SUPPORTING BEST PRACTICES:

GUIDELINES FOR FUNDING PROGRAMS THAT ENGAGE AND MOBILIZE MEN AND BOYS IN VIOLENCE PREVENTION

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and Alberta Council of Women's Shelters

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THE PROJECT TO END
DOMESTIC VIOLENCE

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BACKGROUND ON GUIDELINES

These guidelines emerged from the Leading Change conference hosted by the Alberta Council of Women's Shelters (ACWS) in February 2019. At this conference, Jan Reimer, Executive Director of ACWS, led a session on tensions emerging from the engaging men and boys in violence prevention field. The concept of accountability was highlighted as crucially necessary but also problematically vague. In response to her session, the first author suggested we create a set of guidelines to support effective funding practices as funders and policy makers heavily influence the type of programming and leadership practiced throughout the human service field.

A draft set of principles and questions were designed with the goal of helping decision makers who oversee gender-based violence prevention portfolios. We worked closely with ACWS and the Government of Alberta to create a practical set of guidelines. We spent six months consulting with experts, pro-feminist leaders, policy makers and, in November 2019, ACWS hosted a consultation with over 30 practitioners and academics from around Alberta, Canada where these principles were presented.

These guidelines are written from a place of humility as we recognize this field is emerging and there is a lot to learn. The authors and sponsors of these guidelines hope that you find them valuable to the ongoing dialogue of improving and building on these ideas. If you have any comments or feedback, we encourage you to connect with one of us to keep the work moving forward as we engage more men and boys in violence prevention.

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PURPOSE OF GUIDELINES

These guidelines are specific to policy makers and funders of gender-based violence portfolios that want to invest in programs that engage and mobilize men and boys in preventing violence against women and advancing gender justice. The purpose of these guidelines is to inform funding decisions and to help advance effective practices in engaging and mobilizing men and boys in violence prevention.

Men and boys are important leaders, allies, stakeholders and co-beneficiaries in stopping male violence against women. Furthermore, male violence against women and girls is both a cause and a symptom of gender inequality. Any effort to reduce violence against women and girls must therefore endeavor to tackle gender inequality and transform patriarchal structures that perpetuate its root causes.

Nevertheless, the vital roles that men and boys have to play in ending violence against women are not without potential problems. As the 'engaging men and boys' field grows, women's rights and feminist organizations are concerned that efforts to engage men may dilute the feminist orientation of work on gender, violence, and health, as well as marginalize women's voices and leadership.[1]

To mitigate these risks, the authors have outlined principles to guide investments in programs that engage and mobilize men and boys in violence prevention. The rationale for these guidelines is clear – we want to ensure that investments in this area are effective and do not end up reinforcing the very gender inequalities we are all trying to reduce.

These principles are:

1 { Ensure gender equality is built into all parts of the program so that the work strengthens and upholds the rights of women and people from diverse genders;

2 { Embed a gender transformative approach that actively strives to examine, question and change rigid gender norms and imbalances of power;

3 { Apply an intersectional lens throughout the design and implementation of programs;

4 { Work in partnership with, and be accountable to, feminist principles, women's rights and gender justice organizations;

5 { Design an evaluation plan from the outset that includes specific measures identifying changes in violence perpetration and/or victimization;

6 { Incorporate principles of compassionate accountability to support men to identify complicity and/or participation in violence and gender inequality, and to make reparations for the damage and move forward in non-violent ways; and

7 { Prioritize the personal and professional development of staff leading this work.

To this list we add two final principles specific to the unique historical and contemporary challenges of Indigenous communities that are addressing violence in its many forms against Indigenous women and girls.

These principles sit both alone and within the other principles, as many of the others apply to all women regardless of identity. However, we have learned that it is necessary to highlight these specifically lest they be lost to a 'mainstream' approach. The differences lie in foregrounding Indigenous histories and experiences. In so doing, we work towards reconciliation through the acknowledgment of Indigenous theory and applying the principles and practices derived from Natural law, culture and ceremony.

These principles are:

8 { **Build Indigenous programming upon regional concepts of Natural law, cultural principles and ceremony. Programming must also use healing practices and guidance from Elders; and**

9 { **Involve all family members in healing programs, especially when working with Indigenous families with women and girls who are missing or murdered.**

The more detailed descriptions of the principles below represent a set of high-level values and commitments that were designed using five[2] prominent documents and supplemented by academic and grey literature. We also consulted with key feminist organizations in Alberta, pro-feminist men's organizations, and Indigenous leadership[3], along with government policy makers and experts in the field.

As more men take interest in disrupting, challenging and stopping gendered violence and gender inequality, we believe the principles and questions laid out in this document can help guide funders and policy makers to support them.

The principles outlined in this report represent standards for effective practice. The more of them that a particular program can meet, the more likely it is that program will be effective. That is, programs that can make strong claims against a greater number of these principles are more likely to have a significant and positive impact. Saying that, the authors also recognize that very few programs are likely to meet all of these guidelines at this time. As the field is still emerging, it would be impractical to insist that programs or organizations meet every principle before they can be funded. In that sense, this document is aspirational, helping to highlight the way forward as the sector continues to build its capacity to undertake this work. It can also provide benchmarks against which to assess program development.

The authors recognize this area of practice is emerging and we welcome new evidence, ways of knowing and feedback to continue to strengthen these guidelines. The lead organizations that sponsored the document are committed to refining the principles as we continue to learn from the field.

PRINCIPLES AND KEY QUESTIONS
FOR FUNDERS AND POLICY MAKERS

The following section outlines the key principles and questions to guide effective funding practices in the work of engaging and mobilizing men and boys as allies and advocates in stopping violence against women and girls, advancing women's rights, and promoting gender justice.

Due to the current state of the sector and field, *we highlight specific commitments and actions that we believe are important to advance effective practices in the area.* However, these principles are not exhaustive. The hope is that they reinforce each other and also create openings for new or deeper practices to strengthen the field. Many of the questions are presented in a yes/no format as checks on the alignment of an initiative or program with the principles. Nevertheless, these questions can and should start larger conversations about the nature of the work and be revisited regularly as more is learned or circumstances change. Some of them may even be included in evaluation documents.

The authors recognize language is constantly evolving. In order to help the reader understand key theories, constructs, and ideas used throughout the text we have included a glossary at the end of the document.

PRINCIPLE ONE:
ADVANCING GENDER EQUALITY IS THE CORNERSTONE OF THE VIOLENCE PREVENTION APPROACH

Rationale: Violence against women, girls, and gender diverse people is both a manifestation of, and a contributor to, gender inequality. It is important to recognize that violence is situated within a system of gender oppression.[4]

Description: An orientation towards gender equality is built into all parts of the program to ensure that the work strengthens and upholds the rights of women and gender diverse people. This includes providing information and facilitating meaning-making activities that help to challenge and transform patriarchal norms and institutions, colonization, and heteronormativity while ensuring that the information and activities within the program are based on a meaningful understanding of the circumstances and histories of disadvantaged populations.

Questions:
» Does the program have a theory of change and if so, does it include gender equality outcomes?
» Does it go beyond a binary understanding of gender?
» Does the theory informing the program/intervention acknowledge patriarchy, power, gender justice and feminism?
» Is it informed by a human rights approach?
» Does the program/initiative strive for non-violent and gender equitable lives as well as engaging in wider collective activism?
» Is compensation fair between different genders within the scope of the project and between funded projects? Are similar qualifications sought and supported?

PRINCIPLE TWO:
A GENDER TRANSFORMATIVE APPROACH IS CENTRAL TO THE PROGRAM/INITIATIVE

Rationale: When the gender identities, roles and norms we construct legitimize men's dominating behaviours and blame women and other genders for their victimization, gender-based violence is perpetuated. A gender transformative approach is oriented towards the active transformation of gender roles and relations and puts into practice the first principle. It means committing to tackling root causes of gender inequality and creating opportunities for individuals to actively challenge gender socialization and reshape power inequities between persons of different genders.

Description: Creating spaces and meaning-making opportunities that engage men and boys in critical reflection on how patriarchy, gender socialization, the gender binary, gender expression and gender stereotypes reinforce power and privilege is critical to transforming harmful, inequitable gender norms, values and behaviours. Engaging men and boys to identify their privilege is not sufficient. The initiative must help men/boys transform the way that they are constructing their identity as men and help them work through the implications of their own power and privilege in their everyday lives, including their social-cultural environments (i.e., settings in which they live, learn, work, play and worship).

Questions:
» Does the program recognize and represent a diversity of gender identities and sexual orientations? Are gender stereotypes, sexist attitudes, and acceptance of gender inequalities challenged?
» Does the program have activities and/or strategies explicitly designed to address gender-inequitable attitudes, behaviours and/or relations?
» Are non-violent, healthy masculinities supported and encouraged?
» Does the program make the connection between homophobia/transphobia and violent behavior?
» Is privilege being exposed and does the program cultivate an environment where critical feedback can be offered and received in meaningful ways? Are men helping – or learning to help – other men through constructive criticism?
» Does the program support men's and boys' understanding about the causes of violence towards women?

PRINCIPLE THREE:
APPLYING INTERSECTIONALITY TO DESIGN AND IMPLEMENTATION

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Rationale: Systems of oppression (such as sexism, racism, homophobia, transphobia and classism, etc.) interlock with each other in specific ways that must be addressed simultaneously for gender equality to be meaningful for the majority. Race, class, age, gender, and sexuality matter in understanding the nuances of lived experience. Engaging men in work for gender equality requires cultivating an understanding of multiple systems of oppression and the way these dynamics impact not only gender minorities (including women, who have minority status based on their position within patriarchy), but also the men we seek to engage. An intersectional approach is relevant to work with any group of men.

Description: Diversity of experiences and needs is sought out and supported to identify and address interlocking forms of oppression that reinforce gender inequality. In addition, the diverse experiences of men are understood in the local context so that those working with men are better able to respond to the broad range of needs among the men they seek to engage and mobilize, including the intersecting relations of disadvantage and privilege.

Questions:
» Is power and privilege considered within the theory and intervention?
» Does the intervention's approach acknowledge and address multiple (sometimes overlapping) forms of privilege and disadvantage?
» Have measures been included in the program design to address interlocking forms of oppression?
» Are systems of oppression (such as racism, sexism and classism) identified as contexts which shape

how and against whom violence occurs?

» Does the content of the program address relevant, culturally-specific supports for violence or gender inequality and draw on relevant local norms and practices in building non-violence?

» Is the program tailored to the communities and contexts in which it is implemented (while balancing this with the fidelity of programs across settings)?

PRINCIPLE FOUR:

WORK IN PARTNERSHIP WITH, AND BE ACCOUNTABLE TO, FEMINIST PRINCIPLES, WOMEN'S RIGHTS AND GENDER JUSTICE ORGANIZATIONS

4

Rationale: Feminist, pro-feminist and gender justice organizations are experts in violence prevention and best positioned to lead, support or partner with anti-violence initiatives. Women and girls and gender diverse populations who have experienced violence are experts in their own experiences and have valuable contributions to engage and mobilize men and boys in violence prevention.

Description: The experiences, perspectives, and knowledge of women and gender diverse people drive program priorities, operations and strategies. Feminist and women's rights organizations lead the work of engaging men, or organizations and programs engaging men work in partnership with such organizations and establish lines of accountability and consultation with them. Wherever possible, men and boys take on supporting or background roles in order to make space for, support, listen to and learn from women and gender diverse people, and understand why they should occupy these roles. Organizations doing this work should walk the talk by referencing feminist- and LGBTQ2S-authored research and the evidence collected by women's rights and gender justice organizations when planning or promoting violence prevention work.

Questions:

» Are men learning about the presence of patriarchy as a social structure and the history of the women's rights and gender justice movements?[7]

» What mechanisms or processes are in place to ensure accountability to women's rights and gender justice organizations?

» Is the organization working in authentic partnership with feminist and gender justice organizations? Are feminists and gender justice advocates being cited and consulted to inform the project design and priorities?

» Are decisions to use men as spokespeople and role models made only when necessary to increase gender equality outcomes as supported by evidence and demand?[5]

» Do the women involved feel safe in challenging instances of male power and privilege? Do racialized, Indigenous, low-income and LGBTQ2S people feel safe as organizers or participants in the initiative? How is this determined? How are situations experienced as unsafe managed?

» Are women, racialized men, Indigenous people, and gender diverse people equitably compensated for the time and energy to do this work?

» Have members of the target population for the program been engaged in the development and design of the program and its objectives?

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PRINCIPLE FIVE:

AN EVALUATION IS BUILT INTO THE PROGRAM FROM THE OUTSET AND DESIGNED TO MEASURE CHANGES IN VIOLENCE PERPETRATION AND/OR VICTIMIZATION

Rationale: Generating and sharing data on best practices and lessons learned can help to advance the field and identify areas of momentum and/or areas that require special attention. Ensuring that an evaluation plan is developed at the outset of the program (rather than added later), helps to build more intentional, integrated, and effective data collection processes. Rather than simply measuring changes in knowledge, attitudes, or intentions, evaluations in this field should focus on measuring changes in men's behaviour (bystander action and violence perpetration) as research shows that there is a relatively weak association between knowledge, attitudes, or intentions and actual changes in behaviour.[6]

Description: Data should examine changes between and within the groups of men and women to account for intersectional differences. Men's gendered attitudes and behaviours that contribute to violence are targeted for change and tracked over time. Overarching goals for change should include advances in gender equality for marginalized groups (in the areas identified by beneficiaries as most pressing) and the progress made in addressing male privilege (both internal to the organization as well as externally).

Questions:
» Does the organization have plans to evaluate the effects of the intervention on men's beliefs, attitudes, practices, and (most importantly) behaviours, (especially the impact on rates of male violence against women and girls)?
» Do evaluations go beyond intention to change and instead track actual changes in behaviour among men over time?
» Is the organization that is providing the program evaluating changes in its own culture, policies and practices related to gender equality and healthy relationships?
» Will women who share spaces with these men (as partners, colleagues, etc.) be surveyed for their perspectives on the effectiveness of the intervention and their ability to contribute to the project?

MEN'S GENDERED ATTITUDES AND BEHAVIOURS THAT CONTRIBUTE TO VIOLENCE ARE TARGETED FOR CHANGE

PRINCIPLE SIX:

PRACTITIONERS DRAW ON PRINCIPLES OF COMPASSIONATE ACCOUNTABILITY TO SUPPORT MEN TO IDENTIFY COMPLICITY AND/OR PARTICIPATION IN, VIOLENCE AND GENDER INEQUALITY; MAKE REPARATIONS FOR THE DAMAGE; AND MOVE FORWARD IN NON-VIOLENT WAYS

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Rationale: Most men have benefitted from patriarchy and perpetrated gender violence and inequality to some degree. Some acts of violence may seem more obvious or severe than others, but the men who have committed these must not be held up as 'bad men' – this only serves to exonerate those men whose conduct has been less explicit. Recognition of the systemic nature of inequality is necessary as men take stock of their complicity with gender violence. However, practitioners need to facilitate this process in compassionate ways in order to prevent disengagement, resentment, and backlash. These approaches should address the fact that many men have experienced their own trauma within the contexts of patriarchy, masculinities, colonization, and heteronormativity. Trauma-informed approaches are useful to promote reflection and healing as tools of violence prevention.

Description: Compassionate forms of accountability are critical to developing safe learning spaces where men can explore new ideas and grow their capacity to positively shape their environments. Interventions support men to explore their gender attitudes and behaviours, and how these may condone or reinforce violence against women and other genders as well as how these have been shaped by systems of oppression (e.g. patriarchy) even as men may benefit from them. Men build the skills to identify violent behaviours, try to understand their impact and find ways to build non-violent and gender equitable lives. Men help and challenge each other to do this work, and the perspectives of women and gender minorities are an important source of feedback. Men make plans for restitution for their violence and are supported to carry these out.

Questions:
» Does the organization or practitioner apply 'calling in' principles in their work? Are they using a relationship-based engagement approach that promotes learning and growth? Do they offer opportunities for ongoing dialogue and support?
» Is the approach trauma-informed? Are processes and/or meaning-making activities grounded in inquiry rather than blame and shame?
» Does the approach focus on healing and repair?
» Are the facilitators trained to manage their own emotions and triggers?
» Does the program create a safe place for men and boys to understand their roles and responsibilities in ending violence? Are safe spaces created for diverse men and boys to learn, reflect, and change?
» Is the program focused on building empathy while not devaluing women or reinforcing the idea that men need to protect women? Does it acknowledge and respect the harms men themselves may have experienced without losing focus on the harms they may have perpetuated?
» Does the program provide positive messages by focusing on what men should do rather than on what they should not do?

PRINCIPLE SEVEN:
PERSONAL AND PROFESSIONAL DEVELOPMENT OF STAFF LEADING THIS WORK IS PRIORITIZED

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Rationale: This work is complex. It requires ongoing learning, reflecting, adaptation and growth. Some of the work, such as identifying, facing, and dismantling one's own privilege, is difficult and unfamiliar. Supporting men through these processes, holding them accountable, and educating them is equally, if not more, challenging.[8] Having a feminist orientation along with fluency in working with gender issues is also critical. Staff need explicit and tailored support to meet these challenges in their work and in themselves.

Description: Organizations demonstrate a strong commitment to fund and organize training to help staff develop core competencies and personal transformation. This includes, but is not limited to, helping staff to develop:

◊ An understanding that patriarchy is systemic and that all men (and some women) benefit from, and are complicit in, its operations;
◊ Familiarity with the history of the women's rights and gender justice movements in working to reduce violence;
◊ A feminist orientation and principles, including gender analysis and fluency with gender issues;
◊ The ability to identify one's privilege, take criticism, and act to dismantle gender-based injustice;
◊ The ability to engage in active listening and dialogue;
◊ The skills to hold others, as well as oneself, accountable;
◊ Some tools to manage potential effects of personal and vicarious trauma; and
◊ The capacity to see beyond individual traits and circumstances to grasp structural constraints.[9]

Questions:
» What are the skills and qualifications of the staff who are leading the intervention? Does the organization have supports in place to promote core competencies in leading these kinds of interventions?
» Can the organization identify examples of how their training and supervision processes and practices support staff to engage in this work?
» Are staff regularly consulted to determine their needs to engage in this work?
» Are clients consulted to determine whether staff need to strengthen areas of practice? Are the results incorporated into the program?

STAFF LEADING THIS WORK NEED EXPLICIT AND TAILORED SUPPORT TO MEET THESE CHALLENGES IN THEIR WORK AND IN THEMSELVES

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PRINCIPLE EIGHT:

BUILD INDIGENOUS PROGRAMMING UPON REGIONAL CONCEPTS OF NATURAL LAW, CULTURAL PRINCIPLES, AND CEREMONY. PROGRAMMING MUST ALSO USE HEALING PRACTICES AND GUIDANCE FROM ELDERS

Rationale: This approach is more suited to Indigenous programming as it honours the lived experience and traditions that are in the process of revitalization through reconciliation and resurgent practices across Canada. A large part of healing is facilitated through the wise practices taught by Indigenous Elders and knowledge keepers. These practices are not written down and, in most cases, are transmitted orally through ceremony and Natural Laws pertaining to the environment.

Programming models that consider intergenerational truths and the impact of residential schools on the lives of Indigenous "people in contemporary times can be referred to as 'healing practices'. The need to intentionally understand the meaning or impacts of these healing practices sets Indigenous programming approaches apart from programming for other populations."[10]

Description: Funders, organizations, practitioners, and evaluators all demonstrate a commitment to understanding and supporting a movement away from western approaches to that of Indigenous healing practices. Indigenous ideas come from a place that is different from western programming. Reconciliation of these practices is a journey that will take time and consultation with Elders who retain those original stories and transferred rights to Natural Law teachings. Transferred rights are those roles, responsibilities, stories, and ceremonies that are earned over time through participation in culture and ceremony. Only those Elders who can articulate the process they have gone through can be considered as having transferred or earned rights. Programs must recognize the multi-generational impacts of trauma on both older and younger generations and ensure safe environments for those trying to heal.

Questions:
» Does the program understand regional Natural Law, cultural principles, language, and ceremony?
» Does the program involve validated Elders in the design and delivery of the program? Has the program been validated by Elders who have been given the oral rights to work in these ways?
» Does the program involve the individual, family, and their community?
» If the program involves working with Western therapists, do they understand the impacts of intergenerational trauma and, if so, do they support working with holistic traditional/cultural approaches and Elders?
» Does the program offer opportunities for participants to explore traditional ceremonies and ways of life to reclaim pre-colonial worldviews safely and in their own timeframe?
» Does the program use storytelling, healing circles, or narrative approaches to help people share their stories with supports?

PRINCIPLE NINE:

INVOLVE ALL FAMILY MEMBERS IN HEALING PROGRAMS, ESPECIALLY WHEN WORKING WITH INDIGENOUS FAMILIES WITH WOMEN AND GIRLS WHO ARE MISSING OR MURDERED

Rationale: Indigenous women and girls suffer violence at a greater rate than non-Indigenous women, due in large part to the social devaluing of Indigenous women. Male perpetrators feel they can act in overtly violent and disrespectful ways due to stereotypes that have been created over time. Colonization, generational trauma, and other historical and cultural factors have changed male roles in Indigenous communities in significant ways, and these factors contribute to the perpetration of abuse. Institutions, including the Canadian criminal justice system of courts and policing, have also contributed to or been complicit in violence against Indigenous women and girls.

Description: While some best practices advocate for women-only "safe spaces", others advocate for men to be involved in healing. The idea is to "ensure men are included so that the whole family and community is included in making changes towards healing."[11] From a woman's perspective, "healing for men is a logical next step in the evolution of holistic healing after they themselves are well on their way to recovery."[12] Recognizing and addressing the overarching interpersonal violence faced by women is important. Involving women in ceremonies and cultural narratives is a key part of the healing process. Using spirituality and culture to create change through empowerment, meaning-making, responsible choices, and/or the cultivation of respect and dignity is central to the work.

Questions:
» Does the program involve Indigenous women's ceremonies and cultural narratives as part of the healing process? Does it include Indigenous concepts of gender and gender equality?
» Is the organization incorporating spirituality and culture to create change through meaning-making, responsible choice and/or the cultivation of respect and dignity?
» Does the organization work in the community to reinforce positive norms against violence towards Indigenous women?
» Does the program ensure personal safety and ethical spaces for the participants? Specifically, does it:
  • Use healing and fasting retreats, healing circles, and/or annual gatherings specifically for women;
  • Use high levels of professionalism and respectful, non-judgmental attitudes with participants;
  • Ensure Elders' involvement;
  • Use traditional knowledge, values, customs, and medicines;
  • Respect confidentiality; and
  • Offer female-only groups and/or ensuring that women participants know if offenders will be present if the group is mixed.

CONCLUSION

This document has proposed nine key principles for programs that engage and mobilize men and boys in violence prevention, along with questions that can guide funders and program designers to assess their alignment with effective practices.

These principles provide both general direction and tangible suggestions, identifying areas for practitioners to strengthen and for donors to ask for and fund. Although the principles address different elements of program design and delivery, they all emphasize the centrality of gender equality as an over-arching goal that will not be accomplished without attending to intersectional and Indigenous realities. The authors acknowledge that this work is still emergent and evolving, demanding ongoing sensitivity and learning for practitioners, policy makers and participants to identify and challenge their own privilege, recognize their places within oppressive systems, and help each other to change their behavior in non-violent ways.

FUNDERS AND POLICY MAKERS INFLUENCE

THE TYPE OF PROGRAMMING AND LEADERSHIP PRACTICED THROUGHOUT THE HUMAN SERVICE FIELD

4
GLOSSARY

Bystander Action: A bystander is someone who is not directly involved in an event or situation, but sees or hears an event as it occurs.[13] In the more recent bystander literature, they have been characterized in more active ways as people with the potential to intervene, as opposed to individuals who ignore or enable an action or an event.[14] Bystanders can intervene in an event passively (e.g., causing a distraction), actively (e.g., breaking up a fight), or not at all (the more traditional conceptualization of a bystander, one who does nothing).[15]

Compassionate Accountability: Is about supporting accountability to gender equality and adaptive relationships in ways that are compassionate. It's an action to nurture others to their full potential by engaging in conflict without casualties. Compassionate accountability is about struggling with people instead of against them to harness the positive power of conflict.

Domestic Violence: "The attempt, act or intent of someone within a relationship, where the relationship is characterized by intimacy, dependency or trust, to intimidate either by threat or by the use of physical force on another person or property. The purpose of the abuse is to control and/or exploit through neglect, intimidation, inducement of fear or by inflicting pain. Abusive behaviour can take many forms including: verbal, physical, sexual, psychological, emotional, spiritual and economic, and the violation of rights. All forms of abusive behaviour are ways in which one human being is trying to have control and/or exploit or have power over another."[16] Domestic violence is also referred to as domestic abuse, spousal abuse, battering, violence against women, family violence or intimate partner violence.

Elders: Elder is an imperfect term used in English to refer to an Indigenous person who may not always be the oldest member of that group but who has been recognized as holding knowledge, language and practice that may assist community.

Ethical Space: Ethical space is formed when two societies, with disparate worldviews, are poised to engage each other. This includes conversations that evolve opportunities to live, plan and manage ourselves, and our process from an Indigenous perspective and ultimately from the environment.

Feminism: "Feminism is defined as a movement to end sexism, sexist exploitation, and oppression".[17]

Gender Binary: Binary is "an either/or construct. Presenting only two options, which are seen as polar opposites, e.g., male/female, young/old, gay/straight."[18] The gender binary, then, refers to our tendency to divide the world into male and female categories, and organize our world (as individuals, families, groups, organizations and societies) according to these divisions.

Gender Equality: Refers to equal chances or opportunities for groups of women and men to access and control social, economic and political resources, including protection under the law (such as health services, education and voting rights). It is also known as equality of opportunity, or formal equality. Gender equality is often used interchangeably with gender equity, but the two refer to different, complementary strategies that are needed to reduce gender-based health inequities.[19]

Gender Equity: More than formal equality of opportunity, gender equity refers to the different needs, preferences and interests of women and men. This may mean that different treatment is needed to ensure equality of opportunity. This is often referred to as substantive equality (or equality of results) and requires considering the realities of women's and men's lives. Gender equity is often used interchangeably with gender equality, but the two refer to different, complementary strategies that are needed to reduce gender-based health inequities.

Gender Expression: The multiple ways in which a person's gender is expressed outwardly, through names, pronouns, clothing, behavior, voice, body characteristics, or the use of facilities (e.g., bathrooms, change rooms, etc.,) that match up with a person's own sense of gender.[20]

Gender Expression: The multiple ways in which a person's gender is expressed outwardly, through names, pronouns, clothing, behaviour, voice, body characteristics, or the use of facilities (e.g., bathrooms, change rooms, etc.) that correspond to a person's own sense of gender.[21]

Gender Identity: An individual's own sense of maleness, femaleness, multi-gender, or transgender.[22]

Gender Justice: "Gender justice entails ending the inequalities between women and men that are produced and reproduced in the family, the community, the market, and the state. It also requires that mainstream institutions – from justice to economic policy-making – are accountable for tackling the injustice and discrimination that keep too many women poor and excluded."[23]

Gender Norms: "Gender is not a synonym for sex. It refers to the widely shared expectations and norms with in a society about appropriate male and female behavior, characteristics, and roles. It is a social and cultural construct that differentiates women from men and defines the ways in which women and men interact with each other. Gender is a culture-specific construct – there are significant differences in what women and men can or cannot do in one culture as compared to another. But what is fairly consistent across cultures is that there is always a distinct difference between women's and men's roles, access to productive resources, and decision-making authority."[24]

Gender Roles: the culturally prescribed behaviors and traits that dictate how males and females should act.[25]

Gender Socialization: Gender socialization involves learning the social norms around what a society deems to be appropriate for males and females.[26]

Gender Stereotypes: "A gender stereotype is a generalized view or preconception about attributes or characteristics, or the roles that are or ought to be possessed by, or performed by women and men. A gender stereotype is harmful when it limits women's and men's capacity to develop their personal abilities, pursue their professional careers and make choices about their lives."[27]

Gender Transformative Approach: A gender transformative approach involves a policy, process or strategy that actually helps to transform power relations between men and women, addressing the drivers of inequality.[28]

Gender-based Violence: For the purpose of this paper, gender-based violence means the violence that is directed against a person because of their gender. Both women and men experience gender-based violence but the majority of victims are women and girls. Gender-based violence includes the physical, sexual, psychological and economic harm and suffering to women and girls.[29]

Healing Practices: In an Indigenous context, healing is a journey that is "sometimes articulated as following the 'Red Road,' the 'Sweetgrass Trail,' the 'Way of the Pipe' [...] or the 'Road to Wellness.'"[30] The Aboriginal Healing Foundation notes that healing is not an end state so much as it is a process. "Healing is work, it is ongoing and requires dedication. First and foremost, it requires commitment from the individual. No one can heal you or make you heal. Personal agency is stressed above all else."[31]

Healthy Masculinities: Healthy masculinities refer to the development of beliefs, attitudes and norms about masculinity that promote gender equality, non-violence and social and emotional competencies. This involves: 1) expanding traditional notions of masculinity to include a wider range of human qualities and experiences (e.g., nurturing, care-taking, being vulnerable); and 2) challenging aspects of traditionally defined masculinities that reinforce existing power dynamics and limit the potential for gender equality.[32]

Heteronormativity: Heteronormativity has been defined as "the view that institutionalized heterosexuality constitutes the standard for legitimate and expected social and sexual relations' (Ingraham, 1999, p. 17). Whereas homophobia and homonegativity consist of prejudiced attitudes toward sexual minorities (Herek, 1988), heteronormativity is an internalized set of expectations about gender and sexuality. Indeed, heteronormative assumptions are those that view heterosexuality as natural, inevitable, and desirable (Kitzinger, 2005)."[33]

Homophobia: The negative attitudes, stereotypes and prejudices that still exist in society about individuals who are not heterosexual. It is most often directed at individuals who are gay or lesbian or thought to be gay or lesbian."[34]

Intersectionality: Intersectionality in research "emphasize[s] the need to consider complex interactions between structures of power and oppression and interconnected aspects of group identity and social location."[35]

MMIWG2S: MMIWG and MMIWG2S stand for Missing and Murdered Indigenous Women; Missing and Murdered Indigenous Women and Girls; and Missing and Murdered Women, Girls and 2-Spirit People, respectively.

Natural Law: Are found in the environment and hold the cultural principles, language, and perspectives embodied within Indigenous stories, with a basic human element to cross boundaries of culture, color, and religion.

Oral Knowledge: Is a system of education and communication contrasting written knowledge. Oral knowledge retains the history of Indigenous communities by passing cultural information from one generation to the next. For communities creation stories, connections to the land, historical accounts, traditional ecological knowledge, teachings, language, and culture stories have been kept alive through oral traditions for thousands of years. These stories and accounts have been passed from generation to generation without ever being transcribed.[36]

Patriarchal institutions: Patriarchal institutions are defined as settings that are biased towards, dominated by, or designed for men. Specific examples of this include military, fire and police, corporate workplaces, non-profit sector, and sports, to name a few.

Patriarchy: A system that values the masculine over the feminine in virtually every way (i.e., social, economic, physical security, sexual and reproductive rights, etc.). Offers men a tremendous and [disproportionate] amount of power and privilege.[37]

Power: Includes the ability to make decisions about one's life and the capacity to influence and/or effect desired goals. All relationships are affected by the exercise of power, which in turn is profoundly shaped by social identities, including gender, race, class, sexual orientation, age, religion, nationality, etc.[38]

Pro-feminist men: Pro-feminist men are defined as men who actively support feminism and its efforts to bring about the political, economic, cultural, personal and social equality of women (and all genders) with men.[39] Pro-feminist men are "guided by principles of gender equality and social justice."[40]

Programs: refer to approaches that are clinical and/or educational in nature, delivered to individual(s)[41], comprised of a structured curriculum with pre-defined activities and tools, formally scheduled (e.g., pre-determined start and end dates and times), focused primarily on individual change (such as changes in awareness, knowledge, attitudes, beliefs, and behaviours), and often scalable and replicable across populations and settings.[42]

Resurgence: Indigenous resurgence centers on three contentions: (1) that colonialism is an active structure of domination premised, at base, on Indigenous elimination; (2) that the prevailing normative-discursive environment continues to reflect this imperative; and (3) that Indigenous peoples must therefore turn away from this hostile environment and pursue independent programs of social and cultural rejuvenation.[43]

Theory of change: An account of the program's or intervention's activities and planned outcomes which explains how and why changes are intended to take place. A theory of change typically includes a theory of the problem, program goals, an identification of program components or activities, an account of why activities will produce outcomes, and indicators of change.[44]

Transphobia: Negative attitudes or actions towards transgender people, people thought to be transgender, or whose gender expression does not conform to traditional gender roles.

Trauma-informed approach: "An approach to engaging people with histories of trauma that recognizes the presence of trauma symptoms and acknowledges the role that trauma has played in their lives."[45]

Validated Elders: Validated Elders are those individuals who have been given the rights and privileges through oral learning process to conduct specific healing practices and ceremonies. They are recognized by community for their gifts and for undertaking the process' of validation from an oral perspective.

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