014). In bringing these two definitions together, and calling it integrated mission, The Salvation Army provides its own label to the philosophy that informs the integrated spiritual care and service that guides their church. Although the concept is used extensively internally, it is not widely recognized by those outside The Salvation Army. In other Christian faiths, it may be more commonly known as missional church, holistic ministry, incarnational ministry, or integral mission (Graves, 2014).

The term may have been initially adopted by The International Salvation Army community as it has been used by other international agencies in military and peacekeeping missions. The term is sometimes found within United Nations documents but even an independent study commission in 2005 stated, “There is no adequate definition of an integrated

mission. Nor is there an example of an integrated mission that serves as a model of what an integrated mission should be” (Eide, Kaspersen, Kent, & Von Hippel, p. 9). However, in the working definition it was identified that within the UN context, an integrated mission takes into consideration the importance of the environmental context, ensures the engagement of all the stakeholders, and offers a holistic approach to a complex political and social situation (Eide et al., 2005, p. 14). In my opinion, the ambiguity in the application of this term seems to also appear in The Salvation Army organizational documents.

Within The Salvation Army, many consider integrated mission a philosophy or approach to mission delivery (Graves, 2014; Larssons, 2006; Marseilles, 2012). It has been described as “Christian mission in community,” that adheres to “a pattern of belief and practice” and “a core belief that all people can respond and be whole” (Larsson, 2006, p. 4). It has been seen to represent a philosophy of connecting with the community to facilitate and participate in building solutions that meet the needs of all (Graves, 2014). In this way it can be seen as bridging the gap between the church and the community.

William Booth, the co-founder of The Salvation Army, offered an invitation to the members of his church using the motto, *Heart to God and Hand to Man*. His approach to ministry took him out of his church and into the streets, and he understood the significance of joining with the community to the success of the mission. This has been particularly important to people who are disenfranchised, most of whom would not normally walk through the doors of a church. In many essential ways, Booth promoted integrated mission as a lifestyle, as a way of being with others.

To William Booth and his soldiers the work of redemption embraced the whole man. He himself never claimed to be an academic economist or sociologist. He was first and last

an evangelist but never an evangelist who was content to preach sermons and then count the heads of kneeling penitents. He understood the biblical word salvation as bringing health-physical, mental and spiritual-to every man. (Coutts, 1978, p. 20)

As The Salvation Army grew quickly in the late 1800s, it was part of a greater evangelical community and like other revivalists and evangelicals of the time “it emphasized Biblicism, conversion and activism...Salvationists laid particular emphasis on the theology of conversion” (Walker, 2001, p. 73). In an historic context, evangelism has endured some criticism. An example of this in more recent history is the evangelism imposed in First Nations residential schools, as discussed in chapter one.

In order to avoid this and to ensure that the delivery of the spiritual mission is not at the expense of the individual or the community, many Salvationists have highlighted the importance of meeting the community where their needs are greatest. For example, “We cannot be on the outside pushing solutions at others. Rather, we are called to participate in the conversation, share our gifts, validate the assets that others contribute and celebrate the transformation of communities over time” (Moulton, 2007). These four recommendations of Moulton’s indicate that it is through listening and engagement that the organization can successfully integrate all three aspects of the mission.

When integrated mission is examined in this way, it is relevant to point out that it is in effect using a systems approach to delivering the mission of an organization. The three pieces of the mission are interdependent and emphasize the interactive nature of elements within and external to the organization. General John Gowans likened integrated mission to a three legged stool (The Salvation Army International, 2014) that would become unstable or even topple if one

or more legs were to be missing. I prefer to see it as a tapestry. How these elements are woven together becomes more evident as the common characteristics of integrated mission are revealed.

Characteristics of integrated mission.

When we break down the concept of integrated mission into common characteristics there are a number of themes that emerge. In the document *Mission in Community* (Larsson, 2006) the ideas of care, hope, community, and change were used to define the main themes of integrated mission. Within this framework Larsson described the beliefs, actions, and theological roots of each of these concepts. This document is an excellent starting point for understanding but is influenced by an international vision and context. At the same time, there is significant learning that can be transferred to the development of a Canadian context and approach. Using this document and other organizational literature, integrated mission can be understood as holistic, relational, and responsive to emergent needs (Graves, 2014; Larssons, 2006; Marseille, 2012; Metcalf, 2008).

For example, to be considered holistic in nature, the mission must always be intentional in how it meets the needs of all aspects of an individual (Larssons 2006, p. 8; Moulton, 2000, p. 14), including the need for food, love, housing, clothing, physical and mental health, and a sense of human dignity. Larsson (2006) identified the holistic nature of “salvation as physical, mental, social and spiritual health for every person” (p.3). Aligned with this thinking, Padilla (2004) commented,

This approach takes into account that people are spiritual, social, and bodily beings, made to live in relationship with God, with their neighbours, and with God’s creation.

Consequently, it presupposes that it is not enough to take care of the spiritual wellbeing

of an individual without any regard for his or her personal relationships and position in society and in the world. (p. 20)

The literature reviewed indicated that a holistic approach would increase the likelihood of positive individual or community change.

A mission that places value on relationships highlights the importance that the bonds developed between leaders, employees, and the individual members of the community play in the success of the mission. It is through relationships that individuals and communities can overcome great challenges and “leave a legacy of significance” (Kouzes & Posner, 2012, p. 24). Lt.-Col. Debbie Graves (2014) suggested that “God changes the hearts of people through relationships” (p. 1) and that those relationships are an integral part of being a missional church with no physical boundaries. “[Christian] Mission cannot be successful without building relationships with those who are not living in relationship with Christ or are even opposing belief in Christ” (Breedt & Niemandt, 2013, p. 2). An integrated mission values relationships as a means to deliver the mission. When we do not “share our stories” and build relationships, we risk creating a potentially toxic environment of “poor morale, bad decisions, pain and waste” (Short, 1998, p. 11).

Finally, there is a distinct importance in the mission being responsive to emergent community need.

We maintain that integrated mission is not a programme but a process, and an approach that can be applied to all we do. We are committed to an integrated mission that is appropriate to and embedded in the local community and as advocates of integrated mission in both principle and practice. (Marseille, 2012, p. 2)

Responding to human need and suffering is not a new aspect of the mission of faith based social services. In fact, Moulton (2007) suggested that many churches and faith based organizations have become highly proficient at delivering packaged solutions to suffering communities (p. 5).

Unfortunately, these prepackaged solutions also have the potential to alienate communities.

“Care cannot be provided, managed, or purchased from systems. It is the new connections and relationships we create locally that build the community power to care for each other”

(McKnight, 2013, p. 21). This statement highlights the importance of being locally responsive to communities when delivering an integrated mission.

As in the Action Research approach that will be discussed in the next chapter, being responsive to changing needs and engaging the community in developing solutions will lead to a much more effective outcome for the community as a whole (Stringer, 2007, p. 151). A faith based organization, which recognizes that individuals thrive when all aspects of need are fulfilled, will be in a much better position to respond to the emergent and holistic needs of their community.

Something that appears to be missing in the internal literature that I reviewed is mention of the role of integrated mission in the personal fulfillment of Salvation Army officers, employees, and volunteers. Arguably, the integrated mission approach should offer significant benefits to the people involved in delivering it. The characteristics of integrated mission have the potential to create an environment that attracts highly motivated participants. When looking at workplace spirituality in the literature, there is significant evidence that individuals who are drawn to work grounded in altruistic values are more likely to offer a higher level of investment than those who are not (Fry & Matherly, 2007, p. 2; Hong, 2012, p. 132; McKee, Driscoll, Kelloway, & Kelley, 2011). In fact workplace spirituality has a number of important elements

including “meaningful work, sense of community and value alignment” (McKee et al., 2011, p. 237), which align with the delivery of integrated mission.

In summary, the literature does not reveal one clear integrated mission definition. However there are a number of common characteristics that do emerge including being holistic, responsive, and valuing relationships. With this basic understanding of integrated mission the literature review now moves to looking at how integrated mission is enhanced by collaboration to achieve success.

Topic Two: Achieving integrated mission through collaboration

One organization cannot be everything to everyone. Moreover, individual social and spiritual ministries cannot meet all human and community needs without collaboration. The following literature facilitates an understanding of collaboration, how social capital functions and is important in this process, and how involvement with these internal and external systems can have significant collective impact that benefits both the individual and the community.

Defining collaboration.

Collaboration is commonly defined as the working together of two or more individuals or groups towards the same goal (ref?). However, like integrated mission, collaboration is also often difficult to define and at times used improperly (Bedwell, et al., 2012, p. 128).

Increasingly, collaboration is encouraged on an internal organizational level to meet deadlines, encourage efficiency, develop employee engagement, and offer more holistic responses to needs (Hong, 2012, p. 138). This author described it as such, “Collaboration is an invitation to others. It requests the honor of their presence in your thinking. If we are thinking of inviting others in, then their presence and their ideas are not viewed as intrusions, but rather as gifts” (Lynn, 2005,

p. 203) . Collaboration may also be encouraged between distinct organizations as a strategy to meet broader needs (Hong, 2012, p. 138).

Inside the non-profit sector, collaboration can take many forms. These may include collaboration with funders, between public and private sector, multi-stakeholder collaborations, strategic alliances, and collective impact (Bedwell, et al., 2012, p. 128; Kania & Kramer, 2011, p. 39). Within collaborative alliances it is possible to find interpersonal, intergroup, and interorganizational interactions. Interpersonal interactions take place between individuals. Intergroup interactions can be from within a specific organization or from different ones. Interorganizational interactions occur between two or more distinct organizations (Lozano, 2008, p. 503). From a business position, inter-organizational collaboration may be used to ensure longevity, raise profile or power, create synergy, and share resources, or to minimize risks (Burke, 2009, p. 706). From a non-profit perspective, this type of collaboration can offer similar benefits. Inter-personal and inter-group collaborations can offer many opportunities for enhancement of existing resources while external collaboration may offer significant benefit but also possibly more risk. These risks may include, conflicts of interest, a greater corporate influence, and the possibility of groups to view non-profit collaborations as purely a means to meet their own agenda (Burke, 2009, p. 706; Boyce, 2013, p. 497).

Common characteristics of collaboration were identified in a recent study by Bedwell et al., (2012) in that the research found collaboration to be reciprocal, an evolving process, and involved in participatory activities. It also required two or more entities focused on the attainment of a common objective (p. 130). Burke (2009) added to these themes in suggesting that collaborating organizations usually share similar values. This is “particularly important in organizations with a strong missionary culture such as in religious and military in that value

clashes can doom an alliance” (p. 706). This would be very relevant to The Salvation Army in developing a collaborative approach but could also become a barrier as there are many new organizational models that may find it cumbersome to work with such a hierarchical organization.

Burke also suggested that successful collaborations are well managed through all stages by strong leadership. To do this, they require clear and measurable goals, balanced power, mutual gain, committed leaders, alignment of rewards, respect for differences, and a dose of good luck (2009, p. 726). To be successful they also focus on developing skills of collaboration through training and continuous learning processes.

When training the entities in combination, parties involved will have an opportunity to learn what others know, what each party will be responsible for and how to coordinate with one another. The collective cognitions of those involved in collaboration are critical to their functioning and reaching their collaborative goals. (Bedwell, et al., 2012, p. 140)

This can be accomplished by training individuals or staff teams or it could involve bringing groups together for training.

Value added: Benefits of collaboration with faith based organizations.

There are a number of benefits of collaborating with a faith based organization such as The Salvation Army. These include the pre-existing normative values, a strong sense of holistic commitment, and the essentials of social, human, and physical capital. There are also many benefits for The Salvation Army when they engage in collaboration, not the least of that is the ability to be a transforming influence in the community, as the integrated mission suggests.

Normative Values. One of the main factors that could be seen as a benefit to collaboration with faith based organizations is its embedded value system. “A normative rational

stresses the role of faith groups in relation to community values and identities, linked both to their theology and their enduring presence within communities” (Lowndes & Chapman, 2005, p. 8). As such, strong values and norms can buffer collaboration against other risks to the collaborators, for example, by providing an existing and reputable governance or financial structure (Burke, 2009, p. 706). As noted in chapter one, The Salvation Army already has a strong infrastructure of values and a well-established governance structure.

Holistic Commitment. Integrated mission invites people to meet others wherever they may be at in their journey. It is certainly a focus of Salvation Army integrated mission to attend to the whole needs of the community (Moulton, 2007). “In a general sense, faith group involvement may be associated with a sense of hope and a belief in positive change allied with a clear vision of a better future” (Lowndes & Chapman, 2005, p. 13). Because of this, faith based organizations can offer a model for a holistic and responsive community approach. In particular The Salvation Army has at its core the values of meeting need in a non-judgemental and holistic way (Larsson, 2006, p. 3). Faith based organizations may also be in a position to provide a more holistic response to social need than organizations that may be bound by a specific funding agreement that limits the people to whom they may provide services (Lowndes & Chapman, 2005, p. 13).

Social capital. Many faith based organizations have already developed significant social capital. Social capital can be defined as the “mobilisation of networks and relationships within communities. Resources of this sort have the potential to create a capacity for collective action (in pursuit of practical social goals) and also a more trustful relationship with policy-makers and practitioners.” (Lowndes & Chapman, 2005, p. 17). Hepworth and Stitt (2007) added that social capital enables “trust, social cohesion and co-operation and that it is something to that all

communities should aspire” (p. 896). Collaboration “has the potential to enrich our goals and our intentions, it is the natural offspring of social bonds” (Lynn, 2005, p. 203) and this is the potential added value that comes from collaboration with a faith based organization like The Salvation Army.

The ability to maximize social capital is evident in many ways in The Salvation Army. The organization is well-positioned in most communities and has long historical relationships within them. Faith groups offer the benefits of engagement to those outside their own members and they have a significant scope (Hepworth & Stitt, 2007, p. 904). For example in times of crisis, “Faith groups may have a degree of credibility that many service providers do not have because they are regarded as part of the community in contrast to public sector professionals who are ‘parachuted’ in” (Lowndes & Chapman, 2005, p. 22). There is the caution, however, which tightly knit environments like faith groups have the tendency to create exclusionary practices. This type of like mindedness could create similarities in congregations that discourage members from interacting with the outside community (Hepworth & Stitt, 2007, p. 906).

Social capital has been further described as having both bonding and bridging capital. Bonding capital is reflective of the trust that is created between members and sub-groups. It is generally re-enforced by repetition and the culture of the group. (Hepworth & Stitt, 2007, p. 897). Bolman and Deal (2008) discussed the importance of collaboration in alliances and networks. “Getting things done in an organization involves working through a complex network of individuals and groups. Friends and allies make things a lot easier” (p.204). For example, within the unique structure of The Salvation Army, this internal social capital is built through the role of officer and the many training, social, and spiritual events that bring officers together. As

discussed in chapter one, officers share many norms and a distinct culture that can be difficult for outsiders to understand.

Bridging capital is “outward looking” and “allows us to develop trust with people with whom we are unfamiliar, thus allowing diversity and inclusion” (Hepworth & Stitt, 2007, p. 897). An example of this can be seen in The Salvation Army as the collaboration between shelters, mental health organizations, and the government that has evolved through meeting the needs of the homeless. It is essential that organizations understand the importance of bonding and bridging capital in building community capacity. Social capital is seen as good for communities and those that lack this could become isolated both from others and each other (Hepworth & Stitt, 2007, p. 900).

Human Capital. A supply of people through organizational leaders, employees, and volunteers is a valuable asset in collaboration. Most faith based organizations are in a strong position to mobilize people, particularly volunteers, in an efficient way (Lowndes & Chapman, 2005, p. 21). In fact faith based organizations have as a central value the investment in people and the value of giving back so this human capital is central to the way a faith based organization operates and sustains itself. These groups may also offer leadership, community expertise, confidence, and independence in deliberation (Lowndes & Chapman, 2005, p. 22).

Physical Capital. Many faith based organizations often come with physical resources such as buildings and property. In some cases they may have the only building suitable for neighbourhood wide use. Many faith groups are motivated to encourage use of their building as it can be seen as a means to engage people further into the spiritual mission. At times this can be a financial burden to the organization so when it can be bartered for other resources this capital can become much more valuable (Lowndes & Chapman, 2005, p. 23). This sharing of physical

capital may also increase the social capital available to the faith based organization (Hepworth & Stitt, 2007, p. 905).

There are huge benefits to The Salvation Army to collaborate within their community. Long range survival, gain in recognition, synergy, technology sharing, and knowledge of a market are just a few (Burke, 2009, p. 706). Having a “seat at the table” (Bolman & Deal, 2008, p. 204) is critical as communities develop and evolve. For The Salvation Army to stay relevant to donors and other supportive partners and true to their mission there needs to be an acknowledgement that they are engaged in meaningful conversations regarding community action and decision making processes.

Collective impact.

An important aspect of collaboration is the ability to achieve a chosen collective impact. Collective impact has been described as the commitment of a group of important actors from different sectors to a common agenda for solving a specific social problem (Boyce, 2013, p. 495; Kania & Kramer, 2011, p. 36). This differs from collaboration in that the group is more likely to consist of players who would not normally connect for partnership. This has evolved from the belief that “complex social problems can only be solved when cross-sectoral coalitions engage others outside the non-profit sector” (Kania & Kramer, 2011, p.39).

A “common theme [of collective impact] is that large scale social change comes from better cross-sector coordination rather than from the isolated intervention of individual organizations... funders and non-profits alike overlook the potential for collective impact because they are used to focusing on independent action as the primary vehicle for social change” (Kania & Kramer, 2011, p. 38). A collective impact approach to collaboration requires a shift in thinking and a systemic approach. This is more of a bridging than a bonding activity. It focuses

on the relationship between organizations and the progress towards shared objectives (Kania & Kramer, 2011, p. 39)

Five common conditions appear during collective impact projects. Participants share a common agenda, use shared measurement tools for evaluation, offer common strengthening activities and engage in continuous communication. (Kania & Kramer, 2011, p. 39; Turner, Merchant, Kania, & Martin, 2012, p. 2). Collective impact projects also usually engage a new or designated ‘backbone’ organization to manage the project outcomes (Boyce, 2013, p. 495; Turner et al., 2012, p. 1). ‘Backbone’ or lead organizations provide direction and help to “guide vision and strategy, support aligned activities, establish shared measurement practices, build public will, advance policy, and mobilize funding” (Turner et al. 2012, p. 1). The role of backbone could be a possible role for The Salvation Army in collective impact projects as it is often well established and relatively financially secure within the community. Over time, backbone organizations can expect these activities to lead to changes among partners, funders, and policy makers that will lead to more effective systems and better community outcomes (Turner et al., 2012, p. 1).

In some ways, it may be difficult for faith based organizations to engage in such innovative processes as “religious organizations gain a part of their strategic advantage via tradition and stability” (Fritz & Ibrahim, 2010, p. 223). However, the history of The Salvation Army offers many examples of working for the common good. While they would not have labelled it as such, an example of collaborative collective impact work began in 1881 when the first social women’s ministry began to take in female sex trade workers seeking to escape and develop a new life. This ministry worked with middle class women, nurses, and others in the community to help these women establish new lives (Walker, 2001, p. 154).

With new focus on collaboration and innovation in strategic planning processes there is evidence that The Salvation Army has begun to shift thinking around the importance of these issues (The Salvation Army, 2013). In promoting a focus on collaboration and collective impact, the prime drivers may continue to be the high level leadership and frontline management of the organization (Fritz & Ibrahim, 2010, p. 223). Currently the dedication to working to end human trafficking and a new organizational commitment to end extreme poverty by 2030 indicates the resolve of The Salvation Army to work as part of large scale international collective impact projects for social change.

Topic Three: Integrated mission and organizational leadership

In this section, I explore how mission and leadership intersect to influence the likelihood of success for an integrated mission. The literature reviews symbolic elements of leadership, leadership and mission alignment, leadership and organizational culture, and finally the role of leadership in collaboration.

Leadership through the symbolic frame.

There is a vast amount of leadership theory that may be explored in framing the integrated mission approach. When looking at systems relationships and organizational culture, Bolman and Deal (2008) offered many valuable strategies for examining the organization and enhancing the change process, including an overview of four frames through that we can view organizations. These four frames are labelled as structural, human resource, political, and symbolic. The structural frame examines the importance the organization places on its rules, roles, goals policies and technology. The human resource frame examines the way the organization addresses human needs, skills, and relationships. The political frame examines

power, conflict, competition, and organizational politics. The symbolic frame examines the organizations approach to culture, meaning, ritual and ceremony (p.19).

The Salvation Army leans heavily on symbolism in many aspects of organizational life (p. 248). When examining different styles of leadership that appear to be aligned with The Salvation Army and an integrated mission approach, the symbolic frame becomes a useful tool as it focuses on meaning, belief and faith (p.248). To further my understanding of this I explored symbolic leaders and two leadership styles that fit this frame.

Symbolic leaders lead by example and use symbols to capture attention, frame experience, communicate a vision, tell stories, and respect and maintain a link with history (p.368-371). The leader herself is an important symbolic element of the organizational community (Burke, 2009, p. 207). A number of sources were reviewed to examine how leadership may appear within a symbolic context such as The Salvation Army. Transformational and servant leadership are two leadership styles explored in particular, as they both have characteristics of symbolic leadership.

Servant leadership was first recognized by Greenleaf (1977) and he has described it in his own words as “the servant-leader is one who is servant first. In *The Servant as Leader* he wrote: ‘It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead’” (Spears, 1996, p. 34). Other characteristics of servant leadership include a strong focus on values and a spiritual emphasis (Stone, Russell, & Patterson, 2004, p. 358). The main focus of servant leadership is inward on the people with whom the leader is involved. “True leadership emerges from those whose primary motivation is a deep desire to help others” (Spears, 1996, p. 33). These leaders model the way for others to join in meaningful work.

Likewise, “transformational leaders are said to be employee focused and make concerted efforts to inspire and motivate employees to attain shared goals, to stimulate their intellectual development and provide opportunities for meaningful work, to demonstrate in their employee’s personal and professional development, and to model and promote behaviour consistent with the values of the organization” (McKee et al., p. 235). The commonalities of motivation through inspiration and meaningful work are further reinforced when transformational leaders “model and promote behaviour consistent with the values of the organization” (p. 235).

The main difference between the two styles is their emphasis. “Most importantly, transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers” (Stone, Russell, & Patterson, 2004, p. 355). Despite this slight difference in emphasis, both of these leadership styles are values based and align with the values of those working within an integrated mission approach.

The benefit for leaders and the organization is identified as increased performance. For example, servant leadership can begin to impact the organization when “followers recognize that their leaders truly follow the ideals of servant leadership, then the followers are apparently more likely to become servants themselves, which decreases customer churn and increases long-term profitability and success” (Stone, Russell, & Patterson, 2004, p. 359). Transformational leadership has been linked to outcomes such as positive work attitudes, organizational commitment, empowerment, organizational citizenship, trust in the leader and leader satisfaction (McKee et al., 2011, p. 236).

A possible challenge of transformational leaders may be a reliance on a single charismatic individual and lost momentum for the organization when they leave the position. This is an issue particularly relevant within The Salvation Army, as the structure as it exists

currently, involves frequent leadership changes (every three to five years on average). Servant leadership, while providing focus on others and the individual, may encourage an inward view of leaders of ministry units and may hinder the big picture view that is required in transforming communities of our world.

One of the ways symbolic leaders can effect organizational change and innovation is through the “formulation of an exciting vision of the future that can only be achieved through successful innovation activity” (Fritz & Ibrahim, 2010, p. 224). Due to the symbolic nature of the organization, this visioning (Bolman & Deal, 2008, p. 369) could be seen as relevant to the implementation of integrated mission.

Leadership and mission alignment.

Mission alignment can be described as “the need for coherence among the cultural, structural, and strategic components of an organization (Quiros, 2009, p. 285). Senge (2006) argued that mission statements are not enough but that we must design vision and core values to be able to move the words of mission statements into action (p. 209). “Values, behaviors, and organizational norms are the execution of the organizational intent – the ultimate determinants of its performance. They are what really happens in the organization on a day-to-day basis” (Quiros, p. 286). Leadership plays a distinct role in mission alignment and requires managers who share the vision to drive it (Kouzes & Posner, 2012; Papke, 2014; Quiros, 2009, p. 286; Vanourek & Vanourek, 2012, p. 1). I will explore how a leader can develop mission alignment through developing and communicating vision, using systems and processes and nurturing organizational culture.

In every day practice, leaders must be mindful and intentional in how they ensure that the organization continues to grow while being aligned with its mission.

Being an effective people leader is largely about constantly paying attention to your team's current state of energy and alignment. It is about developing a style that builds a careful balance. It's not possible to be perfectly in balance all the time, but it's an ideal worth striving for. (Mack, 2011, p. 1)

Unfortunately, this does not always happen. “Many leaders only do parts of alignment... or they do them top-down without collaboration. There is a big difference between completing an alignment exercise and creating an aligned organization, between having a purpose statement and being purpose-driven, between having values and upholding them under pressure” (Vanourek & Vanourek, 2012, p. 1). When employees and the programs they run fall out of alignment, this is a big risk that could have severe outcomes.

The Salvation Army has many protective factors to ensure this does not happen, including accreditation processes, policy and procedures, and strategic planning.

Leading a well aligned organization has many benefits including clear elements of success, offering meaningful work, building trust in followers, providing feedback on what is working, motivating and fostering teamwork, instilling discipline, building commitment, and unleashing talent. (Vanourek & Vanourek, 2012, p. 1). How a leader creates and sustains this alignment is incredibly important to the success of the organization (Walter, Kellermans, Floyd, Veiga, & Matherne, 2013, p. 307).

Developing and communicating the vision. It is essential for the mission alignment of the organization that leaders are inspirational in establishing a shared vision (Kouzes & Posner, 2012, p. 15; Vanourek & Vanourek, 2012, p. 1). “Vision provides a clear and inspiring word picture of what an organization aspires to achieve” (Vanourek & Vanourek, 2012, p. 1). If, as in

The Salvation Army, the vision is already well established, it is possible that “leadership helps groups develop a shared sense of direction and commitment” (Bolman & Deal, 2008, p. 186).

As already mentioned, symbolic leaders put prominence on the communication of a vision. Typically the vision offers followers hope and a way forward for the future (p. 386). Servant leaders also pursue a strong vision and put pronounced emphasis on supporting and nurturing others to embrace the vision (Papke, 2014, p. C10). This is significant in transformational leadership as the focus is on meeting organizational objectives through inspiring others (McKee et al., p. 235).

Processes and systems. Processes and systems such as strategic planning, policy and procedures, and evaluations all offer means for leaders to monitor and manage organizational alignment (Papke, 2014). These structural systems are already well embedded in The Salvation Army practice. However, these systems are only as useful as the leaders and teams implementing them. Leaders must also be collaborative to encourage the engagement of all those accountable for its implementation (Vanourek & Vanourek, 2012, p. 1). Leadership efforts to engage others without collaboration could be seen as manipulative and could create suspicion at the front-line level (Senge, 2006, p. 207).

Finally, it is important for leaders to invest in people resources in order to ensure that this systemic alignment occurs. Engaging teams in the implementation of these processes and systems requires “aligning and developing the capacity of the team to create the results its members truly desire” (Senge, 2006, p. 218). Leaders must feel comfortable drawing on these supports when required to ensure that organizational change is reflected in and balanced with the systems already in place.

Culture. As a critical component of alignment, it is important for leadership to model and define organizational culture. A formal definition by Schein (1999) offers that organizational culture is,

(a) a pattern of basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration, (d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as the (f) correct way to perceive, think, and feel in relation to those problems. (Schein, 1990, p. 111)

As discussed in chapter one, The Salvation Army already has a distinct culture as a result of the unique military-style structure and long standing history of the organization. This culture is sustained as it is taught and re-taught to new members of the organization.

The symbolic leader's purpose is to develop this culture in such a way that it creates a sense of belonging and that everyone involved feels respected and appreciated (Fry & Matherly, 2007, p. 4). "Managers who understand the significance of symbols and how to evoke spirit and soul can shape more cohesive and effective organizations—so long as the cultural patterns align with the challenges of the marketplace" (Bolman & Deal, 2008, p. 269).

Leaders can shape the organizational culture in a number of ways (Argyris & Schon, 2009, p. 940). Two key ways are through role modeling and reinforcement. As leaders role model the desired behaviours of the mission, they are teaching others at the same time. To do this, it is important to clarify values, affirm the shared values, set the example by aligning actions with shared values (Kouzes & Posner, 2012, p. 17). Leaders may also actively reinforce behaviours by publicly rewarding and celebrating the desired behaviours and confronting or challenging those that are not consistent with the mission. "The sum of role modeling and

reinforcement is the reputation of the leader, which provides insight into whether he or she is truly aligned” (Papke, 2014, p. 10).

Finally, Goleman, Boyatzis, and McKee (2002) discussed the importance of an emotionally intelligent leader, who uses “resonance building leadership styles”, such as the servant or transformational leaders, to build positive working relationships and environments. They stated that culture could be developed through discovering the emotional reality, visualizing the ideal and sustaining emotional intelligence (p. 218).

Leadership and collaboration.

Before concluding this look at leadership and integrated mission, the role of the leader in developing and maintaining collaboration should be explored a bit further. A number of authors identified the leader as a key resource in managing collaborative and collective impact ventures (Bolman & Deal, 2008, p. 186; Burke, 2009, p. 722). In contrast to the focus that transformational and servant leadership place on influencing people to achieve goals, more recent leadership studies have identified that the top-down approach to leadership is “unrealistic and maladaptive to complex situations and have increasingly called to examining leadership as a shared process in that leaders and participants collaborate in decision making” (Kramer & Crespy, 2011, p. 1024). The benefits to the collaborative leadership style have been identified as increased productivity, greater satisfaction and success. This approach, while sharing the motivational or inspirational aspect, spends less time in top down communication while more emphasis is put on reducing the power imbalance (Kramer & Crespy, 2011, p. 1025).

Leaders can enable collaboration through managing relationships, clear communication of goals, and maximizing resources. It is important that leaders play a role in managing groups to achieve the desired end goal (Bolman & Deal, 2008, p. 186). How this happens can depend a

lot on the leadership style. “Effective leaders help group members communicate and work together, while less effective leaders try to dominate and get their own ideas accepted” (Bolman & Deal, 2008, p. 187). Leaders who work collaboratively spend more time on the group relationships and empowering the groups to make their own decisions (Kramer & Crespy, 2011, p. 1025).

Because people are used to the top down models of leadership, particularly in this organization, a collaborative leadership approach must be clearly communicated to group members (Kramer & Crespy, 2011, p. 1029).

One of the most effective ways that collaboration occurs is to be radically open about how you do it... The more transparent and open that process, the more you will attract people who are willing to take risks, and measure their successes honestly as well as failures” (Jones, 2006).

The collaborative leader would set the tone by ensuring that the goals and expectations have been reviewed and agreed upon as well as “the strategic value of the collaboration”. (Burke, 2009, p. 722).

Maximizing resources. A collaborative approach to leadership maximizes the resources at hand.

“Without collaboration, you may not be fully using the resources and ideas of people who can advance you towards your intentions. Also you may be viewed as a lone wolf who isn’t willing to work with others to accomplish things” (Lynn, 2005, p. 204).

At this time, I would refer back to the concepts of social capital and bonding capital and how these would impact the success of such a leadership style. A leader who understands collaboration “has the potential to enrich our goals and our intentions,” yet must also understand

that “it is the natural offspring of social bonds” (Lynn, 2005, p. 203). This approach works to fully maximize valuable human resources in an inclusive and engaged manner.

Chapter Summary

Through an examination of the literature, this chapter has offered a closer look at a number of the factors connected to integrated mission and its success. Firstly, a review of the concept and its characteristics offered a view of the many facets of integrated mission in the organizational literature. Secondly, in looking at leadership through the symbolic frame we see the role of leadership in implementing an integrated mission approach. Finally, a review of collaboration and collective impact provided insight into the transformative aspect of integrated mission and community capacity building. With this overview of the literature in place, chapter three will next explore the methodology, methods, and process used for data collection in this research process.

Chapter Three: Inquiry Approach and Methodology

This section explores the methodology, and the two key methods that I used to gather the data to explore the question and sub questions. My inquiry question asked, “How can The Salvation Army enhance the capacity of individual ministries to achieve an integrated mission?”

The following sub questions informed the inquiry:

1. How is integrated mission defined within The Salvation Army?
2. What are the success stories of integrated mission?
3. What resources do ministries currently have in order to be successful in offering an integrated mission?
4. How might individual ministries begin to implement a more integrated mission approach?

I discuss participant selection, methods used for data collection and analysis, and how the study was conducted. I also describe the process used to review the data gathered and integrate it into recommendations for more formal action planning. This includes how information will be shared with key stakeholders and deliverables to the sponsor. Finally, this section looks at the various ethical considerations required for this research approach.

Inquiry Approach

The methodology used for this research was Action Research with a focus on the Action Research Engagement (ARE) model (Rowe, Graf, Agger-Gupta, Piggot-Irvine, & Harris, 2013) and using an appreciative stance. ARE has grown out of Action Research and will be discussed in more detail shortly. Appreciative stance indicates the inquiry was informed by the principles of Appreciative Inquiry (AI) (which will also be discussed further), but was not intended to draw solely from AI. Both ARE and AI are about making positive organizational change. Rather than

work from a deficit model, I felt this inquiry would benefit from an examination of what is working well. This appreciative stance offered the organization information required to begin to replicate those successful conditions across Canada.

Action Research's distinctiveness is defined by its intent to gather information about social systems while empowering individuals to effect social change (Brown & Tandon, 1983, p.278; Chandler & Torbet, 2003, p. 134; Coghlan & Brannick, 2010, p. 9; Glesne, 2011, p. 15, Kinsler, 2010, p. 172). As one of the original theorists, Lewin (1952) is said to have recognized three characteristics of Action Research: participation, democracy, and the ability to increase our understanding of social science while at the same time effecting social change (Brown & Tandon, 1983, p. 277; Chandler & Torbet, 2003, p. 134; Kinsler, 2010, p. 173). Lewin also identified four phases of Action Research: plan, act, observe, and reflect. Working through these phases in a cyclical fashion can lead to new planning, action, and observation and these cycles could potentially continue indefinitely as an organization continues to learn and grow. The various phases of the ARE model, which informed this inquiry, (Rowe et al., 2013, p. 18) focus more in depth on the foundational or planning cycle of Action Research. Once the organization has worked through the ARE phases the project can move out of the planning phase and into the action phase of the AR cycle and often back into the hands of the organization (Rowe et al., 2013).

Rather than an approach that places researchers at arm's length from their subjects, Action Research involves researcher engagement in a variety of processes from within the system being researched (Stringer, 2007, p. 11). This allows the lessons learned from the research to be applied to the organizational change process (Rowe et al., 2013). Processes for gathering data can take a number of forms. Stringer (2007) proposed that in Action Research all

stakeholders affected by the issue should “participate in a process of rigorous inquiry, acquiring information (collecting data) and reflecting on that information (analyzing) to transform their understanding about the nature of the problem under investigation (theorizing)” (p. 11). He further stated, “This new set of understandings is then applied to plans for resolution of the problem (action), which, in turn, provides the context for testing hypotheses derived from group theorizing (evaluation)” (Stringer, 2007, p. 11).

For example, in this inquiry the first action research cycle, also known as the *readiness for change* cycle, included the inquiry planning phases with the inquiry team, the research methods implementation, the review of findings and then the draft recommendations made to the sponsor. The next cycle also known as the *change action* cycle, went back into the hands of the organization for implementation of any pilots or change actions, evaluations of the outcome of the pilots or actions, and upon completion, further adjustments that could start a third cycle.

Action Research can be complex in that it does not always follow a direct path to the result but is rather a series of processes that may occur in tandem to each other and may move forward and backward (Coghlan & Brannick, 2010, p. 11; Stringer, 2007, p. 9). An example of how this occurred during my process was in the unexpected delays we experienced when trying to implement the two methods. These delays forced us to take a step back and reorganize our expectations around how the research would be carried out. In this case, this also meant moving forward in a number of ways on integrated mission within the Territory while waiting for the research to be completed. This dance between the two processes increased the need for strong communication and transparency around expectations.

In addition, it is important to take into consideration how the faith-based aspect of this study affected the methodology. Bielefeld and Cleveland (2013) asserted,

that in the study of spirituality, researchers often attempt to isolate its effects from biological, social, and psychological processes that may produce similar effects. This, however, is incompatible with notions that spirit, mind, and body are interrelated parts of a whole person. (Bielefeld & Cleveland, 2013, p. 455)

With this idea of interrelatedness as a guiding principle, Bielefeld and Cleveland (2013) advocated using mixed methods approaches when conducting research in a faith based organization, “to help researchers to understand the lived experience of the study’s participants. The constructs identified by such studies could then be used in the design quantitative studies with larger samples” (Bielefeld & Cleveland, 2013, p. 456). This inquiry used Action Research to understand the lived experience of Salvation Army employees and officers working in a faith based environment and in relation to integrated mission.

Action Research was a good fit for this type of organizational culture as it respected the community engagement and valued the stories of the people for whom the recommendations and strategies were developed. There was also great potential for an insider (like me) to lead this action research that will “contribute to the sociopolitical context in that they live” (Glesne, 2011, p. 23). In fact, as stated earlier, this was part of my drive to conduct the research within the organization in that I work.

It is important to note that this action research was designed from an appreciative stance, which is largely informed by Appreciative Inquiry.

Appreciative Inquiry (AI) involves the art and practice of asking unconditionally positive questions that strengthen a system’s capacity to apprehend, anticipate, and heighten positive potential. Through mass mobilized inquiry, hundreds and even thousands of

people can be involved in co creating their collective future. (Cooperrider & Whitney, 2005, p. 8)

Adding to this, “Appreciative inquiry aims at large system change through an appreciative focus on what already works in the system, rather than a focus on what is deficient” (Coghlan & Brannick, 2010, p. 47). Cooperrider first introduced the term Appreciative Inquiry in 1986. Originally five core principles were identified. These were, constructionist, anticipatory, simultaneity, poetic, positive, and later a sixth was added, wholeness (Watkins , Mohr, & Kelly, 2011, p. 72).

The constructionist principle stated that “knowledge about an organization and the destiny of that organization are interwoven” (Watkins , Mohr, & Kelly, 2011, p. 73). This inquiry guided the group to reflect upon integrated mission in a new way thereby engaging the organization in moving towards its destiny. The simultaneity principle recognized that inquiry and change are not separate moments, but are simultaneous” (Watkins, et al., 2011, p. 73). In this inquiry, change began through the implementation of the methods and the consultation held to discuss the findings and recommendations. Changes began to happen almost immediately as a result of simply beginning to open the door to new conversation.

The anticipatory principle discussed how organizations exist and are guided by a common desire to imagine and shape their own future (Watkins, et al., 2011, p. 73). The positive outcomes from the two methods, and the subsequent group discussions, which offered opportunity to dream about a positive future for integrated mission, both highlight the anticipatory principle. The poetic principle indicated that an organization’s history can be a great opportunity to learn in a way “that includes not only facts, but also the feelings and affect that a person experiences” (Watkins, et al., 2011, p. 74). By using open survey questions and an

art-based method such as the photo project, this inquiry was able to elicit the feelings and emotions of the participants.

As mentioned earlier, the positive principle was reflected in the way this project was framed, looking for the best of an organization and the existing strengths which could be developed further across the country. Finally, the holistic principle stated the importance of helping the organization see the interconnectedness of all the parts of the whole (Watkins, et al., 2011, p. 76). This inquiry looked at integrated mission from a national standpoint including the experiences of both officers and lay people, managers and front line workers, social and corps ministries. The way in which all of these pieces were interwoven, became part of the final conclusions and recommendations.

Although the original model included four phases, the most recent AI model includes a 5-D approach. The first D of Define was added last but refers to a process of determining and describing the actual emphasis of the inquiry (Bushe, 2012, p. 13; Watkins, et al., 2011, p. 36). Discovery includes consideration of the best possible scenario in relation to the inquiry topic. In the Dream stage, participants have an opportunity to explore the potential for the future. Design is the more tangible planning phase and Destiny is the phase in that action begins to happen (Bushe, 2013, p. 3).

The assumption was that The Salvation Army already had a number of ministries that were successfully offering integrated mission. The conversations about what could be learned from these successes generated an energy that would support the development of other ministries in beginning a change process (Cooperrider & Whitney, 2005, p. 8). In this inquiry, I was able to be involved in the Define, Discovery, Dream, and Design phase. Given the structure of the organization, the inquiry was planned to include a Design phase meeting with senior staff, but

would not go into the Destiny phase of an AI process. Upon conclusion of this inquiry, the sponsor took up ownership of the Design phase and has continued on towards the Destiny of the project. As already stated, the ARE model and appreciative stance of this project complimented each other as both allowed for a focus on working toward positive organizational change through examining what is already working well rather than looking at what is not working.

This inquiry utilized two qualitative research methods: a survey and photo project, which will be discussed in the section on inquiry methods below. Qualitative inquiry is not about a final set of numbers or statistics (Glesne, 2011, p. 8). These qualitative methods respect the more metaphorical nature and needs of The Salvation Army community. Using qualitative methods was most suitable as the inquiry was about understanding how The Salvation Army mission is understood and lived in community. Interestingly, the implementation of the photo project (to be described shortly) reinforced this, as participants appeared to engage in the process at a more philosophical level.

Project Participants

Project participants are the heart of the research and must be carefully and intentionally selected. This next section will explore the criteria for participant selection, process of selection, power and influence considerations, and the inquiry team.

Participants were employees and officers selected from Canadian Salvation Army ministry units considered to be currently demonstrating all aspects of the integrated mission in some way. These ministries units were recommended to us by Divisional Commanders. In both methods, participants were chosen by homogenous sampling, which allowed us to select a number of similar cases across a wide geographical area in order to find commonalities or themes (Glesne, 2011, p. 45).

Participants received an email invitation (Appendix D) and the general research information (Appendix E). This email invitation explained the research and invited them to participate in one or both methods. No one who received an invitation was excluded from participation in the survey, unless they missed the deadline for entry into the survey software. Due to the time available for this project, photo project participants were chosen by order of application to a maximum of ten. Participants indicated interest by either completing the survey online or contacting me by email to register to participate in the photo project.

The survey received 41 responses. Of these, there was a 51% to 49% male to female ratio, and 48% were Salvation Army officers, and 30% identified being in leadership roles. The photo project had six participants, four women and two men. One participant was a Salvation Army officer and five out of six were in leadership roles.

The results and recommendations of the research were shared with those who are influencers of change at the Territorial level through a Leadership Consultation on Integrated Mission. The draft recommendations were reviewed collectively, by Toronto Area Commanders, and members of the Territorial Program Services and Social and Corps Ministries Departments. This group of people was in a structural position to help develop and further recommendations and potentially move recommendations forward in the future. However, they were not officially considered participants in the study as additional data was not collected during this consultation.

The inquiry team included my sponsor Lieutenant Colonel Debbie Graves as support in designing the questions, and as a liaison with the Territorial leadership, and Ms. Heather Angus. Ms. Angus is an organizational change consultant who had previous experience with Photo Voice. She assisted me in my design and data analysis process. As a third party person

supporting this inquiry, she was approved by the sponsor. Each member of the inquiry team signed the Inquiry Team Member Letter of Agreement (Appendix F).

Inquiry Methods

This research used two methods, a photo project and a survey to gather the required data from project participants. The first research method was a photo project designed to involve employees in action research on integrated mission. This was adapted from a method called Photovoice that is “a process by that people can identify, represent, and enhance their community through a specific photographic technique” (Wang & Burris, 1997, p. 370). The photo project invited employees to

“use photography to document and reflect on their community’s strengths and concerns; promote[s] critical dialogue and knowledge about personal and community issues through large and small group discussions of photographs; and link[s] community members to policymakers to promote change” (Hannay, Dudley, Milan, & Leibovitz, 2013).

Because Photovoice is highly flexible (Wang & Burris, 1997, p. 370), projects can be conducted from an appreciative stance, asking participants to document the best of their environment rather than identifying an issue or concern. Other adaptations in this photo project included using an online approach rather than face to face group dynamics, and a compressed number of sessions than may typically be involved in Photovoice.

This more contemporary method of research was also well suited to The Salvation Army as it has the potential to offer a more interpretive and symbolic look at the issue than can be gathered in a survey. In fact, in reviewing the data gathered from the photo project it became evident that the images evoked more emotionally connected responses than the survey. In this

modern world of photographic storytelling, this method is particularly appealing to younger participants as they are very comfortable with looking at the world through the lens of a camera (or cell phone). A detailed description of how this method was applied will be discussed further in the following section titled Study Conduct.

The second method used was a survey that engaged participants across Canada. Surveys are characterised by a structured set of methodical data, gathered from identical questions given to two or more people and used to provide analysis on a topic (De Vaus, 1985, p. 3). Surveys are more often associated with quantitative research as the data sets are often very concrete and have been criticized for being very one-dimensional. However, in qualitative research a survey can be very useful in reaching a large group of people across a large geographic area. Although Stringer stated that surveys have limited value in early stages of action research, this method was chosen to expand the reach of the data collection across Canada and to offer results which could be compared with the photo project findings to determine whether they were consistent with the responses of a larger group of employees (Stringer, 2007, p. 78). Due to the fact that the scope of this inquiry was Canadian ministry units, a survey allowed for a broader and more diverse sample of participants.

Study Conduct

The following describes my approach to the data collection method, study conduct, and data analysis. I was intentional in my implementation using each method to gather data, learn and reflect through the experience of data gathering, and then apply the data gathered to inform the next step.

Momentum for the research was generated by a number of meetings I attended in Toronto with my sponsor. In these meetings I met the key stakeholders and was able to speak to them

directly regarding the pending research. This inquiry was introduced to the Divisional and Area Commanders of The Salvation Army Canada at a Territorial leadership meeting held in Winnipeg in September 2014. At this meeting, the Integrated Mission Secretary asked the Divisional Commanders to contribute to a list of ministries that have demonstrated capacity to achieve integrated mission.

Upon approval of this project, the Divisional Commanders received an email (Appendix G) to be forwarded to all ministries in their division. Included in the email was a brief information sheet to explain to all ministries that they may be contacted regarding participation in the project. Using the compiled list from the Integrated Mission Secretary, I then emailed the Executive Director or Corps Officer in the ministries that were invited to participate (Appendix H). This email invitation invited the ministry to participate in the project (survey and/or photo project) and contained all the information required for participation. The email indicated that participation by ministry units was voluntary and confidential. The Executive Director or Corps Officers were then asked to send the invite on to their staff team. If they did so, potential participants received an email invitation to participate in either or both methods (Appendix D) and the general research information (Appendix E).

Before the official research start date, a pilot of the online survey was done by my inquiry team and a team of six staff from my ministry unit who assisted me in running a pilot of the photo project. These pilots were useful in helping clarify and refine questions, determine challenges, and assess appropriate timing required. They also helped work out any technical bugs. Running a mini-photo project helped me to assess how the online conference room could work to our advantage and what the possible technological challenges would be. This also improved my confidence in running the actual photo project sessions.

The survey was offered in an online format using a Canadian software company that was tested with a small group in advance of the larger one. The survey was conducted online, used simple language, and took on average, about 15 minutes. The survey had 18 questions, some were multiple choice and some required narrative responses. Participants were asked questions from an appreciative stance. This meant that they were asked to explore the best of what happens in their home ministry. Once the survey was submitted, there was no way of knowing what ministries or which individuals chose to participate.

The photo project was conducted over a period of two weeks and involved email communication with volunteer participants and three online group sessions. These sessions were held in a web conference room that had audio and video, allowed participants to view each other's photos and interact in real time. The first online session involved a brief (approximately 30 minutes) meeting to explain the goal and ethical limitations of the photo project. At this meeting, the participants received the directions for their photo project (Appendix L). This was run twice to accommodate people's schedules. In between the information session and the debrief session, the participants were asked to take a number of photographs telling the story of integrated mission in their own ministry. They were then asked to submit a maximum of two photos to the researcher along with a text explanation of them. Due to the time allotted, I made the decision to choose only one of the photos provided from each participant to stimulate discussion. The second online session was conducted to encourage dialogue with the participants regarding the submitted photos and their experiences. In this dialogue, participants viewed each other's photos and responded to a number of questions about their own photo and other's photos (Appendix N). The data gathered from this method was used to inform the recommendations.

Upon completion of the two methods and sharing preliminary findings with my sponsor, Lieutenant-Colonel Graves called a meeting in Toronto and invited local Area Commanders and members of the Territorial Social Services and Corps Ministries Departments to review draft recommendations. The Integrated Mission Leadership Consultation provided an opportunity for participants to develop the draft recommendations into an action plan for individual ministry capacity building. This meeting included a photo gallery of the pictures taken during the photo project. The goal of this consultation was to engage the participants in integrating the information provided into a plan of action. This plan of action will be carried forward by the Territorial Integrated Mission Secretary into her work.

The final outcome of this project will be left in the hands of the stakeholders and the sponsor. All participants will be offered the results of the data analysis out of respect for their role in the research. The results may be disseminated throughout the organization in a final report for the Executive Council, and a .pdf guide that will include some of the photographs from the photo project (Appendix N), a summary of the findings, resources, and recommendations for ministries wishing to increase their capacity for integrated mission.

Data Analysis

In this complex organizational environment, ensuring validity, authenticity, and trustworthiness was critical. It was also important to be aware of and address researcher bias. This section explains each of these terms and a number of the methods used in this inquiry to achieve this. Following this, the section gives an overview of the process of analysis itself.

Validity. “Traditionally, validity in qualitative research involved determining the degree to which researchers claims about knowledge corresponded to the reality (or research participants construction of reality) being studied” (Cho & Trent, 2006, p. 319). Debate around

what constitutes validity in qualitative research has led to some researchers offering new frameworks for validity (Cho & Trent, 2006, p. 319; Lincoln, Lynham, & Guba, 2011, p. 120). For example, Creswell and Miller (2000) offered a two-dimensional framework that “helps researchers select procedures based on who assesses the credibility of a study and their own philosophical positions toward qualitative inquiry” (p.124). Many elements can affect how research is carried out, including the individual perspective of the researcher, the assumptions of the researcher, and the ability of the researcher to engage in critical and reflexive thinking (Creswell & Miller, 2000, pp. 125-126)

The validity of the data collected by this inquiry was addressed through methodological triangulation (described below), collaboration with peers, sponsor, and my supervisor, thick description, member checking, and an ongoing reflection of researcher bias (Creswell & Miller, 2000, pp. 126-129; Glesne, 2011, p. 49). Looking at the research through the participant lens added to its validity (Creswell & Miller, 2000, p. 125). These methods offered ways that any inconsistencies or misinterpretations could be identified and addressed (Cho & Trent, 2006, p. 322).

Authenticity and trustworthiness. Being authentic involves “attention to and reflection on the personal questions and dilemmas that arise in the political dynamics of the action research project” (Coghlan & Brannick, 2010, p. 138) and I worked towards this by being attentive, intelligent, reasonable and responsible (Coghlan & Brannick, 2010, p. 154) in all my interactions.

It was also important that the data was deemed to be trustworthy and that findings do “not merely reflect the particular perspectives, biases or worldview of the researcher” (Stringer, 2007, p. 57). I addressed this by following procedures that helped to determine that the process was

credible, dependable, and confirmable (Stringer, 2007, p. 57). For example, in my research cycles I used methodological triangulation and member checking.

Triangulation is described as the use of multiple methods and/or data sources in order to provide a more robust and valid result (Farmer, Robinson, Elliott, & Eyles, 2006, p. 2; Glesne, 2011, p. 285). Mason (2002) cautioned that triangulation was not simply finding the right methods to lead the researcher to the answer for their inquiry. However, she accepted the use of triangulation as a means to look at the inquiry in a more holistic way (p. 149). In my research cycle, I planned for triangulation of data by including two different methods of data gathering (photo project and survey), as well as review of organizational documents, and a literature review (included as chapter two).

Member checking “consists of taking data and interpretations back to the participants in the study so that they can confirm the credibility of the information and narrative account” (Creswell & Miller, 2000, p. 125). Member checking allows the participants to “clarify and extend information related to their experience” (Stringer, 2007, p. 58). Member checking occurred after the data was transcribed to ensure that participants were in agreement with the way that their stories and photos were being represented. This was sent by email to participants with the option to contact me if they had any concerns about the content or transcription of their words and indicated I would accept no response as an indication of satisfaction. All photo project participants either responded to indicate that they were satisfied with their words or provided no response as acceptance of the narrative as written. Through this process, I was able to seek the input of the participants and ensure that they felt properly represented in the study. I also provided the sponsor with practical outcomes, recorded all aspects of the process, and kept

careful notes as strategies to increase reliability and enrich trustworthiness (Glesne, 2011, p. 213; Smith & Firth, 2011; Stringer, 2007, p. 58).

Researcher Bias. Researcher bias is guided by our own experiences, perspectives and expectations regarding the outcome of the research we are conducting and the participants with whom we are conducting the research (Coghlan & Brannick, 2010, p. 133). In order to minimize the effects of researcher bias, I practised reflexivity through each phase of the inquiry project. Reflexivity is defined as “critical reflection on how a researcher, research participants, a setting, and a phenomenon of interest interact and influence each other” (Glesne, 2011, p. 284). To be aware of these interactions and inform the outcome, I kept thorough notes, provided transcripts to photo voice participants, and utilized my supervisor and inquiry team for feedback.

Data analysis. I used a variety of computer software (Fluid Survey, Uber Conference) to assist in data collection and analysis. It has been cautioned however that the software does not replace the researcher and the inquiry team as “the researcher remains the decision maker and the interpreter” (Glesne, 2011, p. 205). I was aware of this as I went through the data more than once, kept handwritten notes, and developed my own chart of findings to use alongside the software.

The data from the photo project that were used for analysis included the text provided with the photos as well as the transcribed conversation from the debrief session held with project participants. The survey produced some demographic data and both quantitative and qualitative data. The demographic data was used to provide some breakdown of the responses by ministry type, age group of respondents, and employee role of respondents. The qualitative data from the survey and the photo project provided a source for individual success stories that are used in the final report.

Data from the photo project and the survey were transcribed, themed, and analyzed using categorizing and coding methods. This helped the inquiry team in summarizing the stories and observations of the participants (Stringer, 2007, p. 98). Qualitative results were analysed using a thematic network offered as an analytic tool by Attride-Stirling (2001). Thematic networks are “web-like illustrations (networks) that summarize the main themes constituting a piece of text” (Attride-Stirling, 2001, p. 386). Using this tool, the results of both methods were coded using different coloured key words or codes. Then, in table form, the basic theme categories were grouped and then merged into organizing themes. Organizing themes recurred many times throughout the data. This preliminary theming took a significant amount of the time spent in analysis. Recurring organizing themes were reviewed, checked again for re-occurrence within the codes and then merged into global themes.

Once all data were collected from the survey and the photo project they were compared for patterns. These patterns were examined against the mission statement and the organizational literature for further understanding. The results of the data collection informed the direction of supplementary literature review and the development of chapter five (Recommendations) to complete the research cycle.

Ethical Issues

In action research, ethical issues can not only include the individual participant “but also the whole community or organization” (Coghlan & Brannick, 2010, p. 133). Since the research involved humans and the research was conducted within my own organization, I needed to show a high level of self-awareness and understanding of the system and the power issues that can exist (Burke, 2009, p. 738).

Because action research is “grounded in principles of democracy, justice, freedom and participation” (Coghlan & Brannick, 2010, p. 132) it was important to acknowledge that this study was carried out in accordance with the standards outlined in the *Royal Roads University Research Ethics Policy*. Additionally, the three core principles of the *Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans*, Respect for Persons, Concern for Welfare, and Justice, was respected. Respect for Persons “recognizes the intrinsic value of human beings and the respect and consideration that they are due” (p.8). Concern for Welfare intends to “protect the welfare of participants, and, in some circumstances, to promote that welfare in view of any foreseeable risks associated with the research” (p.10). The idea of Justice “refers to the obligation to treat people fairly and equitably” (p. 10). These principles were addressed by intentional processes implemented at multiple stages throughout the research.

Before any research was conducted, all participants received information explaining the full scope of the research and how their photos and survey results would be used (Stringer, 2007, p. 55). They were asked to complete an informed consent (Appendices I & J) and this included permission for the use of the photos they submitted as part of the photo project. Participants were informed that participation was confidential and voluntary and would not affect their employment status. Participants were also informed about their ability to withdraw at any time and what would happen to their data should they choose to withdraw. Throughout the process, the option to withdraw was reiterated. Because a photo project has further ethical considerations including privacy concerns and the possibility of emotional triggers (Wang & Redwood-Jones, 2001, p. 560), all participants were informed in advance of both the benefits and the risks.

In some cases, participation in a research project can appear to be intimidating and participants may feel pressured when in fact the researcher’s intent is quite different. In order to

intentionally address this risk, the selection process protected the participants' anonymity at a number of key points. Once the list was created, the Divisional and Area Commanders were no longer given any information about that of the ministries participated. Ministries were contacted directly by me and were given the option to participate in both the survey and the photo project. At this point, it was impossible to tell that Executive Directors/Corp Officers choose to forward the invitations to their staff. If they did forward the invite, it was impossible to tell if any or all of the staff chose to participate in the survey. The only result I received for the survey was the final number of participants, not that ministries participated. In regards to the photo project, I was the only person who had information regarding the participants. In order to protect the anonymity of those participants, each one was given an identifier (e.g., 1, 2), and this was used in data analysis, and the final report. Other identifying information was removed for the purposes of the final report. The survey had a potential reach of approximately 400 people and the photo project aimed to have 6-10 participants. In total, there were 41 survey responses and 6 individuals who participated in the photo project.

To protect the information collected in the data gathering and analysis, and the privacy of all participants, all electronic data was stored in a password protected home computer. All hard copies of data, e.g., consent forms, were stored in a locked filing cabinet in my home. The data from the survey were stored on a Canadian server. All compiled data with identifying information will be shredded or deleted within a period of one year from the completion of the project.

It is also important to note that despite being an employee at the territorial level, my sponsor and the current inquiry team members had no direct supervision over any of the frontline ministries. There may have been some perceived power over issues should a ministry have felt

obligated to participate based on their ministry's recommendation by the Divisional Commander. However, as has already been mentioned, this was addressed in the initial invitation to participate and the selection process was designed to maintain anonymity regarding their decision to participate or not (Appendix D). Because of my leadership role as Program Director, my own ministry unit (Bethany Hope Centre) did not participate in the research to avoid any potential power issues.

Chapter Summary

In summary, this chapter has provided an overview of the methodology, and the methods. I have described the photo project and survey that were used to gather the data. Through a reflective process, I reviewed the criteria for participant selection, choices made for validity in data analysis, the process I used for my data analysis, and the specific ethical considerations that needed to be addressed in this inquiry. The next chapter reveals the outcome of this research process.

Chapter Four: Inquiry Project Findings and Conclusions

Chapter four shares findings gathered through an analysis of the two research methods and links them together with the literature reviewed in chapter two. These findings help to answer the inquiry questions and sub questions outlined in chapter one. The inquiry question asked, “How can The Salvation Army enhance the capacity of individual ministries to achieve an integrated mission?” The following sub questions informed the inquiry:

1. How is integrated mission defined within The Salvation Army?
2. What are the success stories of integrated mission?
3. What resources do ministries currently have in order to be successful in offering an integrated mission?
4. How might individual ministries begin to implement a more integrated mission approach?

Participant anonymity was maintained by labeling participants as follows: survey respondents were given the numbers 1 to 41; photo participants (and their corresponding photographs) were given the letters A to F. Quotes from the survey are in their original state but have been edited for grammar or spelling. Quotes from the photo debrief were recorded, transcribed, and reflect the speakers’ exact spoken words edited slightly for ease of reading.

Study findings and conclusions are presented in more detail below. In brief, the findings were:

1. Participants had varied explanation of what integrated mission meant to them
2. Participants identified faith as a core element of integrated mission
3. Participants considered collaboration a key element and a priority for integrated mission to succeed

4. Participants linked integrated mission to organizational culture
5. Participants linked integrated mission to organizational alignment
6. Participants indicated integrated mission benefits from leaders with vision and commitment
7. Participants recommended a holistic and responsive approach to integrated mission

Likewise, in summary the conclusions were:

1. There is a varied understanding of integrated mission across The Salvation Army
2. Ministry success stories can offer insight into the outcomes of integrated mission
3. Ministries can sustain an integrated mission through maximizing a variety of resources
4. Ministries can intentionally cultivate their integrated mission approach.

Scope and limitations of this study are explored following the findings and conclusion.

Findings

The findings were based on the results of a survey and photo project. Important themes from findings included: diversity in the understanding of integrated mission, the role of faith, collaboration, organizational culture, organizational alignment, the role of leadership, and being responsive and holistic in approach.

Finding 1: Participants had varied explanations of what integrated mission meant to them.

In both the survey and photo project, varied explanations of integrated mission appeared. The top five themes within the responses were collaboration, Christian faith, inclusivity, meeting needs, and being present in community. Each of these themes is explained in more detail below.

Collaboration. Working together and collaboration was mentioned in 60 % of the responses. For example, one participant explained that integrated mission means “discovering

the assets within the entire community and building upon the strengths, hopes, and dreams of the community through developing connections and working together to achieve betterment” (17).

Respondents discussed how this meant working with people connected to their ministry unit (e.g., 4, 8, 12, 30, 31) working with local ministry units (e.g., 7, 18, 25, 33) and partnering with local organizations (e.g., 4, 11, 17, 20, 34, 38).

Christian faith. When describing integrated mission, 45% of survey responses and 85% of photo project responses included a reference to faith. “It [integrated mission] means taking a Biblical approach to ministry [and] seeing others and our community as God sees it” (19). Faith was primarily discussed by participants along the lines of: loving and acknowledging God’s role in their work and life (4, 5, 7, 16, 18, 19), sharing the love of God with others (6, 16, 18, 31), and supporting others’ growth in faith (1, 12, 13, 18, 21).

Inclusivity. Many respondents shared the idea that delivering an integrated mission should involve everyone (2, 4, 12, 20, 22, 35). As one respondent expressed it, “rather than providing services to people, [integrated mission means] providing opportunities for people to be involved in ministry” (20). In response to the survey Q.8 “*What does integrated mission mean to you?*”, 22% of respondents indicated the idea of inclusion in their answer.

Meeting needs. When describing what integrated mission means to them, 32% of survey respondents expressed the importance of service to others and meeting need (e.g., 1, 2, 3, 10, 18, 24, 29). Responses also specifically referred to being holistic in approach when meeting needs (e.g., 29, 32, 40). As this participant explained, “Salvationists are called to minister to the whole person looking after personal, physical, mental, and soul needs” (32).

Being present and responsive in community. When describing integrated mission, 24% of the responses suggested that it must happen within the community itself (e.g., A, B, 12, 17,

20, 38). For example, it is important that “we strive to become part of our community’s heartbeat” (38). This respondent noted, “We all live in the community where we minister” (4). A photo participant reviewing Photo B (see Appendix N) stated that “it evoked that sense that it’s possible, just possible, which Jesus himself might draw close to us when we share community alongside with each other” (E). Being present in community was frequently indicated as an important part of being appropriately responsive to community needs.

Although actual responses reflected significant diversity, the top five themes give some direction as to the participants’ understanding of what integrated mission really is. Both survey and photo project responses (A- F) gathered similar results in bringing forward the five key areas outlined above.

Finding 2: Participants identified faith as a core element of integrated mission.

In theming the responses, faith continued to appear throughout the research with two subthemes emerging; sharing the love of God with the intentional outcome of bringing others closer to God, and how prayer and spiritual support are seen as key resources for the development and sustainability of integrated mission.

In response to survey Q.8 “*What does integrated mission mean to you?*”, the concept of faith was in 45% of the responses (e.g., 4, 31, 32, 40). “It means that everything we do and are (including buildings, policies, values, practices) are a reflection of deeply held, well-thought out faith” (25). In survey Q. 10 “*Why is integrated mission important to your ministry?*”, 43% of respondents mentioned a connection to faith or love of God (e.g., 4, 7, 8, 18). One respondent explained, “It means that nobody’s working in isolation; everyone in each area of ministry joins forces to serve our community and introduce people to Jesus and help them grow in faith” (27).

In the photo project, faith was evident in the photos through symbolism such as the use of the cross, a picture of Jesus and a Bible (A, D, E). Overall, 84% of the responses to photographs included a faith informed comment and was a component of the original photographer's explanation in all six photos.

Additionally, a number of respondents identified growth in faith or conversion as a successful outcome of integrated mission (e.g., A, E, 4, 7, 8, 31). "I believe that it has created in the minds of some people who attend a renewed hope in the Church" (31). One survey respondent offered, "It's at the crux of everything we do and should be... We want people to come to know Jesus and become Jesus followers" (8). When asked about success stories, bringing people to faith is a common thread amongst responses (e.g., 15, 16, 30, 37). For example,

One year ago a lady came into the centre who needed to book an appointment with the foodbank. She had only been in Canada two weeks. I helped her make the phone call and was able to connect her with our bi-weekly ... foodbank program. She then began to participate in our...classes. She has subsequently become a volunteer in child-care...and in the ... foodbank...She has become a bedrock of faith in the church that worships in our centre, and has truly become a part of our community as we have become her Canadian God family. (38)

Finally, it is worth noting that prayer (B, E, 18, 15) and spiritual support (B, C, 5, 7, 10, 15, 16, 37) also appeared in the survey and photo project when participants were asked about resources used in integrated mission. For some, this came in the form of a Chaplain who was able to provide and build up that spiritual support (5, 15). A photo project participant (B), described the role of prayer in developing integrated mission,

One of the first things that we did as a church and a community was to have a prayer retreat because we're just following Jesus' model of before doing anything we really wanted to enquire God, and have a vision and a plan together. So there was prep work that went into that, but we gathered and we prayed. (in reference to Photo B)

There were many examples of faith woven into responses throughout the two methods.

Finding 3: Participants considered collaboration a key element and a priority for integrated mission to succeed.

Another theme that participants identified was the importance of both internal and external collaboration in meeting the goal of integrated mission. In particular, respondents discussed internal ministry collaboration, inter-ministry unit collaboration, and external partnership collaboration. In response to survey Q.8 *What does integrated mission mean to you?* the concept of Salvation Army internal collaboration (e.g., 8, 12, 28, 31, 33), or external partnerships and collaboration (e.g., 4, 11, 15, 22, 34) emerged in 60% of the responses. This respondent identified the need for both internal and inter-ministry collaboration in integrated mission.

[Integrated mission is] developing cohesiveness between all ministry units. Helping our church body to understand what needs are present in our community and what God is calling us to do in response to those needs. Encouraging active participation from church (corps) members in the programs and services offered to the community through Family Services, Thrift Stores, etc. (7)

In this way, collaboration is significant piece of integrated mission.

When asked to select from a list of resources important to the delivery of integrated mission, collaboration emerged as second overall with 23% identifying it as most important to

their ministry. Many respondents felt that individual ministry units must work together to find new ways to share resources (e.g., 15, 24, 29, 33). An example of this was, “getting to know all the sources available within the community and The Salvation Army as an organization” (32). Respondents reinforced that individual ministry units must have an outward focus (e.g., 7, 17, 29, 38) and be open to “discovering the assets within the entire community and building upon the strengths, hopes and aims of the community through developing connections and working together to achieve betterment” (17). They also encouraged being creative and innovative in those collaborations to effectively meet the needs of those they work alongside (4, 25).

Another way respondents felt collaboration benefits a ministry unit is that it offers the opportunity to share or maximize resources (e.g., 3, 4, 22, 25, 35). “We can accomplish so much more in terms of really helping a person by working together and leveraging our resources”(3). Respondents acknowledged the importance of external collaborations in delivering an integrated mission (e.g., 11, 17, 22, 29). “In today’s professionalized world one ministry unit cannot be the answer” (17). This included both human and physical resources such as building space (22), volunteers (29), and knowledge (35).

Finally, when asked about success stories, 46% of respondents were able to identify a connection between their success and the strong collaborations that they had developed (e.g., 1, 15, 19, 26, 39). One respondent shared this as, “corps members help run our shelter; thrift store employees operate a community lunch program” (39). This participant made a direct link stating, “In 2 years of existence our growth was 400 percent due to integration and collaboration” (26). Other success stories referenced collaboration as a way to build important relationships both inside the church and in the community (1, 5, 7, 8, 15, 29).

Finding 4: Participants linked integrated mission to organizational culture.

Survey respondents identified organizational culture (e.g., 2, 8, 23, 29), positive relationships (e.g., 3, 7, 8), and an improved work environment (e.g., 20, 29, 40) as significant benefits of integrated mission. This respondent agreed integrated mission was important to their ministry environment “employees and volunteers have experienced a greater sense of fulfillment” (39). They also advised organizational culture must be considered a priority for integrated mission to be achieved.

When respondents were asked Q.13 *What makes your ministry unique?*, 21% of respondents indicated that integrated mission had become part of the culture or DNA of the organization (e.g., 11, 15, 37, 40). One respondent stated “that if we are serious about the word ‘integrated’ it means everything, it is wholistic [sic]- so it is an ethos that reflects everything we do, how we do it, as well as the tools we do it with and the environment we do ministry in” (40). Another commented, “Perhaps the way integrated mission is part of the culture here is unique” (11). When offering advice to other ministries, many respondents referred to the importance of developing a culture or a way of being and doing (e.g., 2, 6, 22, 31, 40). Respondents suggested, “I think it starts with a culture that is inclusive and collaborative” (11) and “know each other, talk, be a team” (2). Again, it was suggested that integrated mission must be woven through everything so that it is in the “DNA” (37, 40).

As a benefit of integrated mission, the results indicated that people want to feel included and like they are working towards a common goal (e.g., 3, 18, 31, 39). “One person cannot do it; it has to be a whole body doing it” (8). As this survey participant suggested, “There is no separation of clients, staff, church people, volunteers, we are one group working together. This ministry like all of our integrated ministries has been growing quite a bit. People are so excited to be a part of it” (30). Another respondent agreed, stating it is important “that everyone believe

that they are all important part and parcel of the ministry and how it is run”(26). Organizational culture had significant consideration within the responses and was frequently indicated as a priority, or benefit of the integrated mission approach.

Finding 5: Participants linked integrated mission to organizational alignment.

Similar to culture, organizational alignment was connected to the success of integrated mission and to the personal fulfillment of those participating in the ministries activities. This finding will discuss how participants felt integrated mission needed to be implemented or aligned systemically, how this alignment nurtured fulfillment, and the benefits and successes related to this alignment.

In response to survey Q.8 “*What does integrated mission mean to you?*”, the concept of organizational alignment was present in 25% of the responses (e.g., 2, 4, 7, 8, 31). One respondent explained “it is being united in mission to accomplish our goals” (31). The idea of organizational alignment as a core concept of integrated mission emerged strongly again in survey Q. 10 “*Why is integrated mission important to your ministry?*”. Many of the respondents put significant value on being able to follow through on the organizational mission (e.g., 18, 24, 40). This respondent stated,

There is less tension between what we say and who we actually are, so it becomes apparent to the staff team we are living out our values, not just talking about them. The God-talk is not important and is just noise if there are not practices, procedures, policies and approaches that lie outside? that talk. (40)

Like the speaker above, many respondents indicated that integrated mission values must be shared and integrated systemically (e.g., 2, 4, 7, 8, 24, 40). One respondent felt, “It is important for all the ministries to work with the same orientation of care and mission” (24). This

may include through policy and procedures (40), staff training and education (6, 8, 12), visioning and planning (6, 8, 12) or marketing/media (4, 7, 35). “PR is important. It’s so important to communicate to the community that we are not just one or the other (Church or Social) but actually we are both presenting the same message” (35). This respondent described it as,

It [integrated mission] means no false dichotomy between social action and evangelism.

It means partnering in the Gospel with all available ministry units. It means having a comprehensive, biblical approach to ministry that does not compartmentalize things. (18)

It is about, “bringing the whole gospel to the community in both words and actions” (16). This alignment seems to enable the success of the endeavours of those involved.

When asked to discuss benefits and successes of integrated mission a number of the replies linked the mission alignment to the overall fulfillment of those delivering it (e.g., 10, 25, 38). Respondents identified improved work environment (6, 11, 20, 29, 40), better service delivery (3, 12, 17, 31, 36, 39), and greater employee engagement (4, 6, 8, 39). “People have received excellent care. Employees and volunteers have experienced a greater sense of fulfillment” (39). When discussing Photo C, a photo project participant comments on the importance of organizational alignment to fulfillment in her work:

We see that famous portrait of Jesus and I guess what I think of first is that, at the end of the day or the beginning of the day or whatever you want to look at it, we do what we do for his glory, and if he’s not at the centre of it and he’s not the reason for it, then you gotta kinda think what’s the point right? And so, I love that picture of Jesus it’s a wonderful reminder of who he is and his love and why we do what we do and so that stuck out more than anything. Without that, why are we here? (D)

This idea of fulfillment was a thought-provoking suggestion in many areas of the research.

Finding 6: Participants indicated integrated mission benefits from leaders with vision and commitment.

The importance of leadership played a substantial role across the responses of individuals in both the survey and the photo project. As discussed in Chapter Two, the approach to leadership and specific role of organizational leaders were indicated as important elements in ensuring the resources and supports required were available to facilitate the successful delivery of an integrated mission approach (e.g., 7, 15, 17).

Ministry leaders were identified as the ones who, through their vision and commitment, could support organizational culture and alignment (e.g., 15, 40) but respondents also referred to the importance of the commitment of upper management like DHQ and THQ in helping ministries “learn the process” (17) and in providing resources and training (7, 12). These leaders were seen as leading the way for others (6).

When asked to identify an important resource, leadership was mentioned explicitly in 20% of the responses. One participant in the photo project shared, “I have watched my spouse provide leadership for many years. There’s an awful lot of administration behind the scenes that goes on to make all of these ministries happen and it’s often not recognized, but there’s a lot of people that give a lot of themselves into it (F)”. Advice offered to leaders included, “it is about having and developing people who care about others” (31). “Educate your corps that it is not WE and THEM. We are in this together” (35). Survey respondents also valued leadership that was intentional in training and educating on integrated mission (e.g., 6, 7, 8, 12, 35).

Respondents indicated that successful integrated mission leaders also provide supportive supervision (e.g., 1, 10, 22, 40). One respondent advised,

It begins with seeking God's heart to understand his calling for your Ministry unit and to gain an understanding of the community's needs around you. It then involves challenging the hearts of your people to respond to God's leading and helping them to discover their giftings and practical applications. (7)

Respondents also stressed the importance of leaders in developing a vision and initiating planning (e.g., B, 6, 8, 17). This concept emerged through many responses particularly those offering advice for success. An officer advised,

Think carefully about what we are doing and how you are doing it. Think about your environment. Think about your style of leadership and how you work with others: Is everything you do theologically sound, including policies and procedures? Do you pay your staff adequately? Discuss with staff what it means to see if you are all on the same page. Develop a program plan that reflects how integrated mission is important. (25)

Another survey respondent who is in a management role emphasized, "It is part of our strategic plan to increase the link between the program and the Corps; it is integrated into our accreditation action plan" (17). In this way, respondents shared how integrated mission and leadership intersected to increase a ministry's likelihood of success. As described, leaders played a key role in keeping their team – whether paid staff or volunteers – on the path towards achieving an integrated mission.

Finding 7: Participants recommended a holistic and responsive approach to integrated mission.

When discussing how to achieve an integrated mission both the survey and photo project revealed that the approach needs to be modified to the specific individual or community. This

finding reveals how this was most commonly described as being holistic and/or responsive in approach.

When asked Q.8 “*What does integrated mission mean to you?*”, 30% of survey participants indicated responsiveness was an important piece of the integrated mission puzzle. Respondents identified the need to be responsive to both the individual (3, 11, 22, 37, 38) and to the community (3, 7, 11, 32, 38). In being individually responsive, this respondent advised, “next time you go to ‘help’ someone, ask them how they would like to contribute and work alongside them to that end” (30). In being community responsive, this participant suggested “that we strive to become an integral part of our community's heartbeat. That we do not offer what we think we need, rather we do not even see ‘need’ as opposed to the individuals of our community, responding and facilitating as they invite us to” (38).

Respondents also indicated that delivering an integrated mission meant serving people in a holistic way (e.g., 6, 32, 39). Integrated mission is, “important because every day we see people who are struggling to meet their basic needs. That is a physical, emotional, and spiritual issue and, if we stress one of those too much, then we’re neglecting an important part of each person” (6). A number of respondents felt that being holistic in approach aligns well with the mission (e.g., 4, 8, 18, 19). “Salvationists are called to minister to the whole person. Looking after personal, physical, mental, and soul needs” (32). This respondent explains how the holistic view is applied to both individuals and to communities. “I understand integrated mission to be a way of being that focuses on the whole and not just on individual parts. It combines the best interest of church, community, and the individual” (11).

In order to deliver a holistic and responsive approach, participants in both methods felt strongly that you had to be outward focused and aware of individual and community need to be

effective (e.g., 3, 4, 7, 17, 29, 36, 38). “The goal is to always identify opportunities for maximizing desired outcomes for the client or person being helped; a “client-focused” holistic approach is the key” (3). In particular, one respondent cautioned that this approach takes time and trust and that “people will know they are a project”, so that awareness of individual need and provision of a safe and caring space becomes one of the first steps towards the goal of integrated mission (37). When asked to offer suggestions to ministry units trying to improve their integrated mission, 35% suggested it was important to listen and learn to facilitate responsiveness (4, 7, 17, 18, 20, 25, 29, 37). “You must take the time to listen, and not just do what you think is needed” (38).

These seven findings capture the most significant themes that came out of the data gathered through the survey and photo project. Important themes examined in the findings included: diversity in the understanding of integrated mission, the role of faith, internal and external collaboration, organizational culture, organizational alignment, the role of leaders and approach to leadership, and being responsive and holistic in approach. These findings were then examined further and used to establish the following four conclusions.

Study Conclusions

In attempting to answer the questions and sub questions of this research, I conducted an organizational literature review, a survey, and photo project. I used the findings and the literature review to begin to answer the inquiry questions and sub questions within the framework of the conclusions.

Conclusion 1: There is a varied understanding of integrated mission across The Salvation Army.

In attempting to answer the sub question “*How is integrated mission defined throughout The Salvation Army?*” it became evident that integrated mission means many things to many people. In chapter two, integrated mission is explained as an internal Salvation Army concept described in the literature as “Christian mission in community,” that adheres to “a pattern of belief and practice” and “a core belief that all people can respond and be whole” (Larsson, 2006, p. 4). Similar to the literature review, there was no clear or recurring definition of integrated mission that appeared in the data gathered.

As mentioned in chapter two, Drucker (2006) discussed the importance of mission as critical to holding the organization together and cautioned that the lack of a clear and shared mission could affect an organization’s integrity in the community (p. 148). Although most responses identified at least one of the mission components, there were many responses that overlooked at least one of the three elements. In fact, as discussed within the findings, there were a number of responses that indicated areas not specifically referred to in the mission itself. For example, the ideas of inclusivity and being present and responsive (e.g., A, B, 2, 4, 12, 17, 20, 22, 35, 38) were recurring ideas when participants were defining integrated mission.

As was described in the findings, the concepts of faith, responding to needs, and collaboration emerged as themes that do reflect the three parts of The Salvation Army mission. Despite the differences in individual explanations, the strong themes that emerged allowed for a sense of what is most important to the participants in sharing an understanding of integrated mission. In describing Q. 8 “*What does integrated mission mean to you*”, many respondents shared integrated mission was about collaboration (e.g., 18, 23, 25, 27, 31, 33), for others it was about responding to needs or a way of doing work (e.g. 16, 21, 22, 24, 32, 40), and for others it was grounded in theology (e.g. 1, 5, 6, 10, 12). For some, integrated mission reflects many of

these things woven together like a tapestry (4, 7, 15, 18, 40). This respondent's explanation of integrated mission, "It means that nobody's working in isolation; everyone in each area of ministry joins forces to serve our community and introduce people to Jesus and help them grow in faith" (27) seems to have captured this relationship between the three parts of the mission.

Neither the data nor the literature brought forth a common definition. Although there are many areas of agreement, these findings led me to believe that in order to support individual ministries in achieving an integrated mission there was still a lot of opportunity for collectively developing and communicating a common and shared understanding of integrated mission.

Conclusion 2: Ministry success stories can offer insight into the outcomes of integrated mission.

In creating a picture of how integrated mission can be enhanced, it was important to attend to the stories of integrated mission. As this research was done in the spirit of appreciative inquiry, participants were only asked for success stories (Coghlan & Brannick, 2010, p. 47; Cooperrider & Whitney, 2005). Many of these stories were focused on personal change or growth that is traditionally harder to grasp in data sets. This is where the qualitative research allows the successes to shine. The following headings capture the main areas of change reflected in the success stories shared by participants.

Many people are now giving back and helping others. Stories highlighted that a successful integrated mission is inclusive and encourages participants to give back to their community (15, 16, 21, 30, 37, 38). "A single mom, receiving help, begins to help others in the name of Jesus (while she still receives help herself)" (16). This was deemed a positive outcome and a number of success stories reflected this organizational value.

Many people are accepting Christ in their lives. A number of participant success stories indicated that integrated mission moves people along in their personal growth to experience and accept the love of Jesus Christ in their lives (3, 7, 15, 16, 17, 30, 37, 38). Lt.-Col. Debbie Graves (2014) stated that “God changes the hearts of people through relationships” (Graves, 2014, p. 1). Within the success stories that described the acceptance of faith many participants also highlighted the importance of connection or relationships (3, 7, 15, 37, 38) in achieving this personal choice around spiritual growth.

There is an increased personal fulfillment/changed lives for all involved. Personal fulfillment was an important theme in a number of success stories (3, 5, 7, 8, 15, 16, 17, 18, 23, 30, 31, 37, 38). When describing their integrated mission success stories these respondents indicated, “It has given our Corps a sense of purpose and direction. It has created an excitement about what we can be doing for the Kingdom” (8). Likewise, “A successfully integrated mission makes all the sacrifice and work of ministry worthwhile” (37).

Individuals benefit from stronger organizational alignment and a more inclusive work culture. Several stories of successfully integrated mission and its benefits reflected upon an improved sense of organizational alignment (18, 24, 29, 32, 40), and work culture that is inclusive of everyone who is involved in it (6, 11, 20, 29, 40). The development of a synergized culture is valuable to the success of any group. “In the best organizations, people...have the feeling of a good fit, of understanding and being understood, and a sense of well-being in the presence of others” (Goleman et al., 2002, p. 218). To this effect, a survey respondent explained integrated mission success as, it “creates collective team effort, accountability and commitment to work together” (25) while another stated, “we are who say we are and do as we say” (10).

Reviewing the participants' stories highlighted a number of important areas of current success as well as opportunity for further learning and growth of the organization.

Conclusion 3: Ministries can sustain an integrated mission through maximizing a variety of resources.

In reviewing the findings to answer the sub question "*What resources do ministries currently have in order to be successful in offering an integrated mission?*", it became obvious that ministry units with capacity in integrated mission are creative in utilizing resources at hand. Both methods indicated that most ministries believe that they already have the basic resources required to begin offering an integrated mission. Integrated mission "can happen just as effectively without a significant budget. Budget determines the frills and the kind of supports that you can bring in for programming keeping in mind that it is best if the practical supports are separated from the spiritual (relationship)" (37).

As explained by Metcalf (2008), if a ministry "relies on provision then it is likely that these resources will run out. If a ministry relies on participation then people are the resources" (p. 2). Although people resources can be exhausted, participants also recommended ways in that to nurture the spirit and energy of these people resources. This will be further discussed in Conclusion Four below. The following areas outline how integrated mission can be delivered without significant financial resources.

Staff team. Survey respondents identified that the staff team is the most important resource you already have (54%). "The IQ of the team can, potentially, be much greater than the IQ of the individuals" (Senge, 2006, p. 222). This makes engagement of the staff team a critical element of integrated mission.

Teams that commit to decisions and standards do so because they know how to embrace two separate but related concepts: buy-in and clarity. Buy-in is the achievement of honest emotional support. Clarity is the removal of assumptions and ambiguity from a situation. (Lencioni, 2005, p. 51)

This staff team buy-in also appeared to intersect with organizational culture (e.g., 1, 23, 27, 29). Encouraging ministry unit or staff team “buy-in” of new language and practice, as part of a hierarchal expectation (e.g. coming from THQ/DHQ) can be challenging and developing further clarity has already been identified as necessary. This will be discussed further in chapter five.

Worth noting, there was also the clear message that ministries must be creative, thoughtful, and intentional in how they utilize their human resources. One participant offered that they seek out “conversation partners, people to learn from, open up imagination for what may be possible and identify some of the challenge areas”(4). The engagement, creativity, and resourcefulness of the staff team support a more integrated mission approach.

Leadership. Through the literature and the findings, the role of leaders and approach to leadership were indicated as an important element for ensuring the staff, resources, and supports required were available to facilitate the successful delivery of an integrated mission approach (e.g.7, 15, 17, 27, 31, 40).

Respondents also saw DHQ and THQ as an important link to resources (7, 12, 17). This respondent stressed they valued “training, resources and support from the divisional and territorial levels” (7). During times of transformation, Salvation Army leaders can clarify values, provide vision and strategic planning, and help link to other resources. This shared vision of hope is particularly important when supporting those in physical, emotional, or spiritual crisis. (Bolman & Deal, 2008, p. 368).

Training and education. A recent Salvation Army discussion paper highlighted how training intersects with integrated mission. In particular, Eberlin (2014) reviewed the increasing organizational shift in leadership assignment from officer to lay person. With this trend, she indicated that it is important to ensure that the mission is advanced in a way that is aligned with the organizational vision. This involved significant training and investment through that “gifted and engaged employees are then retained through training and advancement” (p. 4).

Participants also discussed educating the community (e.g., 4, 34) and training staff (e.g., 1, 17, 20, 38). DHQ and THQ were clearly identified as a means to access and deliver training for leaders and employees (7, 12, 17).

Shared SA resources through collaboration. Usually within corps, social services, participants, and employees there is a diverse array of existing knowledge and skill sets. Repeatedly, participants in both methods identified the connection between internal Salvation Army collaboration and the success of integrated mission (e.g., C, 4, 7, 15, 17, 24, 26, 29, 30, 35, 37, 38). Within the survey, 52% of respondents indicated that involvement with other ministries was within their top three most important resources. Advice included, “Getting familiar with other corps” (24), “have the CFS officer attend your corps” (33), and “keep a constant eye out for talented and dedicated people (29). The suggestions offered by participants certainly indicated that individual ministries have the ability to begin to deliver an integrated mission approach with the resources they have all around them.

Conclusion 4: Ministries can intentionally cultivate their integrated mission approach.

In exploring the answer to sub question four, “*How might individual ministries begin to implement a more integrated mission approach?*”, it appeared that the research participants were

very positive and optimistic about the ability for all ministries to move towards a fully integrated mission. Although there are a number of possible resources (as mentioned above) that may need to be developed, the key message was ministries did not need to wait to get started. This advice was coupled with suggested intentional practices that would support the furthering of the mission in each ministry.

Cultivate leaders with vision and commitment. Participants in the survey identified that they valued the role of leadership in the visioning and sustainability of integrated mission approach (e.g., 7, 15, 17, 27, 31, 40). “Once people are clear about the leader’s values, about their own values and about shared values, they know what’s expected of them and they can count on others... They can manage high levels of stress” (Kouzes & Posner, 2012, p. 60). Participants acknowledged that these leaders had a vision of what integrated mission could look like and ensured that everyone in the ministry unit was brought on board to deliver it (e.g., F, 6, 7, 12, 17). “There needs to be a leader that holds the vision for IM and develop values for IM that programs and activities are held up against (7)”. In particular, respondents indicated that ministry leadership, supported by DHQ and THQ, could have an impact on both the alignment of the mission and a strong culture that would sustain integrated mission (e.g., 6, 7, 12, 17, 15, 40).

Cultivate organizational culture and alignment. Participants in the survey and photo project recognized the importance of developing and maintaining a culture that supports integrated mission (e.g., 2, 8, 11, 23, 27, 29). Some respondents found that it improved their overall work environment, “It builds a better team and better and easier service to clients” (23) and provided increased personal fulfillment, “It’s why we do what we do” (2). This respondent agreed integrated mission was important to their ministry “Employees and volunteers have experienced a greater sense of fulfillment” (39).

As discussed in chapter two, this outcome should be very important to ministry units. If the organization does not develop an environment in that all members can experience balance and success, they are likely to experience more instability and an inability to valuable resources, as people submit to the “combined force of internal and external pressures” (Allen, 2010, p. 111). It was deemed important by respondents in both methods that ministries vision and plan to intentionally create alignment between the practices of the ministry and the mission (e.g., 2, 4, 6, 7, 8, 12, 18, 24, 40). “The subconscious seems especially receptive to goals in line with our deeper aspirations and values” (Senge, 2006, p. 155). This prompts the question, is it because of the spiritual commitment and clearly defined values of integrated mission that many people find personal satisfaction in it? Although this question was beyond the scope of this particular study, it can be a point of consideration moving forward.

Cultivate a collaborative, holistic, and responsive approach. As mentioned previously, it is important to foster collaboration and strengthen the position of others as they participate in the process (Kouzes & Posner, 2012, p. 240). Participants advised ministries to have an outward focus and collaborate with those who are interested in the same outcomes (e.g., 4, 8, 12, 18, 23, 36). Participants in both methods highlighted the importance of being holistic (e.g., A, E, 6, 11, 32) and responsive (e.g., A, D, F, 3, 22, 38) in working with individuals and communities.

A holistic mission is always intentional about how it can meet the needs of all aspects of an individual (Larsson, 2006, p. 8; Moulton, 2000, p. 14). Being responsive to changing needs and engaging the community in developing solutions will lead to a much more effective outcome for the community as a whole (Stringer, 2007, p. 151).

The four conclusions presented above combined the findings and the literature review to arrive at a position to go forward into developing recommendations. Each conclusion brings

together aspects of the data gathered into an analysis and presentation of what has been learned in response to the inquiry questions posed at the outset.

Scope and Limitations of the Inquiry

In concluding chapter four it is important to acknowledge the scope and limitations of the study. This study was not intended to discuss the value of integrated mission but rather how The Salvation Army could build the capacity of individual ministry units to deliver an integrated mission. Since the data revealed that there is still a varied understanding of the concept of integrated mission, and it was not the goal of the survey to understand why this is, there may be value in exploring this further at a variety of levels of the organization.

There were 35 ministry units hand selected and invited to voluntarily participate in the survey and photo project, with a potential scope of upward of 300 respondents. Although the opportunity existed for a larger number of respondents, I was grateful and appreciative of the enthusiasm and rich data provided by those who participated. I received 41 responses to the survey and six responses to the photo project, so the reader should not assume that the findings reflect a full cross section of Salvation Army Canada employees or make any generalizations about the results.

There were six photo project participants but only five completed the whole project. One participant did not attend the info session but showed up for the second session (debrief) with a photograph. I chose to allow her to stay even though she indicated she had to leave halfway through the debrief session. However, I elected to remove her photo as we were not able to have her analysis of it and I was concerned this could affect the questions about patterns. I did include all participants' responses in my analysis (including the one who left early). There were no other irregularities in the conduct of this study.

Chapter Summary

The findings and conclusions presented in this chapter brought together all the elements of the research project as planned. They have outlined the themes of the data from both the photo project and the survey. Using participant quotes and connections to the literature review, these findings have been supported and developed into strong conclusions that align with the inquiry questions. Moving forward in the cycle of action research, the project transitioned into a process of action planning. As described in chapter three, these conclusions were developed into recommendations through consultation with a group of individual ministry, DHQ and THQ leaders and a further compilation of all that has been learned on the action research journey thus far. This will be discussed in more detail in chapter five.

Chapter Five: Inquiry Implications

The results of the survey and photo project clearly identify common approaches of successful ministry units and how they realize an integrated mission. Chapter five discusses four recommendations developed from information extracted from these success stories and examines the organizational and leadership implications of the research for The Salvation Army. The chapter explores possible future applications of the research and opportunities for a deepening of the inquiry questions. Finally, it concludes with a summary of the thesis.

Study Recommendations

As stated previously, the inquiry question asked “How can The Salvation Army enhance the capacity of individual ministries to achieve an integrated mission?”. The sub questions were:

1. How is integrated mission defined within The Salvation Army?
2. What are the success stories of integrated mission?
3. What resources do ministries currently have in order to be successful in offering an integrated mission?
4. How might individual ministries begin to implement a more integrated mission approach?

The recommendations offer the opportunity to build upon and potentially replicate previous success across individual ministry units.

1. Foster a common and shared understanding of integrated mission
2. Nurture the capacity of ministry units to deliver an integrated mission through a focus on planning and organizational culture and alignment
3. Enrich individual ministry capacity for collaboration.
4. Develop and implement a model for integrated mission mentors

The recommendations allow for the opportunity to begin a strategy for change, offer opportunities to manage progress, and can be structured with a mechanism for evaluation of success. The research uncovered many stories of success that appear to offer a vibrant path forward.

Recommendation 1: Foster a common and shared understanding of integrated mission.

When discussing my research with others (including Salvation Army officers), I am often asked “what exactly is integrated mission?” This usually requires a conversation with the individual that goes beyond a simple definition or catchy slogan. Conversation about such a concept often leads to very rich learning for the participants, but this lack of simple clarity may be the biggest challenge to success for any such organizational transformation. The diversity of understanding shared within the research also indicated that there are many employees or officers who are not clear themselves and therefore not ready to sit down and confidently lead an informed dialogue with others on integrated mission.

In order to support individual ministry growth there is still a need for developing and communicating a common and shared understanding of integrated mission. In order to stimulate interest in this, it is important to encourage a shared interest in integrated mission. The Integrated Mission Secretary is already beginning to invite inspired people into the conversations and encourage them to develop the shared understanding for the purpose of a communication strategy.

It will also be important to be proactive in enlisting knowledgeable people who have already begun to do some of the work (Fritz & Ibrahim, 2010, p. 230; Wheatley, 2005, p. 101). Those who become involved must do so because they see the value in their involvement. In

order to be meaningful, people must feel as if they choose the change and The Salvation Army must create a high level of empowerment for members to feel this value. At this time in our history, we must ensure that we do not waste our opportunity to learn and grow (Fritz & Ibrahim, 2010, p. 230; Wheatley, 2005, p. 101).

In order to support the shared understanding, it is also recommended to continue with an appreciative focus on what has already worked for ministry units and to remember that systems contain their own solutions (Wheatley, 2005, p. 107). By learning about the successes of integrated mission, and hearing directly from those who are engaged in the process, the information gathered can reliably inform the next steps for The Salvation Army.

Recommendation 2: Nurture the capacity of ministry units to deliver integrated mission through a focus on planning, organizational alignment and organizational culture.

Planning. Communicating the shared vision and language of integrated mission is one piece of the work but there is much more than rearranging the furniture to achieving the task. In order to sustain integrated mission there needs to be planning, organizational alignment, and culture. As referred to in chapter one's review of system implications, linear solutions will not be as helpful as ones that review and acknowledge all aspects of the system that are impacted by Bronfenbrenner's ecological model. Community needs assessments are a starting place as they evaluate the mesosystem linkages but it is also important for each community to look at the many other factors influencing their ministry.

When looking at the development of people who will nurture an integrated mission it would be prudent to ensure that they are in positions that are capable of engaging in planning activities, contributing to the development of structural processes, and have the ability to influence organizational culture. In this case, leadership may be defined by organizational role

or by actions. Following the thinking of Kouzes and Posner (2012), people must be ready to lead the way in practising and modeling the values of the organization. “Leading by example is how you provide the evidence that you’re personally committed” (p. 74). They will need to also foster collaboration and strengthen the position of others as they participate in the process. The first active step to this phase of growth will be to listen and notice in all interactions with others (Kouzes & Posner, 2012, p. 240; Wheatley, 2005, p. 127).

Beyond listening and noticing, however, there is a planning phase required in incorporating new practices regarding integrated mission. Structurally, there are many mechanisms in place to manage the large system of The Salvation Army. To begin with, it may be beneficial to embark upon a policy and procedure review at all levels (i.e., THQ, DHQ, and ministry unit), to ensure alignment with the implementation of integrated mission (Jones, 2006).

The research also placed emphasis on training and support for implementing tools to reinforce integrated mission. Any planning activities should acknowledge this desire for training and development and also be encouraged at every level by persons of authority and between THQ, DHQ, and local ministry units as a supportive mechanism. Strategic planning is already an internal mechanism that is required for each ministry unit and it would be strengthening for THQ to review how integrated mission is reflected within the document guides.

Alignment.

In developing ministry units that are well aligned to the mission, The Salvation Army would benefit from incorporating a few important alignment principles (Vanourek & Vanourek, 2012). “Alignment can be mandated (as on an assembly line), however Marshall Goldsmith, a world-renowned leadership coach, asserts that genuine alignment results from conversation” (Mack, 2011, p. 1). Firstly, alignment must be collaborative and therefore would require leaders

to practice collaboration skills. The need for these skills is discussed further in recommendation three. It is also recommended to review where the organizational alignment is at currently. For example, is the situation considered to be a crisis or is this a more minor shift in focus? DHQ may be able to play an important role in helping individual ministry units determine their current picture.

Alignment takes time and may not always provide immediate rewards; therefore, it will be important to monitor and evaluate the ongoing progress of implemented changes and adjust and adapt as required. Salvation Army Accreditation is an internal process that may lend itself to this but accreditation is not enough. There would need to be more informal and responsive evaluative processes in place to allow for the ongoing tweaking of the approach. This may happen with the development of a local trained support system such as the one mentioned in Recommendation 4.

Culture. A common analogy emerged in the research, which of integrated mission being in the ‘DNA’ of the organization. Culture continues to be an important aspect of integrated mission. The emotional intelligence of leaders, attention to spiritual care, and celebration of success are all supportive influences in nurturing culture.

As mentioned in chapter two, Goleman et al., (2002) discussed the importance of an emotionally intelligent leader, who uses “resonance building leadership styles”, to build positive working relationships and environments. They stated that culture could be developed through discovering the emotional reality, visualizing the ideal, and sustaining emotional intelligence (p. 218).

Emotionally intelligent leaders who use resonance building leadership styles and create norms that foster healthy, effective working relationships will release a powerful

force...these kinds of leaders build with positives: They craft a vision with heartfelt passion, they foster an inspiring organizational mission that is deeply woven into the organizational fabric, and they know how to give people a sense that their work is meaningful. (Goleman, Boyatzis, & McKee, 2002, p. 223)

Emotional intelligence is developed from the inside out and therefore would require personal development for all those in or being prepared for leadership roles (Lynn, 2005, p. 42).

Understanding emotional intelligence could be offered through training mechanisms both in person and online as well as reinforced through social media.

Spiritual growth is already at the heart of The Salvation Army mission. In fact, it is also part of the culture. It is unlikely (and undesirable) that this will change, but rather should continue to be an intentional aspect of relationships developed and services delivered. Not only was spiritual growth and fulfilment important to participants but, as mentioned in chapter two, the research has confirmed that work with an underpinning of spirituality can recruit a certain type of person to it. When looking at workplace spirituality in the literature, there is significant evidence that individuals who are drawn to work grounded in altruistic values are more likely to offer a higher level of investment than those who are not (Fry & Matherly, 2007, p. 2; Hong, 2012, p. 132; McKee, Driscoll, Kelloway, & Kelley, 2011, p. 232). This is certainly one of the strengths of faith-based organizations. While being mindful of employees' diversity, developing the spiritual side of employee lives has the potential to increase the loyalty and personal satisfaction of those involved. In fact workplace spirituality has a number of important elements including "meaningful work, sense of community and value alignment (McKee, Driscoll, Kelloway, & Kelley, 2011, p. 237)" that align with the delivery of integrated mission.

Integrated mission requires further integration of a spiritual care model for all. Although those in the research focused on the spiritual care of participants (corps and social service), there may be significant opportunity to invest in those who are connected to the ministries as an employee or volunteer. Currently there is a chapter for spiritual care in the internal accreditation process and individual ministry units may develop their own approach for serving employees. However, exploring the further development and integration of this by encouraging collaboration between chaplains and ministry leaders would be valuable.

Celebrating success is another way that The Salvation Army can continue to build a positive environment for integrated mission to happen. Through this limited research it has become evident that there are many excellent examples of integrated mission within the Canadian context. Finding these moments of success and highlighting them is potentially a powerful way to encourage motivation for improvement. Currently, the Integrated Mission Secretary is visiting recommended units and developing a series of videos to highlight their steps to success. These videos, publications, social media, and other communication tools can provide an effective foundation for the celebration of all that is being done well.

Recommendation 3: Enhance individual ministry capacity for collaboration.

In advancing integrated mission, it will be essential to improve individual ministry capacity by developing the ability to become more collaborative. Not only was this clearly shown in the survey and photo project outcomes but also in the literature review. In fact, collaboration is the key means that ministries in the research identified as integral to achieving integrated mission. Collaboration may not come naturally for all ministries and therefore The Salvation Army may benefit from looking at intentional ways to build a clear understanding of the value of collaboration and its importance to integrated mission. There may also be value in

shifting leadership styles towards a more collaborative approach. This could be accomplished through training and education processes.

To begin this process, The Salvation Army could offer collaboration skills development (Bedwell, et al., 2012, p. 140) at The College for Officer Training, as well as through continuing education, and provided ministry units with a framework outlining how to begin collaborating. This framework could include; guidelines on reasons for engaging in collaboration, how risks and benefits can be distributed between partners, and indicators of success for the shared goals of the partnership (Burke, 2009, p. 708).

There would also be benefit in developing a greater understanding of how to build social capital (Hepworth & Stitt, 2007, pp. 901-903) and the benefits of both bridging and bonding capital. This could also aid ministry units in understanding and being cautious of the exclusionary impact of bonding capital (Hepworth & Stitt, 2007, p. 906). The Salvation Army may also consider offering internal examples that highlight successful strategies for the development of partnerships for integrated mission.

Some ministry units may have fears about collaborating, such as how to maintain their identity, poor public relations, or the fear of losing something essential in the collaboration process. For example, when building new external relationships it is important to “find the right partner yet not be so protective of organizational resources that the collaboration becomes impossible” (Burke, 2009, p. 706). The instinct to work alone or become protective of resources could be mitigated through the intentional development of trusting and collaborative relationships. “It is amazing to see how many of the behaviours we fear in one another dissipate in the presence of good relationships” (Wheatley, 2005, p. 41). Collaborations and partnerships

can be further encouraged when ministry units are offered the opportunity to read about or witness how other ministry units have achieved this balance successfully.

The Salvation Army may also want to consider exploring further how collaboration can work effectively with collective impact endeavours in various sectors to enhance the integrated mission approach. The Salvation Army is well positioned to become a “backbone organization” and take leadership in these types of projects. Fertile conditions for collective impact include a common agenda, shared measurement, mutually reinforcing activities and continuous communication (Kania & Kramer, 2011, p. 39). The Salvation Army already has a solid structure to cultivate these conditions. But beyond the structural capacity, The Salvation Army could benefit immensely by learning from others in community. In fact, Wheatley (2005) stated, “people learn best in community, when they are engaged with one another, when everyone is both student and teacher, expert and apprentice, in a rich exchange of experiences and learning” (p. 173). These types of knowledge exchanges would provide tremendous opportunity to ministry units in understanding the needs of communities and allow them to more effectively achieve an integrated mission.

Recommendation 4: Develop and test a model for integrated mission mentors

The Territorial Integrated Mission Secretary has already done an excellent job over the last year in travelling to meet leaders in divisions across Canada, speaking at gatherings, and meeting with individual ministry unit leaders about integrated mission. However, there is a lot of territory to cover for a team of one person. In order to implement these recommendations I am proposing that the Territorial Integrated Mission Secretary begin to explore the idea of developing a mentorship program that would allow for the furthering of recommendations 1-3.

In order to increase the stimulus for learning about methods that increase integrated mission success, this mentorship program would be implemented alongside other strategies.

Integrated mission mentors would be engaged intentionally through the synergy created by this project. This piece of the recommendations would start small and involve a small group of people from one division who could begin to implement the recommendations for their division and ministry units. As just one example, the Ontario Great Lakes Division has already begun to highlight integrated mission practice in their strategic plan (The Salvation Army Canada, 2013, p. 4). This division may be able to offer a supportive testing ground for a new mentorship program.

Integrated mission mentors would communicate the meaning of integrated mission clearly, engage others through their shared vision, and empower individuals' ability to engage in the best way they can. They would also be able to identify and celebrate the successes in each ministry unit in the division. This trial period should have clearly defined parameters such as expectations, timelines and indicators for success. At the end point adjustments would be made and the trial may be expanded if it has proven to be successful.

Mentors should be trained in a variety of skill sets including a supportive leadership style such as transformational or collaborative leadership, planning and visioning, and assessment of organizational needs and growth. The supposition is that integrated mission mentors may be able to foster understanding, nurture planning, alignment and culture and enhance collaborative skills at every level including THQ, DHQ and local ministry unit. This will be enhanced by their personal understanding of integrated mission, a high level of vision and commitment to the concept, and through their own high level of skill in leadership and collaboration.

Organizational Implications

Working within The Salvation Army required an understanding of how a complex and adaptive system works. This involved review of the internal and external stakeholders, the type of governance, and how the organizational system works. In partnering with The Salvation Army on this project, it quickly became obvious that I would need to maximize the energy and internal resources that already existed for this inquiry. The creative process can quickly be undermined in an organization heavy with structure. The hope of this inquiry was that it could be an equalizing opportunity, which allowed team members to bring forward new and inspiring visions for integrated mission. In this situation, “individual dedication, energy and skill are vital to success” (Bolman & Deal, 2008, p. 318).

When Bolman and Deal (2008) discussed strategies for examining an organization and enhancing the change process they warned about the potential “intrusion on deeply rooted symbolic forms, traditional ways and customary behaviour” (p. 378). From the early stages of this study onward this involved “constructing the initiative with significant stakeholders and systematically generating and collecting research data about an ongoing system relative to some objective or need” (Rowe, et al., 2013, p. 64). It was recognized that key stakeholders needed to be quickly identified and communication about the inquiry needed to be transparent.

Through this inquiry, I made extensive effort to engage not only my sponsor and her THQ colleagues, but also to engage with other employees and officers who were doing similar work. Survey questions were developed in consultation with the sponsor and inquiry team members. My sponsor and I had weekly contact sometimes by phone, email, and in person to review the progress, discuss choice points, and assess outcomes. Upon the completion of the data collection, stakeholders were invited to a leadership consult, which I facilitated, to review

preliminary findings and conclusions and begin to build on recommendations. Through these intentional actions, interest in the project has grown and further consults and planning meetings have been slated to continue building on the momentum created by this inquiry.

Processes are important to help us “weave ourselves back together” (Wheatley, 2005, p. 107). While The Salvation Army is not falling apart, there is evidence of disengagement between the message of integrated mission and the understanding and delivery by some ministry units. This could potentially put the organization at risk if not addressed. The processes that would support the further implementation of this inquiry include continued focus on success, intentional utilization of existing communication networks, continued inquiry process, testing out new ways of delivering information, and supporting ministry units, for example through mentorship.

Using an appreciate inquiry focus in the research exposed many key elements of success within ministry units. Continuing to explore, share, and celebrate the successes of integrated mission would be an important practice. This allows ministry units to feel validated as they discover what they have in common with those successes, as well as see what innovative ways people are growing their ministry. It also allows The Salvation Army to hear the voices of those who may normally be unheard, build stronger networks, and find new partners for collaboration.

The Salvation Army has a number of mechanisms in place to facilitate communication. The Salvation Army should continue to use the extensive communication network as effectively as possible to support integrated mission. The message can be developed and distributed through Lotus Notes and employee emails, the Ethics Centre, social media and articles and materials produced and distributed through the Canadian website. Standard employee training opportunities can be delivered using online methods. Integrated mission mentors could

potentially engage in online forums, trainings, and meetings to connect with others across the country.

As an ever evolving organization with a 150 year history, it is necessary to keep adapting to ensure relevance. At all levels of the system, The Salvation Army must make sure that they are evaluating the shifting landscape to enable growth and sustainability (Wheatley, 2005, p. 110). When developing new programs it is going to be important to review how the program is aligned with all three components of the mission.

For example, this research and literature review confirms that integrated mission cannot be carried out using the typical charity model of social services. Simply handing out food or clothing is not enough. Services provided must be both responsive and holistic in meeting human need, while also working at various levels of the Ecosystem to address structures that create poverty and inequality. William Booth knew this and progressive ministry units model this. With the commitment made to the global community to work towards ending extreme poverty in 2030, The Salvation Army is demonstrating leadership in the sphere of social change. A band aid solution is no longer acceptable and systemic change has to happen. Political advocacy around poverty and human trafficking are two ways that The Salvation Army is helping to *be a transforming influence in the communities of our world*, just as the mission states.

This type of newly acquired knowledge may also create further desire for development or change. This type of change is positive but should also be managed carefully. Reduced risk in shifting the organization in any direction would be best supported through the use of small ventures into the system to see what the impact would be. These ventures or probes should not be of such significant risk that the organization has anything major to lose; rather, should they fail there is learning that will come from it (Snowden, 2007).

The Salvation Army has already made integrated mission a territorial priority. At the THQ level, the current motivation to implement strategies is already high. The Territorial Integrated Mission Secretary could continue to build on the momentum of conversations that have been generated by this research project. Stringer (2007) wrote that in identifying key stakeholders a “major attribute is the extent to that a group or individual is affected by or has an effect on the problem or issue of interest” (p. 43). This could be an important key to a development of mentors throughout Canada who could support the shared vision of integrated mission. With the distribution of this newly gathered information through the Canadian network, The Salvation Army can begin to develop a concrete approach to the enhancement of integrated mission in all ministry units.

In a hierarchical organization such as The Salvation Army, there will need to be a means to engage leaders at all levels in embracing the importance of this work. The Territorial Integrated Mission Secretary has invested significant energy in the last few years to build this engagement. Continuing to do so in a variety of ways will be important to the success of any new projects. DHQ and ministry unit leaders will also need to be prepared that the process of change may create internal conflict. However, this practice of getting through the phases of conflict will be a potentially valuable learning opportunity that may even improve the outcome (Kaner, Lind, Toldi, Fisk, & Berger, 2007, p. 19).

At the local level, ministry unit leaders should be willing to support the delivery of the shared vision of integrated mission, support the spiritual growth of their employees, enhance their collaborative practices, and nurture their organizational culture. Following the thinking of Kouzes and Posner (2012), ministry unit leaders can lead the way in practising and modeling the

values of the organization. “Leading by example is how you provide the evidence that you’re personally committed” (p. 74).

In implementing the recommendations, leaders will be required to foster collaboration and strengthen the position of others as they participate in the process. The first active step to this phase of growth will be to listen to the needs of the community and notice what the reactions are in all interactions with others (Kouzes & Posner, 2012, p. 240). This will allow for ministry units to continue to adjust and adapt their approach as required. The notion of using mentors to build integrated mission capacity in each local ministry would offer a sense of alignment that carries through from THQ to the local ministry unit level.

Leading organizational change needs to occur through a transparent process of collaborative and multi-level stakeholder engagement. The organizational readiness for change within The Salvation Army was discussed with the Project Sponsor and key stakeholders. In an ideal situation, “a learning culture facilitates changes in organizational theories in use and in organizational memory thereby facilitating organizational learning and change” (Choi and Ruona, 2010, p. 62). However, due to the highly complex and political nature of The Salvation Army, this needed to be considered systematically. To address this, it was crucial to focus on the positive aspects of the inquiry and the opportunity to build on strengths. This assisted in creating synergy for the project and just how “organizational members may feel a sense of excitement about tackling a significant opportunity that may have the potential for creativity” (Coghlan and Brannick, 2010, p. 54).

It was important to present the inquiry as a method to explore what The Salvation Army is already doing successfully and as a means to extract the successful components in order to replicate them throughout the organization. In addition, I was intentional in ensuring that all key

stakeholders were aware of the project and in support of the process from the outset. This was then maintained throughout the project using various network communication for such as presentations and workshops.

The Salvation Army has proven to be a complex adaptive system as it continues to adjust as required when dealing with both internal and external influencers. Wheatley, in discussing self-organizing systems, stated they must have three conditions, identity (making sense), information (the medium), and relationships (the pathways) (p. 36-41). A result of the research is that it has become evident that successful ministry units understand their identity, are able to manage both old and new information, actively seek out new relationships, and nurture existing relationships. Moving forward, The Salvation Army must find new and innovative ways to use the pathways of relationships to send the information about their integrated mission identity through their complex system. The idea of developing integrated mission mentors is just one such possible means.

Implications for Future Inquiry

This inquiry took a very high level look at how integrated mission is being achieved in a selection of Salvation Army ministries across Canada. Through the process of this inquiry, it became evident that there were many areas that generated energy for participants. Wheatley (2005) reminded us, “It is knowledge we are seeking, not information” (p. 154). In order to gain real knowledge that benefits the unique organization that is The Salvation Army, we must find ways to continue an ongoing level of inquiry. Though many of these areas are discussed in this paper, there are still many opportunities to dig deeper and generate a higher level of understanding. These areas included culture, collaboration, and organizational alignment.

Organizational culture was raised as a global theme in the research. Future inquiry could look more closely at the ways in that this culture is developed and maintained by ministry units and leaders. An opportunity to look at the skills and strategies used in developing and maintaining this culture could offer more insight into how integrated mission is sustained, as well as employee engagement and personal fulfillment of all those involved in integrated mission.

This inquiry only drew from a small sample of Salvation Army employees. However, a number of respondents identified collaboration as a gauge of success and as a benefit to doing the work related to integrated mission. This indicates that the opportunity exists to explore further ways that collaboration, in particular internal collaboration, is being used effectively and developed within The Salvation Army. The concept of social capital also offers an opportunity to understand faith based collaboration better, in particular the impact of bonding and bridging on internal and external Salvation Army activities and the benefits to the wider community. Within collaborative practices, there is also the opportunity to look at how a Salvation Army ministry could be involved in collective impact for social change.

Finally, with the changing Salvation Army landscape, there may be the need for experienced lay (non-officer) leaders, particularly in social ministries. As The Salvation Army begins to replace roles historically held by an officer with lay people, it would be helpful to understand how integrated mission is being perceived and sustained by this particular group of employees. This chapter took a closer look at the outcome of the research by offering recommendations and proposing how these recommendations may be implemented. It also offered comments on the organizational, systemic, and leadership implications that may follow.

Thesis Summary

This project has provided the impetus for the Territorial Integrated Mission Secretary and those working with her at Territorial Headquarters to begin to envision a plan for supporting individual ministries in building their capacity for integrated mission. As stated in chapter three, upon completion of the two methods and sharing preliminary findings with my sponsor, Lieutenant-Colonel Graves hosted a meeting in Toronto and invited local Area Commanders and members of the Territorial Corps and Program offices to review draft recommendations. The Integrated Mission Leadership Consultation provided an opportunity for participants to develop the draft recommendations into an action plan for individual ministry capacity building.

I facilitated this first meeting myself and was able to be witness to the process of engagement that happened in this phase of the action research cycle. The participants appeared energized as they integrated the draft recommendations into a plan of action. At this meeting I articulated the importance of the transfer of the project back to the organization and how they would now carry the findings and recommendations forward. Many participants identified that the findings were in line with their own thinking and experience. At the end of this first session there was a preliminary draft of possible next steps. Further to this first consultative meeting, a second session (which I could not attend) was held 6 weeks later to define priorities and timelines. This collectively developed plan of action will be carried forward by the Territorial Integrated Mission Secretary into her work. The sponsor will decide how to disseminate the results throughout the organization, initially in a final report for the Executive Council. I hope to continue to be involved as required.

Following the action research cycle, the next phase may include additional strategy sessions, a Canadian strategy for integrated mission, and the development of a success and

strategies booklet to be published and distributed to all ministry units. The Territorial Integrated Mission Secretary is also beginning to explore the development of a strategy for engaging emerging mentors at the divisional and local levels.

Although this is officially the end of this study, I have committed to continue to be involved in planning and facilitating the action planning sessions, contributing to the Integrated Mission Advisory Board, and contributing to the development of the published materials. The impact that this research will have on integrated mission is hard to evaluate. However, it appears to be a launching pad for members of the organization who are committed to keeping this territorial priority as a relevant part of the conversation.

In concluding this affirmative approach to research, there is abundance in the success stories and the strengths shared by participants from across Canada. The Salvation Army has a healthy history of integrated mission and a robust group of exemplary ministry units from that to learn from. The continued investment in understanding and developing each ministry unit's capacity and unique community needs will be highly worthwhile. Like an artist weaving a tapestry, integrated mission can be imaginatively woven into the very way of being in all ministry units, sleeves rolled up and all.

References

- Allen, S. (2010). *The relationship between perceived levels of organizational support and levels of compassion fatigue and compassion satisfaction*. UMI Dissertation Publishing.
- Argyris, C., & Schon, D. (2009). The evolving field of organizational learning. In W. Burke, D. Lake, & J. Paine, *Organization Change: A Comprehensive Reader* (pp. 935–953). San Francisco: Jossey-Bass.
- Attride-Stirling, J. (2001). Thematic networks: An analytic tool for qualitative research. *Qualitative Research, 1*(3), 385–405.
- Austin, J. (2000). *The collaboration challenge: How non-profits and businesses succeed through collaboration*. San Francisco: Jossey-Bass.
- Baker, W. (2003). Building collaborative relationships. *Leader to Leader*(Spring), pp. 11–15.
- Bedwell, W., Wildman, J., DiazGranados, D., Salazar, M., Kramer, W., & Salas, E. (2012). Collaboration at work: An integrative multilevel conceptualization. *Human Resource Management Review, 22*(2), 128–145.
- Bielefeld, W., & Cleveland, W. S. (2013). Defining faith-based organizations and understanding them through research. *Non-Profit and Volunteer Sector Quarterly, 42*(3), 442–467.
- Bolman, L., & Deal, T. (2008). *Reframing organizations: Artistry, choice and leadership* (4th ed.). San Francisco: Jossey-Bass.
- Boyce, B. (2013). Collective impact: Aligning organizational efforts for broader social change. *Journal of the Academy of Nutrition and Dietetics, 113*(4), 495–497.
- Breedt, J., & Neimandt, C. (2013). Relational leadership and the missional church. *Verbum et Ecclesia, 34*(1), 1–9. doi:10.4102/ve.v34i1.819

- Bronfenbrenner, U. (1994). *Ecological models of human development* (2nd ed., Vol. 3). Oxford: Elsevier Sciences.
- Brown, D., & Tandon, R. (1983). Ideology and political economy in inquiry: Action research and participatory research. *The Journal of Applied Behavioral Science*, 19(3), 277–294.
doi:DOI: 10.1177/002188638301900306
- Burke, W. (2009). Leading organizational change. In W. Burke, D. Lake , & J. W. Paine (Eds.), *Organization change: A comprehensive reader* (pp. 737–761). San Francisco: Jossey-Bass.
- Bushe, G. R. (2012). Foundations of appreciative inquiry: History, criticism and potential. *AI Practitioner*, 14(1), 8–20.
- Bushe, G. R. (2013). In E. Kessler (Ed.), *Encyclopedia of management theory*. Sage.
- Canadian Broadcasting Company. (2008, 05 16). A history of residential schools in Canada. Retrieved from <http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>
- Catalani , C., & Minkler, M. (2010, June). Photovoice: A review of the literature in health and public health. *Health Education & Behavior*, 37(3).
doi:<http://dx.doi.org/10.1177/1090198109342084>
- Chandler, D., & Torbert, B. (2003). Transforming inquiry and action: Interweaving 27 flavors of AR. *Action Research*, 1(2), 133–152.
- Cho, J., & Trent, A. (2006). Validity in qualitative research revisited. *Qualitative Research*, 6(3), 319–340. doi:10.1177/1468794106065006

- Choi, M., & Ruona, W. (2011). Individual readiness for organizational change and its implications for human resource and organization development. *Human Resource Development Review, 10*(1), 46–73.
- Coghlan, D., & Brannick, T. (2010). *Doing action research in your own organization*. Sage.
- Connor, D. (1992). *Managing at the speed of change and leading at the edge of chaos: How to create the nimble organization*. New York, NY: Villard Books.
- Cooperrider, D., & Whitney, D. (2005). *Appreciative inquiry: A positive revolution in change*. Berrett-Koehler .
- Coutts, G. F. (1978). *Bread for my neighbour*. London: Cox & Wyman .
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice, 39*(3), 124–130.
- Crist, J., Parsons, M., Warner-Robbins, C., Mullins, M., & Espinosa, Y. (2009). Pragmatic action research with two vulnerable populations: Mexican american elders and formerly incarcerated women. *Family Community Health, 32*(4), 320–329.
- Crossman, J. (2011). Environmental and spiritual leadership: Tracing the synergies from an organizational perspective. *Journal of Business Ethics, 103*(4), 553–565.
- De Vaus, D. (1985). *Surveys in social research*. St Leonards: Allen & Unwyn.
- Drucker, P. (2006). What executives should remember. *Harvard Business Review, 84*(2), 144–152.
- Durrant, J.E., Ensom, R., and Coalition on Physical Punishment of Children and Youth. (2004). *Joint Statement on Physical Punishment of Children and Youth*. Ottawa. Retrieved from <http://www.cheo.on.ca/en/physicalpunishment>

- Ebaugh, H., Pipes, P., Chafetz, J., & Daniels, M. (2003). Where's the religion? Distinguishing faith-based from secular social service agencies. *Journal for the Scientific Study of Religion*, 42(3), 411–426.
- Eberlin, M. (2014). *How can The Salvation Army integrate employees into our mission and sustain their passionate engagement?* Toronto: The Salvation Army Canada.
- Eide, B., Kaspersen, A., Kent, R., & Von Hippel, K. (2005). *Report on integrated missions: Practical perspectives and recommendations*. Independent Study for the Expanded UN ECHA Core Group.
- Farmer, T., Robinson, K., Elliott, S. J., & Eyles, J. (2006). Developing and implementing a triangulation protocol for qualitative health research. *Qualitative Health Research*, 16(3), 377–395. doi:10.1177/1049732305285708
- Fritz, D., & Ibrahim, N. (2010). The impact of leadership longevity on innovation in a religious organization. *Journal of Business Ethics*, 96(2), 223–231.
- Fry, L., & Matherly, L. (2007). Workplace spirituality, spiritual leadership and performance excellence. In *Encyclopedia of Industrial/Organizational Psychology*. San Francisco: Sage Publishing.
- Gandee, M. (2012, May 9). "I'll Fight": 100 Years Since Booth's Final Address. Retrieved from The Salvation Army USA: <http://blog.salvationarmyusa.org/2012/05/09/ill-fight-100-years-since-booths-final-address/>
- Glesne, C. (2011). *Becoming qualitative researchers* (4th ed.). Boston, MA: Allyn & Bacon.
- Goleman, D., Boyatzis, R., & McKee, A. (2002). *Primal leadership*. Boston: Harvard Business School Press.
- Graves, D. (2014). *Integrated mission*. Toronto.

- Hannay, J., Dudley, R., Milan, S., & Leibovitz, P. K. (2013). Combining photovoice and focus groups. *American Journal of Preventive Medicine*, 44(3), S215–S224. Retrieved from http://ac.els-cdn.com.ezproxy.royalroads.ca/S0749379712008744/1-s2.0-S0749379712008744-main.pdf?_tid=906a2c28-2096-11e4-b402-00000aacb360&acdnt=1407679356_126c7769ca060e5bda9e940b77b8f0d0
- Hepworth, C., & Stitt, S. (2007). Social capital & faith based organisations. *The Heythrop Journal*, 48(6), 895–910.
- Hong, Y. (2012). Best practices in managing faith based organizations through charitable choice and faith based initiatives. *Journal of Social Service Research*, 38(2), 130–143.
- Johnson, E. S. (2008). Ecological systems and complexity theory: Toward an alternative model of accountability in education. *Complicity: An International Journal of Complexity and Education*, 5(1), 1–10.
- Jones, B. (2006). The business of faith based organizing: A managed approach to community change. *Social Policy*, 37(1), 23–27.
- Kania, J., & Kramer, M. (2011). Collective impact. *Stanford: Stanford Social Innovation Review*.
- Khalifa, A. (2012). Mission, purpose and ambition: Redefining the mission statement. *Journal of Strategy and Management*, 5(3), 236–251.
- Kinsler, K. (2010). The utility of educational action research for emancipatory change. *Action Research*, 8(2), 171–189.
- Kouzes, J. M., & Posner, B. Z. (2012). *The leadership challenge*. San Francisco, CA: Jossey-Bass.
- Kramer, M., & Crespy, D. (2011). Communicating collaborative leadership. *The Leadership Quarterly*, 22(5), 1024–1037.

- Larsson, J. (2006). *Mission in community: The Salvation Army's integrated mission*. The Salvation Army International. Retrieved from http://www.saministryresources.ca/UserFiles/File/mission_in_community.pdf
- Lencioni, P. (2005). *Overcoming the five dysfunctions of a team*. San Francisco: Jossey-Bass.
- Lincoln, Y., Lynham, S., & Guba, E. (2011). Paradigmatic controversies, contradictions and emerging confluences, revisited. In N. Denzin, & Y. Lincoln, *The Sage handbook of qualitative research* (4th ed., pp. 97–128). Los Angeles: Sage.
- Lowndes, V., & Chapman, R. (2005). *Faith, hope and clarity: Developing a model of faith group involvement in civil renewal*. Leicester, UK: De Montfort University.
- Lozano, R. (2008). Developing collaborative and sustainable organisations. *Journal of Cleaner Production*, 16(4), 499–509.
- Lynn, A. B. (2005). *The EQ difference*. New York: AMACOM.
- Mack, W. (2011). Commentary: Aim for energized alignment. *The Colorado Spring Business Journal*.
- Marseille, G. (2012). A commitment to integrated mission. *Progress*(4), pp. 1–2. Retrieved from https://s3.amazonaws.com/cache.salvationarmy.org/f297a97e-23f2-4cf8-9d8d-5b7e46120981_Progress-April2012.pdf
- Mason, J. (2002). *Qualitative researching* (2 ed.). Manchester: Sage .
- McKee, M., Driscoll, C., Kelloway, E., & Kelley, E. (2011). Exploring linkages among transformational leadership, workplace spirituality and well-being in health care workers. *Journal of Management, Spirituality, and Religion*, 8(3), 233–255.
- McKnight, J. (2013). Neighbourhood necessities: Seven functions that only effectively organized neighbourhoods can provide. *National Civic Review*, 102(3), 22–24.

- Merriam-Webster Dictionary*. (2014, May 16). Retrieved from <http://www.merriam-webster.com/dictionary/integrated>
- Metcalf, L. (2008, January). Integrated mission. *E-Worship 4:23*, 4(1), pp. 1–3.
- Moulton, R. (2007, January). *The Salvationist*, pp. 4–6.
- Nelson, W., Taylor, E., & Walsh, T. (2014). Building an ethical organizational culture. *The health care manager*, 33(2), 158–164.
- Padilla, C. R. (2004). Holistic mission. *Holistic Mission Issue Group Report* (pp. 14–28). Pattaya: Lausanne Committee 2004 Forum for World Evangelization.
- Papke, E. (2014). *True alignment: Linking company culture with customer needs for extraordinary results*. New York: AMACOM.
- Pascale, R., Millemann, M., & Gojia, L. (2009). Management and the scientific renaissance. In W. Burke, D. Lake, & J. W. Paine, *Organization Change* (pp. 51–63). San Francisco: Jossey-Bass.
- Quiros, I. (2009). Organizational alignment: A model to explain the relationships between organizational relevant variables. *International Journal of Organizational Analysis*, 17(4), 285–305.
- Rowe, W. E. A., Graf, M., Agger-Gupta, N., Piggot-Irvine, E., & Harris, B. (2013). Action research engagement: Creating the foundation for organizational change. *ALARA Monograph Series (Action Learning Association)*, (Monograph No. 5).
- Schien, E. H. (1990). Organizational culture. *American Psychologist*, 45(2), 109–119.
- Senge, P. (2006). *The fifth discipline*. New York: Doubleday.
- Short, R. (1998). *Learning in relationships*. Bellevue, Washington: Learning in Action Technologies.

- Smith, J., & Firth, J. (2011). Qualitative data analysis: The framework approach. *Nurse Researcher*, 18(2), 52–62.
- Snowden, D. (2007, 11 17). Safe-fail probes. Cognitive Edge. Retrieved from <http://cognitive-edge.com/blog/safe-fail-probes/>
- Spears, L. (1996). Reflections on Robert K. Greenleaf and servant-leadership. *Leadership and Organization Development*, 17(7), 33–35.
- Stone, G., Russell, R., & Patterson, K. (2004). Transformational versus servant leadership: A difference in leader focus. *Leadership & Organization Development Journal*, 25(4), 349–361.
- Stringer, E. (2007). *Action research: A handbook for practitioners* (3rd ed.). Thousand Oaks, CA: Sage .
- The Salvation Army. (2013). Ontario Great Lakes Division strategic plan. Retrieved from <http://www.salvationarmy.ca/ontariogreatlakes/files/2013/09/2013-Ontario-Great-Lakes-Division-Strategic-Plan-Handout.pdf>
- The Salvation Army Canada. (2013, December 14). *The Salvation Army in Canada mission and values*. Retrieved from The Salvation Army in Canada: <http://www.salvationarmy.ca/missionandvalues/>
- The Salvation Army Canada. (2013). *The Salvation Army Ontario Great Lakes Division Strategic plan 2013*. Retrieved from [www.salvationarmy.ca: http://www.salvationarmy.ca/ontariogreatlakes/files/2013/09/2013-Ontario-Great-Lakes-Division-Strategic-Plan-Handout.pdf](http://www.salvationarmy.ca/ontariogreatlakes/files/2013/09/2013-Ontario-Great-Lakes-Division-Strategic-Plan-Handout.pdf)

- The Salvation Army International. (2014, May 14). *The Salvation Army International-Mission resources*. Retrieved from The Salvation Army International:
<http://www.salvationarmy.org/ihq/missionresources>
- Turner, S., Merchant, K., Kania, J., & Martin, E. (2012). Understanding the value of backbone organizations. *Stanford Social Innovation Review*, pp. 1–8. From
http://www.ssireview.org/blog/entry/understanding_the_value_of_backbone_organizations_in_collective_impact_4
- Vanourek, G., & Vanourek, B. (2012). Alignment: Leadership excellence. *10*(6). Retrieved from
<https://ezproxy.royalroads.ca/login?url=http://search.proquest.com/docview/1151716723?accountid=8056>
- Walker, P. J. (2001). *Pulling the devil's kingdom down: The Salvation Army in victorian Britain*. London: University of California Press.
- Walter, J., Kellermans, F., Floyd, S. W., Veiga, J. F., & Matherne, C. (2013). Strategic alignment: A missing link between strategic consensus and organizational performance. *Strategic Organization*, *11*(3), 304–328. doi:10.1177/1476127013481155
- Wang, C. C., & Redwood-Jones, Y. A. (2001). Photovoice ethics: Perspectives from Flint photovoice. *Health, Education & Behaviour*, *28*(5), 560–571.
doi:10.1177/109019810102800504
- Wang, C., & Burris, M. (1997). Photovoice: Concept, methodology, and use for participatory needs assessment. *Health Education & Behavior*, *24*(3), 369–389.
doi:10.1177/109019819702400309

Watkins , J., Mohr, B., & Kelly, R. (2011). *Appreciative inquiry: change at the speed of imagination*. (2). New York: Books24X7 and Pfeiffer. Retrieved from

<http://common.books24x7.com.ezproxy.royalroads.ca/toc.aspx?bookid=43163>.

Weiss, J., & Piderit, S. (1999). The value of mission statements in public agencies. *Journal of Public Administration and Theory*, 9(2), 193–224.

Wheatley, M. J. (2005). *Finding our way*. San Francisco, CA: Berrett-Koehler .

Appendix A: International Vision and Mission

ONE ARMY: *We see a God-raised, Spirit-filled Army for the 21st century - convinced of our calling, moving forward together*

We will...

- deepen our spiritual life
- unite in prayer
- identify and develop leaders
- increase self-support and self-denial

ONE MISSION: *Into the world of the hurting, broken, lonely, dispossessed and lost, reaching them in love by all means*

We will...

- emphasise our integrated ministry
- reach and involve youth and children
- stand for and serve the marginalised
- encourage innovation in mission

ONE MESSAGE: *With the transforming message of Jesus, bringing freedom, hope and life*

We will...

- communicate Christ unashamedly
- reaffirm our belief in transformation
- evangelise and disciple effectively
- provide quality teaching resources

Diagram also to be found at link below:

The Salvation Army International. (2014, 05 14). *The Salvation Army International-Mission Resources*. Retrieved from The Salvation Army International:

<http://www.salvationarmy.org/ihq/vision>

Appendix B: Glossary of Salvation Army Terms

Adherents: individuals who do not make the commitment to be a soldier but who formally recognize The Salvation Army as their church.

Cadets: students to become officers

Corps: congregations

Officers: ordained leaders, pastors

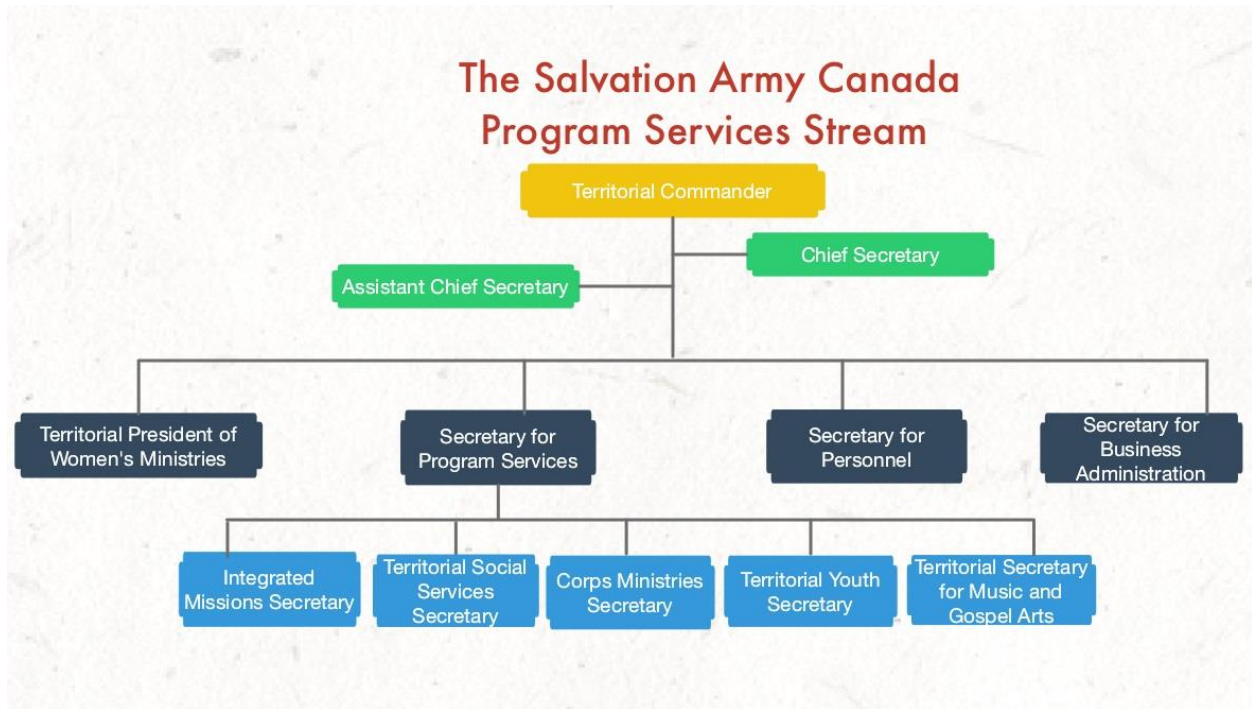
Soldiers: active laity, members

Junior Soldiers: children youth of active laity, child and youth members

Territorial headquarters: administrative office for country or combination of countries

*Adapted from: Mission in Community: The Salvation Army's Integrated Mission, January 2006,
The Salvation Army International Headquarters*

Appendix C: Salvation Army Territorial Organizational Chart



Appendix D: E-mail Invitation

Congratulations! Your ministry unit has been recommended by the Divisional Commander as one that is a leader in integrated mission.

Because of this recommendation, I would like to invite you to be part of a research project that I am conducting on behalf of The Salvation Army of Canada. This project is part of the requirement for my Master's Degree in Master of Arts in Leadership, at Royal Roads University. The objective of my research project is to explore *how The Salvation Army of Canada can enhance the capacity of individual ministries to achieve their goal of a fully integrated mission.*

You have been invited to participate because we believe you have important information and experiences about integrated mission that we can learn from. You may choose to participate in one or both of the following methods presented. The attached document contains further information about the study conduct and will enable you to make a fully informed decision on whether or not you wish to participate. **Please review this information before responding.**

Please note, you are not required to participate in this research project. If you do not choose to participate, please do not respond to this email or complete the survey. Once you complete the survey it will be impossible to withdraw your information though it will be anonymous and confidential. Your decision to not participate will also be maintained in confidence. **Your choice will not affect your employment status in any way.**

Survey:

You are invited to take a brief online survey regarding your experiences of integrated mission, which is estimated to take 5 to 10 minutes to complete. Please click the link below to participate in the survey. {survey link here}

Photo Project:

A photo project allows you to capture images from your ministry that best represent the essence of integrated mission (example below). As a participant in this type of research, you essentially become an extra pair of eyes, perceiving how the mission is delivered successfully within your organization.

Participation in the photo project would involve a commitment of approximately 3-4 hours of your time over a period of approximately 2 weeks. This includes 2 scheduled group sessions, an information session (30 minutes max.) and a group debrief session (90 minutes max.).

If you would like to participate in my photo project, please indicate your interest by replying to this email no later than **October 31, 2104**. Due to space and time limitations, I will accept the first ten people who respond. I will only include one person from each ministry. You will receive an email from me indicating whether or not you have been selected to participate.

Please feel free to contact me at any time should you have additional questions regarding the project and its outcomes.

Naomi Praamsma

Appendix E: General Research Information Letter

My name is Naomi Praamsma and I have been the Program Director with The Salvation Army Bethany Hope Centre in Ottawa for the last ten years. The following letter provides an explanation of a research project being conducted within The Salvation Army of Canada. This research project is part of the requirement for a Master of Arts in Leadership at Royal Roads University. My credentials with Royal Roads University can be established by contacting:

Director, School of Leadership Studies

Building Capacity for Integrated Mission

Purpose of the study and sponsoring organization

The purpose of my research project is to explore how The Salvation Army of Canada can enhance the capacity of its ministries to achieve a fully integrated mission.

The Salvation Army mission statement highlights the integration of sharing the love of Jesus Christ with meeting human need and community capacity building. The Salvation Army Canada continuously strives to create a strong connection between the Christian mission of the work and the practical ‘sleeves rolled up’ approach that The Salvation Army exemplifies.

The goal of this inquiry will be to build a common understanding of what works in delivering an integrated mission approach, and to make recommendations to Territorial leadership on how to replicate what we have learned from ministries that are operating at a high level of integration. This inquiry project seeks to enable all ministries to experience a meaningful connection between the mission and our daily interactions.

Your participation and how information will be collected:

The research will consist of a number of methods that will attempt to answer the following key question:

How can The Salvation Army enhance the capacity of individual ministries to achieve an integrated mission?

In addition, the following sub questions will be explored:

1. How is integrated mission currently understood by employees within The Salvation Army?
2. What are some integrated mission success stories from within The Salvation Army?
3. What current resources does The Salvation Army have that will enable individual ministries to be successful in achieving an integrated mission?

The research methods to be used will include:

Survey: You will be invited to take a brief online survey regarding your experiences of integrated mission, which is estimated to take 5 to 10 minutes to complete.

Photo Project: A photo project allows you to capture images from your ministry that best represent the essence of integrated mission. As a participant in this type of research, you

essentially become an extra pair of eyes, perceiving how the mission is delivered successfully within your organization.

You may decide to participate in one or both of the research methods.

Benefits and risks to participation

By participating in this research inquiry you will add to The Salvation Army's current understanding of the way that integrated mission is being achieved in different communities. In addition to this, a closer examination of how integrated mission works, will offer an opportunity to look creatively at practical ways to share resources and knowledge.

Other than the cost of your time in participating, there may be few, if any potential liabilities in participating in this study, given the attention to making your participation in this study confidential, and where possible anonymous. Some participants may experience an emotional reaction to the photo project and/or debrief discussion. Support will be offered by the facilitator should this arise.

Confidentiality, security of data, and retention period

I will work to protect your privacy throughout this study. All information I collect will be maintained in confidence with hard copies (e.g., consent forms) stored in a locked filing cabinet in my home office. Electronic data (such as transcripts or audio files) will be stored on a password protected computer on my home computer.

In the collection, summary of the data and the final report, confidentiality will be maintained by the researcher and the inquiry team. At no time will any specific comments be attributed to any individual unless specific agreement has been obtained beforehand. Due to the nature of group methods, such as the photo project, it is not possible to keep identities of the participants anonymous from the researcher, facilitator, or other participants. Participants will be asked to respect the confidential nature of the research by not sharing names or identifying comments outside of the group. In the survey, participant will be gathered anonymously and become part of the whole data set.

Data gathered will be held by the researcher to support the completion of this project. Data will be held on a password protected computer and hard copy data will be kept in a locked filing cabinet. After a period of 2 years from the completion of the project, online data will be deleted from online servers and raw hard copy data will be shredded. Data pertaining to an individual who withdraws from the project will be destroyed where possible. However, it is not possible to remove survey responses and it will be difficult if not impossible to remove audio responses.

Sharing results

In addition to submitting my final report to Royal Roads University in partial fulfillment for a Master of Arts in Leadership the findings and recommendations may be used in subsequent academic and professional discourse through presentations and publications, and could serve as a catalyst for further studies on integrated mission. These findings, including its conclusions and recommendations will be forwarded to all participants at the conclusion of the study, and the final report will be forwarded to The Salvation Army Territorial Headquarters for their consideration. It will also be published in the National Library of Canada thesis library and

research findings and photos may be included in a guide that will be developed for The Salvation Army as a result of this project.

Procedure for withdrawing from the study

Once the survey has been submitted it will be impossible to withdraw from the study. Participants wishing to withdraw from the photo project may do so by notifying me at any time. At that point, all photo contributions and text submissions will be removed from the study and destroyed. Participants wishing to end their participation in the photo project debrief session may simply click out of the online meeting room at any time. Any audio recorded data up to the point of withdrawal will be difficult if not impossible to remove.

You are not required to participate in this research project. By replying directly to the e-mail request for participation you indicate that you have read and understand this information above and give your free and informed consent to participate in this project.

Please keep a copy of this information letter for your records.

Appendix F: Inquiry Team Member Letter of Agreement

My name is Naomi Praamsma and I have been the Program Director with The Salvation Army Bethany Hope Centre in Ottawa for the last ten years. The following letter provides an explanation your role and responsibilities as inquiry team member within a research project being conducted within The Salvation Army of Canada. This research project is part of the requirement for a Master of Arts in Leadership at Royal Roads University. My credentials with Royal Roads University can be established by contacting:

Director, School of Leadership Studies

As a volunteer Inquiry Team Member assisting me with this project, your role may include providing advice on the relevance and wording of data gathering questions, letters of invitation and letters of consent, supporting the logistics of the data-gathering method, and reviewing findings/themes as a result of analysis conducted. Inquiry Team members may be privy to confidential inquiry data.

In compliance with the Royal Roads University Research Ethics Policy, under that this inquiry project is being conducted, all personal identifiers and any other confidential information generated or accessed by the Inquiry Team member will only be used in the performance of the functions of this project, and must not be disclosed to anyone other than persons authorized to receive it, both during the inquiry period and beyond it. Recorded information in all formats is covered by this agreement. Personal identifiers include participant names, contact information, personally identifying turns of phrase or comments, and any other personally identifying information. Personal information will be collected, recorded, corrected, accessed, altered, used, disclosed, retained, secured and destroyed as directed by me, under direction of the Royal Roads Academic Supervisor.

In situations where there may be potential or actual conflict of interest concerns and / or potential participants in a work setting report directly to me, you, as a neutral third party with no supervisory relationship with either the myself or potential participants, may be asked to work closely with me to bridge this potential or actual conflict of interest in this study. Under my direction, you may be asked to assume roles as described in the Inquiry Team Member Role Description (above).

Inquiry Team Members who are uncertain whether any information they may wish to share about the project they are working on is personal or confidential will verify this with me.

Statement of Informed Consent:

I have read and understand this agreement.

Name (Please Print) Signature Date

Appendix G: Email Preamble to Divisional Commanders

Dear _____,

As was presented to you at the Territorial leadership meeting held in Winnipeg in September 2014, the Integrated Mission Research Project is now underway. Please notify all ministries in your division that they may be contacted for participation in this research project. The information attached to this email will be sent out to the designated contact person in late October or early November.

We appreciate your participation and support in this important endeavor.

Warm regards,

Naomi Praamsma

Appendix H: Email Preamble to Ministry Unit Leader

Dear _____,

Congratulations!

Your ministry unit has been recommended by the Divisional Commander as one that is a leader in integrated mission. As was presented to the Divisional Commanders at the Territorial leadership meeting held in Winnipeg in September 2014, the Integrated Mission Research Project is now underway. The information attached to this email explains the details of the research. It is my hope that you will forward the email invitation below to all employees in your ministry including management.

We appreciate your participation and support in this important endeavor.

Warm regards,

Naomi Praamsma

Appendix I: Info Sheet regarding photo participants*Admin only–User ID assigned _____*

Age			
Gender			
Years of service			
Type of Ministry			
Role	Management Y/N	Administrative Y/N	Front Line Y/N
Type of camera available to me			
I am comfortable using this camera?	Very comfortable-I do not require any extra support.	A little -I would like support on how to take good photos.	Never used it- I would need technical and photo advice.
Availability for sessions:	AM	PM	
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			

Appendix J: Survey Preamble

My name is Naomi Praamsma and this research project is part of the requirement for a Master of Arts in Leadership, at Royal Roads University. My credentials with Royal Roads University can be established by contacting:

Director, School of Leadership Studies

The survey is estimated to take 10-15 minutes to complete. The questions will refer to the objective of my research, which is to explore how Salvation Army of Canada can enhance the capacity of individual ministries to achieve their goal of a fully integrated mission.

In addition to submitting my final report to Royal Roads University in partial fulfillment for a Master of Arts in Leadership the findings and recommendations may be used in subsequent academic and professional discourse through presentations and publications, and could serve as a catalyst for further studies on integrated mission. These findings, including its conclusions and recommendations will be forwarded to all participants at the conclusion of the study, and the final report will be forwarded to The Salvation Army Territorial Headquarters for their consideration. It will also be published in the National Library of Canada thesis library and research findings and photos may be included in a guide that will be developed for The Salvation Army as a result of this project.

The information you provide will be summarized, in anonymous format, in the body of the final report. At no time will any specific comments be attributed to any individual. All data received will be kept confidential.

Data gathered will be held by the researcher to support the completion of this project. Data will be held on a password protected computer and hard copy data will be kept in a locked filing cabinet. Data will be deleted from online servers 2 years from the completion of the project.

You are not required to participate in this research project. If you do choose to participate, you are free to withdraw at any time without prejudice. Similarly, if you choose not to participate in this research project, this information will also be maintained in confidence.

For further information, please review the information letter included as an attachment on the e-mail invitation.

Your completion of this survey will constitute your informed consent.

Thank you for your participation, Naomi Praamsma

Appendix K: Informed Consent for Photo Project

I, _____, have read the attached information letter (Appendix D) and agree to participate in a research project designed to explore how The Salvation Army of Canada can enhance the capacity of all ministries to achieve a fully integrated mission.

The Researcher will endeavour to ensure that no harm will come to me through my participation in this project. I understand that the benefits to participating in this study may include increased awareness for The Salvation Army Canada on how to increase the capacity of ministries to achieve an integrated mission. I also understand that, other than the cost of my time in participating, there may be few, if any potential liabilities in participating in this study, given the researcher's attention to making my participation in this study confidential and where possible anonymous.

I agree to participate in a photo project on the following conditions:

- I have the right to withdraw at any time for any reason from participation in the project and to have information I have provided removed from the study. The decision to withdraw will have no impact on my employment.
- I understand my involvement in this study will consist of a commitment of approximately 3-4 hours over a period of approximately 2 weeks. This includes 2 scheduled group sessions.
- I understand that in addition to a written record of the session, an audio recording of my participation will be made for subsequent transcription and analysis relating to this study.
- I understand that my identity will be kept confidential and that my identity will be removed from the study findings unless I specifically authorize my name to be used in connection with the information provided by me.
- I understand that the research findings, absent personal identifiers, may be used for purposes other than the specific research question where it may be of assistance in further presentations and reports relevant to the research question.
- I understand that I will be given the opportunity to review transcripts of any direct quotes attributed to me to confirm the relevance of their use.

- I understand that due to the group nature of this study, the audio recording will be ongoing throughout the Photo Voice online sessions and my voice cannot easily be removed.

I consent to the audio recording of the Photo project online sessions

I commit to respect the confidential nature of the Photo project by not sharing identifying information about the other participants or their project submissions.

I consent to the use of my photos for documentation and research purposes only. I understand that these images may be shared with other research participants to further the research. I understand that these images will not be used for marketing or publication purposes. I understand that I will be contacted again in the future should the Research Team wish to use any images I have shared for a secondary purpose other than the Guidebook being designed for this project.

By signing this form, you agree that you are over the age of 19 and have read the information letter for this study. Your signature states that you are giving your voluntary and informed consent to participate in this project.

Name: (Please Print): _____

Signature: _____

Date: _____

Appendix L: Integrated Mission Photo Project Questions and Outline

1. Email with Invitation to Participate (Appendix E)
2. Selection of participants
 - First ten to respond
 - Waiting list in case any drop-out
3. Email with Request for Availability/Basic Information and Consent Form (Appendix F, H)

4. Online Info session-

This 30 minutes session will include the following (use of PowerPoint slides will assist the process):

- A. Review of Project goal and research questions
 - a. This will help us to:
 - 1) Gather research to make recommendations to management
 - 2) To develop a support guide for other ministries
 - b. Instruction: Capture an image that best tells the story of integrated mission in your ministry.
- B. Shared understanding of integrated mission
 - a. Provide a common definition
- C. Discuss the ethics of taking photos
 - a. No photos with recognizable faces will be accepted (prefer no people in photos). Explain SA photo consent form.
- D. Discuss the importance of the imagery being chosen
- E. Emotional Impact-
 - a. Discuss the possibility of photos to cause emotional reactions.
 - b. If they are feeling disturbed or distressed they may contact me to discuss or seek support through the EAP.
 - c. Remind them of the right to withdraw at any time.
- F. Max 4 photos will be accepted
 - a. Facilitator will select max 10 photos (1 from each participant) for debrief discussion
- G. Request for a caption that briefly explains the photo and why it was chosen
- H. Any technical advice required
 - a. Any prior photo experience
 - b. Type of camera to be used
 - c. Technique- sun at back, framing object in centre
 - d. How to upload and email the final chosen photos

**Participants will also be emailed a hard copy of the instructions.*

5. Participants are given one week to compile their photo selections and mail to researcher.
6. **Online Debrief Session**

This 90 minute online session will be recorded and is designed to capture further discussion about the photos and integrated mission experience.

- A. Welcome participants
 - B. Remind them that they are being recorded
 - C. Remind them of the group participation guidelines
 - a. Confidentiality
 - b. Non judgmental
 - c. If they wish to withdraw they may at any time
 - d. If they are feeling disturbed or distressed they may contact me to discuss or seek support through the EAP.
 - D. Begin reviewing the photos:
 - a. Scroll through the photos one time without having participants comment.
 - b. Share the photos one by one and ask each participant to comment: “What speaks to you in this photo.”
 - c. Then have the photographer talk about their photo: “Please share the story of your own photo with the group.”
 - d. Have the photographer also comment on the process: “Please tell us the story about your process in taking your photos – what were you thinking when you started? How did you find your subject for the photo? How many other photos did you take? What was your process for selecting the photos you contributed?”
 - e. Scroll through the photos again and ask participants to think about what themes they see emerging in the photos. Then ask them to share with the group. “After viewing this set of photos a third time, what common patterns (if any) have emerged for you?”
 - f. Finally, ask participant to respond to the final question: “Do you feel there is anything missing for you in these photos?”
 - E. Closure
 - a. Thank participants for their contributions,
 - b. Remind them of confidentiality
 - c. Assure them you will be share the results of the research with them upon completion (by executive summary and the production of a guide)
7. Provide participants with a copy of the executive summary upon completion of the project
8. If any photos are to be handed on to the sponsor for further use, participants are to be contacted with a secondary request form.

Appendix M: Survey Questions

Method	Survey	Total Responses N=41
Questions	1. Age 16-25 26-41 40 -55 55+	Null response =2 N=0 N=8 N=21 N=10
	2. Gender Male Female	Null response=2 N=20 N=19
	3. Years of service 0-2 3-5 6-10 11-15 16-19 20+	Null response=2 N=5 N=7 N=3 N=9 N=3 N=12
	4. Type of Ministry Corps Social Combined	Null response=3 N=8 N=14 N=16
	If Social Service please identify type: Thrift Store Shelter Addictions Corrections Family Services Other: [text box]	Null response= 11 N=2 N=1 N=3 N=1 N=6 N= 17
	5. Role: Management Admin Front Line Other[text box]	Null response=1 N=12 N=1 N=8 N=19
	6. Could you	

	describe a success you have had with 'integrated mission' in your work? [text box]	Null response=0 N=41 (see chapter four for these findings)
	7. What does integrated mission mean to you? [text box]	Null response=1 N=40 (see chapter four for these findings)
	8. Why is integrated mission important to your ministry? [text box]	Null response=1 N=40 (see chapter four for these findings)
	9. Does your ministry intentionally discuss/educate about integrated mission with new employees or volunteers? Yes No	Null response=2 N=29 N=10
	10. Who is responsible for integrated mission in your organization/corps? <ul style="list-style-type: none"> • Everyone • No one • Designated staff person • Other [text box] 	Null response=2 N=24 N=1 N=2 N=12
	11. What do you believe is	

	<p>unique about the way you approach integrated mission? [text box]</p>	<p>Null response=0 N=41 (see chapter four for these findings)</p>
	<p>12. What are the benefits you have seen so far? [text box]</p>	<p>Null response=0 N=41 (see chapter four for these findings)</p>
	<p>13. What would you suggest to other ministries that are trying to offer a more integrated mission? [text box]</p>	<p>Null response=0 N=41 (see chapter four for these findings)</p>
	<p>14. Which of the following resources are the most important to your ministry's delivery of integrated mission? (participants ranked in order of importance)</p> <ul style="list-style-type: none"> • Volunteers • Community partnerships • Combined services/ collaboration • Intentional planning • Team • Financial Resources • Designated Staff 	<p>Null response=0 N=41 (see chapter four for these findings)</p>

	person	
	15. What other resources do you consider important that were not listed in the previous question? [text box]	Null response=0 N=41 (see chapter four for these findings)
	16. Are there any other intentional practices in place that help make integrated mission meaningful for employees? [text box]	Null response=0 N=41 (see chapter four for these findings)

Appendix N: Photo Project Photographs

Below are the six photographs chosen for use in the photo project research method. Each photo includes the photographer's description of their vision for this photo.

Photo A

The garden harvest photo is the result of a community garden and container garden sessions that we did with some of our Family Services clients. It speaks to me of integrated mission because working side by side with people teaching them to grow healthy food also lends itself for building relationships. From the relationship building, we have started offering a weekly Bible study at our Family Services office that has been operating for almost 2 years now.



Photo B

This second picture is one of our hikes. We were in XX for a prayer and visioning retreat. We invite people on family hikes, including inner city children and families. By getting away from the city and enjoying time together we are participating in creation and community. We have a devotional thought and encourage our people to find their place in God's story of creation, redemption and transformation as we journey and have eyes to see God's goodness towards us. Our hikes have provided a space of welcome for new members who would not begin their faith journey in a church building.

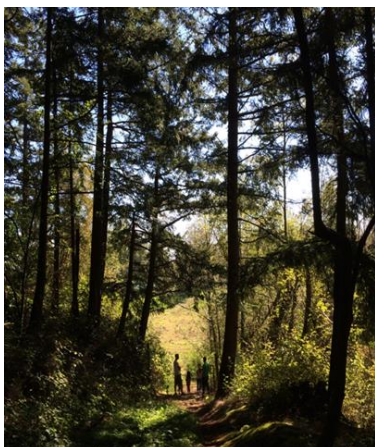


Photo C

Chapel. Corrections Facility. Food Line. Shelter.

**Photo D**

*Transforming influence, sharing the gospel and meeting human need.
I think for me there is also a big community and outreach part, I think it is inter-generational
and at the basis of it all is love. Love for God and love for others.*

Source of photo: http://pendercommunity.ca/images/managecontent/m_1-4e1af8fa00a3a.jpg

*participant photo shopped her own photo selected from the internet.

Photo F

My inventory

*A backpack, three items of clothing and a razor. That's all I had when I came to the Booth
Centre. But they told me there was a spiritual home here. I need that. That's all I really need.
I've tried to kill myself more than a dozen times. Now, all I really need is God.*

