

## A BRAVE SPACE PROMISE

The Shockproofing Communities National Summit strives to be an anti-oppressive and inclusive space founded on intersectional feminist values and a transformative justice framework.

We welcome attendees, stakeholders, committee members, facilitators, speakers, and organizations from diverse communities and with diverse lived experiences, including women, girls, trans, Two-Spirit, and non-binary people who face multiple barriers and are underserved, such as First Nations, Métis, and Inuit peoples; Black peoples; peoples of colour; those living in rural, remote, or northern communities; those living with disabilities and/or who are Deaf; those who identify as 2SLGBTQI+; those living on low-incomes; older peoples; refugee, im/migrant or precarious status peoples; and young people. We invite honest feedback to help us create a brave space that is as safe as possible for all attendees.

We are committed to disrupting colonial frameworks, honouring Indigenous worldviews, spiritualities, practices, and voices throughout the programming of our Summit event. We recognize that many of the topics covered throughout the Shockproofing Summit can be challenging or traumatizing for some attendees. Elders, counselors, and vibe checkers will be available throughout the duration of the Summit for anyone who may need extra support.

The Canadian Women's Foundation and its partners ask that all in-person and virtual Summit attendees be respectful of the identities, experiences and perspectives of others. Inviting everyone to participate to make the Summit a brave space free of discrimination and abuse is everyone's responsibility. We ask that all attendees agree to treat fellow Summit participants (including speakers, organizers, staff, volunteers, and attendees) with respect and care.

If you witness or experience harm or severe discomfort during the event, please speak to a staff member, vibe checker, or counselor as soon as possible.

## Glossary

**Brave space:** The term brave space was first popularized by Brian Arao and Kristi Clemens (2013) in chapter eight— “From Safe Spaces to Brave Spaces” —of their book *The Art of Effective Facilitation: Reflections From Social Justice Educators*. The term serves to provide warning and allow for mental preparation for all participants that the conversations may be personally challenging but are meant to foster shared understanding. ([NASPA Policy and Practice Series](#))

**Anti-oppression:** The term refers to the strategies, theories, actions and practices that actively challenge systems of oppression on an ongoing basis in one's daily life and in social justice/change work. Anti-oppression work seeks to recognize the oppression that exists in our society and attempts to mitigate its effects and eventually equalize the power imbalance in our communities. ([Anti-Oppression - Anti-Oppression - LibGuides at Simmons University](#))

**Intersectionality:** Originally coined by Kimberlé Crenshaw to discuss the unique experiences of discrimination experienced by Black women, the term has since expanded to understand other overlapping impacts of discrimination, including gender, race,

physical ability, ethnicity, nationality, citizenship, socio-economic status. ([Resetting Normal: Impacts of COVID-19 on First Nations, Métis and Inuit Youth](#))

**Transformative justice:** Transformative Justice is a political framework and approach for responding to violence, harm and abuse. At its most basic, it seeks to respond to violence without creating more violence and/or engaging in harm reduction to lessen the violence. ([Transformative Justice: A Brief Description | TransformHarm.org](#))

**Trans:** A person who self-identifies with a gender other than the one assigned at birth. This is both an abbreviation / umbrella term (for transgender, transsexual, trans man, trans woman) and a stand-alone term. ([Perspectives Project Toolkit](#))

**Two-Spirit:** Coined at the 1994 Annual Native American Gay and Lesbian Gathering, the term describes a broad range of gender and sexual identities in Indigenous communities across North America. It is used to refer to Indigenous people who embody both male and female spirits, LGBTQQIA+ Indigenous people, and/or culturally specific non-binary Indigenous identities. Many Indigenous communities have terms in their languages to describe this concept. ([Resetting Normal: Impacts of COVID-19 on First Nations, Métis and Inuit Youth](#))

**Non-binary:** The fluid constellation of gender identities beyond the woman/man gender binary. (Canadian Women's Foundation)

**First Nations:** Legally defined under the Indian Act (1876) to describe the First Peoples who are living in "Canada". ([Resetting Normal: Impacts of COVID-19 on First Nations, Métis and Inuit Youth](#))

**Métis:** A French word meaning "mixed ancestry", used to describe some people with both Indigenous and European ancestry. To be considered Métis, one must self-identify as Métis, be distinct from other Aboriginal peoples, be of historic Métis Nation Ancestry and be accepted by the Métis Nation. ([Resetting Normal: Impacts of COVID-19 on First Nations, Métis and Inuit Youth](#))

**Inuit:** Indigenous peoples of the Arctic, who have a distinct language, culture and traditions. Canadian Inuit live primarily in Inuit Nunangat, which is made up of four regions: the Inuvialuit Settlement Region (northern Northwest Territories), Nunavut, Nunavik (northern Quebec) and Nunatsiavut (northern Labrador). ([Resetting Normal: Impacts of COVID-19 on First Nations, Métis and Inuit Youth](#))

**Disability:** Inclusive of a range of disabilities (mental health, mobility, sensory etc.) as well as those who have yet to receive an official diagnosis and/or those who self-identify. We have chosen to be as inclusive as possible when using the term disability as a part of our commitment in this research is to include those with disabilities who remain invisible and uncared for. (Canadian Women's Foundation)

**Deaf:** A sociological term referring to those individuals who are medically deaf or hard of hearing who identify with and participate in the culture, society, and language of Deaf people, which is based on Sign language. Their preferred mode of communication is Sign. ([Canadian Association of the Deaf](#))

**2SLGBTQ+ (and/or LGBTQQIA+):** An umbrella acronym encompassing a wide range of gender/sexual identities and sexualities, including lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, pansexual, and others. Anyone who does not identify as cisgender (the gender assigned to them at birth) and/or heterosexual

(attracted only to the opposite sex) would fall under this term. ([Resetting Normal: Impacts of COVID-19 on First Nations, Métis and Inuit Youth](#))

**Refugee:** The word refugee is inclusive of asylum seekers, displaced people, refugee claimants, status and/or resettled refugees. ([OCASI](#))

**Im/migrant:** an umbrella term used to describe persons who are not born with Canadian citizenship. This includes those who have moved away from their place of usual residence temporarily or permanently, including those without a legal immigration status. ([OCASI](#))

**Precarious immigration status:** an immigration status in Canada that is temporary and does not entitle the person to full legal rights, protections, and services. Some examples of precarious status include: refugee claimants, temporary residents, migrant workers, international students, sponsored individuals, and those without an immigration status. ([OCASI](#))

**Colonialism:** Colonialism is the ideology advocating colonization. The process of colonialism is ‘the attempted or actual imposition of policies, laws, mores, economies, cultures, or systems and institutions put in place by settler governments to support and continue the occupation of Indigenous territories’ and removal of Indigenous people from their homelands. It involves the race and gender-based subjugation of Indigenous individuals, communities and Nations, and the resulting internalized and externalized ways of thinking and knowing that support this occupation and subjugation. ([Gender Equality Network Canada](#))

**Elders:** Indigenous Elders are leaders, teachers, role models, mentors, and healers who within their communities often provide the same functions as advisors, professors, and doctors. They are knowledge keepers, carrying traditional teachings and information passed down through oral history, customs and traditions which encompass beliefs, values, worldviews, language, and spiritual ways of life. ([Guidelines for Working with First Nation, Metis and Inuit Elders and Knowledge Keepers - Indigenous Gathering Site \(carleton.ca\)](#))

**Vibe-checkers:** Vibe-checkers observe and respond to the inevitable power relations and dynamics that arise during events. They support mediation and accountability in online and in-person events, responding when potentially oppressive power dynamics arise and engaging where necessary. The work of vibe-checkers is collaborative and community-based in nature, and the vibe-checkers hired by the Canadian Women’s Foundation and its partners utilize an intersectional framework. Vibe-checkers may intervene when a participant is monopolizing a conversation, when derogatory terms are used, or to offer clarification on anti-oppressive frameworks or terminology.

#### *Other terms*

**Misogynoir:** Originally coined by Moya Bailey in 2010, Misogynoir is a term used to describe the unique form of anti-Black sexism faced by Black women. ([Exploring Misogynoir \(canadianwomen.org\)](#)),

**BIPOC:** An umbrella acronym that is short for Black, Indigenous and People of Colour.