

Welcome and Introduction

We have a lot of important dialogues today on trans and nonbinary intersections. We are thankful for everyone here today.

I want to thank everyone who has been involved in this project - Public Health Agency of Canada, City of Toronto, Department of Justice, Law Federation of Ontario, Centre Francophone, METRAC's staff, our Peer Leadership Group and Advisory Committee.

This year has been difficult for so many of us, with the pandemic, an increase of anti-Blackness, transphobia. We had Transgender Day of Remembrance and Trans Awareness Week, but for many, that's every day of your life. I'm thankful you're here.

We are talking about violence. If you need to step away, please feel free to do what you need to do to soothe yourself.

Land Acknowledgement

METRAC's Board of Directors and staff are committed to upholding the spirit and intent of the 2015 Truth and Reconciliation Commission's recommendations, and call to action. To this end, at the beginning of all METRAC meetings, we make a statement through which we hope to raise awareness, understanding and respect for the traditional Indigenous territories of Ontario.

We recognize the traditional Indigenous territories on which our organization is located, and on which our programs and trainings take place. We recognize the failure of settlers to uphold Indigenous sovereignty of this land, and we commit to decolonize our organization and bring this history to light.

For thousands of years, this land has been the traditional territory of the Huron-Wendat, the Seneca, Haudenosaunee, and most recently, the territory of the Mississaugas of the Credit River. The territory was the subject of the Dish with One Spoon Wampum Belt Covenant, an agreement between the Anishinaabe, Haudenosaunee and allied nations to peaceably share and care for the resources around the Great Lakes. This territory is also covered by Upper Canada Treaties.

Today, the meeting place of Toronto (as in the Haudenosaunee word, "Tkaronto") is still home to many Indigenous people from across Turtle Island. We are grateful to have the opportunity to live and work on this land. We wish to express gratitude to Mother Earth

and for the resources we are using, and honour all the First Nation, Metis and Inuit who have been living on this land.

We are aware that our settler acknowledgement uses language which may differ from language used by First Nations, Metis and Inuit people. We understand that language is fluid and living and we respect this diversity. We are also aware that not all First Nation, Metis and Inuit refer to themselves in the same way. Some may refer to themselves in spiritual or religious contexts, while some use regional names.

Centre Francophone

Mouloud: Le projet a été conçu en anglais puis traduit en français par le centre francophone. Nous avons recherché une communauté pour comprendre comment la violence est vécue dans la communauté dans Toronto. Répondre aussi aux besoins de la communauté trans.

I will be available here to answer all your questions and support the project.

About METRAC and the TransFormed Project

Laura Hartley (she/her) - Program Director at METRAC

METRAC was founded in 1984 and is a not-for-profit agency based in the Greater Toronto Area. METRAC has historically been devoted to advancing safety, justice and equity for women and youth. With the introduction and creation of the TransFormed Project, METRAC expanded its inclusivity efforts by putting time, energy and research into understanding the experiences of intimate partner violence within Two Spirit, nonbinary and trans communities.

The TransFormed project is a bilingual community-based research and action initiative led by METRAC in partnership with Centre Francophone du Grand Toronto. We are very grateful to our funders for their generous support of TransFormed - Public Health Agency of Canada, City of Toronto, Canada Department of Justice, and the Law Foundation of Ontario.

Over the past three years, the Transformed Project has engaged in community-based, participatory research and education with the goal of addressing barriers and increasing access to health and social supports for Two Spirit, nonbinary and trans people affected

by intimate partner violence. This collaborative project brings together community members affected by IPV, researchers, health and social sector professionals of multi-service agencies with mandates to address IPV through prevention and intervention strategies.

Zoom Access

You will see three buttons across the bottom of your screen: Chat, Raise Hand, and Q&A. The Chat feature is if you want to be in conversation with fellow attendees or panellists with comments or things like that. We're asking that people use the Q&A function if you have a question for a panelist or any resources we're sharing. It helps us keep track of questions. We have some space at the end to get to questions. You can move your cursor to change the size of the faces or the Powerpoint. For technical issues, use the Chat bar.

TransFormed Resources

To access the TransFormed project resources, go to <http://metrac.org>. In the banner, click on "What We Do". In the drop-down menu, choose "TransFormed Project". That brings you to the project page. Scroll down.

Here are the resources and tools available:

- A comprehensive glossary of terms, useful in working with these communities
- End the Silence on IPV, a brochure of support services
- Healthy and Unhealthy Intimate Relationships, a resource designed for community members with what IPV can look like in the community, the signs of a healthy relationship, coping, and how to get support
- Preventing IPV, a resource designed to support service providers in how IPV can particularly manifest in these communities, and what can be done to decrease barriers, increase access, and more affirming and supportive services
- A legal resource we just launched, legal information on making gender and name changes on identity documents
- Public Health Resource for the TransFormed Project, a research document which
goes over the research done in the TransFormed project

These are all up on the webpage for you to download and bring back to your organizations. We highly recommend them. They will support you and your organization.

Graphic designer Manar Hossain - big shoutout to them for their incredible skill and effort in working with us.

Exploring Intersections in Trans and Nonbinary Communities

Key Themes from Trans and Nonbinary Participants:

- 1) Failure of service groups and agencies in serving trans and nonbinary people
- 2) Peer led models and peer led community environments plus the impact they can have

When accessing cis-gendered therapists, psychiatrists or certain 2SLGBTQA+ spaces, a lot of folks said they have to negotiate their identity when entering these spaces. That could mean leaving parts of their identity at the door. They should be able to focus on getting support and not worrying about this. Service providers have a lack of knowledge about trans dating and relationship dynamics, as well as health. There is limited access to interpreters for Deaf people when seeking help in crisis. Trans and nonbinary can't access services because of their immigration status. They are not being supported and represented in those places. Lack of safety support and transition for trans people of colour.

Need for representation in staff. First of all, there is a lack of affordable therapists that have lived experience or professional experience working with trans and nonbinary communities. Incarceration, homelessness, poverty - if you've never been in that position, it's really hard for you to understand what clients are going through.

Need for nuances in resources and service provisions to address partner violence. Seeking supports in counselling, and discussing healthy or unhealthy relationships is confusing because I am making choices to not be alone, and part of not being alone is being in a relationship that someone else might see as healthy or unhealthy. But I accept it.

Quotes:

“When I sought out support or spoke to people about abuse, I felt judged...”

“Not knowing where to go for polyamorous relationship support is really hurtful. How do I find supports if I've been in an abusive poly relationship? What if I've been in an abusive poly relationship with other trans or nonbinary people? A lot of domestic violence supports have this discourse and dynamic that there's a man abusing me or

someone of a masculine figure...”

Scarcity of comprehensive community services addressing partner violence:

“See the problem is that they’re not working together - referring to community agencies. One agency is trying to be better than the other. One week this person’s got this project, then the next week the next one has it. You’re defeating the purpose. All you’re saying is that it’s just for your agency and it’s unfortunate because they could join as one and have strength and support each other...”

As service providers, we know this, but it’s painful to hear from community members. Programs are often short and no continuations. Maybe people coming together and having longer term things. We try to encourage agencies to try out open sharing and try out sharing and connecting with agencies that are doing the same things as them. Solidarity is better than being isolated and not being able to support people. For the symposium, we had an advisory committee with over 20 organizations. We wanted to share the work that other agencies are doing in this space too.

“We’re in a situation where we have better technology. The Deaf community should be working towards more counselling on webcams...”

“Needing support in different stages of stability and instability, when you’re surviving but also when you’re thriving”. If someone is surviving and then doing better, where are the supports for that? And if someone was thriving and now struggling, where are the supports for that?

Francophone Focus Group - “LGBTQ services in French are very limited and services for special needs people is non-existent...”

“We’re either French speaking, homosexual or trans”. This speaks to the negotiation of identities. This community member can never take their full identity to get support. They can say that they are French speaking, or they can say that they are gay. If they are saying that they are gay, suddenly they can’t access someone who can speak French with them.

“To find medical care in French is already a challenge. Finding someone who is welcoming to support you being a trans person, respecting your pronoun, respecting your name, or it was considering medical interventions was a lot to consider...”

Additional barriers:

Folks told us that when seeking help from police, participants said they were misgendered, which triggered them due to their past trauma, and suddenly they are

being charged with assault of a police officer.

Finding services as someone over 80. Forms are hard to use, they don't understand the questions, maybe the forms are outdated. Why aren't there LGBTQ shelters for adults (over the age of 30) that are safe for use?

LGBTQ Youth Line

Berkha Gupta, Executive Director

Our recent research related to 2SLGBTQ youth, entirely youth-led. Almost 1200 youth responded in surveys and focus groups. A large percentage is GTA. Trends did not change drastically.

Data specifically for trans youth:

- 40% said their mental health needs were not being met.
- 4.5/10 was their rating on sense of community.

This speaks to the sense of isolation and lack of safety. Trans youth had the lowest sense of community and highest for mental health needs not met.

Snapshots for these reports are available at <http://youthline.ca/publications>.

Quotes:

"I'm tired of feeling unsafe and abandoned."

"What would you tell people in power?"

Themes:

There was a lot of anger, or about youth just wanting basic human decency. The data was hard to read. When we asked folks to dream, it was dreaming of basic access and walking down a street without discrimination. A lot of folks felt like they didn't know that they could love because they were struggling so much.

Failure of service groups and peer-led models:

How do they access mental health supports? Self-care and friends and peers were the top two ways. 50-60% used these two. Youth are finding their own ways in communities and networks to meet their needs. It doesn't mean it actually meets their needs or that it's sufficient for them, but they don't trust external, formal spaces.

The most important factor is staff knowledge of LGBTQ issues, whether they can come into a space without further discrimination. And the presence of LGBTQ staff was important.

When we asked youth how they found out about services, word of mouth is the only way they trusted it. A rainbow sticker does not guarantee inclusion or safety. Word of mouth is the only way for community members to know where to go, which service will be accepting of them.

“What do you look for in a service?” In the top 3 choices, police presence came up. Lack of police presence was an important factor in them using a service. It was highest for trans people. This was third after “free/low cost” and “close to them”. This speaks to the fear of police or CAS or systems are involved.

Layers of unsafety:

This piece cannot hit home more. Service providers have been failing trans people forever. Trans people, especially youth, don't feel there's space for them. When you add body dysphoria, worries about acceptance, we need to work harder to understand these additional layers for trans people in intimate partner relationships. When we add housing disparity - the average trans person makes under \$15,000 a year - it's not just “move out” or “do something else”. Trans people are also used to not being accepted. When you add person of colour, or disability, these layers make people stay in relationships much longer. It might be the healthiest relationship they've been in. So we need a harm reduction model around IPV. The dichotomy of healthy and unhealthy, telling them something is wrong, doesn't work.

This is why peer-led helplines, youth-led, is a preference. A lot of youth contact us around sexual violence and abuse. We don't tell them what to do, but help them with options. There's a lot of complexities with minors, or early 20's, and their understanding of relationships or access.

Needs of transitional support and articulation of trauma also look different. These layers become more complex. IPV may not be seen as an immediate threat when you experience other violence around identity every day.

The layers of complexity. It's already so scary for minors. Your model is providing support to them to brainstorm and talk about options. Police systems, CAS, social work systems, the biggest fear I hear is: Am I creating a bigger problem for myself, more instability? It keeps so many youth from speaking out, that fear of walking into something even worse.

Many trans community members have experiences of unhealthy family relationships, the people who are supposed to keep us safest. When you have no frame of reference

of what safety looks like, the concept of a healthy relationship looks very different. It's harder to identify an unhealthy or abusive relationship. A service provider saying "That's unhealthy" will not be helpful. Very complex layer.

Faelix was project coordinator for the Toronto Shelter Network. We did surveys exploring service provision for trans/nonbinary/Two Spirit/gender-diverse populations with similar results. Call for more connections to transformative/restorative justice approaches as opposed to police. There were similar experiences of unsafe interactions with police, intersections with autism and neurodivergence, being hyper-policed.

Desire for more service providers:

I fully back that, but be cautious. We often bring people in an extractive, exploiting way. Hire a disenfranchised trans person and say, "You're in charge of hiring. We're paying you less. Don't complain or you'll be fired." People were fired for saying, "No, I won't explain my body parts to you." Gender-diverse people often don't have the privilege of asserting that boundary. It's important to hire people ethically, not only on the higher rungs, but every layer, and involved in organizational decisions.

I encourage people from our communities to be in higher leadership positions. Explain how different positions work to encourage that all are possible. Lack of knowledge on how to get to these positions is a big barrier.

Often, it's put onto one or two people to educate their entire staff. What happens to all that information when those folks are transitioning out? How is that information spread? What happens to the next person who comes in?

Often with the peer people in peer positions, it's isolating. If you're trans, you can't date someone you're serving. Maybe your ex will come in. Is your peer worker able to access therapy? Is it covered by benefits? Do they even have benefits? Really taking care of their mental health. Burnout is so common and the things that it does.

What's exciting is the spaces that weren't available 20 years ago. Being a trans elder, and how that creates space for someone like myself. Trans people have been organizing outside of society in the back alleys and street corner since the beginning. Vivianne Namaste wrote a chapter called Access Denied. We evolve outside of social services. She put it into a book *Invisible Lives*. She got an award in 1999. That was a lot of my mentorship. One thing I've learned is about boundaries and intersectionality, and you have to decide what you're bringing - is that your language, your race? I'm bringing white European Canadian ancestry, that brings benefits. I bring the experience of homelessness and long term mental health and addiction challenges. Our community is

so diverse, just look at the term nonbinary, trans, Two Spirit.

Trans brings so many things, geographically, personally. It's such an umbrella term. How do service providers work with all of that? People who have been violated, and violated by authorities. As trans people we have been marginalized so terribly that our trauma is produced and reproduced. That's why it's important for providers to be here to do some learnings.

I want to add comments from the TransFormed project around funding timelines. That was my experience working with a group doing a street outreach. We did a play as a harm reduction program. Street People's Theatre we called it. That beginning and end closes, that peer model, where you are so valued and important, but the project has ended and you're left to find your own way. It's a huge challenge. It's best that community groups like METRAC and Youth Line lead these, even if they're funded by the city or province or federal government like this project was. Finding ways for ones that are not just one off projects. We keep coming back for more, but there's so much good talent, energy and spirit that can get pushed aside. The pre and post access, we need wraparound comprehensive services. You can't do that with singular funding model, but that happens in mental health. You have to do work building relationships, then interventions, then follow up. What people need is housing, food in the fridge - all of those social determinants of health. It's lacking if we aren't providing the necessities of life. On lived experience, peer-led can be an advantage and a disadvantage because we need to look at the person as the whole person. We're all lived experience. We're walking or talking, or ASL interpreting, which one are we disclosing at this particular period of time? There are some really good peer-led models out there, but they aren't all the same. There can be some top-down or bottom-up. Miigwech and power to everyone here.

So how do we keep people engaged and keep a care model going on so that people don't exit and they have to find another program. That's something participants identified.

Comment: Hi Susan, thank you for your valuable reflections and comments, particularly regarding the challenges to represent a "group" in a peer leadership model and how individual experiences and intersectionalities make it difficult to represent the voices of everyone. I was wondering how was the process to recruit members of the peer leadership group.

Question: What can we do as someone who does not have a say on hiring practices/

not on the hiring committee? I don't see who applies to positions at our Center, but everyone here is white, ablebodied, cisgender... How can I help our Center?

Answer: It depends on the context - size of organization, what it looks like. Sounds like the agency has a long way to go before it can really look at staffing at the trans level. Do you feel that you have moments of power to move to working groups or committee? Does your organization do staff assessments? Do you have people that you do trust that can be changemakers? It can lead to firings. A lot of organizations will let staff members sit on committees. I try to find ways to say things in those positions.

It can look like baby steps. There is a lot of heightened nervousness around working in an organization that is not thinking about inclusion. Where can you find the power to make movements happen? Bringing in a person of colour or trans person is not going to help, it may actually bring harm to that person.

It depends how safe you feel talking about these things. You can take resources to forward to others. Some organizations have equity departments, so it depends how safe you feel. These are good small baby steps to take and to not feel discouraged or overwhelmed that you can't make big steps right away.

Gauge your workplace and potential allies. Unionize if possible. Do this when your boss isn't around. If you're one person bringing it to your boss, if it's the whole team, that's a different thing because it's hard to rehire all of you.

I think we're in positions where we have to get creative of how we forward or present or give materials to people. I was in a position once that I wanted to talk about gender identity in the workplace, so I did a funny thing where I printed materials and left them lying around in places. Oops, where did it come from? You might have to get a bit creative sometimes.

Our entire organization as a helpline is entirely peer led. How do we manage volunteer supports? Staff supports. So the question I wanted to leave service providers is whether most interventions for IPV are best done in communities. Given all the complexities, sometimes we're the best to see signs. As a service provider organization, think about how to create resources and funds to support those peer movements and grassroots movements? So I want to leave that question, instead of always training our counselors, if we agree that peer led resources work best, how can we strengthen those resources? And how are you strengthening them?

I encourage organizations to look into this. It's another form of collaboration and open

sharing, taking away agency isolation of everyone working on their own thing. Working together to solidify these things.

There's research evidence which models are preferred. Truly collaborative methods are more effective. But don't silo yourself in as always a lived experience, or as a therapist, manager, counsellor, without space for your own experience.

Coercive Feminization

Why Is This Term Needed?

Doesn't "transphobia" cover it? Or "transmisogyny"? No. Think of all the various oppressions that happen to cisgendered women. Content warning: sexual, IPV, stalking, street harassment, sex trafficking, murder, non-consensual arranged marriages, family expectations, governments controlling reproductive freedoms, body shame, poverty, fat shaming, medical discrimination, wage gaps, workplace discrimination, demands for unrecognized domestic and intellectual and emotional labour, and so on.

None of these are exclusive to cis women, or women at all. Nonbinary and trans people afab are consistently subjected to the same treatment, but it's unrecognized.

Why? We cannot see gender by looking. We cannot tell their experience by looking. People don't ask, "What's your gender?" before throwing oppression at you.

Amandla Stenberg and Lachlan Watson, both nonbinary, they/them pronouns, aggressively misgendered in the media. Surgery and hormones aren't part of every nonbinary or trans journey. Some believe surgery is the endgame, that it stops misgendering. Lochlan had surgery - top surgery - still misgendered. That doesn't prevent projecting femininity. Many can't pass as men, or don't want to because we're not. Not passing as men is not a reason to be perceived as women.

Afab are often rejected from spaces altogether (which came up in the Toronto Shelter Network survey). Even our claim to transness is often misplaced. The violence is considered less severe, denying it. The system is not built to provide good statistics for this. The statistics that are gathered is misgendered as violence against women.

Our language and ideas around being sexualized and IPV are so gendered. Even the current intake form shelters use classifies IPV as VAW (violence against women).

Many gender-diverse people that aren't "female-identified" can't access services without

frequent misgendering, surveillance, punishments, or refusal of services. Services are lacking, but violence isn't.

Different intersections require different language to communicate these experiences. Current language does address this specific intersection, the misgendering aspects of afab-specific components. Transmisogyny exists as a term, but is exclusive to trans women and afab nonbinary people. That's important. It's important not to appropriate that language. But we need coercive feminization to describe what's happening to us, to have representation in IPV services.

A (Continuing) History of Erasure:

Another reason is erasure. The patriarchal nature of history erases anyone perceived as a woman, so afab people being lumped in with women are doubly erased - as women, and because we're misgendered as women.

Western colonized history credits our exist to sexual orientation, pointing to butch and femme lesbians, ignoring how lesbian and sapphic communities have always included afab people of many genders. Including labels we've lost the language for.

Dr. James Barry, a surgeon who died in 1865, lived his life in stealth as a man. It was a big to-do when the autopsy was performed, "Oh, we've been bamboozled!"

More recently, Storme Delarverie used both he and she pronouns. Credited as the person who instigated the Stonewall Riots, yet we rarely hear his name. All the talk about Stonewall and we don't hear of the drag kings, rarely the lesbians, the trans men were throwing down. This leaves us to question, how many more have been erased? Who gets to be recognized as trans?

With bodies and reproduction so heavily gendered, and afab people subjected to control and erasure, we lack information on our transmasculine trancestors. I like that term, "trancestors". Our knowledge is focused on culturally-specific genders aligned with trans women.

Trans men are less frequently seen in media. I was 20 when I saw my first trans man. I didn't know I could be nonbinary until 21, and the term was "genderqueer", even though I've known I'm not a girl since a young child.

We've been here, fighting and building, been involved in all these movements, even fighting for legal documentation. Again and again, our labour is claimed while our gender is written out of history.

Back at the Toronto Me Too rally, I spoke there. I've been aggressively out for 7 years, still misgendered. That's what history remembers.

Even now, despite supposed trans rights, the X marker is superficial. It covers a binary gender retained on file. Trans people who have given birth are listed as mothers. And when we die, we are misgendered. Despite hormones, surgery, whatever loopholes, we are misgendered even in death.

Coercive Feminization in Community:

It can take the form of expectations of feminized labour, tone policing, demanding we be soft and non-threatening. And also feminizing us for it. We can't win. Expecting us to make up for the wrongs of others. I can't list how many transmasculine people have been expected to make up for the crimes of cisgender men, yet not receiving any privileges. Being expected to prioritize the needs of others always. And the fetishization of our bodies. Having people feel entitled to use us for our reproductive capacities. A lot of trans men are in all kinds of relationship. People assume because they have a uterus, they will carry a kid. Even in our own experiences of violence, we're reduced to allies, to uphold the idea that these experiences belong to women and femmes.

Gender: Updating Our Understanding

Past Models of Gender:

Genderbread person and the gender unicorn. Some of these are definitely better than others, but all are in some capacity binary, treating gender as linear, so I created a tool.

Gender Layer Tool:

This separates gender from anatomy and orientation.

Intensity is how strongly a gender resonates with you, or doesn't. It allows you to choose multiple things. Maybe a little masculine, a little feminine. Or primarily nonbinary.

Gender presentation and expression, and how people perceive you are all present, and all influence your experience.

Gender Layer Tool Layer 1: How you identify as you.

Gender Layer Tool Layer 2: Your presentation, which does not have to align with anyone's understanding. Maybe you think hair bows are masculine, and that's how you

present as masculine. Lipstick is androgynous to me, but makeup is not perceived as androgynous to others.

Gender Layer Tool Layer 3: People's perception of your presentation and expression.

Gender Layer Tool Concept:

The outer ring is more binary because of our Western colonized binary gender perceptions. And the middle option - having no gender - it's important to represent agender people.

Everyone has a gender and a gender experience. Even those within the same gender can have wildly different experiences.

Examples:

Woman #1 - woman, identifies as femme, is perceived as femme, easy.

Woman #2 - identifies as woman and femme but gets more masculinized. Probably gets trouble in bathrooms despite being a cis woman. That TERF stuff hurts cis women too.

Woman #3 - kind of a woman, kind of fluid, fluid in presentation, but gets severely feminized.

This goes for gender-diverse people as well. How many maps are there? Everyone has their own unique experience.

Remember: you can't see gender. Perceived gender does not necessarily align with gender and gender expression.

TERFs (Trans-Exclusionary Radical Feminists):

They are not actually very radical. This ideology has roots in racism. They see trans people as a threat to cis women and girls. They fear monger about bathrooms, trans being predators, etc. Trans people are not predators any more than cis people are.

Why are there TERFs? In my research, it boils down to fear, defensiveness, and ignorance. Bad combination.

A marginalized group - women - is structurally harmed by a society that hates AFAB bodies and hates gender variance. They conflate AFAB bodies and women's bodies, believing wrongly that they own those labels. Possibly because history also conflates those labels.

Many view trans people as intruders, coming in to claim their spaces, labels, history, and work. They fear being pushed out, so they react.

They ignore that trans, nonbinary, Two Spirit have always been here, fighting those same fights but being erased.

TERFs are punching down and sideways, trying to secure their safety by othering the gender-diverse. But they really repackage misogyny as revolution. We can't get ahead like that - not cis women, trans men, nonbinary, nobody.

My hope is that providing this language can invite these conversations, and have nonbinary people be represented, and move away from this binary thinking of male/female..

Comment: Being in a space where TERFs called them "backwards".

They have a history of marginalization. They have protested against black women having the vote. There is a lot of marginalization and privilege mixed together in that group.

Future Directions

Key Questions:

- 1) What do you think are the strengths and resiliency of this project looking back?
- 2) If organizations want to take on this work, what are your recommendations?

Susan: METRAC should be highly commended for achieving funding for TransFormed, for their patience with us as we went through and navigated the paths, the peaks and the valleys and all the struggles that we went through. There are very few trans, nonbinary, Two Spirit groups like this that I know of, and few of them last even three years. That aspect is an extreme positive. Where we go from here is uncertain. The pandemic doesn't help, it adds considerable burden to the communities that were already evident pre-pandemic.

There are papers and research on this, and I find this a fascinating study. There is the collaborative model which intertwines peer making...there is an advisory role which I think is less important or effective and governing body may or may not take recommendations, and then there is the focus where they decide what to implement. I think collaborative is really good.

How are you facilitating though? There was an example of where a member of the PLG became a facilitator (Maiesha). You can get stuck in the lived experience, talking about the personal stuff and not being seen for being able to do other things.

There is a peer model, a staffed model and then a peer staffed model. There are different ways to recruit memberships. Some rigour and thought behind how you select people is really important so you kind of get a good fit for collaboration. Sometimes this is brought together like we were. We had these tasks to do in the first three months when we first got started. You have to do the trust building and agreement between people beforehand, and then we have all this work to do.

Faelix: For anyone interested in doing a project like this, I would really recommend doing targeted outreach to trans men because they don't feel safe in the space, they don't access the space, they've historically been pushed out. When doing outreach with afab people, keep coercive feminization in mind. Pay attention to if Two Spirit people are there, Deaf people, disabled people. Pay attention to who is there. And then pay attention to who is not there and do outreach. Also pay people for their time, not just a small honorarium. Don't engage in that exploitative aspect, see people as consultants.

There were ups and downs for sure, some issues around accessibility and racial inclusion. To all organizations, I recommend humility. All of us cause harm, how do you navigate that. Own it. Yes, you're going to mess up. Just because you acknowledge it, doesn't mean it's solved. Hold space for the complexities in that. Don't brush it under the rug to look good for funders.

Thank you to everyone, especially the PLG, the advisory committee, the funders and partners, Monoud. We wouldn't be here without everybody. This is how much time and resources it takes to put out this research. Everyone who supported us, gave us feedback, edited. This is the community collaboration that it takes to put out work like this. Under a pandemic, we made it here! I'm so proud of everybody and I really hope that folks are going to be going on our webpage and using them. Please don't hesitate to reach out to us. There are questions about translations that are coming soon. Don't hesitate to reach out to us if you need resources or models.

We really need your feedback. We ask that right now folks take some time to fill out this evaluation. You can scan it with your phone, or with the link <https://forms.gle/FuCbAwjkGu7aPdLy9>. We need this in the spirit of future directions. METRAC hopes we continue to sustain TransFormed into future programming.

Please stay connected and follow up on our webpage. Public Health Agency of Canada has recently put a call out for letters of intent for future projects for evidence-based ways of preventing violence and its health impacts.

I want to thank Maeisha for your dedication and commitment to the project. You've done an outstanding job. Thank you to everyone on the PLG for your expertise and knowledge and wisdom. Thank you to the AG and all our generous funders, and thank you to all of you for being here today.

Closing Words by Elder Blu

We started by asking ancestors before us and yet to come to be with us to do this important work. A collaboration of academics, those with lived experience, to share what needs to be heard, so we can reiterate the needs of communities, to see where change is needed, where we need to support each other more, and to share our skills we carry as human beings walking on our mother the Earth in Turtle Island. Each of us is a beautiful gift from the Creator. We learn on our journey what we need to. We give thanks for those who have come into this journey of the last three days, to learn from each other and share valuable information and honour how this event has gone respectfully, with those giving to make this a better space.

IPV is prevalent today. A lot of that is due to community breakdown. We no longer share and support each other like we did earlier. Especially with COVID, the separation, isolation. The inability to embrace and support each other. Learning these new formats of being virtual and using new platforms. It's not so bad, just taking time to get used to.

I've heard people say they can't wait for things to go back to the way they were. I want it to be a combination of new ways. A way we can reach new people, a way we can share a meal and viewpoints, but this new way to speak to each other respectfully and kindly, with positive intentions, respecting different opinions but being willing to work together. It's a hard journey. Sometimes we have learned understandings that we have to put down. Like those rocks we put in our backpacks - sometimes we have to put it down for someone else to carry it, to help them on their journey, and make our load lighter.

I think everyone who has been part of this symposium, sharing in such a kind and compassionate way. It's been my pleasure to be with you all. I ask you ancestors to go until we're ready to call on you again. Remember, you are never alone on your journey. We each have a relative, a spirit helper, a sacred item, or a medicine bag. The spirit of the Earth is with us every day. Even if we may feel alone, we are not.

You may have had some heavy conversations, and may feel weighted down. I ask you to lean up against a tree. Trees are our life force. Those roots are intertwined with every other tree, stretching far into our mother, the Earth who cares for us. If we let go of that heaviness, anxieties, pressures, and ask those trees to take those down into the Earth, our mother will take that and send up that gift of life, to replenish us and give us strength to move forward. Lean up against a tree and let go of what you do not need to hold onto, and gain that life through that tree from our mother, the Earth. She is waiting for you.

Thank you for doing this work. It's been my honour to sit with you. It warms my heart to know our communities are moving forward with strength and ability. We never say goodbye, we say until we see each other again.