COMMUNITY AGREEMENT

YWCA Utah is implementing a trauma-informed and trauma-responsive organizational culture model called "The Sanctuary Model" (http://sanctuaryweb.com). The values at the foundation of this model are listed below as the "Seven Sanctuary Commitments" and inform our community agreements.

- Confidentiality within our group setting is a shared responsibility of all participants and facilitators. I acknowledge that maintaining the confidentiality of my peers is based on mutual trust and respect. As a member of this group, I agree to not disclose to anyone outside of the group any information that may help identify another group member. Experiences and lessons learned can be shared, but names and identifying information will remain confidential.

- I will strive to recognize and acknowledge the impact of stereotypes, prejudice, discrimination, oppression, power, and privilege as they surface inside and outside of the group environment. I will respect people's differences, beliefs, cultures, gender identities, sexual orientation, and all other forms of intersecting identities that constitute who we are as individuals and as members of groups. I commit to continually examining and challenging my own prejudices and biases, and to engaging in courageous dialogues for growth. I will remain morally, emotionally, intellectually, and socially involved in our conversations; will speak from my own experiences rather than generalizing; and listen with respect to other people's points of view.

- I acknowledge that many of the issues we will be exploring may be triggering. I commit to practicing self-care when I am feeling triggered by communicating my needs to the group and/or facilitator; taking a break from the group when needed; exercising my agency to assert healthy boundaries; and above all by being gentle, patient, and nurturing to myself. (As Audre Lorde states, "Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare.")

- I understand that being present mentally and physically (in-person or virtual when appropriate) is necessary to develop trust and encourage group cohesion.

SEVEN SANCTUARY COMMITMENTS

The seven commitments are simple categories that outline the way that members of the Color Collective agree to operate.

- *Nonviolence* – being safe outside (physically), inside (emotionally), with others (social) and to do the right thing (moral)
- *Emotional Intelligence* – managing our feelings so that we don't hurt ourselves or others
- *Social Learning* – respecting and sharing the ideas of our teams
- *Democracy* – shared decision making
- *Open Communication* – saying what we mean and not being mean when we say it
- *Social Responsibility* – together we accomplish more; everyone makes a contribution to the organizational culture
- *Growth and Change* – creating hope for our program participants and ourselves

SHARED DEFINITIONS

Race:

The term "race" describes a social construct in which a trait or set of traits is assigned to groups based primarily on observable physical characteristics (e.g., skin color, hair texture, and eye shape) in order to legitimize the allocation of power and distribute society's material benefits and burdens. Race has no biological meaning or significance.

Ethnicity:

Ethnicity refers to the social characteristics that people may have in common, such as language, religion, regional background, culture, foods, etc. Ethnicity is revealed by the traditions one follows, a person's native language, and so on.

Gender:

Our understandings of gender continually evolve. People tend to use the terms "sex" and "gender" interchangeably, but while they are connected, the two terms are not equivalent. Sex generally refers to the biological and physiological characteristics that define males and females. Gender refers to the socially and culturally constructed roles, behaviors, activities, and attributes that a given society often assigns to people based on their sex characteristics.

Gender Identity:

Gender identity refers to a person's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.

Gender Expression:

Gender expression is the external appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, among others. A person's gender expression

may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine.

Transgender:
Transgender is an umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth. Being transgender does not imply any specific sexual orientation; transgender people may identify as straight, gay, lesbian, bisexual, etc.

Non-Binary:
Non-binary gender identity is just one term used to describe individuals who may experience a gender identity that is neither exclusively male or female or is in between or beyond both genders. Non-binary individuals may identify as gender fluid, agender (without gender), third gender, etc..

Femme:
The definition of femme has changed over time and continues to evolve. Femme was a lesbian identity that was created in the working class lesbian bar culture of the 1950s to distinguish feminine lesbian and bisexual women from their butch or more masculine lesbian counterparts and partners. It is now being used to self-describe queer femininity for persons of any gender. The word "femme" itself comes from French and means "woman."

Note: When referencing gender and/or gender identity, sometimes the word "woman" or "women" is spelled "womxn," "womyn," or another variation. These alternative spellings avoid the suffix "-man" or "-men" and offer a way to avoid defining women by reference to a male norm. Some people also use these spellings as an explicit inclusion of transgender women and women of color. There can also be differences between the spelling alternatives and why they are used. For example, "womyn" is associated more often with the white, cisgender sector of the feminist movement, while "womxn" often denotes gender fluidity and inclusivity.

Racism:
Racism is a system of structuring opportunity and assigning value based on the social interpretation of how one looks that unfairly disadvantages some individuals and communities, unfairly advantages other individuals and communities, and saps the strength of the whole society through the waste of human resources. Racism experienced at the individual level can be characterized by racial slurs, prejudice, internalized oppression and privilege, intergroup tensions, and a focus on the characteristics, beliefs, and behavior of individuals and racial groups.

Anti-blackness:
Anti-blackness refers to a deeply-embedded, anti-black bias within racism which continues to disproportionately marginalize, oppress, and harm black people as compared to other racial groups. Recognizing anti-blackness does not diminish social injustices experienced by other

racial groups, but brings to attention the inequitable distribution of privilege and oppression among them.

Structural Racism:
Structural racism is a system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with "whiteness" and disadvantages associated with "color" to endure, become normalized and replicated, and adapt over time. Structural racism is a deeply embedded, foundational feature of the social, economic, and political systems in which we exist.

White Privilege:
White privilege refers to white people's often unacknowledged historical and contemporary advantage in the principal opportunity domains, including education, employment, housing, health care, political representation, media influence, and so on. The accumulated benefits across all domains contribute to a pattern that has concentrated and sustained racial differences in wealth, power, and other dimensions of well-being.