

Experiences of Trans Unitarian Universalists

Report on the 2018 Survey of Trans UUs

January 2019*

Introduction & Summary

Unitarian Universalism has long taken pride in being an LGBTQ-welcoming faith and welcoming people of all gender identities and sexual orientations. Yet the experiences of trans people in our congregations have not reflected the values and aspirations of this faith. For the first time, this report provides a snapshot of trans UUs and their experiences in Unitarian Universalism.

In the spring of 2018, a survey of trans UUs was conducted as a joint endeavor between TRUUsT (Trans Religious professional Unitarian Universalists Together) and the Unitarian Universalist Association (Multicultural Ministries office). 278 people responded, representing an incredible diversity of identities and experiences.

Note: This report uses the word “trans” expansively to refer to all people whose gender identities (or lack thereof) do not align, according to mainstream expectations, with the sex they were assigned at birth.¹

Who are trans Unitarian Universalists?

➔ The majority of trans UUs are **non-binary** (do not identify exclusively as women or men); are **queer, pansexual, or bisexual**; have one or more **disabilities**; are **young adults**; are **white**; and attend a UU congregation **at least once a month**.

➔ When compared with the Unitarian Universalist population as a whole, trans UUs are far more **low-income** (almost half do not have enough income to meet their personal needs), are more likely to have been **raised UU**, are **younger**, and are more **racially diverse**.

What are the experiences of trans Unitarian Universalists in our congregations?

➔ **Lack of spiritual connection and care:** Only 44% of trans UUs feel spiritually connected and nourished at their congregation—and only 15% feel *strongly* spiritually connected. Only about half of trans UUs who have a UU minister feel comfortable seeking pastoral care from them. A majority of trans UUs who attend a congregation feel responsible for education on trans identity or concerns.

➔ **Lack of inclusion:** 72% of trans UUs *do not feel* as though their congregation is completely inclusive of them as trans people. Higher levels are experienced by those who are most financially insecure (89%), people of color (85%), young adults (84%), and non-binary people (82%).

➔ **Marginalization:** 42% of trans UUs regularly experience trans-related marginalization in UU spaces. Higher levels of trans-related marginalization are experienced by those who are most financially insecure (74%), people of color (54%), non-binary people (53%), and disabled folks (48%).

➔ **Reasons for leaving:** Other than moving away, trans UUs have left UU congregations most often due to trans-related marginalization; other identity-related oppression such as racism, classism, ableism, and ageism; hypocrisy; unfulfilling worship/spiritual experiences; and abuse or bullying.

How can all Unitarian Universalists take action to support trans UUs?

➔ There are five key ways that UUs can take action to increase this faith’s inclusion of trans UUs: **donate** to fund trans UUs’ healing and survival, **be an accomplice** for trans UUs, **hire** trans religious professionals, engage in trans **education**, and engage congregations in **taking action on their next move** to increase trans access, inclusion, and affirmation. See page 11 for more.

A Portrait of Trans Unitarian Universalists

Gender

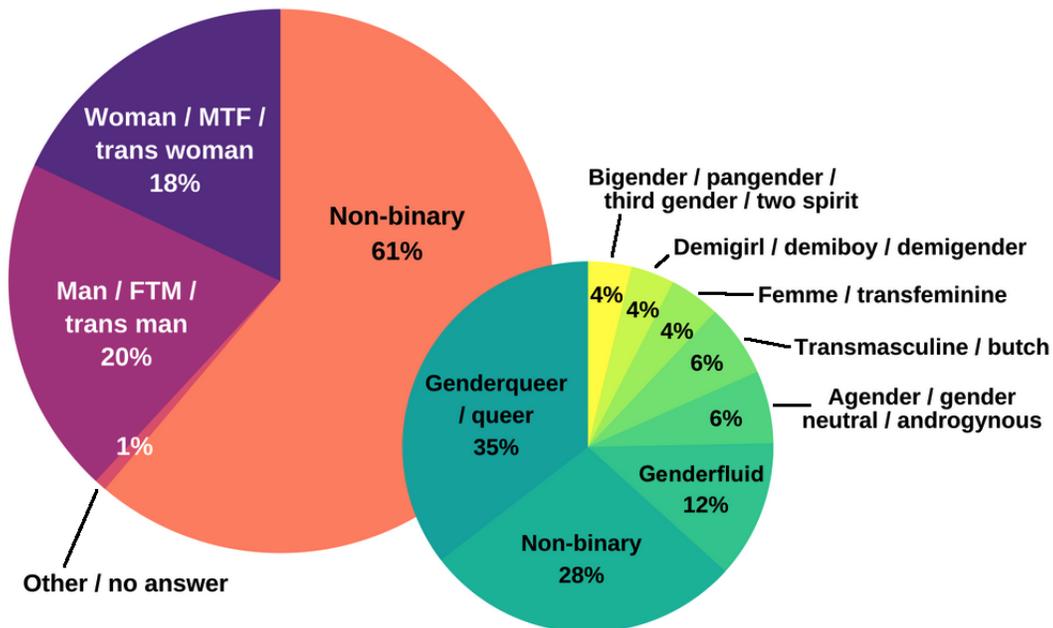
Trans Unitarian Universalists have many different gender identities. All told, almost ninety unique gender identities were provided in answer to the question “how do you identify your gender?”



Word cloud of survey respondents' gender identities²

A majority of trans UUs do not exclusively identify as women or men. Of these non-binary UUs, 35% identify primarily as genderqueer, 28% identify simply as non-binary, 12% identify as genderfluid, and smaller numbers identify as many different other identities. When compared to the trans population at large, a significantly higher percentage of trans UUs are non-binary. The U.S. trans population is 33% trans women, 29% trans men, 35% non-binary people, and 3% crossdressers.³ In contrast, trans UUs are 18% trans women, 20% trans men, and 61% non-binary people.⁴

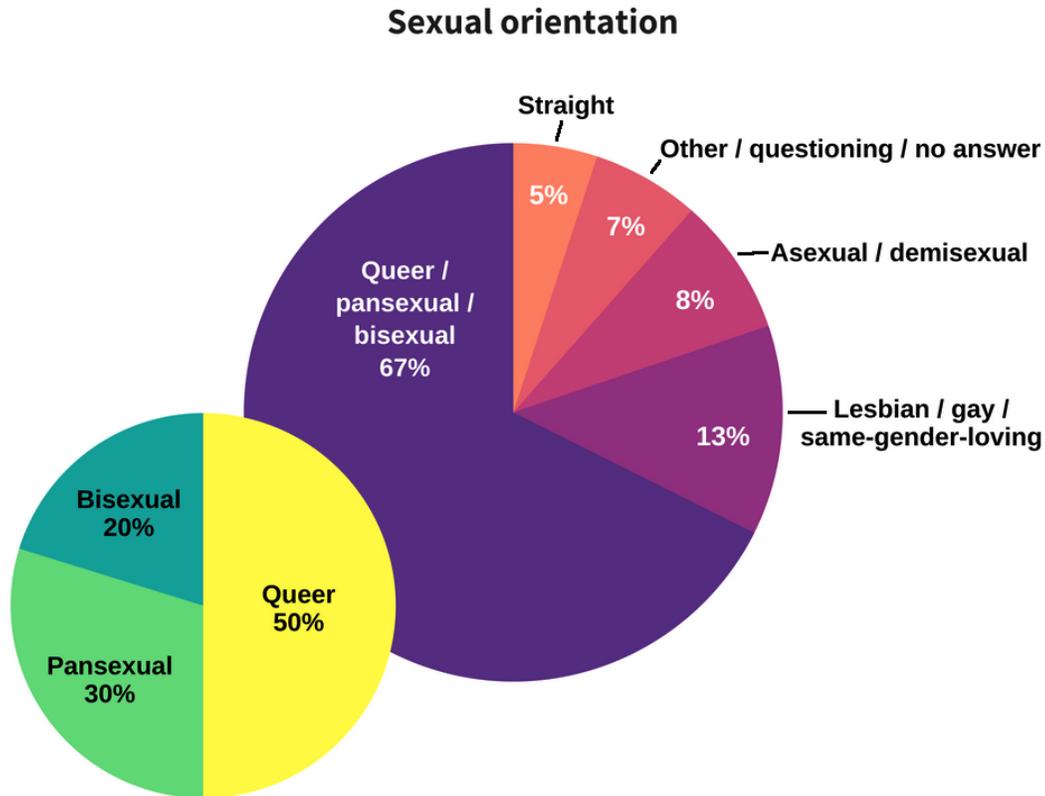
Gender



Pie charts of gender survey results⁵

Sexual orientation

More than two-thirds of trans Unitarian Universalists identify as queer (33%), pansexual (20%), or bisexual (14%). Trans UUs also identify as lesbian, gay, or same-gender-loving (13%), asexual or demisexual (8%), and straight (5%), as well as many other sexual orientations. These numbers are similar to those of the U.S. trans population.⁶

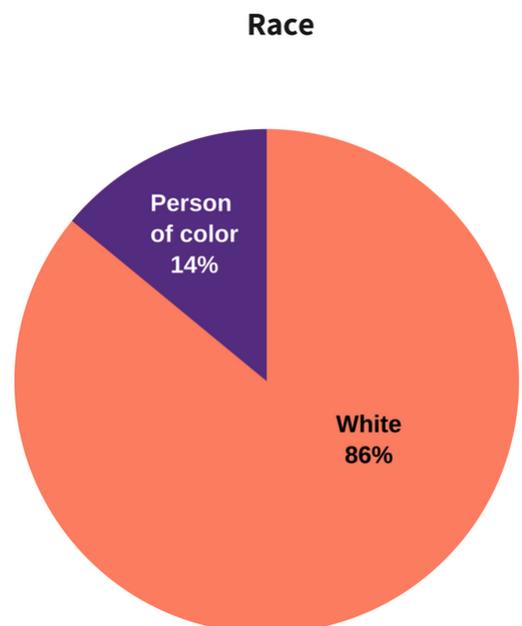


Pie charts of sexual orientation survey results⁷

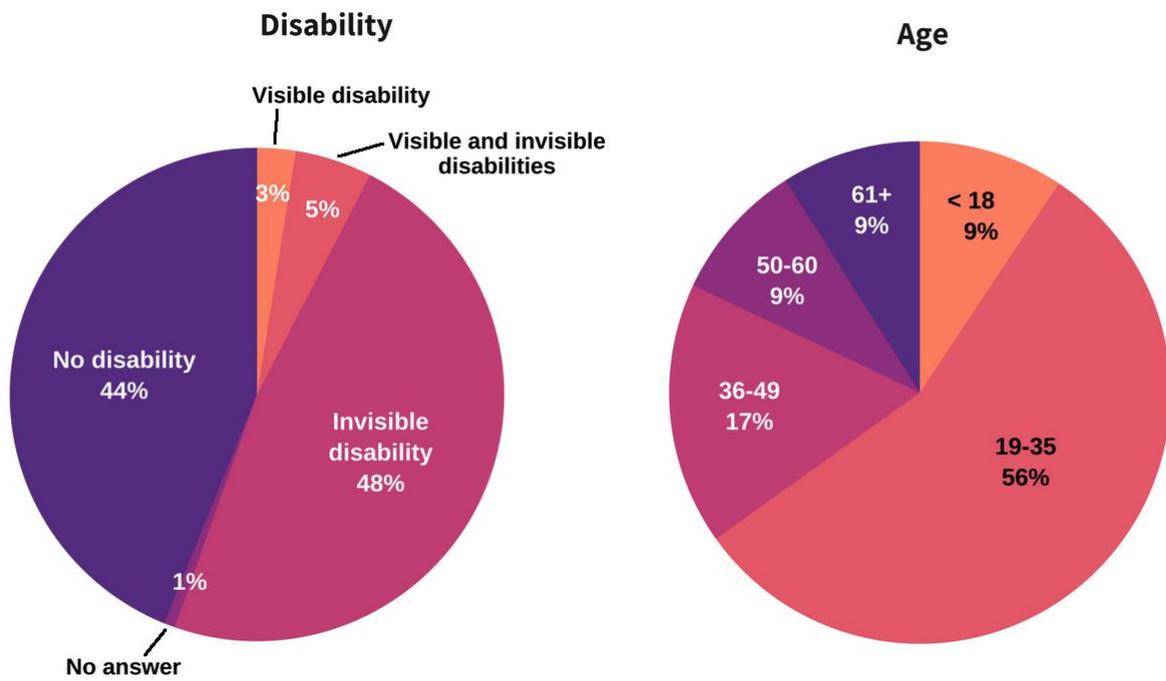
Race

A large majority of trans UUs are white (86%), with only 14% of trans UUs responding that they identify as a person of color or multiracial. The trans population at large is significantly more racially diverse,⁸ but trans UUs are slightly more racially diverse than UUs at large.⁹

When asked “how do you identify your race/ethnicity?” respondents provided many different answers, including African American, Afro-Latinx, American Native, Asian American, Biracial, Black, Caucasian, Chicanx, Chinese, European, Hispanic, Indigenous, Jewish, Latinx, Mediterranean, Middle Eastern, mixed race, Cuban, Indian-American, multiracial, Rroma, Russian/Xaladytka, Transblack, WASP, white, white-Brazilian, white settler British Canadian, and more.



Pie chart of race survey results; all data shared in text



Two pie charts of disability and age survey results; all data shared in text

Disability

The majority of trans Unitarian Universalists (56%) have one or more disabilities. Eight percent of trans UUs have one or more visible disabilities and 53% have one or more invisible disabilities. Five percent have both visible and invisible disabilities.

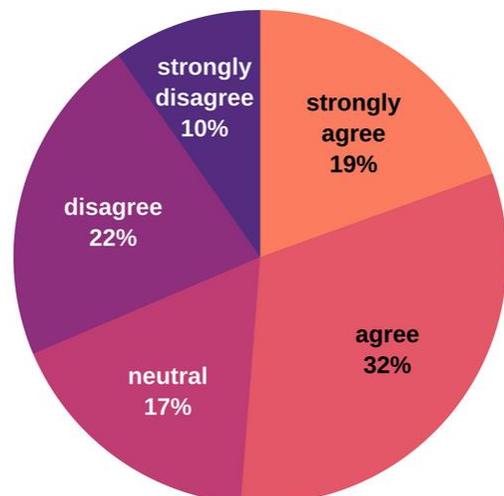
Age

There are trans Unitarian Universalists of every age. The majority of trans UUs (56%) are young adults (19–35 years old), but 9% of survey respondents were 18 or younger, 17% were 36–49, 9% were 50–60, and 9% were 61 or older.¹⁰ These numbers are very different than the UU population at large. Adult UUs are 50% age 18–49 and 50% age 50+,¹¹ whereas trans UUs are 82% under age 50 and 18% age 50 or older.

Income

Almost half (49%) of trans UUs do not have enough income to reasonably meet their personal needs. Only 19% answered “strongly agree” to a question about whether they have enough income to reasonably meet their personal needs. The poverty rate among U.S. trans people (29%) is more than twice the rate of the adult U.S. population, even though trans people report higher education levels than the general population.¹² In contrast, the UU population at large is wealthier than the U.S. population.¹³

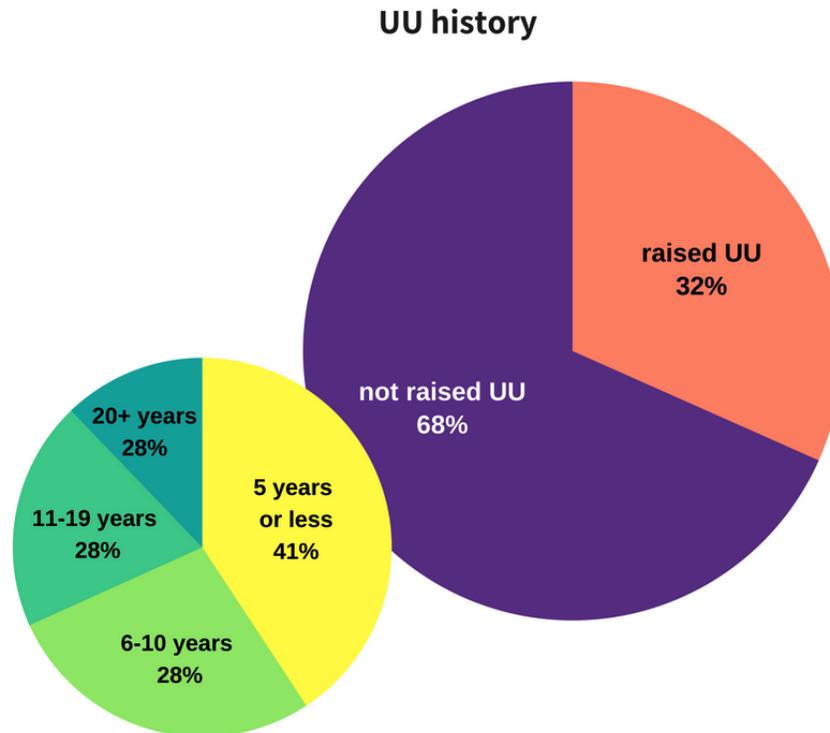
I have enough income to reasonably meet my personal needs



Pie chart of income survey results¹⁴

Faith history and UU congregation attendance

Almost a third (32%) of trans UUs were raised Unitarian Universalist. Of those who were not, 41% have been a UU for five years or less, 28% have been a UU for 6–10 years, 28% have been a UU for 11–19 years, and 28% have been a UU for 20 years or more.

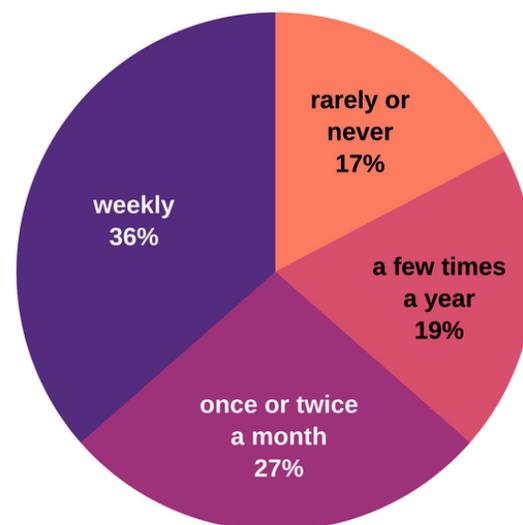


Pie chart of UU history results; all data shared in text

Trans UUs who were not raised in the faith have a diversity of religious backgrounds. Just as in the UU population at large,¹⁵ Catholicism is the top tradition of origin among trans UU converts. The next most common response was, simply, “Christianity.” A significant number of trans UUs also report no religion of origin. A number of survey respondents were raised Pagan, Atheist, or Agnostic; Methodist; Lutheran; Jewish; and Episcopal or Anglican. Other responses included Assemblies of God, Baptist, Buddhist, Christian Science, Disciples of Christ, Dutch Reform, Hindu, Jehovah’s Witnesses, Mormon, Muslim, Quaker, and United Church of Christ.

Almost two-thirds (63%) of trans UUs attend a UU congregation at least once a month, with more than a third (36%) reporting that they attend weekly. Another third (36%) report attending a few times a year, rarely, or never.

I attend a UU congregation:



Pie chart of UU congregation attendance survey results¹⁶

Experiences in Unitarian Universalist Congregations

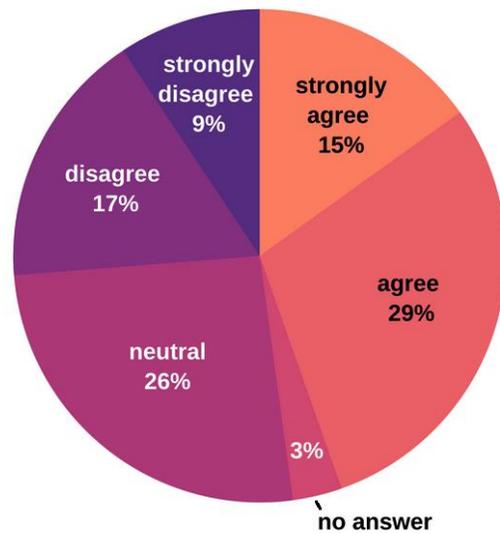
Thirty years ago, the Common Vision Planning Committee, the group that called for the creation of the Welcoming Congregation Program, conducted a survey of Unitarian Universalists that revealed that although the majority of straight UUs had generally positive attitudes toward LGB people, significant numbers did not. Meanwhile, 52% of lesbians, 38% of bisexuals, and 34% of gay men shared that they felt that the UUA's goals relative to LGB people were clear, but that those goals were not shared by individual congregations.¹⁷

The 2018 survey results provide a similar sobering perspective: although transgender people have been affirmed by denominational statements and resolutions, and the movement as a whole has a stated commitment to being a welcoming and inclusive faith for trans people, the lived experiences of trans people in our congregations tell a very different story.

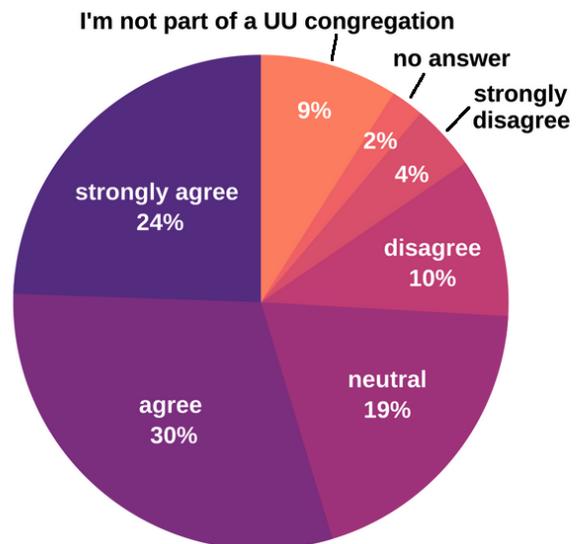
Very small numbers of trans UUs experience complete inclusion in UU congregations, and large numbers report regular trans-related marginalization (more below).

Only 44% of trans UUs feel spiritually connected and nourished at their UU congregation—and only 15% feel *strongly* spiritually connected. Of trans UUs who have a UU minister, only about half (55%) feel comfortable seeking pastoral care from them, and of trans UUs who have a congregation, a majority (60%) feel responsible for educating the leaders and/or membership on trans identity or concerns.¹⁸

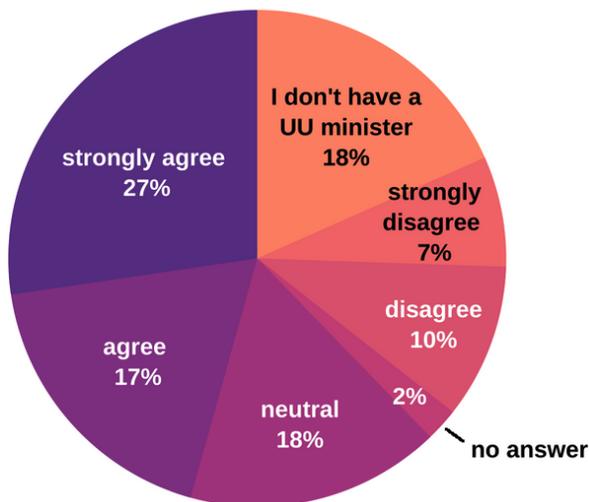
I feel spiritually connected and nourished at my UU congregation (or the last UU congregation I attended) as a trans person



I feel responsible for educating my UU congregation's leaders and/or membership on trans identity or concerns



I feel comfortable seeking pastoral care from my UU minister



Three pie charts of results for spiritual connection, comfort seeking pastoral care, and feeling responsible for education¹⁹

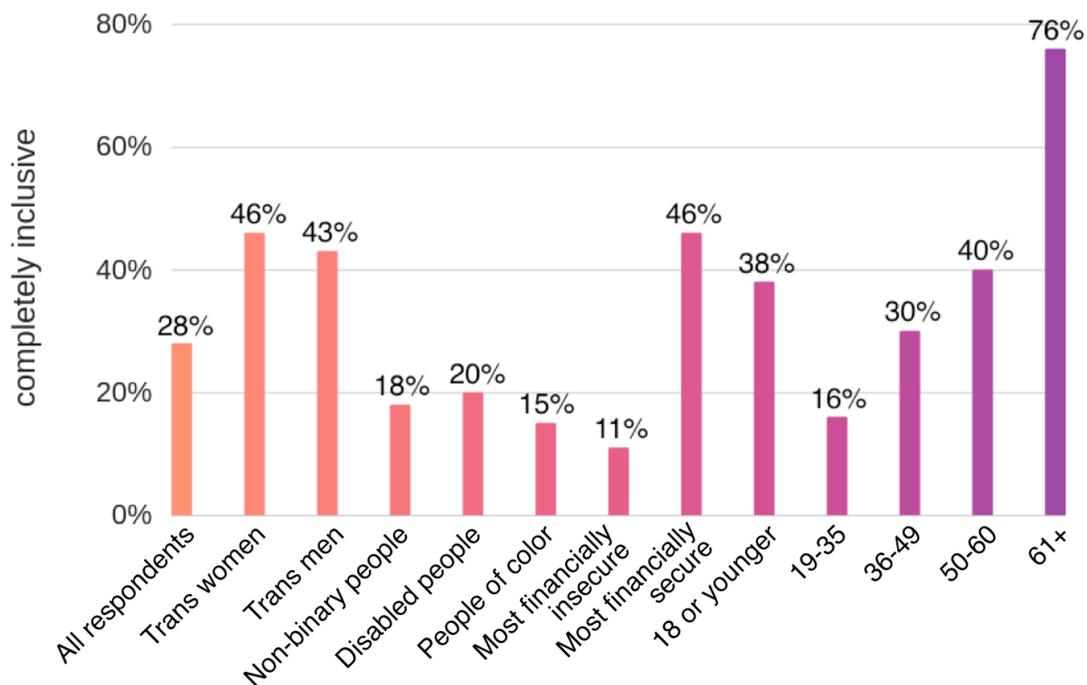
Lack of inclusion

As a whole, **only a little more than a quarter (28%) of trans Unitarian Universalists feel as though their congregation is completely inclusive of them as trans people.**

Trans UUs' experiences of inclusion are significantly affected by the other identities they hold, particularly age, income, gender, disability, and race.

- ➔ **Age:** Young adults, who make up the majority of trans UUs, experience very low levels of inclusion (16%), while trans UUs who are 61 or older experience the highest levels (76%).
- ➔ **Income:** Only 11% of trans UUs who are most financially insecure experience complete inclusion, compared with 46% of trans UUs who are most financially secure.
- ➔ **Gender:** Trans women and trans men experience middling levels of inclusion, at 46% and 43%, respectively, but only 18% of non-binary people experience complete inclusion.
- ➔ **Disability:** Only 20% of trans UUs with one or more disabilities experience complete inclusion, compared with 39% of trans UUs who do not have any disabilities.
- ➔ **Race:** Only 15% of trans UUs of color reported experiencing complete inclusion, compared with 30% of white UUs. For Black trans UUs, the number fell to 10%.

How inclusive does your UU congregation (or the last UU congregation you attended) feel to you, as a trans person?



Bar graph of survey results for how inclusive respondents' congregations are²⁰

"I encountered a life crisis, in part relating to being transgender, and I found no support at my church, which I was heavily involved in. I needed support and I felt like the congregation was, at best, uncomfortable around me, at worst, distancing themselves from me. I never felt safe being authentically myself there again and I stopped attending."

Marginalization in UU spaces

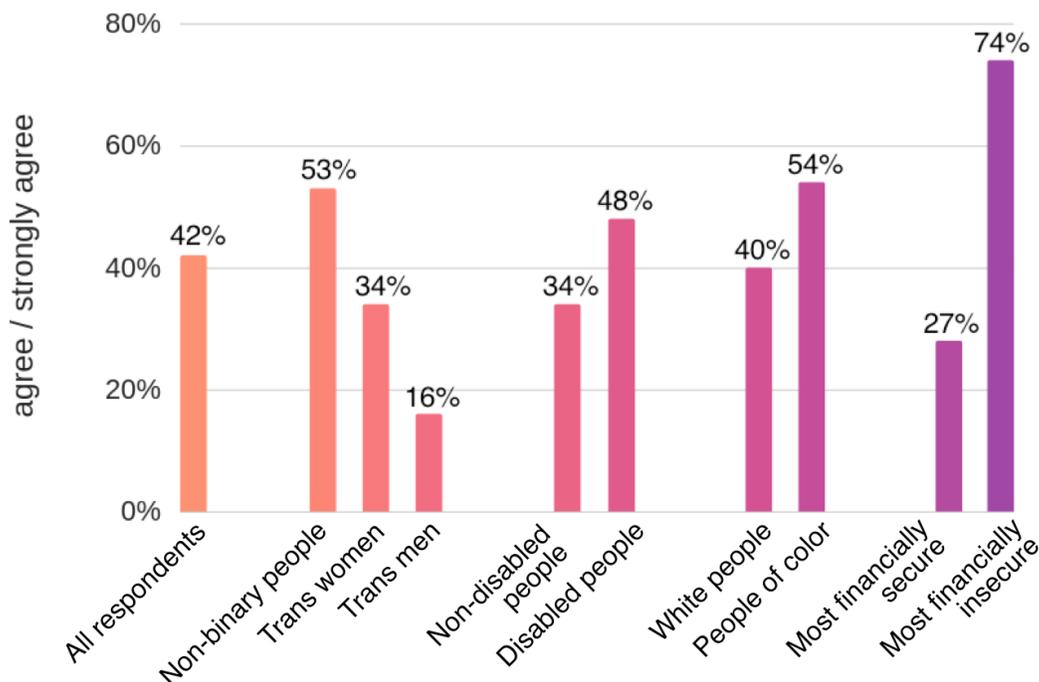
Trans-related marginalization, such as people using the wrong pronouns, un-inclusive language in worship, and a lack of (or resistance to) gender neutral bathrooms, is a key contributor to trans people feeling a lack of belonging. Of survey respondents who answered “strongly agree” to regularly experiencing trans-related marginalization, only 2% felt completely included in their congregation.

More than two in five (42%) trans UUs regularly experience trans-related marginalization in UU spaces. Gender, race, disability, and income have the most significant impact:

- ➔ **Gender:** More than half (53%) of non-binary people experience regular trans-related marginalization, compared with a third (34%) of trans women and only 16% of trans men.
- ➔ **Race:** Trans UUs of color experience greater levels of trans-related marginalization (54%) than those who are white (40%).
- ➔ **Disability:** Disabled trans UUs experience greater levels of trans-related marginalization (48%) than those who aren’t disabled (34%).
- ➔ **Income:** Trans UUs who are the most financially insecure experience much greater levels of trans-related marginalization (74%) than those who are the most financially secure (27%).

Even more striking is when these factors combine. **Six in ten disabled non-binary people of color experience regular trans-related marginalization in UU spaces, compared to only one in ten white trans men with no disabilities.**

In UU spaces I am regularly subjected to trans-related marginalization (such as misgendering)



Bar graph of survey results for trans-related marginalization; all data shared in text

“My minister and other community leaders cannot seem to get my pronouns right, and do not seem interested in reflecting upon or taking steps towards creating a more open and affirming environment for transgender people ... It’s common to hear phrases such as, ‘Well he used to be a she,’ or ‘His old name was xyz.’”

Reasons trans people leave UU congregations

Survey respondents who had left a UU congregation were asked to share why, and their answers offer additional evidence that for trans UUs, gender identity isn't the only or primary part of themselves that's relevant to their needs from spiritual community. A sampling from these answers appears below.

Other than moving away from the area where their congregation was, the most common reasons respondents gave for why they left a UU congregation were (in order):

- ➔ trans-related marginalization
- ➔ other identity-related oppression such as racism, classism, ableism, or ageism
- ➔ hypocrisy
- ➔ unfulfilling worship/spiritual experiences
- ➔ abuse or bullying

"[Congregational leaders] denied the existence of non-binary reality [and] expressly disregarded my gender identity."

"I was tired of being the only person to try to bring trans awareness into the congregation and not feeling safe as myself."

"Lack of space for people like me, not actively inclusive to trans/queer/working class/disabled people."

"My congregation talks a good game about fighting oppression but turns down every opportunity to walk the walk. ... It became too exhausting to try to attend a congregation full of privileged people who want ally points without doing any work."

"The congregation says that it is welcoming, but there is a lot of transphobia, problematic behavior, and harmful ignorance that I encounter regularly."

"The worship and community left me feeling empty and felt like going through the motions. [It was] unrelated to my gender journey and experience."

"[I got] tired of constantly educating/reminding them about gender, class, race, and inclusion."

"I felt isolated due to classism and educational elitism. I was not out as trans yet, and the only other trans person I knew was constantly misgendered by congregants, and even by the minister, despite repeated reminders."

"I spent several years confronting white supremacy culture and got wicked wounded in the process. I changed my membership, so that I could have spiritual sustenance."

"I was treated like some sort of social justice token, and then later a liability, rather than a person and an asset to the community."

"The minister engaged in active bullying toward me."

"Lack of reflection of my experiences in worship [and] non-inclusive language."

"Lack of spiritual substance, emotional healing, and feeling ignored as a young adult."

A Snapshot of Trans UU Religious Professionals

Unitarian Universalism is proud to be one of the first denominations to ordain openly transgender ministers. However, this stated commitment to honoring the spiritual gifts of trans leaders has not translated into a smooth path to ministry and/or employment among UU trans leaders.²¹

Demographics

Compared with trans UUs at large, trans UU religious professionals are more racially diverse (25% people of color), more financially insecure (53% do not have enough income to meet their personal needs), and skew slightly older. Disability and sexuality demographics mirror those for trans UUs at large. The percentage of raised-UUs mirrors the numbers within Unitarian Universalism at large.

Experiences and history²²

Despite trans UUs attending seminaries, and being fellowshiped and ordained throughout the 1980s and '90s, no openly trans minister was called by a UU congregation until 2002.

It wasn't until 2017 that any openly trans UU ministers of color received final fellowship.²³

To TRUUsT's knowledge, no openly trans woman has ever been called to a settled ministry position by a UU congregation. The only ministry positions in UU congregations that trans women have been able to access have been intern, contract, interim, and lay roles.

"After about seven years in parish ministry I knew I could no longer deny my identity. I came out to my district executive in 1996 and their response was to tell me I needed to leave my congregation and I was never to tell them why. Afterward, I was actively encouraged to seek a new career by the [UUA] department of ministry."

"I learned that someone in charge of hiring didn't want to hire a non-binary applicant because he believed that identifying as neither woman nor man was a sign of immaturity."

The majority of trans UUs who have served UU congregations as ordained parish ministers have experienced being pushed out of employment.²⁴ A significant number of trans UUs have been unable to achieve ordination due to trans-related oppression in seminary, intern ministries, and/or the fellowshiping process. Beyond Categorical Thinking²⁵ trainers consistently, today, hear from members of congregations in search that they wouldn't feel comfortable calling a trans minister.

Denomination-wide leadership

Despite the barriers to living out their call to ministry, trans UU religious professionals have made enormous contributions to Unitarian Universalism as leaders on the denominational level, often in unpaid ways. Trans UU religious professionals have served in the following UU leadership roles:

Co-Moderator, Unitarian Universalist Association (UUA) ● Regional + national staff, UUA ● Staff, Unitarian Universalist Service Committee ● Adjunct faculty, Meadville Lombard Theological School ● Adjunct faculty, Starr King School for the Ministry (SKSM) President + members, SKSM Board ● Board member, Association for UU Music Ministries ● Leadership, Liberal Religious Educators Association (LREDA) ● Leadership, UU Trauma Response Ministry ● Leadership, UU Mental Health Network ● Leadership, EqUUal Access Leadership, DRUUMM ● Leadership, Black Lives of UU ● Leadership, Interweave ● Leadership, UU Young Adults for Climate Justice Leadership, Continental UU Young Adult Network ● Chair + members, General Assembly (GA) Planning Committee ● Chair + members, Journey Toward Wholeness Transformation Committee ● Chair + member, Election and Campaign Practice Committee ● Good Officer, LREDA ● Good Officers, UU Ministers Association (UUMA) ● Planning team member, LREDA Fall Conference ● Members, UUMA CENTER Committee ● Co-chair, Canadian UU Religious Educators (CUURE) ● President, UUMA Chapters ● President, LREDA Chapters ● Founder, Guild of Interim Religious Education ● Member, Musicians Credentialing Committee ● Co-chair + members, GA Right Relationship Team Chaplains, GA ● Members, Justice GA Accountability + Witness Teams ● Trainers, Beyond Categorical Thinking ● Member, Fahs Collaborative Guiding Team ● Essayist, Ministerial Conference at Berry Street ● Chaplain, Russell Lockwood Leadership School

Conclusion & Call to Action

In today's political climate, trans people need spiritual spaces more than ever, and Unitarian Universalism needs the unique spiritual gifts and perspectives of trans people. Yet the 2018 survey shows that despite decades of dedication to being an LGBTQ-welcoming faith and a force for justice for LGBTQ people, UU congregations are not currently safe, affirming, and spiritually fulfilling for the majority of trans people—and changing this will require grappling with the intersections of gender, sexuality, race, class, disability, and age. TRUUsT calls on all UUs to take five vital actions:²⁶

- 1. Donate to fund trans UUs' healing and survival.** Make a donation to the new [rapid-response fund](#) for trans UUs in need (particularly trans UUs of color, trans women and transfeminine UU folks, disabled trans UU people, and trans UU youth and elders), and help your congregation join the list of UU congregations that make an [annual donation or plate collection to TRUUsT](#).
- 2. Be an accomplice for trans UUs.** [Sign up](#) to join a newly forming team of Unitarian Universalists of all sorts (and all/no genders) who are willing, able, and prepared to show up for trans people in a variety of ways: everything from promoting calls for donations to intervening with UUs who are causing harm to sending care packages to trans UUs in need.
- 3. Hire trans religious professionals.** Trans UU leaders are looking for work in congregations and regions. Visit the [new service directory](#) of religious professionals who are trans and/or people of color when you or people you know are looking for leaders to hire to guest preach, lead workshops, help with worship design, or any number of other gigs.
- 4. Engage in trans education and transformation.** Be proactive and engage in intersectional, transformational trans education as an individual, group, or congregation. One great option is to sign up for the self-directed online course [Trans Inclusion in Congregations](#), created for UU congregations by Rev. Mykal Slack and Zr. Alex Kapitan via the Transforming Hearts Collective.
- 5. Take action as a congregation on your next move to increase trans access, inclusion, and affirmation.** Talk to others in your congregation about what your next move is, and take action. For example: Do you have at least one all-gender bathroom? Do you offer Our Whole Lives for all ages? Are there particular members who are causing harm and need intervention? Is there anti-trans legislation in your state that needs to be stopped? Is there a local LGBTQ organization that you could be supporting? Check out these additional [questions to consider](#) and this great [resource on supporting youth](#). If you don't know what your next move is, ask trans members of your congregation or larger community.²⁷

By taking these actions, Unitarian Universalists can live into our values and make the aspirations of our faith a reality—affirming the sacredness of gender diversity, honoring the spiritual gifts of trans leaders, fighting for justice and liberation for trans people, and finally becoming a place where people of all/no genders can be full participants in spiritual community.

About TRUUsT

TRUUsT (Trans Religious professional UUs Together) was founded in 2004 by Mr. Barb Greve and Rev. Sean Parker-Dennison. Its mission is to support UU trans religious professionals, advocate for each other and our ministries, and transform Unitarian Universalism and our world. TRUUsT takes a broad view of what it means to be trans¹ and what it means to be a religious professional, in recognition that oppression has too often served as a barrier to trans people accessing traditional paths to credentialed leadership. As of this writing, the sixty-one members of TRUUsT are genderqueer, gender fluid, agender, two spirit, trans women, trans men, and more, and include credentialed and non-credentialed ministers, religious educators, music directors, youth directors, church administrators, chaplains, and seminarians. Learn more at [transuu.org](#).

Appendix: Survey Methodology

The survey ran from March through June 2018, via Google Forms. It received a total of 293 responses; 15 responses were determined to be duplicates or people who were clearly not part of the subject population and were discarded, leaving a total of 278.

The survey was titled “Experiences of Trans+ Unitarian Universalists” and opened with the following description: “This survey, a joint effort of TRUUsT and the UUA office of Multicultural Growth & Witness, seeks to collect data on the experiences of Unitarian Universalists who are transgender, non-binary, intersex, agender, Two Spirit, or otherwise not cisgender. If you are not trans+ please don't take this survey.”

The survey questions were as follows:

- How do you identify your gender? (*open field*)
- What sex were you assigned at birth? Note: This question is designed to help track trends around the experiences of AMAB women and non-binary folks compared with other trans folk. (*female / male / intersex / prefer not to say / other [specify]*)
- How do you define your sexuality? (*open field*)
- How do you define your race/ethnicity? (*open field*)
- Do you identify as a person of color / multiracial? (*yes / no / other [specify]*)
- What is your experience of disability? (*I have a visible disability / I have an invisible disability / I'm not currently disabled / other [specify]*)
- How old are you? (*18 or younger / 19-25 / 36-49 / 50-60 / 61+*)
- What is your religion(s) of origin? (*open field*)
- I have been a UU: (*lifelong / 20+ years / 11-19 years / 6-10 years / 5 years or less*)
- I have safe and affordable housing (*strongly agree / agree / neutral / disagree / strongly disagree*)
- I have enough income to reasonably meet my personal needs (*strongly agree / agree / neutral / disagree / strongly disagree*)
- Are you a member of TRUUsT? (*no / yes*) [An additional series of TRUUsT-specific questions was provided to respondents who answered “yes.”]
- I attend a UU congregation: (*weekly / several times a month / monthly / a few times a year / rarely / never*)
- I am the only trans member at my UU congregation (or the last UU congregation I attended) (*agree / disagree / I don't know / not applicable*)
- Has your congregation engaged in trans-related programming (service, workshop, community event, etc.)? (*yes, in the last year / yes, not in the last year but within the last 5 years / yes, more than 5 years ago / no / I don't know / I'm not part of a congregation*)
- How inclusive does your UU congregation (or the last UU congregation you attended) feel to you, as a trans person? (*not at all inclusive / not very inclusive / neutral / somewhat inclusive / completely inclusive*)
- In UU spaces I am regularly subjected to trans-related marginalization (such as misgendering). (*strongly agree / agree / neutral / disagree / strongly disagree*)
- I feel comfortable seeking pastoral care from my UU minister. (*strongly agree / agree / neutral / disagree / strongly disagree / I do not have a UU minister*)
- I feel spiritually connected and nourished at my UU congregation (or the last UU congregation I attended) as a trans person. (*strongly agree / agree / neutral / disagree / strongly disagree*)
- I feel responsible for educating my UU congregation's leaders and/or membership on trans identity or concerns. (*strongly agree / agree / neutral / disagree / strongly disagree / I'm not part of a congregation*)
- I feel that I am able to bring my whole self forward (gender, sexuality, race, class, ability, age, etc.) in my UU congregation (or the last UU congregation I attended). (*strongly agree / agree / neutral / disagree / strongly disagree*)
- If you've ever left a UU congregation, please share why. (*open field*)

Notes

* This report was revised in April 2019 to include data on financial security as an additional most-impactful demographic factor. “Most financially insecure” survey respondents were those who answered “strongly disagree” to the question “I have enough income to reasonably meet my personal needs”; “most financially secure” were those who answered “strongly agree.” Two typos and incorrect calculations in the original report were also corrected.

¹ The words *transgender* and *trans* are complex and loaded and mean different things to different people. The title and opening description of the survey that is the subject of this report attempted to communicate that a diversity of representation was sought (see Appendix). TRUUsT recognizes that using the word *trans* as a descriptive umbrella term is not perfect, and that mainstream culture often uses *trans* to refer solely to binary-identified trans women and men, invisibilizing non-binary trans people. Yet this is not the way this word is used in our own communities. More than a third of all respondents to the 2015 U.S. Trans Survey identified primarily as having a non-binary identity, and 88% of all respondents to that survey use the word *transgender* to refer to themselves. So TRUUsT uses the word *trans* expansively to refer to all people whose gender identities (or lack thereof) do not align, according to mainstream expectations, with their birth-assigned sex, while recognizing the limitations of this approach and the fact that it’s likely that not all respondents use the word *trans* to describe themselves. See *The Report of the 2015 U.S. Transgender Survey* by Sandy E. James et al., National Center for Transgender Equality, 2016, <http://www.ustranssurvey.org/reports>.

² Full image description: Word cloud depicting the following unique identities named by survey respondents: GNC, intersex, woman, man, GQ, male, transmasc, greygender, fabulous, demigirl, butch, multigender, third gender, demiguy, genderhybrid, mostly demigirl, transfeminine, transgender male, nonbinary, two spirit, FTM, genderqueer, transgender woman, gender non-binary, gender expansive, afab nonbinary, transgender girl, fem trans nonbinary, female transgender, variant, female performative, bigender, genderfucker, agenderflux, enby, female, transmasculine nonbinary, nonbinary transwoman, masculine nonbinary, mostly male, trans female, trans male, genderfluid demiwoman, fluid tending female, fluid, trans woman nonbinary, genderfluid woman, non-binary genderqueer, trans woman, genderfluid with masculine preference, transmasculine male, genderfluid trans woman, non-binary leaning masculine, genderfluid nonbinary transmasculine, femme, nonbinary femme, transgender female, andro trans nonbinary, pangender, nonbinary woman, non-binary, trans, gender non-conforming, masculine genderfluid, gender questioning, transgender, masculine, in flux, transgender man, female of center, queer, genderfluid, gender neutral, trans man, demigender, radchaai, demigender woman, demiwoman, transmasculine, novigender, neutral, flexible, agender, transman, mixed, trans*.

³ *The Report of the 2015 U.S. Transgender Survey*. Note that although the demographics of trans UUs are compared with the demographics of the U.S. trans population in this report, not all trans UUs / respondents to the survey live in the United States.

⁴ The survey was primarily promoted via social media, which may have resulted in an overrepresentation of younger respondents, a larger percentage of whom identify as non-binary.

⁵ Full image description: Two pie charts. The first presents overall survey results for gender: 61% non-binary, 20% man/FTM/trans man, 18% woman/MTF/trans woman, 1% other/no answer. The second presents detailed results for the non-binary subset: 35% genderqueer/queer, 28% non-binary, 12% genderfluid, 6% agender/gender neutral/androgynous, 6% transmasculine/butch, 4% femme/transfeminine, 4% demigirl/demiboy/demigender, 4% bigender/pangender/third gender/two spirit.

⁶ The U.S. trans population is 21% queer; 18% pansexual; 16% gay, lesbian, or same-gender-loving; 15% straight; 14% bisexual; and 10% asexual. *The Report of the 2015 U.S. Transgender Survey*.

⁷ Full image description: Two pie charts. The first presents overall survey results for sexual orientation: 67% queer/pansexual/bisexual, 13% lesbian/gay/same-gender-loving, 8% asexual/demisexual, 7% other/questioning/no answer, 5% straight. The second presents detailed results for the queer/pansexual/bisexual subset: 50% queer, 30% pansexual, 20% bisexual.

⁸ The U.S. trans population is 62% white. *The Report of the 2015 U.S. Transgender Survey*.

⁹ According to the Pew Research Center’s 2014 Religious Landscape Study, UUs are 88% white, 7% multiracial or a race not included in the list of survey options, 4% Latinx, 1% Black, and less than 1% Asian.

“Religious Landscape Study: Unitarians,” Pew Research Center, 2014, <http://www.pewforum.org/religious-landscape-study/religious-denomination/unitarian/>. According to the *UU World*’s 2013 readership survey, UUs are 98% white. “Meet Our Readers” by Christopher L. Walton, *UU World*, July 21, 2014, <https://www.uuworld.org/articles/2013-readership-survey>.

¹⁰ The survey was primarily promoted via social media, which may have resulted in an overrepresentation of younger respondents.

¹¹ According to the Pew Research Center’s 2014 Religious Landscape Study, UUs are 17% 18–29 years old; 32% 30–49 years old; 28% 50–64 years old; 22% age 65 or older. “Religious Landscape Study: Unitarians.”

¹² *The Report of the 2015 U.S. Transgender Survey*.

¹³ According to the Pew Research Center’s 2014 Religious Landscape Study, less than a quarter of UUs have a household income less than \$50,000 per year, and 43% of UUs have a household income of \$100,000 per year. “Religious Landscape Study: Unitarians.” According to the *UU World*’s 2013 readership survey, the average household income among UUs is \$98,500. “Meet Our Readers.”

¹⁴ Full image description: Pie chart titled “I have enough income to reasonably meet my personal needs” that depicts the following results: 19% strongly agree, 32% agree, 17% neutral, 22% disagree, 10% strongly disagree.

¹⁵ The most recent available data on the religious background of Unitarian Universalists was the *UU World*’s 2004 readership survey. See “Three in a Thousand” by Richard Higgins, *UU World*, June 2, 2008, <https://www.uuworld.org/articles/three-in-thousand-identify-as-unitarians>.

¹⁶ Full image description: Pie chart titled “I attend a UU congregation” depicting the following results: 36% weekly, 27% once or twice a month, 19% a few times a year, 17% rarely or never.

¹⁷ *Report and Recommendations of the Common Vision Planning Committee to the Board of Trustees, Unitarian Universalist Association* by the Common Vision Planning Committee, Unitarian Universalist Association, 1989, https://www.uua.org/sites/live-new.uua.org/files/documents/commonvision/1989_report_to_bot.pdf.

¹⁸ Doing the labor of educating others on trans identity or concerns is something that ideally should be a gift given by those who are called to provide it, rather than a responsibility or an unquestioned expectation. When someone is already facing oppression, it can be difficult to also navigate the often tiring or treacherous experience of educating privileged people about that oppression. The key is for congregational leaders and members to engage in open conversation with trans members about their needs, be open to hiring consultants who do this work for a living, and make sure that a single person isn’t relied on as a resource.

¹⁹ Full image description: Three pie charts. The first, titled “I feel spiritually connected and nourished at my UU congregation (or the last UU congregation I attended) as a trans person,” depicts the following results: 15% strongly agree, 29% agree, 26% neutral, 17% disagree, 9% strongly disagree, 3% no answer. The second, titled “I feel comfortable seeking pastoral care from my UU minister,” depicts the following results: 27% strongly agree, 17% agree, 18% neutral, 10% disagree, 7% strongly disagree, 18% I don’t have a UU minister, 2% no answer. The third, titled “I feel responsible for educating my UU congregation’s leaders and/or membership on trans identity or concerns,” depicts the following results: 24% strongly agree, 30% agree, 19% neutral, 10% disagree, 4% strongly disagree, 9% I’m not part of a UU congregation, 2% no answer.

²⁰ Full image description: Bar graph titled “how inclusive does your UU congregation (or the last UU congregation you attended) feel to you, as a trans person?” that depicts the following results for the percentage of each group that answered “completely inclusive”: all respondents 28%, trans woman 46%, trans men 43%, non-binary people 18%, disabled people 20%, people of color 15%, most financially insecure 11%, most financially secure 46%, 18 or younger 38%, 19-35 16%, 36-49 30%, 50-60 40%, 61+ 76%.

²¹ The facts and data about trans religious professionals shared on this page are based on a combination of oral history from UU trans religious professionals and information collected from TRUUSt members during the 2018 survey.

²² It is important to note that this “experiences and history” subsection focuses on ordained ministers, but TRUUSt does not limit its understanding of religious professionals to ordained ministers (see “About

TRUUsT” on p. 11). That said, the ability of marginalized peoples to be recognized, credentialed, and employed as ministers within a religious denomination has long been considered a marker of progress, equity, and justice, which is why some brief facts related to ordained trans UU ministers are included here.

²³ In Unitarian Universalism, ministers are initially granted “preliminary fellowship” by the denomination’s credentialing body, the Ministerial Fellowship Committee (MFC), which clears them for ordination. In order to be granted “final fellowship,” a minister must submit three renewal applications to the MFC that have historically required, among other things, that the minister be engaged in “compensated ministerial activities which constitute 50% or more of a typical work schedule.” If a minister is unable to gain employment or otherwise meet the requirements for renewal within a set period of time, they will lose their recognized status within the denomination.

²⁴ Significant numbers of trans UU ministers in contract positions have had their contracts canceled and trans UU ministers in settled positions have experienced negotiated resignations, also known as “pressured terminations” in which “congregational dissatisfaction with a minister’s service has reached the point where the minister’s continuation is doubtful if not impossible.” There is a clear trend of trans UU religious professionals of all kinds being pushed out of employment due to persistent patterns of discrimination and prejudice as well as a lack of culturally competent support from denominational staff and other leaders.

²⁵ Beyond Categorical Thinking is a workshop that has been offered since 1988 by the Unitarian Universalist Association to congregations entering ministerial search processes, with the goal of helping prevent discrimination against ministers with marginalized identities and backgrounds.

²⁶ The five actions shared on this page were originally published on TRUUsT’s website in November 2018: “TRUUsT Calls on All Unitarian Universalists to Take Action to Support Trans UUs,” TRUUsT, November 2, 2018, <https://transuu.org/2018/11/02/truust-calls-on-all-uus-to-take-action/>.

²⁷ Keep in mind that although it is important to follow the leadership of trans people in this work, it is also important to not expect trans people to bear the brunt of education and other labor. See endnote 18 for more.