Canadian Unitarian Council presents

Engaging with **Trans Solidarity**

Resources and Reflections

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CANADIAN UNITARIAN COUNCIL

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Introduction

This tool kit supports people who want to act in meaningful solidarity with trans, nonbinary, Two Spirit and gender diverse communities. It centers on harm reduction, sustaining relationships, political literacy and Unitarian Universalist values with the understanding that solidarity requires ongoing learning, accountability, and material support.

This tool kit is intended to act in collaboration with the learnings from the Transforming Hearts Collective (THC) series offered by the Canadian Unitarian Council in December 2025. You can find out more about all the THC programs on their website, and you are highly encouraged to explore more resources at the end of this tool kit for deeper learning.

As our society becomes more dangerous for our vulnerable populations, education and advocacy are so important to keep each other safe. This tool kit is made in that spirit and we hope that you find it useful in your learning journey.

Thank you

Important Terms

Gender Expression: The way in which people present or express their gender, including physical appearance, clothing, hairstyles, and behavior. People can exert a certain degree of control over their gender expression depending on their resources and environment.

Gender Identity: Our personal sense of what our own gender is.

Trans/ Transgender: A person whose gender identity differs from the sex they were assigned a birth.

Nonbinary: A term for people whose gender lies outside of the binary of man and woman.

Gender Nonconforming (GNC): Expressing gender in ways that differ from societal expectations

Two-Spirit/ 2S: A term used by and for Indigenous people to describe expansive gender identity. This is a culturally specific term that is NOT interchangeable with being trans and is only appropriate for Indigenous people.

Gender-Affirming Care: Medical, mental health, and social care that affirms a person's gender identity (ex: dressing in a way that feels good, using puberty blockers, choosing a new name, using correct pronouns, and surgeries)

Important Terms

Deadnaming/ Misgendering: Using a former name or incorrect pronouns for a person who has changed their name and pronouns to better reflect themselves. Deadnaming and misgendering is an act of erasure that causes harm.

Perceived Gender: How the world sees and understands your gender.

Cisgender: When your gender identity is aligned with your assigned sex at birth.

Agender: When someone does not fit within a binary experience, but is also not trans.

Patriarchy: A social order that gives power to men in a top down fashion.

Sexism: An ideology that supports the social order of patriarchy and diminishes the rights and worth of non-men.

Misogyny: A prejudice against women

TERF: Trans Exclusionary Radical Feminist, a term that describes people who are anti-trans feminists. They are usually gender essentialists who use fear to campaign against trans people.

Getting Grounded

As we dive into what can be emotionally charged subjects, I encourage you to use the tools available to you for staying grounded while engaged.

The following slides include some tools to help with accountability practices, naming feelings, and moving through transformation.

If you want more resources, I encourage you to explore the Canadian Unitarian Council's Inclusivity Forums. These are forums filled with different content to explore around how we relate to each other.

You can find the inclusivity forums by following this link here.

Destructive

- Attacking the other, attacking the relationship
- Fight/flight, overwhelmed, panicked, enraged
- "It's me or them, and I choose me"

THE WINDOW OF TRANSFORMATION

Embodied Conflict Response Model by Kai Cheng Thom©
Inspired by Dan Siegel & Pat Ogden's "Window of Tolerance

- Hearing and integrating feedback, curious and compassionate with boundaries
- Stretched, challenged, expanding the edge of emotional capacity
- "I can honour your truth and honour mine"

Nervous System Activation

Performative

- Prioritizing maintaining relationship over integrity
- Overwhelmed, insecure, deceiving self or other, "appease"
- "Giving in to get along"

Fragile/Collapse

- Collapsing into shame and blame, feeling victimized
- Stuck or immobilized, "freeze"

Window of Transformation
From Kai Cheng Thom
Inspired by Dan Siegal and Pat Ogden's
Window of Tolerance

info@cuc.ca

The Feelings Wheel by Gloria Wilcox

info@cuc.ca

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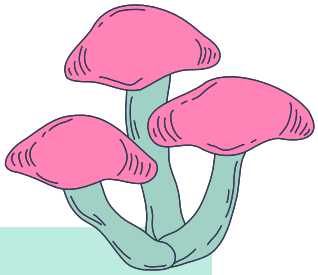


A Reminder on Defensiveness

When we engage in solidarity, we are confronted with our egos. Our understanding of power dynamics, of systematic oppression, of how we've contributed to the suffering of others and the real changes we need to enact. That's uncomfortable. Defensiveness and discomfort is normal, it's a sign that we have something to unpack and maybe reconsider how we navigate.

It's ok to take a breath, it's ok to make mistakes, it's ok to feel like you want to hang on to what you know. Move at the speed of trust, and engage in the work of relationality and abundance.

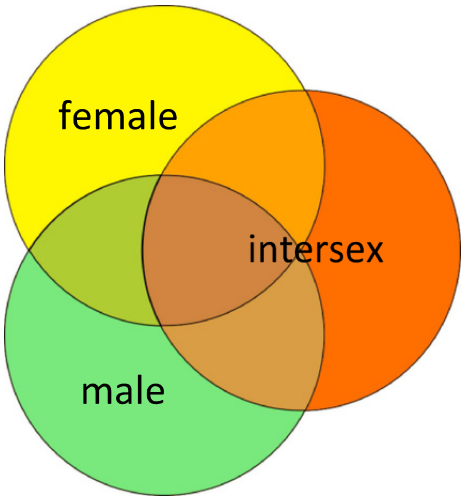
This is spiritual work - to reflect on our roles in this world and act to change them for the benefit of those around you.

The Basic Breakdown

The following comes from work done by Alex Kapitan from the Transforming Hearts Collective and a resource made to help people understand the difference between gender identity, attraction, and behaviour.
You can find this full resource linked at the end of this tool kit along with many others! But I want to share just this first paragraph and visual to start so we're all on the same page moving forward with the reflections and resources in this tool kit.

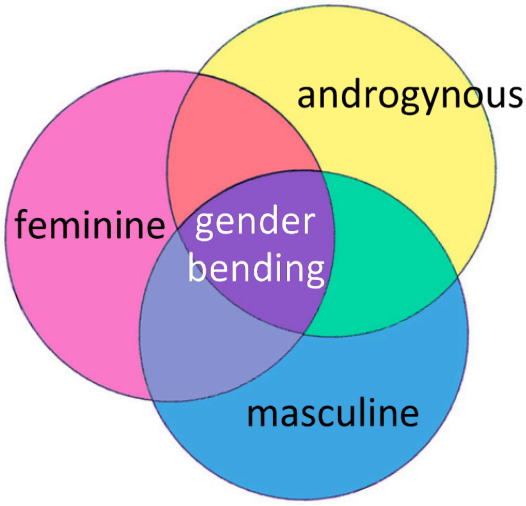
"When we say sexual orientation in mainstream Western culture we are lumping together a number of things. The three primary elements that get combined are attraction, behavior, and identity. The assumption and the expectation is that these things dictate each other: that a man who is attracted to men engages in sexual behavior only with men and identifies as gay; that a woman who is attracted to men engages in sexual behavior only with men and identifies as straight. But although this might well be how sexual orientation plays out for many people, human diversity is far more complex than we've been led to believe."- Alex Kapitan

A Twenty-First-Century Gender 101



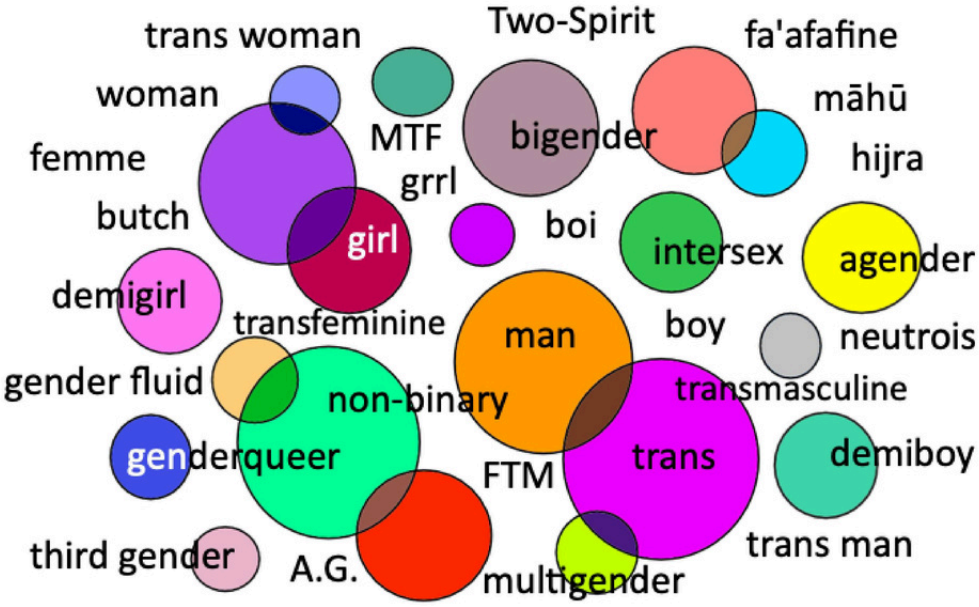
Biology

Biology contributes the biological characteristics that scientists have grouped together and labeled "biological sex": chromosomes, hormone levels, gonads, reproductive anatomy, and secondary sex characteristics



Expression

Expression is about social attributes including behavior, appearance, preferences, roles, speech patterns, occupations, and more, and how they relate to culturally defined gender stereotypes and expectations.



Identity

Identity is a person's inner sense of self, relative to gender—one's own internal understanding of one's gender and how one describes oneself.

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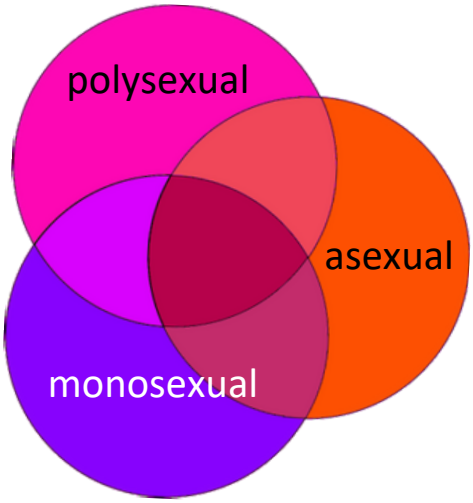
A Twenty-First-Century Sexual Orientation 101

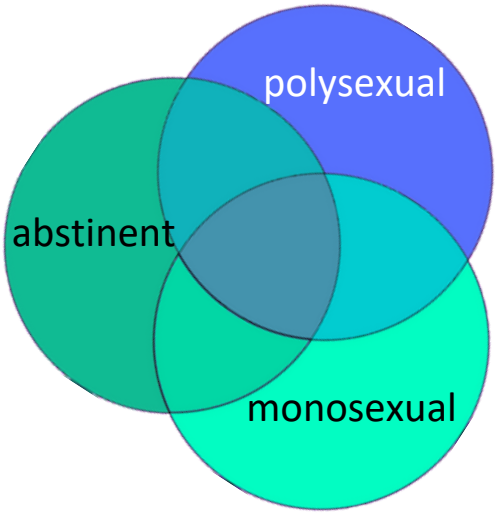


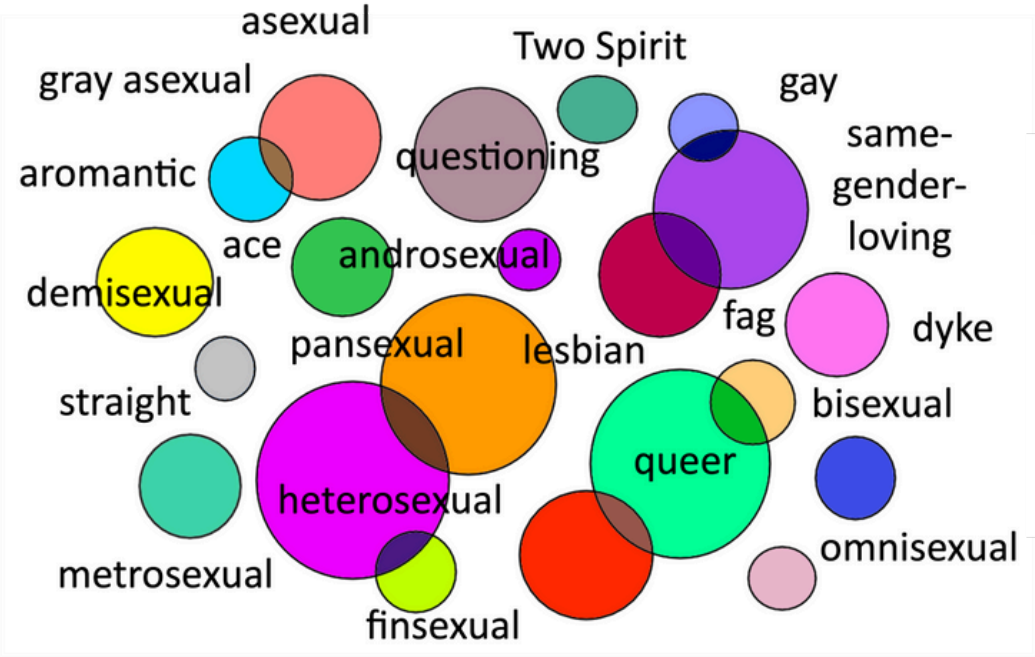
Attraction

Attraction is about who you feel drawn to sexually, who you fantasize about, who sparks your libido. Some people are attracted to one gender only, some to more than one gender, and some do not experience sexual attraction.

Behavior

Behavior is about your sexual activity—who you express interest in, who you flirt with, who you engage in any variety of sexual acts with. Some people engage with one gender only, some with more than one gender, and some do not engage in sexual behavior.





Identity

Identity is a person's internal understanding of their sexual orientation, and how they define themself.

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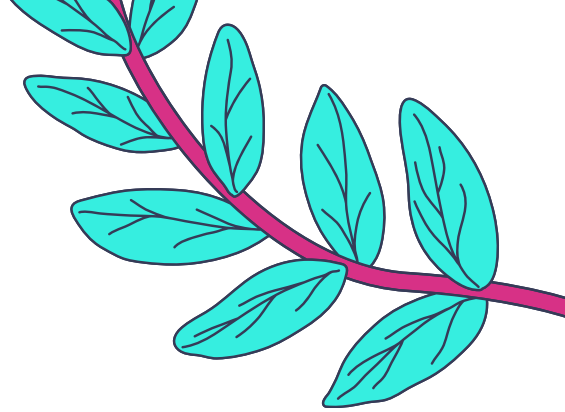
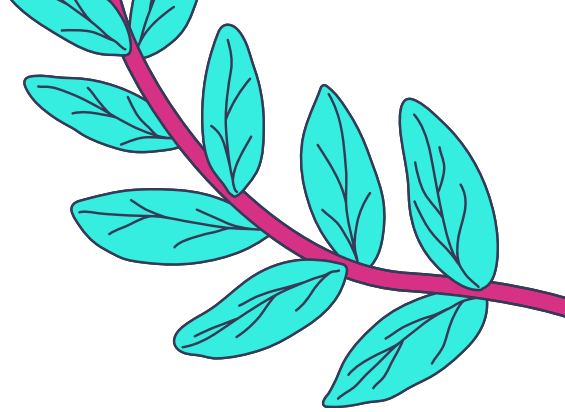
Colonialism and Gender



In order to understand the relationship between gender and colonialism, we first have to recognize that gender is a human made concept, a system that cultures have created to categorize and organize social life. Gender does not inherently dictate behavior or predispositions, it is a framework invented by societies to interpret bodies, relationships, and social roles. On its own, categorizing gender may seem neutral, but the attempt to contain something inherently fluid, expansive, and deeply personal has often caused harm. The lived reality of gender is dynamic and unique to each person, not easily or usefully refused to fixed boxes.

For many people, gender is a real and meaningful aspect of experience, something we shape and are shaped by, it can be a source of joy, connection, and self understanding. Yet the effects of colonialism have fundamentally reshaped how gender is understood and enforced in many parts of the world. Colonialism is built on systems of hierarchy and rigid control, including strict binaries in gender, that were exported through conquest, religious doctrine, law, and cultural dominance. These systems sought to impose a Christian European binary of “man” and “woman” on diverse populations around the globe that historically recognized much broader and more flexible understandings of gender.

Colonialism and Gender

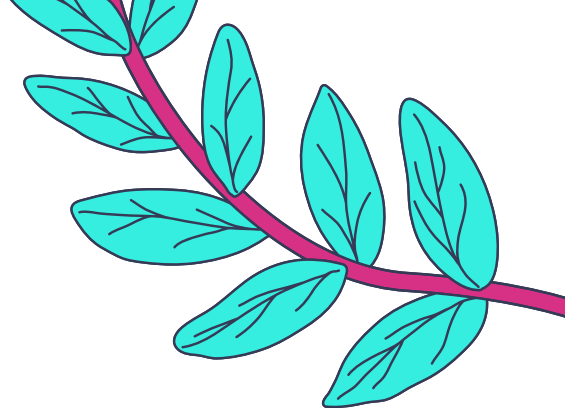


Long before the imposition of Western Christian gender binaries, many cultures had social and spiritual identities that went beyond a two-gender model.
For example:

- Two-Spirit identities are recognized across many Indigenous nations across North America (Turtle Island). These identities are well respected and their recognition pre-dates colonization.
- In the Pacific Islands, there are the fa'afafine in Samoa and the vakasalewalewa in Fiji, both of which have long been understood as gender roles outside of the man/woman binary with social and cultural significance.
- The Hijra are people in India who have existed for centuries as a socially acknowledged third gender with spiritual and ceremonial roles and are legally recognized today as a third gender.

Across these and many other traditions, gender has never been strictly binary. Gender-variant people have always been integrated into social, spiritual, and community life. We also see this in depictions of gender fluid gods, and in languages that don't include traditional pronouns, like Farsi.

Colonialism and Gender



Colonial systems disrupted and erased many of these traditions. European colonizers, driven by Christian doctrine, imposed rigid binaries and roles and criminalized alternative expressions of gender and sexuality. Legal systems established under colonial rule often included laws targeting any same-sex relations or gender non-conforming expressions, and missionary work was targeted at eliminating indigenous understandings of gender diversity, among other things.

The result of these interventions was not only suppression of the specific individual, but the loss and erasure of cultural knowledge about gender fluidity. What had been socially recognizes roles within communities were recast as “deviant”, or “unnatural”. Today when we see struggles over gender identity and trans rights, we are witnessing the continued effects of colonial legacies that replaced diverse histories of gender, sexuality, and relationships with rigid and policed binaries.

Canadian Political Landscape

There has been a surge of anti-trans policies and regulations in recent years (as of this writing in December 2025) as one of the many different but connected side effects to rising conservatism happening in the Western World. We are witnessing harsh legislation in the United States and the United Kingdom, and now similar pressures are emerging in Canada that limit or erase the rights of trans people of all ages.

As UU's, we understand that the inherent worth and dignity of every person includes access to the provisions and accommodations someone needs to live a healthy and joyful life, including but not limited to; gender affirming care, job security, safety in public life, and the ability to be included in and represented by the world around them.

This value is under direct threat when governements target the rights of the under-represented or misunderstood. We see this not only in current treatment of our trans siblings, but also historical and ongoing attacks on migrants, people with physical disabilities, Indigenous peoples, Black people, other people of colour, and other 2SLGBTQIA+ folks.

Canada is in a unique position as we see this rise in the US and UK where we still have time to take direct action to stop rising threats to the lives and dignity of our trans communities. But make no mistake, this is an action we need to be taking immediately as anti-trans sentiments are already present and gaining traction.

Some examples as of December 2025 include:

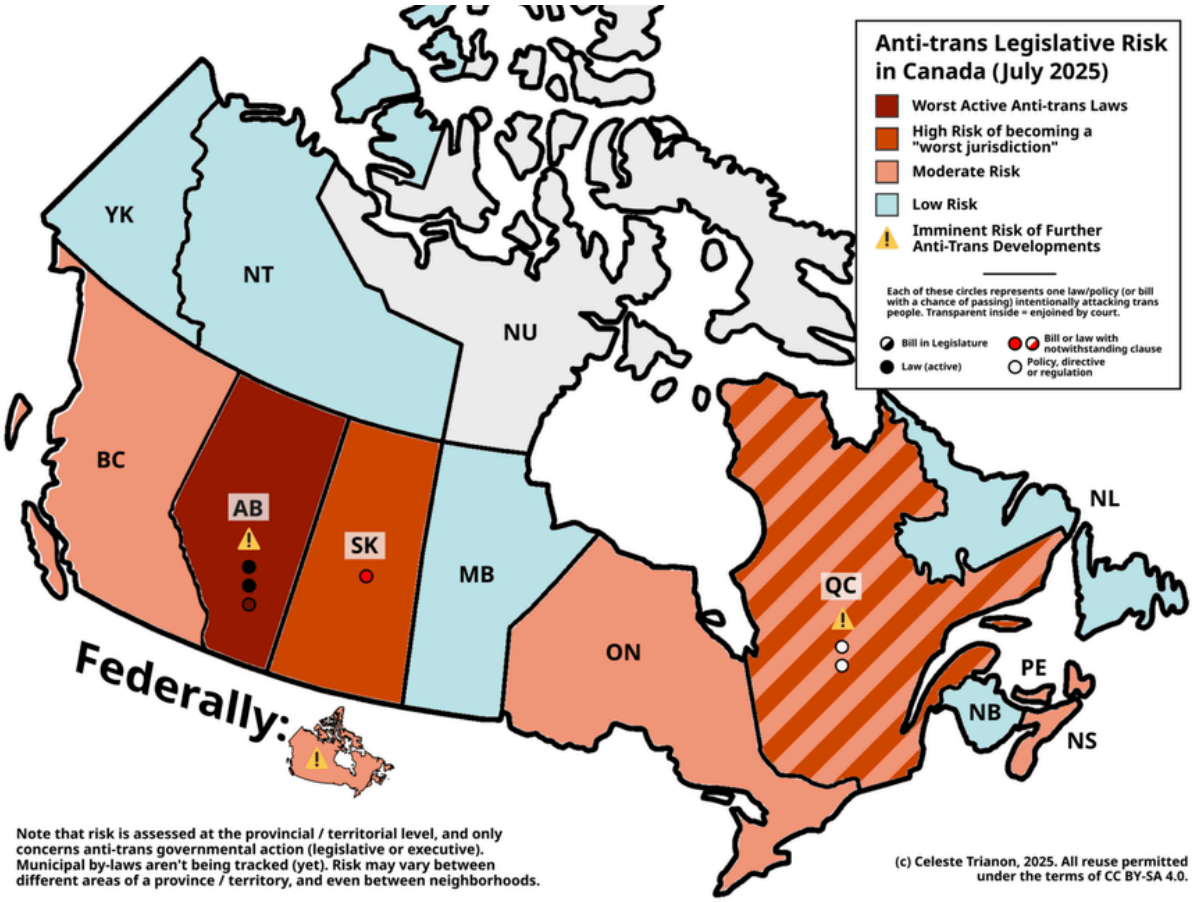
In Alberta, the provincial government has passed a set of laws affecting transgender and gender-diverse youth that restrict access to gender-affirming healthcare for minors, mandate parental notification if a child under 16 wants to use their chosen name or pronouns at school, and ban transgender girls from participating in women's and girls' amateur sports. The provincial government has even invoked the Notwithstanding Clause of the Canadian Charter of Rights and Freedoms to shield these laws from constitutional challenge, effectively suspending key equality protections and preventing courts from overturning legislation that targets trans people.

One of these laws, the "Health Statutes Amendment Act (Bill 26)", prohibits physicians from providing gender-affirming medical treatments such as hormone therapy or surgeries to minors, placing the delivery of clinical care under political control and prompting medical organizations to challenge it in court.

The "Fairness and Safety in Sport Act" passed in Alberta restricts the participation of transgender women and girls in female sports divisions at school and amateur levels, a move that has already led national sports bodies to reconsider hosting events in the province due to concerns about inclusion.

In Saskatchewan, the provincial government has pursued policies restricting the rights of trans and gender-diverse youth in school settings. This includes a policy that requires parental consent before students can use their chosen names or pronouns in schools, a policy that effects the safety, privacy, and comfort of trans and gender diverse students. A similar policy was enacted and then rescinded in New Brunswick, but even though it was rescinded, its recent presence still signifies actions for inclusion and acceptance that are needed.

Celeste Trianon has created a great resource for assessing safety for trans folks across Canada that is consistently being updated. You can find a link to her map and break down of anti-trans legislation across Canada here and linked in the resources at the end of this toolkit.



One important thing to note in this discussion is the difference between absence of protections and active restrictions. Several provinces, including Ontario, British Columbia and Nova Scotia, do not have anti-trans laws currently in place but they also don't have explicit legal protections.

This also has an impact on the safety and dignity of our trans communities, especially in the framework of education and healthcare access. Whereas Quebec has strong human rights frameworks that explicitly protect gender identity and expressions, though there are still active controversies around policy directions, especially in schools.

These legislative developments are part of broader efforts to regulate the lives of trans people through law rather than medical evidence, community consensus, or constitutional rights. Their impacts are not hypothetical; they shape whether trans and gender-diverse people can access critical care, participate fully in social life, or feel safe in public institutions.

As UUs committed to justice, equity, and compassion, we are called to respond — not reactively, but with sustained moral courage and practical support for our trans siblings.

One more important thing to keep in mind is that legal and political language is written to be compelling, and that can be confusing. Understanding how to read political language and media outputs is a skill, especially around mainstream media.

Many of these legislations are being written in a language of "protection", and many of them center around youth. So of course, when we see language that talks about protection alongside the word youth, we might initially not understand the full spectrum of what's being said. Trans youth are children deserving of protection, not suspicion. Protection means listening to them, respecting their autonomy, and ensuring they are not used as talking points in ideological or political battles. It's important to be discerning when trying to understand news posts or legal proceedings.

Ask yourself:

Who benefits from this?
What does "protection" mean?
Who is being left out of this conversation?
What do the people impacted by this think? Have they been included in the conversation?
What do medical boards say about these issues?

Get curious to be informed! The Transforming Hearts Collective has great tools and videos for how to respond to anti-trans legislations and talking points that you can find here and linked in the resources!

Grounding in our Principles

Unitarian Universalism offers a spiritual and ethical foundation for solidarity work. Trans justice is not an "issue", it is a spiritual practice rooted in dignity, interdependence, and liberation. Our principles point to this clearly. Here are some of our principles that particularly resonate with these issues that we can lean on for support in advocating for trans and gender non conforming justice and equity in our faith.

- The inherent worth and dignity of every being:

Trans and gender-diverse people are sacred, whole, and complete– not in need of justification, explanation, or permission.

- Justice, Equity, and Compassion:

Solidarity requires confronting the policies, structures, and cultural norms that produce harm.

Grounding in our Principles

- Free and Responsible Search for Truth and Meaning:

Truth is embodied, lived, and relational, not abstract or debated. We seek an ethics of listening and believing.

- Respect for the Interdependent Web:

Our liberation is intertwined. When trans people flourish, the whole community becomes more expansive, loving, and free.

- Dismantling barriers to full inclusion:

Barriers include transphobia, transmisogeny, racism, ableism, classism, xenophobia, settler colonialism, and carceral systems.

Engaging in Intersectionality

Trans experiences are shaped by intersecting systems of oppression, not just gender identity alone. Intersectionality describes how multiple social identities, such as race, class, ability, sexuality, and nationality, combine to create unique experiences of marginalization of privilege.

One example of this is how Black trans women face especially severe impacts due to the overlapping effects of anti-Black racism, misogyny, and transphobia. In the U.S. data by the Human Rights Campaign shows that transgender women of color make up the vast majority of known victims with Black trans women accounting for more than 6 in 10 deaths since 2013, despite being such a small percentage of the population.

Research underscores that these disparities cannot be separated from the broader system of racism and economic marginalization which limits safety, housing, healthcare, and employment.

Another example is how two-spirit and Indigenous trans people on Turtle Island face layered impacts of colonialism and cultural erasure, which disrupted traditional roles and forms of gender diversity in many cultures.

Recent research with Two-Spirit youth highlights how colonialism reinforces alienation from culture, community, and gender expression which increases experiences of discriminations tied to both their Indigenous identity and gender diversity.

Beyond race and colonialism, socioeconomic status, disability, immigration and legal status are all also major intersections of identity that have the potential to create major barriers in the lives of gender non conforming and trans people.

Barriers to health care, to legal recognition, safety, housing, and job security all become heightened under anti-trans regulations.

Reflection Questions

- Where and how did I first learn about gender?
- How do I feel about my birth gender?
- How do I want to be perceived?
- How do I feel when I'm perceived differently than how I want?
- Who do I center when I talk about gender rights?
- Who am I leaving out?
- What do I think of when I think of gender diversity?
- How might my life, the life of my parents and/or the life of my kids have been different if we had different social understandings of gender?
- When have I accessed gender affirmation? (Ex: getting your nails done, growing out your facial hair, wearing clothes that make you feel good, taking supplements for hair growth.... There are a million different ways we all access gender affirming care that has nothing to do with surgery or being trans!)
- How do I show up when someone is being misgendered or deadnamed?
- What can I do to be in solidarity with my gender diverse peers?
- Who can I join forces with to support me in this work?

Mistakes and Repair

Everybody makes mistakes! The most painful part of a mistake is if no one tries to repair it.
Here is a short list of a few common mistakes and suggestions for repair.

1- Centering your own intentions over their impact.
Maybe you make a comment you regret, then when you go to apologize you say "I didn't mean it that way" or "I was trying to help". This put the focus on your intention and tells the other person they shouldn't feel bad because you didn't mean to make them feel bad instead of understanding the impact and apologizing for the effect.

Try this: "Thank you for telling me. I'm sorry for the harm and I'm working on doing better".

2- Treating trans people as default educators.
Asking trans and non binary people to explain basic concepts, justify their identities, and speak for all trans people.

Try this: Do your own learning, and ask for consent before you ask questions. "I'm going to look this up, but if you ever want to share, I'd love to listen".

3-Misgendering or using the wrong name
Often when someone uses the wrong name or pronouns, they over apologize and draw attention to the discomfort.

Try this: “Sorry about that” and move on. Practice privately or with someone you can trust. There’s no shame, but no extra attention is needed here either.

4-Treating trans people as a monolith.
Don’t assume one person’s experience is the same as someone else’s. There are an infinite number of gender expressions and so an infinite number of experiences.

Try this: Hold on to that complexity and say thank you for it because it offers you options.

5-Prioritizing comfort over justice.
Avoiding conflict or policing someones tone, or asking a trans person to “be nice” so others don’t feel uncomfortable. None of that is helpful, and all of it serves a colonial agenda.

Try this: Let discomfort be part of growth. Reflect on whose comfort you’re protecting, and at what cost?

Material Solidarity

There are so many different avenues for solidarity and advocacy work! Here are just a few options you have either as an individual or that you can do with your community or congregation.

1- Directly fund trans led organizations!
Prioritize donations to local, trans led organizations. Material support helps meet immediate needs like housing, legal support, health care access, and community safety. Consider having an organization be your recipient for a full month, or even season and encourage awareness about their work in addition to fundraising.
Ask: Who is doing this work and how can we support them?

2- Offer your space!
If you have a building, consider making it available for things like; trans support groups, legal clinics, name and gender marker change workshops, or mutual aid distribution. And, be sure this offering aligns with Canada Revenue Agency's guidelines for charities!

3-Advocate for inclusive policies, internally and externally!
Ensure your congregation or group's policies are affirming in practice and not just in values.
-All gender washrooms with educational materials in them explaining them.
-Clear pronoun practices
-Inclusive membership and leadership policies
-Anti-discrimination policies around gender

4- Show up in public, not just in private!
Attend rallies, court dates, vigils, and community actions in support of trans lives. Presence matters! Do what's accessible to you, but know that visibility makes a difference in how safe people may feel.

5-Commit to ongoing education and training!
Invest in regular trainings and workshops on trans inclusion, anti-racism and decolonization, and trauma informed care. Budgeting for this work is a form of material commitment to care and action. Consider including it in your regulations for leadership, or even membership- make it accessible and available on a regular basis.

6- Use your institutional voice!
Congregations and religious groups often have social capital. Use it to connect to your officials, make statements, be a public presence.

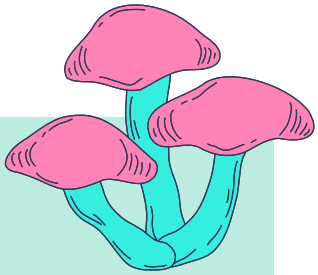
7- Support families and trans youth!
As we saw in our section on anti-trans legislations, trans youth are a large target and trans youth and families need our support.

Faith communities play a major and crucial role in offering steadiness, care, and clarity rather than judgement or silence.

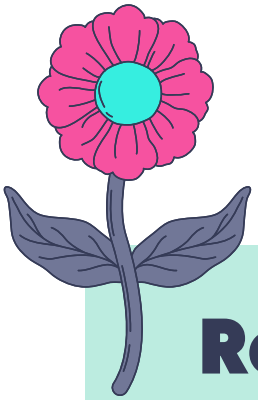
Consider creating space for parents and caregivers to ask questions and learn together, offer pastoral care, share resources and engage in active listening and learning.

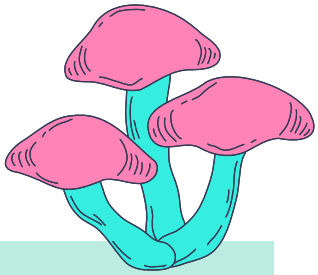
Keep in mind that social transitioning is an amazing and affirming practice whether or not someone chooses to follow a medical transition plan. As conservatism and anti-trans policies emerge in schools, let your congregation or community space be one that affirms people of all ages in their chosen name and gender expression.

Assessment Checklist- Y/N?



- Our values around trans and gender diverse inclusion are clearly stated and reflected in our policies?
- We have reviewed our governing documents for trans inclusive language?
- We have clear process for responding to transphobia or harm when it occurs?
- We offer all gender washrooms that are clearly marked?
- Safety plans exist for public events where vulnerable people may be targeted?
- We budget specifically for trans and/or Two-Spirit led initiatives?
- We provide emergency or mutual aid supports when possible?
- Leadership and volunteers receive ongoing training on trans inclusion?
- Pronouns are normalized in introductions and materials?
- We show up in solidarity beyond Pride month or crisis moments?
- We participate in coalitions or campaigns that support trans rights?
- We regularly revisit and update our commitments?
- We are in relationship with trans led or Two Spirit led communities/organizations?

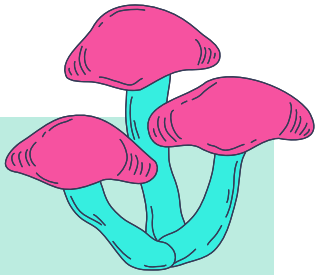




Reflection Questions

- Where do our stated values align with our practices?
- Where do we notice gaps?
- Whose voices are missing from our decision making? Who holds the decision making power?
- What makes us hesitant?
- What discomfort are we willing, or unwilling, to be with?
- How are our financial resources currently allocated?
- How do we currently respond when harm happens?
- How do we ensure this work is shared and sustainable?
- What support would we need to move from intention to action?
- How do we currently support youth? Trans youth?

Remember, the goal isn't perfect! And you may be limited by very real barriers on your own capacity and finances. Small intentional actions make all the difference in the world.

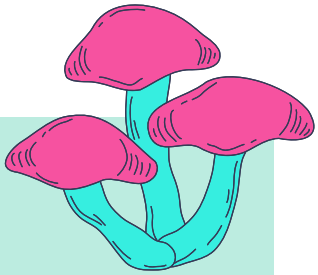


Somatic Practices for Capacity Building

These are trauma informed micro practices meant to accompany educational work. They are not a substitute for therapy or speaking with a licensed professional if you are in distress or crisis, but they are general practices you can engage in at any time to help your learning process.

- Practice “I’m learning” scripts: “Thank you for telling me. I’m learning, can you tell me what would help most right now?” This centers the harmed person and avoids speculation. There’s no shame in mistakes, and practicing how to navigate them can help us feel grounded and ready to keep going when mistakes happen.

- Pendulation for difficult information: When you’re learning uncomfortable truths that are hard to integrate, it can help to shift your attention to something neutral or positive for 60-90 seconds (a photo, a small movement, some tea) before returning to the topic. This helps the nervous system slow down and integrate so you can keep going.



Somatic Practices for Capacity Building

- .Microgrounding: Find a point of contact, like your feet on the floor or a chair under you, something you can focus on to feel a sense of stability. Name a person, place or thing that help you feel safe, practice actively reminding yourself that you are not in danger when you're learning and a difficult conversation is a chance to grow our capacity.

Ask yourself:

What helps me feel resourced?

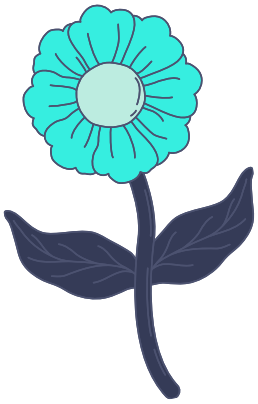
What did I notice when I got close to discomfort?

How might I practice this practice when i feel defensive or overwhelmed?

How can I give myself compassion when growing?

How can I keep myself committed through discomfort?

Trans Affirming Spiritual Practices



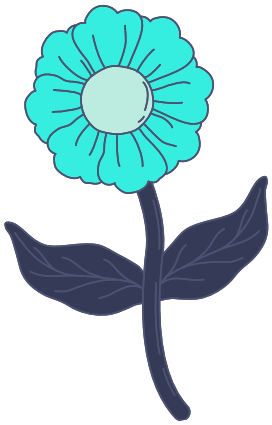
There are so many things you can do to be more trans affirming in your services and spiritual practices. Using gender inclusive language, including work by trans and gender non conforming artists and religious professionals, and inviting trans and gender non conforming guest speakers or musicians are just the tip of the iceberg. Here are some more ideas:

1-Rituals of Becoming: Break stigmas of transition by offering ceremony to mark all kinds of becoming; coming into a new self understanding, letting go of an old story, claiming a future self... becoming is ongoing, not a single moment. Create rituals that embrace that. Offer blessings for name and pronoun changes with NO limit to how many times someone can be witnessed.

2- Ancestor and Lineage Homage: When you bring in ancestor work, be expansive, include chosen, spiritual, and historical alongside the biological to make space for those who lived outside of gender norms. This counters isolation by rooting identity in lineage.

3-Grief and Rage Rituals: Make space for the anger, grief, and exhaustion that is caused by systemic harm. Create space to express, release, move emotion around, and be witnessed.

Trans Affirming Spiritual Practices



4-Inclusive Scripture, Poetry, and Art: Engage sacred and meaningful texts through a trans affirming lens.
Where does transformation happen? Where are boundaries crossed or re-imagined? Who is misnamed? Who reclaims themselves?
Whether you are engaging in work by trans people or other work, this practice reclaims meaning from exclusion.

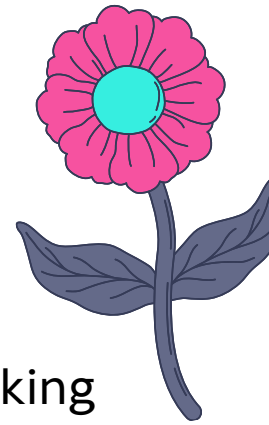
5- Community Witness Spaces
Create open opportunities for worshipping in the round and create space for non hierarchical practices and rituals

6- Recognize and commemorate important days for the trans community.
In addition to Pride month, there is also:

Trans day of Visibility on March 31st, this has been celebrated since 2009 as a way to bring more trans joy, awareness, and advocacy into the mainstream.

Trans Day of Remembrance is a day of mourning, honoured on November 20th to recognize and hold space for lives lost to anti-trans violence since 1999.

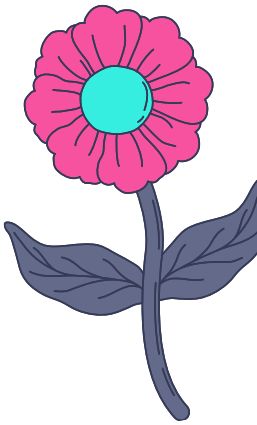
Closing



Trans and gender diverse liberation is not a trend, a talking point, or a one time act of affirmation. It is a living practice, one that asks us to return again and again to courage, humility, and care.

Solidarity is not proven by how much we know, but by how we show up when it matters, especially when it is uncomfortable or inconvenient or unfinished.
This toolkit is not meant to make anyone an expert or act as an authority. It is an invitation to listen more deeply, to act more intentionally, and to remain in relationship even when mistakes are made. Learning will be ongoing, so will repair, and so will growth.

For Unitarian Universalists and values based communities, this work is rooted in our commitments to the inherent worth and dignity of every person, justice, equity, compassion and the interdependent web of existence of which we are all a part. When trans people are unsafe, erased, or targeted, the web is torn.



May we remember that trans and gender diverse people are not abstractions or debates, they are our friends, teachers, and kin. They have always been here.

As you move forward from this space, consider:
What is one practice you can commit to?
What is one risk you are willing to take in solidarity?
What is one way you can share responsibility rather than acting alone?

May we choose courage over comfort, relationship over righteousness, and collective care over silence.

Resources

The following is a compilation of resources gathered from multiple different sources.

There are books, podcasts, essays, videos, and more to explore. Many of these resources are also copied over from the work of the Transforming Hearts Collective (THC). THC is a group of trans and non binary religious professionals offering educational as well as pastoral services to congregations and communities.

They have a variety of accessible resources to learn from on their website including a 6 session introduction to trans issues series AND a 3 session series on responding to the anti-trans movements.

These workshops are financially accessible, well made, and well resourced. You are very encouraged to explore and learn from them. The first 3 pages of resources that follow this one all come from the 3 part responding to the anti-trans movement series, please check them out!
You can find information on THC and their offerings here:

www.transformingheartscollective.org/

Resources

- "A Twenty-First-Century Gender 101" by Alex Kapitan
  - Bonus resource: "A Twenty-First-Century Sexual Orientation 101" by Alex Kapitan

- Resources About Gender Identity from the Trevor Project
  - See in particular: Guide to Being an Ally to Transgender and Nonbinary Young People and Understanding Gender Identities & Pronouns

- Guide to Being a Trans Ally from PFLAG (also available in print form: great for making available at church!)

- "Beyond XX and XY: The Extraordinary Complexity of Sex Determination," an article in Scientific American

- "What It's Like to Be Intersex" from As/Is

- *Trans Allyship Workbook* by Davey Shlasko (paperback and ebook): A brief, accessible, and up-to-date book that offers concrete tips and practices for actively supporting the trans people in your life, including non-binary people (has a FANTASTIC chapter all about pronouns)

- 2019 TRUUsT Report on the experiences of trans UUs

- https://pronouns.org/

Resources

- "Erin in the Morning," Erin Reed's substack: U.S. risk assessment maps and regular breaking news related to trans justice

- Trans Legislation Tracker and Movement Advancement Project: U.S. anti-trans legislation tracking and state-by-state details

- Messaging guides from Movement Advancement Project: talking points for talking to others (including legislators) about anti-trans misinformation

- "FAQ: What You Need to Know About Transgender Children," a Washington Post article that gives a great basic overview for beginners of facts related to what it means to be trans

- "Inside the Right-Wing Movement to Ban Trans Youth From Sports," a TIME magazine article that shares how we got here and more on sports bans

- Sources and deeper discussion of gender-affirming care:
  - "What the Science on Gender-Affirming Care for Transgender Kids Really Shows," from Scientific American
  - "Trans Youth Are Significantly More Likely to Attempt Suicide When...," an article in The Conversation
  - "New Randomized Trial Shows Trans Care Lowers Suicidality" by Erin Reed

Resources

- "If You Read the G.O.P.'s Anti-Trans Policies, You'll See What It Really Wants," an episode of Ezra Klein's podcast: Top-notch overall orientation to the state of things, and debunking of right-wing talking points

- UU Actions & Resources for Trans Justice & Safety

- Authentic Selves: Celebrating Trans and Nonbinary People and Their Families, the 2024-25 UUA Common Read; info and discussion guides available from the UUA

- Recent UUA denominational statements calling for trans justice: 2024 UUA Business Resolution and 2021 Action of Immediate Witness

- Kai Cheng Thom, *I Hope We Choose Love: A Trans Girl's Notes From the End of the World*

- Kai Cheng Thom, *Falling Back in Love With Being Human*

- https://www.katemanne.net/down-girl.html

- https://www.equualaccess.org/

For more resources on Canadian contexts here are some articles to explore:

- Celeste Trianon is a Canadian activist who has created a map tracking safety for trans folks across Canada. Find the map here, and explore the rest of her website**!**

Resources

- **Here are some articles that explore what's happening in Canada.**

- Preserving Children's Rights to Make Life-Altering Decisions, October 2024

- The Rise of Anti-Trans Laws: How Allies Can Support Canadian Trans and Gender Expansive Youth, December 2024

- Alberta Invokes Notwithstanding Clause on Transgender Laws, November 2025

Here are more things to explore on a global level:

- **UNFPA is the United Nations sexual and reproductive health agency. They have this resource to explore on gender, sexuality, and bodily autonomy.**

- **Human Rights Campaign report on the Epidemic of Violence against transgender and gender-expansive communities in the U.S.**

- **A map of gender diverse cultures across the globe**

- **A history of third genders around the globe and across history**

- **Humber Inclusive Language Guide is here to support you with finding inclusive language**

- The Canadian Unitarian Council's Inclusivity Forum

CANADIAN UNITARIAN COUNCIL

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Resources

Here are a few things happening with the UUA you might also want to explore for more Unitarian Universalist specific resources

- The 2024-25 UU Common Read is Authentic Selves: Celebrating Trans and Nonbinary People and Their Families (Skinner House, 2023).
- New Study Guide: Love at the Center – Defending Trans Lives and Democracy
- Imara Jones's 2025 Ware Lecture at General Assembly: "Love at the Center: Defending Trans Lives and Democracy."
- Five Practices of Welcome Renewal: lots of great ideas and resources to explore!
- The Uplift Blog UPLIFT blog is for "Uplifting LGBTQ+ experience within and beyond Unitarian Universalism."
- Glitter Blessed: Already Whole, Already Holy Blessings for Queer and Trans Lives edited by Sean Neil-Barron

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