

We, the advisory group, acknowledge the unceded nations of the Coast Salish, Semiahmoo, Kwantlen, Tsawwassen, Stó:lō, Stz'uminus, Musqueam, Squamish, Sinixt, Syilx, Ktunaxa, Secwepemc, Songhees, Esquimalt, and Tsleil-Waututh Nations — the territories of the Haida, Tsimshian, Nisga'a, Haisla, Gitxsan, Wet'suwet'en, Tahltan, Lekwungen-speaking, and WSÁNEĆ peoples, where we are graciously welcomed despite being uninvited guests and where the Intersectional Sexualized Violence Project Community Agreement was created. We also acknowledge the Indigenous laws and ideas of consent in place since time immemorial.

A Community Agreement Resource

We make community agreements to help us navigate the inevitable challenges and unforeseeable gifts that will arise when we gather, work, and build community together. They are intended to be “alive” — to change over time and adapt to needs that arise in the social environment of the advisory group. These agreements are considered living documents, centring our belief that wise practice in this field is always being developed and enhanced.

Throughout Our Time Together, We Commit to:

Maintaining clarity of purpose

- We've been brought together by our shared purpose of informing and shaping this sexualized violence project. While the group — and the path we take — will evolve along the way, we will stay on topic and work toward our collective purpose and goals. If conversations get derailed or momentum gets dispersed, we will reorient each other toward this shared purpose. We do not exceed scheduled start and stop times for our gatherings and meetings. We take breaks and rest times.

Mindfully sharing stories and experiences

- Our purpose for gathering is not to process our past experiences but to draw on the knowledge we have gathered as a result of our experiences. To maximize safety, we will keep the details of our experiences general and not share details of violence or any violent imagery.
- We prioritize and centre the lived experience of survivors across all intersections of identity.
 - Despite post-secondary institutions having narratives around believing survivors, survivors' stories continue to be marginalized and silenced. This



is a space where survivor stories matter and are believed.

- We continue to be mindful that our group includes survivors of many forms of violence and oppression.
- We are here to make a safer and braver space. We can never guarantee someone's mental, emotional, spiritual, or physical safety, but we are committed to making space that is accountable and caring.
- We are empathetic to the diverse representation of trauma behaviours a survivor may exhibit, and we will continue to advocate for flexible approaches to survivor supports in all areas.
- We do our best to acknowledge how our own histories, traumas, strengths, resiliency, triggers, growth edges, and pain points affect how we show up, connect, and contribute to the group. We recognize what is considered triggering, activating, or emotionally charged is highly subjective, and we allow space for a diversity of responses and reactions.
- We are the experts of our own lives, and we agree to speak for ourselves based on our own experiences using "I" statements to resist reductionism, overgeneralization, and tokenization. We agree to use "we" statements when we speak on behalf of the communities who raised us, the communities who have claimed us, and the communities with whom we have shared lived experiences. We do not speak on behalf of others or of communities that are not our own. We do our best to stay true to ourselves and to the collective nature of knowledge, experiences, and stories as we explore how sexualized violence and other systemic oppressions can have consistent and persistent consequences on survivors.

Acknowledging trauma and taking, giving, and receiving care

- We all have complex lives and identities, traumas and triumphs, adaptations and survival strategies, and we carry these with us into our work together. Many of the topics we discuss may connect with our own lived experiences. We understand that while experiencing sexualized violence is traumatic, this does not mean our lives, experiences, and stories are inherently triggering or should not be shared. We also understand that as a result of our work together, emotions or memories may resurface and cause our bodies and nervous systems to feel activated.
 - Activation can feel like emotional overwhelm, body tension or pain, anxiety, anger, or sensory overstimulation. It can make it difficult to stay present and grounded and to communicate effectively. We do our best to stay aware of our own feelings, reactions, and needs, especially when





activated. We take measures to care for ourselves by communicating our boundaries, taking space, or delegating responsibilities when needed. And we ask for support when needs arise that are better (or only) met in relationships/community with others.

- We stay sensitive to the needs of group members, and when possible and appropriate, we take steps to support others in meeting their needs.

Adapting to emergent needs

- While we have a clear purpose and goals, we recognize there may be outcomes to the project we have not yet imagined. We recognize the need to stay open to ways of thinking, doing, and relating that may emerge or recede over time as trust builds within the group.
- We work to have a diversity of identities and lived experiences present, knowing the outcomes of the project will be an echo of who was present to shape them. We actively create space for and welcome additional members from currently underrepresented communities and experiences. As new roles and responsibilities emerge throughout the project (e.g., working groups or curriculum contributors), we will first extend these opportunities to people within the group.
- We access external resources and support as needed. This may include engaging with knowledge-keepers, people from outside the working group who have lived experience to contribute, and subject-matter experts.
- We honour the mental, physical, emotional, and spiritual health breaks built into our meetings, and we normalize periods of rest throughout the project, knowing these are a necessary part of the work.
- We do our best to stay present amid instability and unpredictability, knowing this can be fertile ground from which the changes we seek can grow.

Honouring complexity and staying accountable

- We attempt to fight against the logic of systemic oppression by actively working to understand and embrace the complexities of intersectionality and by rejecting binary ways of thinking, communicating, and relating. Examples of binaries that may arise in our work are:
 - Either/or thinking
 - Process/outcomes
 - I (individual)/we (collective)
 - Patience/urgency





- Intention/impact
 - Good/bad
 - Simplicity/complexity
 - Convergence (coming together)/divergence (coming apart)
 - Too much (excess)/not enough (scarcity)
 - Those who harm/are harmed
- Everyone perpetuates power dynamics, harm, and oppression. When we cause harm, we will not use our trauma or other forms of oppression we have experienced to shield ourselves from accountability.
 - We recognize accountability is not punishment, and the goal of being accountable is
 - for our work to be able to proceed with trust, and
 - to repair any harm that has occurred and see the wholeness of all people involved.
 - We strive to educate each other in the spirit of solidarity and to hold each other accountable for our language and behaviour, not who we are as people. We offer corrections, reminders, or education with grace, because we know the work of healing and striving for a more just world is difficult, messy, and imperfect. We receive corrections, reminders, or education from others graciously and with gratitude, knowing we share a collective desire to heal and move forward.
 - The appropriate response to being held accountable is “Thank you.”

Following the community agreement

- Although it may not be our intent to breach the community agreement, we recognize the impact of a breach of this agreement could result in causing someone else harm.
- When we catch ourselves not following this community agreement, we will reflect, regroup, and reframe our presence.
- If it is brought to our attention that our behaviour is considered by another member to be outside this agreement, we accept that an accountability process may follow, and instances of the same kinds of breaches to this agreement may result in removal from this project. This is not to be done with the intention of punishing someone who has transgressed or ascribing malicious intentions but to protect the mental, emotional, spiritual, and physical well-being of other participants.
- In the event someone is not honouring the community agreement, members can





reach out privately to BCcampus. BCcampus will take responsibility to follow up with the person. If this person continues to not follow the community agreement in ways that cause harm to people or the project, they will be asked to step away from the project.

Equitably sharing space and time

- We work to consciously create space for everyone to offer their input by recognizing not everyone thinks and processes at the same pace. We pay attention to who has had the opportunity to contribute and in what ways, we make space for moments of silence and reflection, and we actively address dominant power dynamics if and when they arise within the group.
- If we have more contributions, ideas, or input than we can share during our meeting time while consciously creating space for everyone, we will connect with BCcampus as needed to identify other ways to share with the group, including electronically by email.
- When we catch ourselves and one another withholding perspectives, we can open the door for those perspectives to be shared either by offering our thoughts or inviting others to share from a place of openness and curiosity. If we do not know what we think yet, or need more time to collect our thoughts, we can say so. At any time, we can choose to pass on questions or activities.

Decision-making

- We understand decisions will be made using a consensus model (i.e., decisions will be reached by the group as a whole). If the group is unable to come to a consensus decision, we will refer to the project sponsors at the Ministry of Advanced Education and Skills Training to support and inform the decision.
- We will build in multiple options for people to offer feedback, and at the same time we recognize being absent from meetings or not offering feedback within a stated time frame may impact our ability to contribute to decisions.



Resources and References

Institute for the Development of Human Arts:
<https://www.idha-nyc.org/community-agreements>

Anti-Oppression Resource and Training Alliance:
<https://aorta.coop>

Alternate Roots Community Agreements:
<https://alternateroots.org/alternate-roots-community-agreements>

Anti-Violence Project Anti-Oppressive Practices:
<https://www.antiviolenceproject.org/anti-oppressive-practices>

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