AGENDA

SPC ON COMMUNITY AND PROTECTIVE SERVICES

May 13, 2020, 9:30 AM
IN THE COUNCIL CHAMBER
Members
Councillor G-C. Carra, Chair
Councillor E. Woolley, Vice-Chair
Councillor S. Chu
Councillor D. Colley-Urquhart
Councillor J. Davison
Councillor J. Farkas
Councillor J. Magliocca
Mayor N. Nenshi, Ex-Officio

SPECIAL NOTES:
Public are encouraged to follow Council and Committee meetings using the live stream
http://video.isilive.ca/calgary/live.html

Public wishing to make a written submission may do so using the public submission form at the following link:
Public Submission Form

Public wishing to speak are invited to contact the City Clerk’s Office by email at
publicsubmissions@calgary.ca, to register and to receive further information.

Members will be participating remotely.

1. CALL TO ORDER
2. OPENING REMARKS
3. CONFIRMATION OF AGENDA
4. CONFIRMATION OF MINUTES
   4.1 Minutes of the Regular Meeting of the Standing Policy Committee on Community and Protective Services, 2020 March 11
5. CONSENT AGENDA

5.1 DEFERRALS AND PROCEDURAL REQUESTS
None

5.2 BRIEFINGS

5.2.1 Multicultural Communications and Engagement Report Back, CPS2020-0358

5.2.2 2020 SPC on CPS Workplan – Q2 Update, CPS2020-0554

6. POSTPONED REPORTS
(including related/supplemental reports)
None

7. ITEMS FROM OFFICERS, ADMINISTRATION AND COMMITTEES

7.1 Calgary Police Service Annual Report 2019, CPS2020-0406

7.2 Banning Conversion Therapy, CPS2020-0532

8. ITEMS DIRECTLY TO COMMITTEE

8.1 REFERRED REPORTS
None

8.2 NOTICE(S) OF MOTION
None

9. URGENT BUSINESS

10. CONFIDENTIAL ITEMS

10.1 ITEMS FROM OFFICERS, ADMINISTRATION AND COMMITTEES
None

10.2 URGENT BUSINESS

11. ADJOURNMENT
MINUTES
SPC ON COMMUNITY AND PROTECTIVE SERVICES

March 11, 2020, 9:30 AM
IN THE COUNCIL CHAMBER

PRESENT:
Councillor G-C. Carra, Chair
Councillor E. Woolley, Vice-Chair
Councillor S. Chu
Councillor D. Colley-Urquhart
Councillor J. Davison
Councillor J. Farkas
Councillor J. Magliocca
Councillor D. Farrell
Councillor S. Keating (Remote Participation)
Mayor N. Nenshi, Ex-Officio

ALSO PRESENT:
A/General Manager K. Black
Deputy City Clerk T. Mowrey
Legislative Advisor A. de Grood
Legislative Advisor D. Williams

1. CALL TO ORDER
Councillor Carra called the Meeting to order at 9:30 a.m.

2. OPENING REMARKS
Councillor Carra provided opening remarks.

3. CONFIRMATION OF AGENDA

Moved by Councillor Magliocca
That the Agenda for the 2020 March 11 Regular Meeting of the Standing Policy Committee on Community and Protective Services be confirmed.

MOTION CARRIED

4. CONFIRMATION OF MINUTES

4.1 Minutes of the Regular Meeting of the Standing Policy Committee on Community and Protective Services, 2020 February 12

Moved by Councillor Farkas
That the Minutes of the 2020 February 12 Regular Meeting of the Standing Policy Committee on Community and Protective Services be confirmed.

**MOTION CARRIED**

Following nomination procedures, Councillor Chu was appointed as Acting Vice-Chair of the Standing Policy Committee on Community and Protective Services, by acclamation, until the arrival of Councillor Woolley.

5. **CONSENT AGENDA**

**Moved by** Councillor Farkas

That the Committee Recommendations contained in the following Reports be approved in an omnibus motion:

5.1 **DEFERRALS AND PROCEDURAL REQUESTS**

None

5.2 **BRIEFINGS**

5.2.1 Beltline and Inglewood Pools - Operating and capital targets and update on program of work, CPS2020-0236

5.2.2 NE Regional Park and Cemetery Engagement Update, CPS2020-0303

5.2.3 2020 SPC on CPS Workplan, CPS2020-0324

**MOTION CARRIED**

6. **POSTPONED REPORTS**

None

7. **ITEMS FROM OFFICERS, ADMINISTRATION AND COMMITTEES**

7.1 Proposed 2020 Special Tax Bylaw, CPS2020-0294

**Moved by** Councillor Davison

That with respect to Report CPS2020-0294, the following be approved:

That the Standing Policy Committee on Community and Protective Services recommend that Council give three readings to the proposed 2020 Special Tax Bylaw (Attachment 1).

**MOTION CARRIED**

**Moved by** Councillor Woolley

That the following be added to the Agenda as an Item of Urgent Business, as follows:

- 9.1 Conversation Regarding Emerging Issues (Verbal), CPS2020-0374
MOTION CARRIED

7.2 2020 Corporate Public Art Program Review Q1 Update, CPS2020-0335
A presentation entitled "2020 Corporate Public Art Program Review Q1 Update", dated 2020 March 11 was distributed with respect to Report CPS2020-0335.
Speaking notes were received from Yvonne Mullock for the Corporate Record with respect to Report CPS2020-0335.
The following speakers addressed Committee with respect to Report CPS2020-0335:
1. Shauna Thompson
2. Diana Sherlock
3. Ciara McKeown
4. Daniel Kirk
5. Su Ying Strang
6. Yvonne Mullock
Committee recessed at 11:05 a.m. and reconvened at 1:43 p.m. with Councillor Carra in the Chair.
Moved by Councillor Colley-Urquhart
That with respect to Report CPS2020-0335, the following be approved:
That the Standing Policy Committee on Community and Protective Services recommend that Council adopt the summary of elements that will be used to develop the Request For Proposal as presented in Attachment 1.
Against: Councillor Farkas

MOTION CARRIED

8. ITEMS DIRECTLY TO COMMITTEE
None

8.1 REFERRED REPORTS
None

8.2 NOTICE(S) OF MOTION
None

9. URGENT BUSINESS
9.1 Conversation Regarding Emerging Issues (Verbal), CPS2020-0374
Moved by Councillor Woolley
That with respect to Verbal Report CPS2020-0374, the following be approved:
Administration be thanked for the update and that the issues discussed today be added to the Administration reports at the 2020 April 21 Priorities and Finance Committee and the 2020 April 30 Strategic Meeting of Council.

MOTION CARRIED

10. CONFIDENTIAL ITEMS
10.1 ITEMS FROM OFFICERS, ADMINISTRATION AND COMMITTEES
None
10.2 URGENT BUSINESS
None

11. ADJOURNMENT
Moved by Councillor Woolley
That this meeting adjourn at 2:44 p.m.

MOTION CARRIED

THE FOLLOWING ITEMS HAVE BEEN FORWARDED TO THE 2020 APRIL 06 COMBINED MEETING OF COUNCIL:
CONSENT:
• 2020 Corporate Public Art Program Review Q1 Update, CPS2020-0335
ITEMS FROM OFFICERS, ADMINISTRATION, AND COMMITTEE REPORTS
• Proposed 2020 Special Tax Bylaw, CPS2020-0294

The next Regular Meeting of the Standing Policy Committee on Community and Protective Services is scheduled to be held, 2020 April 08 at 9:30 a.m.

CONFIRMED BY COMMITTEE ON

____________________________  ______________________________
CHAIR  ACTING CITY CLERK
Purpose of the Briefing

The City, Council and Calgarians recognize the priority of participation in civic life for all Calgarians as it helps create a prosperous city with inspiring neighbourhoods.

Statistics show our multicultural population continues to grow. Approximately one fifth of Calgarians have a primary home language that is not English or French. One third of the City’s population have a mother tongue (the language first learned and still understood by the individual) that is not English or French. Between 2011 and 2016, the immigrant population in Calgary grew faster than the general population. The Government of Canada projects immigration will continue to be the main driver of population growth in Calgary until at least 2036.

The purpose of this work is to strengthen the connection with these Calgarians, support them in their settlement journey, foster a sense of belonging, and encourage participation in civic life, City programs and services. The intent of this is to support and encourage people learning English and adapting to life in Canada.

Administration has two requests from Council that are very closely linked. This briefing note will address all the requests below with the intent to improve efficiency and clarity.

(1) At SPC on Community and Protective Services on 2018 December 05 (CPS2018-1253, the following direction to administration was approved:

   1. Direct Administration to utilize Statistics Canada census data to produce a map displaying demographic data such as language spoken; and
   2. Evaluate and report back by Q4 2019 to determine if resourcing is adequate.

(2) At SPC on Community and Protective Services on 2019 June 12 (CPS2019-0366), the following direction to administration was approved:

   1. Directs Administration to continue to develop standards of service for equitable communications and engagement, including multilingual considerations, as guided by the Social Wellbeing Policy, and not to proceed with a stand-alone new policy for Multilingual Communications and Engagement;
   2. Directs Administration to develop measures of success related to the delivery of equitable communication and engagement services in alignment with the Social Wellbeing Principles.
Briefing

Since inception in 2018, Administration has taken action with the Multicultural Communications and Engagement Strategy and completed:

- the Calgary Language Map (on Calgary.ca);
- community profile reports (including a review based on validation research) that include descriptions on cultural values, media consumption habits and perceptions on City Services on four of the top five non-English home languages from the Federal census: Chinese, Punjabi, Filipino and Arab Communities (located on myCity) with the Latin American Spanish report pending;
- multicultural photography to promote inclusion with representative and authentic photography (located on myImages - search term multiculturalism);
- in-person staff training on the community profiles and strategy’s resources (located on myCity);
- procured a new translation and interpretation vendor for Administration and Council;
- provided urgent support for multicultural and translation/interpretation needs; and
- prioritized pro-active cultural and language support for corporate use (i.e. expanding the language bank)

As part of One Calgary, Council approved $370,000 for Multicultural Communications and Engagement; however, as part of the 2019 July reductions, these budgets were reduced by $196,000, leaving a budget of $174,000.

The following outlines the specific details relating to Council’s direction:

**Calgary Language Map:**

Working closely with Corporate Analytics and Innovation (CAI) and Calgary Neighbourhoods (CN) the map was developed using Statistics Canada census language data. This data overlays top languages spoken at home by location and includes ward boundaries. This visualization on language is important to better understand Calgary’s population. The map shows the percentage of the population by Calgary ward, community and dissemination area that speak a language at home (home language) other than English. Speaking a non-English home language does not mean an individual is unable to speak one or both official languages as many people speak a non-official home language and use English and/or French regularly outside the home for school, work, and/or social purposes.

The map can be accessed by Administration, Council and the general public on calgary.ca - [https://maps.calgary.ca/language/](https://maps.calgary.ca/language/)

**Resourcing:**

In the 2019 November budget deliberations, the growth position approved in the original One Calgary budget was reduced. Customer Service and Communications (CSC) is dedicated to this strategy and continues to move it forward with limited resources; however, advancement and implementation will not be to the same scale as initially planned.
Briefing

We are making inclusive communications and engagement recommendations a part of our ongoing campaign planning and execution and leveraging decision criteria to use existing budget to its maximum effect. CSC has base funding of $174,000 per year for client campaign support to continue to strengthen our communication with multicultural communities.

Administration is committed to the following in 2020 with no additional resourcing costs yet maximizing efficiencies to:

- complete the last community report for the Latin American Community;
- develop online self-serve training modules on our top communities;
- support Business Units financially on their Multicultural needs based on critical business goals, significant impact to The City or Citizen, audience size, and longevity of message;
- communications, onboarding and training for Business Unit/ Mayor and Council on working with the new translation and in-person interpretation vendor;
- measurement of our effectiveness in multilingual communication and engagement; and
- the Equitable Communication Standards as part of the Social Wellbeing Policy which are being rolled out to CSC staff.

Below is information on Standards of Service and Measures of Success. We will ensure the Language Map is updated with new Statistics Canada census data.

Standards of Service:

As outlined in Attachment 1, these are in alignment with the Social Wellbeing policy and include considerations for multicultural, language, gender, ability, age and for reconciliation efforts with our Indigenous neighbours. This includes a checklist with additional resources are available to staff across the corporation through links in the standards. Details for CSC staff making recommendations about language translation and interpretation (specifically in Marketing and Engagement) will be rolled out later this year.

Measures of Success:

Some measures of success for equitable communications and engagement will be unique to individual campaigns or projects. Those measures will be incorporated into the evaluation and monitoring at the campaign/project level. Measures for the use and success of multilingual communications and engagement will be monitored by CSC. These measures include:

- Percent of requests completed for accommodation, translation or interpretation made by the public at least 48 hours of an in-person activity or event.
- Percent of activities/campaigns with planned accommodation, translation or interpretation that make Calgarians aware of this service appropriately (i.e. in-language or with a recognizable icon).

Attachment(s)

Attachment 1 – Standards for Equitable Communication and Engagement
Standards for Equitable Communications and Engagement

In alignment with the Social Wellbeing Policy, Customer Service and Communications (CSC) strives to provide equitable communication and engagement for all Calgarians. We know providing information and engagement opportunities that respond to the diverse needs of Calgarians enables effective civic participation and a stronger sense of inclusion.

The City of Calgary Standards of Service for Equitable Communications outline criteria for when City staff must use translation, interpretation and other accommodations. Customer Service and Communications (CSC) staff will advise on how to provide translation, accommodation or interpretation in specialized communication channels/tactics.

**Equity:** means conditions are adjusted to meet people’s diverse needs, strengths, social realities and/or barriers. The result of equity is all people have the opportunity to benefit equally from City Services.

**Standards**

- The City must follow the Plain Language Policy (CS014) and use related tools for document organization, reading ease, acronym use etc.
  - For text, the readability score must be checked. If using the Fleish-Kincade measure, For public communications, the target is a Grade 6 level. For text to be translated, Grade 4 level is preferred.
- The City must allow for the following accommodations for any public communication at least in summary (including written, spoken etc.) when requested within 48 hours by a member of the public.
  - Accommodations available include:
    - Language translation and/or interpretation
    - Sign language interpretation
    - Assistive listening device
    - Captioning
    - Large font (14+ point)
    - Braille
- City 911 and 311 services must accommodate language and accessible communication requests (via text to 911, phone-line language interpretation, text talk).
- City communications will refer to:
  - Multicultural Strategy for Communications & Engagement and related information on the Multicultural resources page and Calgary Language Map
  - Gender-inclusive language in its communications from the United Nations Guidelines for Gender-Inclusive Language
  - Accessible communications resources on the Communication access for citizens with disabilities page
  - Age-Friendly Guide for Communications with an Aging Population;
  - Indigenous Communications Guide
Accessing advice or budget support
For additional support for multicultural/multilingual communications and marketing please work with your CSC Communications support and the Marketing team to identify opportunities for specific needs or individual projects/campaigns. CSC staff and management will assess how additional funding is allocated to best support multicultural/multilingual communications and engagement.

Compliance and Reporting
Departments and Business Units are responsible for ensuring compliance with the standards of service. Success measures for equitable communications will be unique to and thus incorporated into individual projects/campaigns. CSC is responsible for vendor management for the translation and interpretation services and will monitor accordingly. These measures include:

- Percent of public requests completed for accommodation, translation or interpretation made by at least 48 hours of an in-person activity or event.
- Percent of activities/campaigns with planned accommodation, translation or interpretation that make Calgarians aware of this service appropriately (i.e. in-language or with a recognizable icon).

STANDARDS CHECK-LIST

☐ Plain Language Policy (CS014): Use Plain Language standards for document organization, reading ease, acronym use, etc. For text or speeches, check readability score. If using Fleish-Kincaide for public communications, the target is Grade Level 6 or lower. For text to be translated, Grade 4 is better.

☐ Corporate Accessibility Policy (CSPS003): Ensure you can support Accommodation requests made within 48 hours of the activity. As well refer to the Accessible communications checklists that apply.

☐ Multicultural Engagement and Communications Strategy

☐ Can support requests for interpretation/translation made within 48 hours of an activity

☐ Engage Policy (CS009) and the Inclusive Engagement Guide

☐ UN Guidelines for Gender Inclusive Language

☐ Age-friendly Guide for Communications

☐ Indigenous Communications Guide
2020 SPC on CPS Workplan – Q2 Update

PURPOSE OF BRIEFING
This briefing provides an overview of the reports the Standing Policy Committee on Community and Protective Services is set to receive throughout 2020, including detail that enables members to anticipate areas of strategic focus and alignment with related initiatives, and to identify where items will be either briefings provided for information or reports presented for decision. Benefits of this approach include improved scheduling and agenda time management, and a more detailed awareness of alignment with related work and Administration’s capacity. Attachments include a one-page at-a-glance calendar (Attachment 1) and the more detailed list of all outstanding motions and directions (Attachment 2).

SUPPORTING INFORMATION
Background
On 2020 January 22, at the request of the committee chair, Administration and committee members met to plan for the coming year. Committee members expressed a desire to focus on strategic priorities and understand where related initiatives are coming to Council, to be provided with specific scheduling details, and to receive more reports as briefings where appropriate in order to dedicate sufficient time and focus to reports requiring discussion, public input, and committee decisions. Administration was encouraged to schedule reports to align strategically and enable optimal scheduling, including through seeking deferrals if necessary.

In addition to the briefings and reports set to be received through the committee as directed by Council, and those Administration will be presenting proactively, the committee wished to allocate meeting time to focus on strategic priorities that are aligned with its mandate. The April meeting had been dedicated to a strategic session, but was cancelled due to the COVID-19 pandemic response. Administration will reassess options for future sessions to be held covering strategic topics proposed by the committee (which included public safety, culture, affordable housing, recreation and social supports), based on value to members and as scheduling and Administration’s capacity allows.

Previous Council Direction
On 2007 February 06, the Personnel and Accountability Committee approved PAC2007-05 Status of Outstanding Motions and Directions, directing Administration to bring forward as an item of business to each Standing Policy Committee (SPC) a list of tabled and referred motions and reports; such lists were to be reviewed by each SPC on a quarterly basis.

On 2020 March 11, the SPC on Community and Protective Services received for information and approved CPS2020-0324 2020 SPC on CPS Workplan, which provided the most recent previous update. New updates continue to be provided quarterly.

ATTACHMENT(S)
1. 2020 SPC on CPS Calendar
2. 2020 Q2 Status of Outstanding Motions and Directions

Approval(s): Black, Katie concurs with this report. Author: Hubac, Lisa
## 2020 Standing Policy Committee on Community and Protective Services Calendar
(as of 2020 May 13; dates may be subject to change)

### SPC on CPS

<table>
<thead>
<tr>
<th>Q1</th>
<th>Q2</th>
<th>Q3</th>
<th>Q4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan</td>
<td>Feb</td>
<td>Mar</td>
<td>Apr</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Conversion Therapy Bylaw</td>
<td>Smoking &amp; Vaping Bylaw Review</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Multilingual Communications &amp; Engagement Update</td>
<td>Gender Equity, Diversity &amp; Inclusion Implementation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Livery Transport Bylaw Amendments &amp; Fee Schedule</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CIF report back – Calgary Community Courts</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>FCSS Funding Recommendations</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Beltline &amp; Inglewood Pools Update</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>BIA Policy &amp; Governance Framework</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2020 SPC on CPS Workplan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2020 SPC on CPS Workplan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2020 SPC on CPS Workplan</td>
</tr>
</tbody>
</table>

### Emergency Management Committee

| | Q2  | Q3  | Q4  |
| | | | 2020 Status of Emergency Preparedness |

### Known Related Reports to Council/Others Committees

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## 2020 Q2 Status of Outstanding Motions and Directions

**Standing Policy Committee (SPC) on Community and Protective Services**

The following table details the outstanding direction from Council for reports to return to the SPC on Community and Protective Services as of 2020 May 13, with items listed in order of anticipated report back date.

<table>
<thead>
<tr>
<th>ANTICIPATED DATE</th>
<th>ITEM</th>
<th>BRIEFING OR REPORT</th>
<th>SUBJECT (Direction to Administration)</th>
<th>SOURCE</th>
<th>DATE OF REQUEST/DIRECTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>2020 May 13</td>
<td>Multilingual Communications &amp; Engagement</td>
<td>Briefing</td>
<td>Update on work related to developing standards of service for equitable communications and engagement, including multilingual considerations.</td>
<td>CPS2019-0366</td>
<td>2019 July 22</td>
</tr>
<tr>
<td></td>
<td>Conversion Therapy Bylaw</td>
<td>Report</td>
<td>Report back in response to Notice of Motion directing Administration to draft a bylaw to prohibit the business practice of conversion therapy including a fine for those advertising or offering conversion therapy services.</td>
<td>PFC2020-0116</td>
<td>2020 February 3</td>
</tr>
<tr>
<td>2020 June 15</td>
<td>Social Wellbeing Advisory Committee Terms of Reference</td>
<td>Report</td>
<td>Work with the Social Wellbeing Advisory Committee following the appointment of members at the 2018 October Organizational Meeting of Council and return to the SPC on Community and Protective Services no later than Q2 2020 with its first annual report.</td>
<td>CPS2018-0870</td>
<td>2018 July 30</td>
</tr>
<tr>
<td></td>
<td>Calgary Aboriginal Urban Affairs Committee (CAUAC) Annual Report</td>
<td>Report</td>
<td>CAUAC to report annually to Council starting in 2015, through the SPC on Community and Protective Services, on progress towards its Strategic Plan.</td>
<td>PFC2014-0083</td>
<td>2014 February</td>
</tr>
<tr>
<td>2020 July 15</td>
<td>Safe School Zones Bylaw</td>
<td>Report</td>
<td>Draft a bylaw to restrict advocacy messaging by external interest groups on public property around schools.</td>
<td>CPS2019-1424</td>
<td>2019 December 16</td>
</tr>
<tr>
<td>2020 September 9</td>
<td>Smoking and Vaping Bylaw Report</td>
<td>Report</td>
<td>Update and possible bylaw amendments subsequent to a provincial decision on amendments to the Tobacco and Smoking Reduction Act, expected to be introduced in the 2020 Spring session of the Legislature.</td>
<td>CPS2019-1405</td>
<td>2019 December 16</td>
</tr>
<tr>
<td>2020 October 14</td>
<td>Gender Equity, Diversity and Inclusion Strategy</td>
<td>Report</td>
<td>Develop a measurement plan and report back with results to date on progress of implementation (includes Social Wellbeing scorecard).</td>
<td>CPS2019-0729</td>
<td>2019 July 22</td>
</tr>
<tr>
<td>ANTIQUEPATED DATE</td>
<td>ITEM</td>
<td>BRIEFING OR REPORT</td>
<td>SUBJECT (Direction to Administration)</td>
<td>SOURCE</td>
<td>DATE OF REQUEST/DIRECTION</td>
</tr>
<tr>
<td>-------------------</td>
<td>------</td>
<td>--------------------</td>
<td>----------------------------------------</td>
<td>--------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>2020 November 18</td>
<td>Livery Transport Bylaw Amendments &amp; Fee Schedule</td>
<td>Report</td>
<td>Accelerate the planned review of the Livery Transport Bylaw 6M2007...and report back with proposed amendments to the bylaw and its fee schedule no later than 2020 Q4.</td>
<td>CPS2019-0609</td>
<td>2019 May 27</td>
</tr>
<tr>
<td>2020 December 9</td>
<td>Family and Community Support Services (FCSS) Funding Recommendations</td>
<td>Report</td>
<td>Propose funding recommendations for Council approval as per the FCSS Policy [annual Q4 report].</td>
<td>FCSS Policy</td>
<td>2016 November</td>
</tr>
</tbody>
</table>
|                   | Beltline and Inglewood Pools Report | Report | Report on progress of the work as directed by Council, which includes:  
• Maintaining service for up to 2 years beginning 2020 January 1  
• Implementing concepts including: redesigning and optimizing programming, increasing marketing and the user base, modestly increasing prices, reducing hours to better align with times that are more financially viable, and operating two facilities in tandem so one will always be open.  
• Updating phase one and completing phase two of the Facility Development and Enhancement Study to include emerging communities and provide recommendations based on city-wide recreation infrastructure needs.  
• Preparing a Request for Proposal for a shift to a partner operated model for either or both pools.  
• Engaging community stakeholders  
• Identifying long-term, sustainable service alternatives and targeted investments to maximize community and social benefits. | PFC2019-1330 | 2019 November 28 |
<p>|                   | Business Improvement Area Policy &amp; Governance Framework | Report | Report back on the Business Improvement Area policy and governance framework to no later than one year after the Provincial legislative changes related to Business Improvement Areas are finalized. | CPS2018-1097 | 2018 December 17 |</p>
<table>
<thead>
<tr>
<th>ANTIPOCATED DATE</th>
<th>ITEM</th>
<th>BRIEFING OR REPORT</th>
<th>SUBJECT (Direction to Administration)</th>
<th>SOURCE</th>
<th>DATE OF REQUEST/ DIRECTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>TBD (likely 2020 Q4)</td>
<td>Public Art Program</td>
<td>Report</td>
<td>Report back with proponent chosen as the independent arms-length organization manage the Public Art program, and a timeframe for implementation and initiation of first projects as well as anticipated future reporting methods and schedules. [Deferred as part of Council approval of 2020 Q1 and Q2 deferrals, 2020 March 16]</td>
<td>CPS2019-1426</td>
<td>2019 November 18</td>
</tr>
<tr>
<td>2021 Q1</td>
<td>Accessible Taxi ATIP/WAV Update</td>
<td>Report</td>
<td>Monitor the effectiveness of the Accessible Taxi Incentive Program and report back.</td>
<td>CPS2018-1033</td>
<td>2018 October 15</td>
</tr>
<tr>
<td>2021 Q2</td>
<td>Community Representation Framework</td>
<td>Briefing</td>
<td>Return with a progress report on the implementation of the Community Representation Framework. [Deferral to 2021 Q2 approved]</td>
<td>CPS2018-1393</td>
<td>2018 December 17</td>
</tr>
<tr>
<td>2021 Q4</td>
<td>Family and Community Support Services (FCSS) Funding Recommendations</td>
<td>Report</td>
<td>Propose funding recommendations for Council approval as per the FCSS Policy [annual Q4 report]. 2021 report also to include results of the review of FCSS and Calgary Neighbourhoods’ role in delivering the program, as directed by Council.</td>
<td>FCSS Policy C2019-1052</td>
<td>2016 November</td>
</tr>
<tr>
<td>Quarterly</td>
<td>SPC on CPS Workplan/Status of Outstanding Motions and Directions</td>
<td>Briefing</td>
<td>Administration to bring forward as an item of business to each Standing Policy Committee a list of tabled and referred motions and reports for each committee; such lists to be reviewed by each Standing Policy Committee to be dealt with on a quarterly basis.</td>
<td>PAC2007-05</td>
<td>2007 February 6</td>
</tr>
</tbody>
</table>
EXECUTIVE SUMMARY

This report to the Standing Policy Committee on Community & Protective Services is for information only and to provide Council with an update from the Calgary Police Commission (CPC) on the Calgary Police Service (CPS).

ADMINISTRATION RECOMMENDATION(S)
That the Standing Policy Committee on Community and Protective Services recommends that Council receive this report for the Corporate Record.

PREVIOUS COUNCIL DIRECTION / POLICY

At the 2003 November 26 Special Meeting of Council to review budgets, Council approved a motion requesting that the Calgary Police Commission, with the CPS, provide at the least an annual update to the Standing Policy Committee on Community & Protective Services.

BACKGROUND

This report is for information purposes only and provides an overview of CPS’ activities for the 2019 calendar year.

STAKEHOLDER ENGAGEMENT, RESEARCH AND COMMUNICATION

The CPS and the CPC regularly engage citizens on issues of community safety in both formal and informal ways to ensure our services are reflective of community needs and priorities. This includes leveraging School Resource Officers, Community Resource Officers, the Diversity Unit, community traffic meetings, community presentations, as well as traditional and social media.

Communicating with our Community

Working with many areas of the Service, it is the responsibility of the CPS Strategic Communications Section to provide timely, relevant, transparent communication with the community and CPS employees. In 2019, they continued to work with media and
community partners, and leveraged social media, to connect with a wide and diverse external audience.

Through the creation of informative and engaging content, they expanded their social reach by approximately 44,000 followers across Facebook, Twitter and Instagram. By the end of the year CPS had a total of 368,567 followers across the three main platforms on their branded accounts. In addition, CPS expanded the number of individual accounts to reach different audiences with relevant content. These include Diversity Resource Officers, Canine Unit, Community Resource Officers, District Commanders and Frontline Patrol.

The CPS continued to work with traditional media partners to support investigations, increase public safety, reduce victimization, manage issues and enhance the reputation of the Service. Over 330 news releases were issued and they responded to nearly 3,500 media calls. The Chief Constable also conducted monthly live media interviews with various larger media outlets. He and other CPS members reached out to diverse communities with several interviews, including with Red FM, and attended the Centre for Newcomers annual suit drive.

Numerous communications strategies were implemented to address crime and safety in the community. These campaigns included Porch Pirate to address package thefts, Operation Cold Start to reduce vehicle thefts, and Don’t Sweat Christmas to raise awareness of seasonal crime. To support those impacted by domestic violence, the Connect Line app was launched to give people easy access to CPS and community support services. To improve road safety, the CPS ran various education campaigns as part of Canada Road Safety Week and Motorcycle Awareness Month. The CPS also coordinated the national launch of the Missing Children Society ‘Rescu App’ to safeguard missing children who are at risk, but do not meet the threshold for an Amber alert. An advertising and communication campaign was launched to promote the Re-Direct program, which assists those at risk for being radicalized to violence. The campaign aimed to reach people in need of support who were previously not aware of the program. Following the campaign, the number of referrals to the program doubled.

The CPS continued to engage and raise awareness in the community through numerous public events and other opportunities. The CPS continued Coffee with a Cop, held Fraud Prevention month events, and worked with the CPC to coordinate the first public swearing-in of the new Chief Constable. The CPS also created and implemented a communication strategy to support recruitment efforts. Specific focus was given to reach and attract diverse audiences. As part of the overall communication strategy to tackle an increase in violent crime, numerous presentations and events were held, some in conjunction with YouthLink and other partners, to reach target audiences and diverse communities. YouthLink, with support from CPS members, delivered its gang
prevention program in person and online, and CPS members volunteered their time to continue offering this program upon request, delivering it to a diverse group of over 2,000 community members. CPS members, including Patrol and Community Resource Officers, regularly engage citizens and community leaders to address their concerns.

**Calgary Police Commission Public Consultations**

The Commission conducted several public consultations over the past year as part of its annual activities:

**Citizen Consultation 2019**: The CPC contracted an independent research firm to conduct a consultation project to support the recruitment efforts at the CPS. The CPS is expected to hire dozens of new police constables in the coming years and needed community input to make sure recruitment and hiring activities are reaching the right people and to understand any barriers job seekers may face when considering policing as a career. The feedback from this research is being used by the CPS to develop a recruitment plan.

The project set out to hear from anyone interested in participating, including those who tend to find policing to be an appealing career, as well as young adults, parents, and career counsellors. Extra effort was made to gather feedback from groups underrepresented in CPS including women, gender and sexually diverse individuals, visible minorities, and Indigenous peoples.

The desire to serve the community stood out as a key motivator for many individuals who may consider a career in policing. The perception of policing as an unsafe career is the greatest barrier preventing individuals from applying to become a police officer. This includes physical safety, exposure to violent situations or life-threatening events, as well as concerns about threats to mental health and overall wellbeing. Most participants believe it is important for the police service to reflect the diverse composition of the city. Individuals from underrepresented groups noted it was important to see diverse officers on the job so they can imagine themselves working for the CPS.

The CPS is using the results to target the strongest candidates the city has to offer by:

1. Increasing exposure to police work through in-person and online experiences,
2. Increasing CPS visibility in the community, through advertising and recruiter participation at community events, and
3. Expanding use of communication tools, such as social media and radio announcements.
Community Engagement 2019: The roundtable discussion at the Commission’s June 2019 community dinner invited more than 400 guests to provide their thoughts about trust between the CPS and the community. Guests represented community associations, diversity groups, community agencies, elected officials, and CPS members.

Most guests expressed high levels of trust with the CPS for reasons including: good response times, helpful and engaged Community Resource and Diversity Unit officers, being accessible and responsive to concerns, being solution-oriented and focusing on prevention, education, and community partnerships. Many noted that CPS is doing the best it can with limited time and money available. Tools like social media and body worn cameras, and events like CopShop and Coffee with a Cop were highlighted as successful ways CPS is building trust.

Others noted that although the CPS has improved significantly in recent years in its approach and interactions, trust takes time to build and ongoing work is still required, especially with Indigenous, LGBTQ2S+, sex workers, newcomers, ethnic groups, and other marginalized groups.

Discussion participants offered many suggestions for ways the CPS could be more responsive to communities and to strengthen trust. Two topics emerged as priorities. The first was the need to remain committed to a community policing model that focuses on prevention, especially youth programs. Face-to-face, positive interactions such as attending community events (youth sports, round dance, community association meetings) and being involved/visible in positive ways (not just when called) are key to building trust. The community values School Resource Officers (SROs) and many feel that more SROs are needed.

The other priority was the need to improve cultural training for officers, and diversity within the CPS. Guests emphasized that better representation will prepare the CPS to more effectively understand, communicate, and serve increasingly diverse citizens. Creating a sense of trust requires a commitment to greater diversity, and more education on diverse communities.

The Commission uses this feedback in strategic planning and priority setting alongside results from citizen and employee research.

Employee Survey 2019: The CPC partners with an independent research firm to conduct a survey of CPS employees each year. The goal is to give all employees an opportunity to provide candid, anonymous feedback about working at the CPS. The Commission uses the results to understand trends over time, to evaluate the health of
the organization and the Chief’s action plan for maintaining and improving employee engagement.

The 2019 survey reached the highest response rate, with 60 per cent of employees sharing their views. In 2019, many of the results have improved – some quite significantly. For example, the proportion who strongly agree that ‘morale at CPS is good’ was more than four times higher than it was in 2018. Many employees noted that they like working at the CPS because of the engaging workplace, the camaraderie among colleagues, and the ability to help the community. Employees feel that the CPS health and wellness programs and hiring a new Chief Constable have had the greatest positive impact on workplace satisfaction over the past year. Suggestions for improvement include better support from management and better accountability.

In 2019, the use of Leger’s ‘happiness index’ allowed us to see how CPS employees compare to workers throughout Canada. We learned that the happiness of CPS employees is similar to the happiness of Canadian workers overall.

The City of Calgary Citizen Satisfaction Survey

The City of Calgary conducts an annual Quality of Life and Citizen Satisfaction Survey, which provides insights on Calgarians’ perception on safety and the CPS. In 2019, Calgarians ranked “crime, safety and policing” as one of the top three issues of importance facing the community (15 per cent of Calgarians). Eight-in-ten (82 per cent) Calgarians say they do or would feel safe walking alone in their neighbourhood after dark (consistent over the past five years).

Citizens ranked the CPS as one of the top four most important City programs and services (99 per cent of Calgarians). Overall satisfaction with the CPS remains high at 92 per cent, unchanged from the previous year. The CPS is also one of the top-ranking services for increased investment, with 54 per cent of those surveyed supporting more investment. Roughly 42 per cent of those surveyed wanted investments to remain the same.

STRATEGIC ALIGNMENT

The CPS’ Service Action Plan strategies and objectives align with the 2019-2022 Citizen Priorities, which are set to realize the 100-year vision of “Calgary: A great place to make a living, a great place to make a life.” The CPS provides a wide variety of services to the community, all of which contribute to the following Citizen Priorities and Council Directives:
A City of Safe and Inspiring Neighbourhoods: Calgarians want neighbourhoods and public spaces that are safe.

A City That Moves: All modes of transportation must be safe.

A Well-Run City: Engage with residents to fully understand and respond to their service needs. Develop a positive, strong and enduring relationship with Treaty 7 First Nations, Métis Nation of Alberta Region 3, and all urban Indigenous Calgarians.

RISK ASSESSMENT

Policing across the globe is becoming increasingly complex due to a variety of external factors impacting service delivery. In 2019, organized crime and drug activities were significant contributors to crime and disorder in Calgary. As a result, the community saw a significant increase in firearm-related calls for services and gang-related violence, which require strong community partnerships to address needs that go beyond the first response provided by frontline police personnel.

Changes to legislation and significant court decisions are an important component of the environment in which policing operates. These changes, such as Bill C-75, An Act to amend the Criminal Code, the Youth Criminal Justice Act and other Acts and to make consequential amendments to other Acts, require that police agencies respond quickly with new policy, business processes and operational tactics.

The CPS recognizes the risk of funding instability due the lower than expected municipal tax revenue and change in status of provincial funds available for policing.

The CPS continues to improve workplace satisfaction and engagement. Based on the 2019 CPC survey, many indicators trended in a positive direction.

SOCIAL, ENVIRONMENTAL, ECONOMIC

The CPS strives to align with The City of Calgary’s Triple Bottom Line, an approach that considers the economic, social, and environmental factors in decision-making, policies, and practices. The following highlights CPS programs, initiatives and partnership efforts relative to these factors.
SOCIAL

Call for Service

Responding to public calls for service (CFS) is a central component of the service delivery provided by the CPS. In 2019, the total number of CFS generated by the public was 560,604 representing a 4.1 per cent decrease from 2018. The most common CFS attended by CPS officers were traffic stops, suspicious persons, check on welfare, theft, unwanted guests, and domestic violence incidents.

Seven minutes is the set target for responding to emergency (priority 1) calls. In 2019, officers met this target 46 per cent of the time. The average response time in 2019 was 8.5 minutes. The top events related to priority 1 calls were serious injury collision, home invasion in progress, house break and enter in progress, and 9-11 hang-up.

Crime and Safety

The CPS continually monitors the city’s crime and disorder environment, as well as other provincial, national and international crime trends that may impact the city. Crime reduction strategies are implemented to address priority concerns, where the CPS employs a combination of proactive patrols, tactical enforcement, investigative techniques, and longer-term strategic approaches.

Violent Crime was 29 per cent higher in 2019 than the five-year average but was similar in volume to 2018. The trend was driven by assaults and sexual offences. Assaults accounted for 7 in 10 violent incidents, which was 31 per cent higher than the five-year average. These included domestic assaults, which made up half of all assaults. Higher-severity assaults outpaced common assaults, with increases in incidents with firearms and edged weapons. CPS has reported an increase in domestic violence since the downturn in the economy. The Domestic Conflict Unit works extensively with our community partners to address the immediate violence and support programming to support those in domestic conflict situations.

The number of sexual offences reported to CPS started to rise in 2015 in part due to increased reporting brought about by growing media coverage on high profile cases, support for victims of sexual crimes and reviews undertaken by many law enforcement agencies on unfounded sexual assaults. CPS implemented the Sexual Violence Review Advocacy Committee that involves community partners to assist in case review and ensure cases are investigated thoroughly.

Violent crimes also include robberies, which were 20 per cent higher than the five-year average and driven in particular by incidents on commercial premises. Liquor stores
were increasingly targeted, where many of these incidents began as a theft but escalated to a robbery (which includes violence or the threat of violence). Crime in liquor stores has been seen throughout Western Canada and many stores have implemented target hardening practices, such as security guards and controlling entry into the store.

*Property Crime* continued to rise in 2019, with Calgary having one of the highest rates of vehicle theft and break and enters of any major city in Canada. Theft, including thefts of and from vehicles, accounted for 64 per cent of all property crimes, followed by break and enters (17 per cent), and fraud (10 per cent). Property crime was 22 per cent higher than the five-year average. In particular, many incidents in this category involved shoplifting in liquor stores, stealing vehicle keys from attached garages or homes, and breaking into storage lockers in underground parkades. CPS’s Break and Enter Detail and district personnel have identified some prolific offenders involved in these crimes and offender management practices have been implemented to address these crimes of opportunity. In addition, media awareness campaigns to prevent these crimes were initiated, as well as engagement with property owners to better target harden their premises.

Drugs, specifically methamphetamine, continue to be a driver of crime and disorder. Numerous operations targeting drug supply and trafficking have resulted in seizures of weapons and drugs. Crimes of opportunity gave rise to a high volume of vehicle thefts, robberies and break and enters.

*Social and Physical Disorder* has a negative impact on citizens’ perceptions of safety, particularly in public places. Calls about suspicious persons, suspicious vehicles, unwanted guests and disturbances made up the largest portion of complaints received about disorderly behaviours. The number of disorders jumped by seven per cent between 2014 and 2015 and coincides with the year of the economic downturn in Alberta. In 2019, CPS received 97,919 disorder-related calls for service, representing a 1.5 per cent increase over the previous year. In other words, the public calls on average 268 times a day to raise a concern about their community and/or their safety.

*Traffic* collision rates remained stable over the last decade until 2017 and 2018, where the number of reportable collisions increased. In 2019, the total number of reportable collisions was 37,655, decreasing by about 10 per cent from the previous year. The number of fatal collisions was 19 compared to 16 in 2018. The Residential Traffic Safety Unit works with community associations and residents to address specific traffic concerns in residential areas, engages with parents, children and school staff in school zones, manages the Traffic Service Request program, attends special community events (Samaritans purse, Mom and Tots motorcycle show, Red Ribbon Campaign), and participates on numerous committees including LRT Crossing Review Committee.
Community Partnerships and Crime Prevention

Persons in Positions of Vulnerability

Persons in positions of vulnerability need special care and often require wrap-around services that fall outside of policing. In 2019, the CPS continued to work extensively with City partners and community groups to enhance our ability to respond to people in crisis.

- The CPS Domestic Conflict Response Team is an active member of the Calgary Domestic Violence Collective. The Collective provides support to individuals and families impacted by domestic violence. The CPS launched the Connect Line app for domestic abuse support. The app helps victims access resources to support their safety and build healthier relationships.
- In partnership with MedicAlert, the CPS launched the MedicAlert Connect Protect database to give Emergency Communications Officers at Calgary 9-1-1 direct 24/7 access to MedicAlert’s subscriber database. The database provides the person’s identity, information on their condition, and caregiver contact information. This new database replaced the Vulnerable Persons Self-Registry.
- The Victims Assistance Unit developed and implemented a canine program. In partnership with the Calgary Sexual Assault Response Team (CSART) and Alberta Health Services, two CPS facility dogs - Hawk and Calibri - provide support to victims of sexual assault. The facility dogs can also partake in mass casualty response procedures to support victims of crime.
- The Victims of Sexual Exploitation Team educated over 1,000 CPS officers about human trafficking and sexual exploitation. The Team was recognized with a Community Policing Award by the Calgary Police Commission.
- Vulnerable pregnant women in police custody were referred to the Prenatal Outreach Support Team (POST) to receive support and reduce risks to their pregnancies.
- The Safe Communities Opportunity and Resource Centre (SORCe) continued to play a critical role in providing vulnerable persons with support and programming to help them with their addictions. In 2019, it introduced an addictions and mental health group therapy session and strengthened the formal process for ‘warm-handoffs’ with the Indigenous Hub. A warm-handoff occurs when a service provider transfers the care of a client to another service provider in person, building trust and emphasising the client’s importance to the service provider.

Approval(s): The Calgary Police Commission concurs with this report.
Youth Programs

The CPS works with key community partners in providing services to youth focused on crime prevention, education and early interventions. Many of the existing programs were sustained through 2019. Key highlights include:

- Securing continued funding from the Calgary Police Foundation to support the delivery of the Multi-Agency School Support Team (MASST), Youth at Risk Development program (YARD), Power Play, Calgary Police Cadet Corps and the Integrated School Support Project (ISSP).
- The Multi-Agency School Support Team (MASST) offered a summer camp focusing on bike safety. Bikes were donated to the program so every child could learn to ride safely, and they were given the bike at the end of the camp.
- ReDirect is a prevention and early intervention initiative that aims to build resilience against the radicalization of youth and young adults (aged 12 to 28) towards violent extremism. ReDirect has evolved to include those with violent ideologies, socially isolated youth or new Canadians struggling to fit in. An advertising campaign in 2019 doubled the number of referrals.
- The CPS partnered with the Centre for Newcomers on their Real Me Program, a wrap-around service supporting immigrant and refugee youth age 12-24 and their families who are at risk of or involved in gangs. The CPS Diversity Resource Team also worked with the Centre to engage newcomer families in developing a positive relationship with CPS.
- School Resource Officers continue to train about 7,000 elementary students on the Alberta Motor Association’s Patroller Program. Annually, the CPS, the Alberta Motor Association, and Heritage Park hold an Annual School Patroller Picnic to reward school patrollers for contributing to traffic safety in and around schools in Calgary.
- Over 7,000 students were registered for Youthlink’s school crime prevention programs.

The CPS Auxiliary Program was decommissioned in April 2019 following the ratification of the CUPE Local 38 agreement, which did not include a renewal of the Letter of Understanding governing the program. The Auxiliary Program began in July 2013 to provide participants with a unique work and mentorship opportunity with the CPS.

Indigenous Initiatives

In the spirit of reconciliation, the CPS embraces opportunities to work with Indigenous partners to recognize, promote, and integrate indigenous culture:
The CPS hosted the Urban Society for Aboriginal Youth (USAY) and the Chief was gifted a miniature tipi. Elders were commissioned to teach the USAY representatives and Youth At-Risk Development (YARD) clients to learn about and paint a tipi canvas.

- Elders and Knowledge Keepers from the Blackfoot confederacy and CPS Executives met to create understanding about historical actions related to policing and Indigenous communities.
- Indigenous cultural acknowledgement, smudging ceremony, and traditional drumming were incorporated into the CPS recruit graduation ceremony.
- In December, the CPS hosted the 9th annual Honouring Our Children Community Round Dance, which was an opportunity to connect with the Indigenous people of southern Alberta and our partner agencies. At the event, the Siksika Nation gifted a song to the CPS.
- The Diversity Resource Team established an officer exchange program with the Blood Tribe Police Service (BTPS). This program allows selected CPS officers to work on the Kainai First Nation during certain celebrations. In exchange, nominated BTPS members join the CPS to patrol the grounds at the Calgary Stampede.

ENVIRONMENTAL

The CPS is committed to be a good steward of the environment by implementing programs and strategies to conserve resources and to continuously improve environmental performance. Our Infrastructure Services Division is continually exploring initiatives to reduce the CPS’s footprint in support of the environmental strategy and in accordance to The City’s environmental policy. Under the ISO 14001 Environmental Management Program, an annual internal audit was performed by The City of Calgary Environmental & Safety Management and Calgary Fire and found that the CPS has a robust environmental sustainability program. Key accomplishments in 2019 include:

- Ongoing monitoring and modeling to reduce energy consumption from our facilities, including studying Building Condition Assessments (BCA) that involve lifecycle planning of building components such as building envelope, mechanical and electrical systems. Activities also included LED lighting retro fit in several buildings and upgrading, rather than replacing, generator controller units to gain 10-15 years on their lifecycle.
- Continued to explore ways to reduce waste sent to the landfills. In 2019, we developed a program to donate surplus office supplies to schools and an annual stationary surplus giveaway and exchange program, which provided the additional benefit of reducing expenses.
Incorporated and applied leading environmental industry practices in all facilities, including construction standards according to LEED Canada silver rating. The largest construction projects included the Evidence and Property Warehouse (5,530 square metres) and the Spyhill Services Centre (4,560 square metres).

Focused on reducing emissions from our fleet by maintaining a life-cycle approach to vehicle purchase, operating 14 hybrid vehicles as part of our day use pool and sustaining an anti-idling awareness program.

**ECONOMIC**

The CPS is committed to good financial stewardship and is consistently finding ways to operate as a more efficient organization while providing the same high level of service that Calgarians expect. As a people-driven organization, staff are the main resource toward achieving this level of service, with 85 per cent of the budget dedicated to the salary and wages of employees.

**Our People**

The CPS’s authorized strength was maintained at the same level as 2018 with 2,873 employees, of which 2,113 were police officers and 760 were civilian employees. Maintaining current staffing levels allowed the CPS to respond to Calgarians when required. Five recruit classes began in 2019, resulting in 104 new police recruits hired. One class was cancelled due to the budget reduction to the Calgary Police Service.

The CPS continues to implement the Human Resource reforms identified in the Calgary Police Commission’s 7-Point Plan and recruiting initiatives that will have an operational and organizational impact. The CPS fosters a strong workplace community and maintains the highest standard in professionalism and service to the public. The Service engaged in a number of initiatives and provided members with a variety of resources to support their safety, well-being and career development. The impact of these efforts is continuously monitored through the CPS Employee Survey, which showed notable improvements in employee engagement and workplace satisfaction measures in 2019.

An independent review on CPS use of force was delivered by retired Chief Justice Neil Wittmann in 2017. The report made 65 recommendations in categories including: provincial oversight, officer recruitment, officer education and training, use of force, mental health, substance abuse and police interactions, police culture and strategic management. In response, the CPS accepted, or accepted in principle, all 65 of the recommendations. Eighty-five per cent of the recommendations are either in progress or have been fully implemented, and the remaining 15 per cent are considered closed, meaning the Service accepts the recommendations in principle. Among other changes.
made in response to the recommendations, key improvements have been identified within five programs to address use of force including: training for frontline officers, an improved model for mental health training, an early intervention program, a new method for patrol rewards and recognition, and a senior officer patrol initiative.

**Organizational Performance**

To align with the City of Calgary's Zero-Based Review process, a Service Optimization Review is underway focusing on frontline deployment and infrastructure capital planning. The review examines how resources are used to serve the needs of citizens, while safeguarding officer safety and wellness. The review will be completed and deliver tangible recommendations to improve the efficiency and effectiveness of service delivery by 2020.

With support from the City of Calgary, the CPS completed a Strategic Foresight study with its community partners, which allowed the Service to systematically look at the future of policing in preparation for the development of its long-term strategic plan.

For the fourth year in a row, the CPS joined The City of Calgary in reporting key performance indicators as part of the annual Municipal Benchmarking Network (MBN) Canada. This report allows the service to compare policing performance with 16 other police agencies across the country and identifies areas for improvement. Some key findings include:

- The number of Calgary police staff (officers and civilians) stands below the median of other MBN Canada municipalities,
- For the third year in a row, Calgary saw overall increases in crime indicators,
- With one of the highest rates of crime per officer, combined with the high volume in crime, CPS clearance rates remain low when compared with other municipalities.

The CPS embraces innovation and efficiency, while maintaining fiscal responsibility. Many technological solutions were leveraged in 2019 to improve police operations, including:

- Adoption of Power-BI as its new business intelligence software, which will improve access to data and reports for the Service.
- Completion of the Sentry Project to replace the old Police Information Management System. Officer Direct Data Entry was introduced and will continue into 2020 with a focus on deployment and adoption.
- The Body Worn Camera project was fully operationalized and is now being managed by the Court Disclosure Unit.
• Geographic information systems and analytical software were incorporated to the Real Time Operations Centre (RTOC) to advance the crime reduction strategy and identify emerging crime trends. RTOC staff received cybercrime training to enhance their skill set in providing guidance and assistance to front line patrol. A temporary cyber specialist is in place to provide investigative guidance.

• At the conclusion of a drug file, the CPS Cyber Crime Support Team worked with the Civil Forfeiture Office and seized Bitcoin which was ultimately forfeited through the Courts. A process to convert the Bitcoin to a significant amount of Canadian currency has been provided to the Government of Alberta.

• The Forensic Crime Scenes Unit acquired an electronic 3D scanner to provide a precise and technically detailed analysis of crime scenes. This machine will increase efficiency and create professional presentations for court purposes.

• The Facial Recognition Software was updated, and staff completed required Federal Bureau of Investigation training to increase suspect identifications and solve criminal cases.

Among infrastructure projects, CPS notes the following:

• The Spyhill Services Centre, which will host the Arrest Processing Section, is a multi-year construction project and will be operational in mid-2020.

• The CPS Forensic Firearms and Toolmarks Lab officially opened. This fully functional forensic firearms lab co-locates firearms forensic services into one building, giving the Service the capability to conduct forensic examinations on firearms, casings and bullets and prioritize local firearms evidence collected at crime scenes to obtain forensic results quickly and efficiently.

Funding

In July 2019, City Council reduced the operating budget of the CPS by $7 million, as part of the overall $60 million reduction. The CPS absorbed the reduction through least harm categories, while protecting occupied positions. In turn, the CPS has focused on managing cashflow by creating efficiencies and slowing general spending, while still focusing resources on the dedicated reforms and reviews having organizational impact. In addition, we had to prepare for the potential reduction scenarios in the November budget adjustment and prepare to address any funding shortfalls in 2020.

At the end of the 2019 fiscal year, CPS revenues were slightly below target budget. The spend rate at the end of the year was 70 per cent of the projected 90 per cent target. This could be attributed to savings in wages from vacancies and wage freezes, cancellation of one recruit class, savings in fuel expenses, recoveries from a radio cost-sharing program, and the Municipal Cannabis Transition Program. These savings were offset with unfavorable variances for overtime, professional services and building maintenance. Overtime is higher than expected as compared to the previous years due
to workload and ongoing operations, and is being monitored and managed to reduce and offset any unfavorable variances.

Capital investments into infrastructure, technology and equipment spend rate at the end of the year was 70 per cent, which is below the 90 per cent target due to delayed procurement of new equipment.

**REASON(S) FOR RECOMMENDATION(S):**

This is a report for information only.

**ATTACHMENT(S)**

A1. **Deliver police services to keep our communities safe**

- Operation Cold Start was launched to raise awareness of auto thefts during cold weather and Don’t Sweat Christmas was launched to raise awareness about seasonal crime. (A1.1)
- Patrol Less Lethal ARWEN systems were implemented. Trained patrol officers attending high-risk incidents in Calgary have used the ARWEN, resulting in safe resolution of incidents without the use of lethal force or loss of life. (A1.1)
- Patrol officers, together with specialized units, have supported suppression operations to address increased gun violence on city streets. (A1.1)
- A provincial grant was secured to cover the cost of an analyst for the Priority Prolific Offender Program, which will enhance efforts to address repeat offenders. (A1.3)
- The Victim Assistance Support Team (VAST) expanded its mandate to provide immediate support to households in communities impacted by a shooting or violent offense. (A1.4)

A2. **Keep our roads safe through education and enforcement**

- All frontline patrol officers completed training on the Mandatory Alcohol Screening devices. This new enforcement tool was introduced to prevent impaired driving, which remains the leading criminal cause of death in Canada. (A2.1)
- The CPS participated in Operation Impact along with other Canadian Association of Chief of Police policing partners to raise awareness about impaired driving, the use of seat belt, aggressive driving and distracted driving. (A2.2)

A3. **Strengthen partnerships to prevent crime, disorder and victimization**

- The Coordinated Safety Response Team, a collaboration between the CPS and community partners, targeted properties of concern such as derelict buildings, abandoned houses, and addresses with high number of calls for service and social disorder to restore a sense of safety in affected neighbourhoods. In the first year of operation about half a dozen homes were identified and assessed. (A3.1)
- In December, the CPS hosted the 9th annual Honouring Our Children Community Round Dance, which was an opportunity to connect with the Indigenous people of southern Alberta and our partner agencies. At the event, the Siksika Nation gifted a song to the CPS. (A3.3)
A4. Apply innovative approaches to maintain investigative excellence

- The Economic Crimes Unit has formed a team to address the growing issue of Mass Marketing Fraud. By utilizing an intelligence-led approach and working in collaboration with the National Cyber Crime Center the Team aims to disrupt and dismantle fraud schemes through crime prevention. (A4.1)

- The Cyber/Digital Forensics Unit hosted four-day Cyber Skills Investigative Course. Trainers from the Federal Bureau of Investigations (FBI) were brought in to train 18 CPS and six Edmonton Police Service (EPS) investigators. (A4.2)
### Patrol Officer Time Allocation

**Year To Date 2019 (Jan - Dec)** *Unavailable*

- Proactive Time = x% (Target: 25%)
- Responding to Calls for Service = x%
- Administrative Time = x%
- Lunch/Meal = x%

### Response Times to Priority 1 Calls

<table>
<thead>
<tr>
<th></th>
<th>4th Quarter</th>
<th>Year To Date</th>
<th>% Change YTD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2018</td>
<td>2019</td>
<td>2018</td>
</tr>
<tr>
<td># of Attended Priority 1 Calls</td>
<td>Measure</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
<tr>
<td>% of Priority 1 Calls responded to within 7 min</td>
<td>50%</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
<tr>
<td>Average Response Time to Priority 1 Calls</td>
<td>7 min</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
</tbody>
</table>

### Attended Calls for Service

<table>
<thead>
<tr>
<th></th>
<th>4th Quarter</th>
<th>Year To Date</th>
<th>% Change YTD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2018</td>
<td>2019</td>
<td>2018</td>
</tr>
<tr>
<td>Public generated (dispatched calls)</td>
<td>Maintain</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
<tr>
<td>Police generated (on-view calls)</td>
<td>Maintain</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
<tr>
<td>Total Attended Calls</td>
<td>Maintain</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
</tbody>
</table>

### Crime and Clearance Rates

<table>
<thead>
<tr>
<th></th>
<th>4th Quarter</th>
<th>Year To Date</th>
<th>% Change YTD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2018</td>
<td>2019</td>
<td>2018</td>
</tr>
<tr>
<td>Violent Crime Victims</td>
<td>Reduce</td>
<td>3,512</td>
<td>3,526</td>
</tr>
<tr>
<td>Violent Crime Clearance Rate</td>
<td>70%</td>
<td>44.9%</td>
<td>48.5%</td>
</tr>
<tr>
<td>Property Crime Incidents</td>
<td>Reduce</td>
<td>13,870</td>
<td>14,214</td>
</tr>
<tr>
<td>Property Crime Clearance Rate</td>
<td>20%</td>
<td>13.2%</td>
<td>11.8%</td>
</tr>
<tr>
<td>Impaired Driving Charges (alcohol or drug)</td>
<td>Increase</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
<tr>
<td>Pedestrian Collisions</td>
<td>Reduce</td>
<td>unavailable</td>
<td>unavailable</td>
</tr>
</tbody>
</table>

---

1 Clearance Rate represents the number of cases cleared by charge or cleared otherwise during the specified period, as a proportion of the total crime incidents for the same period. Of note, cases are often cleared months and sometimes years later. Consequently, clearance rates for previous years may appear to be much higher than those of the present year.

Source: CPS Centralized Analytical Unit, January 2020  
Note: Due to system changes, some statistics are currently unavailable.
B1. Provide training and professional development

- The CPS has trained 24 officers in the phased interview model (PIM). Based on the RCMP model of interviewing, the goal is to create the best possible environment for a suspect interview and obtain statements that will be court admissible. Two courses are planned in 2020, and the model will be integrated into the curriculum for the Service’s Investigative Skills Education Program. (B1.1)

B2. Provide a safe, supportive and professional work environment

- The CPS now has access to The City of Calgary’s MYHRCONNECT platform, which allows CPS employees to manage their HR information directly and creates operational efficiencies for the Service. (B2.1)

- Health & Safety Committees have been established in all CPS locations, and training for committee members is underway. These committees will improve the Service’s ability to identify issues, concerns and risks related to workplace health and safety. (B2.2)

- The CPS Executive approved the restructuring of the Professional Standards Section (PSS) by adding a Quality Assurance Team and civilianizing some positions. This will improve investigative timelines and address the backlog in cases, while improving quality of investigations. (B2.4)

- The Professional Standards Section Business Revitalization Project and Arkinstall Review were completed, with recommendations for PSS to operate more efficiently and improve investigative timelines. (B2.5)

- The CPS Pursuit Policy was updated to reinforce with frontline members the risks associated to engaging in vehicle pursuits and the strict protocols that need to be followed during these high-risk events. Updates to how pursuits are managed by Incident Command are expected to result in more consistency and safer practices when responding to incidents involving vehicles. (B 2.5)

- The Arrest/Release/Detention Policy was updated to align with legislative changes under Bill C-75, which requires officers to consider whether the subject identifies as Indigenous or is from a vulnerable population when deciding whether to release them or take them into custody. Service-wide training and communications about the changes and the new procedures that officers are to follow to comply with Bill C-75 were provided. (B2.5)

- The CPS updated the Personal Appearance Policy. The policy has been modernized to make it apply uniformly to all genders. (B2.5)
**Police Officers Hired**

<table>
<thead>
<tr>
<th>Target</th>
<th>4th Quarter</th>
<th>Year To Date</th>
<th>% Change YTD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2018</td>
<td>2019</td>
<td>2018</td>
</tr>
<tr>
<td>Police Officers Hired</td>
<td>120/yr</td>
<td>10</td>
<td>21</td>
</tr>
</tbody>
</table>

Source: CPS Recruiting Unit, January 2020

**Authorized Strength**

<table>
<thead>
<tr>
<th>Year</th>
<th>Authorized Strength</th>
<th>Citizens Served per CPS Employee</th>
<th>Calgary Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sworn</td>
<td>Civilian</td>
<td>TOTAL</td>
</tr>
<tr>
<td>2019</td>
<td>2,113</td>
<td>760</td>
<td>2,873</td>
</tr>
<tr>
<td>2018</td>
<td>2,113</td>
<td>760</td>
<td>2,873</td>
</tr>
<tr>
<td>2017</td>
<td>2,078</td>
<td>740</td>
<td>2,818</td>
</tr>
</tbody>
</table>

Source: CPS Finance Division, January 2020

---

2 In Q3 2019, the target for “Police Officers Hired” was adjusted from 144 to 120 officers due to budget reductions.
3 CPS Employee includes sworn (police officer) and civilian positions.
4 Sources: Calgary and Region Economic Outlook 2019 – 2024; The City of Calgary Civic Census
C1. Demonstrate accountable and transparent use of public funds

- The CPS completed a Strategic Foresight study, which, with its community partners, allowed the Service to systematically look at the future of policing in preparation for the development of its long-term strategic plan. (C1.1)

- The CPS joined The City of Calgary in reporting key performance indicators as part of the 2018 Municipal Benchmarking Network (MBN) Canada published on November 1, 2019. This report allows the service to compare policing performance with 16 other police agencies across the country and identify areas for improvement. (C1.2)

- At the end of the 2019-year, CPS revenues were slightly below target budget. The spend rate at the end of the year was 70% of the projected 90% target. This can be attributed to savings from in wages from vacancies and wage freezes, savings in fuel expenses, recoveries from the Motorola radio cost sharing program, and the Municipal Cannabis Transition Program. (C1.2)

C2. Leverage information and technology to move further towards a knowledge-based organization

- The CPS has adopted Power-BI as its new business intelligence software, which will improve access to data and reports for the Service. (C2.1)

- The CPS Information Security Classification (ISC) training has been deployed to 95% of the service, improving the CPS’s ability to more effectively address risks associated with document control and information dissemination. (C2.1)

- The CPS Forensic Firearms and Toolmarks Lab has officially opened. This fully-functional forensic firearms lab co-locates firearms forensic services into one building, giving the Service the capability to conduct forensic examinations on firearms, casings and bullets and prioritize local firearms evidence collected at crime scenes to obtain forensic results quickly and efficiently. (C2.3)

C3. Meet or exceed the infrastructure requirements

- The construction of the Spyhill Arrest Processing facility is complete, and the Arrest Processing Unit is planning to move in during Q2 2020. (C3.1)
CPS Priority Projects In Progress - Project Status
Year to Date (as of Dec. 31, 2019)

- The project is performing well, and although there may be issues, they are being managed by the team. Project is Green if budget, scope and schedule are on target as per project plan. (Target: 70%) The CPS is currently below the target by 9%.
- There are risks and issues being experienced that may impact the ability of the project to deliver. A corrective action plan is required. Project is Yellow if any category is Yellow (and no category is Red).
- There are serious resource constraints impacting project delivery. Project is Red if any category is red.

Financial Summary

<table>
<thead>
<tr>
<th></th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost per capita of policing in Calgary</td>
<td>$398</td>
<td>$402</td>
<td>$393</td>
</tr>
<tr>
<td>Dollars received for policing from the Provincial Government</td>
<td>$33.0 m</td>
<td>$33.1 m</td>
<td>$33.5 m</td>
</tr>
<tr>
<td>Grants and donations to support community-based programs and partnerships</td>
<td>$0.6 m</td>
<td>$1.0 m</td>
<td>$0.8 m</td>
</tr>
</tbody>
</table>

2019 Operating Budget Executive Summary
(Year To Date as of Dec. 31, 2019)

<table>
<thead>
<tr>
<th></th>
<th>Total Budget ($000)</th>
<th>Budget To Date ($000)</th>
<th>Actual To Date ($000)</th>
<th>Variance To Date ($000)</th>
<th>Variance (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revenue</td>
<td>($111,618)</td>
<td>($111,618)</td>
<td>($110,941)</td>
<td>($677)</td>
<td>(0.6%)</td>
</tr>
<tr>
<td>Expenditure</td>
<td>$505,871</td>
<td>$505,871</td>
<td>$505,194</td>
<td>$677</td>
<td>0.1%</td>
</tr>
<tr>
<td>Net Program</td>
<td>$394,253</td>
<td>$394,253</td>
<td>$394,253</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

2019 Capital Budget Executive Summary
(Year To Date as of Dec. 31, 2019)

<table>
<thead>
<tr>
<th></th>
<th>Total Budget ($000)</th>
<th>Expenditures To Date ($000)</th>
<th>Commitments To Date ($000)</th>
<th>Balance Remaining ($000)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Capital Programs</td>
<td>$60,275</td>
<td>$42,417</td>
<td>$8,144</td>
<td>$9,714</td>
</tr>
</tbody>
</table>

Capital spend rate = 70% excluding commitments as at December 31, 2019.

Source: CPS Finance Division, January 2020

5 The cost per capita formulation is appropriately aligned to benchmarking of other Canadian police agencies.
Executive Summary

Violent Crime

In 2019, violent crime increased 29% over the five-year average but was similar in volume to the preceding year. The increases in recent years have been driven by assaults, including domestic assaults and to a lesser degree, sex offences.

Over the past two years, Calgary has had a similar rate of homicides to a decade ago, following 3 years of higher than usual rates between 2014 to 2017. Between 2015 and 2019 organized crime and gang-related homicides have emerged as accounting for a higher proportion of homicides than in previous years.

Sex offences started increasing in 2015, in large part due to the social discourse around sexual assault beginning in those years, as well as the efforts made by governments and NGOs to encourage reporting and support for victims. 2017 and 2018 saw particularly high but expected rate increases in Calgary, due to a review undertaken in Calgary alongside other law enforcement agencies across Canada in 2018. This review was in response changes made to unfounded sexual assaults in the Uniform Crime Reporting (UCR) Survey by Statistics Canada.

Assaults account for roughly 7 in 10 violent incidents, therefore a 31% increase over the five-year average in assaults heavily influences the overall violent crime rate in the city. Indicators of more serious degrees of confrontation are evidenced by increases in higher-severity of assaults outpacing common assaults. Domestic assaults make up half of all assaults and account for a significant part of the shift towards more violent assaults.

The presence of weapons in violent crimes shows increases across all weapon types, with firearms present up 1243 from the five-year average (N=393, AVG=176) and edged weapons increasing by 86% (N=871, AVG=468). While weapons presented in violent incidents does not mean that they were used, the statistic helps monitors degrees of severity in confrontation. A 20% increase in robberies, particularly of commercial premises highlights a trend towards increased severity of confrontation in recent years. Though relatively low in volume, there have also been noteworthy increases in incidents of discharging firearm with intent.

Property Crime

Property crime increased 22% over the 5-year average in 2019, growing by rate year-over-year since 2015. Theft activities, including thefts of and from vehicles make up more than half of all property crime. Break and enters account for an additional 1 in 6.

After relative stability for several years, 2015 saw a significant increase in break and enter offences. In response to spike in activity in 2015 concerted efforts have been undertaken by the Calgary Police Service to mitigate break and enter activity. In 2016 significant reduction in residential break and enter offending was accomplished and maintained. The commercial B&E rate has, however, continued to climb each year since 2014 driven largely by opportunistic targeting of vulnerable locations such as underground parkades. As a result, the overall number of B&Es is 25% higher than the five-year average.

Vehicle theft has increased by 22% over the five-year average. In response to high vehicle crime rates an operational team was created in 2018 to focus on vehicle theft exclusively by identifying and acting on identified vehicle theft hotspots and offenders.
Executive Summary

Property Crime (con’t)

A surge in liquor store thefts has driven up shoplifting rates. In response to this and other identified shoplifting trends, the CPS’ Organized Retail Crime Unit initiated an online reporting process and training for businesses and loss prevention officers in 2019 with a goal of more effectively managing shoplifting response.

Disorder

In addition to monitoring crime levels, the Calgary Police Service uses a range of incident types from publicly generated calls for service to monitor levels of “Social & Physical Disorder”. The incident types selected for this disorder index are those which can have a negative impact on citizens’ perceptions of safety, particularly in public places. Calls about suspicious persons, vehicles, unwanted guests and disturbances make up the largest portion of complaints received about disorderly behaviours. Between 2014 and 2015 disorder saw a rate increase of almost 7%, and a volume increase of 8,502 disorder calls for service, aligned with the economic downturn. Since that time, the number of disorder calls for service have remained relatively stable, resulting in rate decreases across the past three years.
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Executive Summary</td>
<td>1</td>
</tr>
<tr>
<td>Calgary Crime Statistics</td>
<td>3</td>
</tr>
<tr>
<td>Violent Crimes</td>
<td>4</td>
</tr>
<tr>
<td>Property Crimes</td>
<td>5</td>
</tr>
<tr>
<td>Other Criminal Code Crimes and Selected Other</td>
<td>6</td>
</tr>
<tr>
<td>Weapons and Intimidation usage in Violent Crime</td>
<td>7</td>
</tr>
<tr>
<td>Domestic Related</td>
<td>8</td>
</tr>
<tr>
<td>Youth Related Crime</td>
<td>n/a</td>
</tr>
<tr>
<td>Calgary Disorder Statistics</td>
<td>10</td>
</tr>
<tr>
<td>Calls for Service</td>
<td>n/a</td>
</tr>
<tr>
<td>Calgary Crime Statistics - Detailed Breakdown</td>
<td>12</td>
</tr>
<tr>
<td>Calgary Crime Statistics - Year-End Rate</td>
<td>15</td>
</tr>
</tbody>
</table>

## REPORT NOTES

Most of the statistical data in this report is derived from the Calgary Police Service records management system (SENTRY) and compiled by the Centralized Analysis Unit. Disorder data is derived from the Computer aided Dispatch (CAD) system.

Reporting is based on the most serious offence in the incident. Please note that offences are assigned to the month in which the offence was reported, which is not necessarily the month the offence occurred. The reported date is the first point in time at which the police were notified of the offence and reporting lag may vary due to circumstances (these are typically property crimes where the victim did not report the offence until a later date, or was unaware of the loss until a later date, or late-reported sexual assaults). Also note that “attempted” offences are included in these totals. Violent crime, excluding robbery, is counted by the number of victims, using the most serious offence against the victim. Robbery, and all other crime, is counted by incident using the most serious offence in the incident. Of note, cases are often cleared months and sometimes years later. Consequently, clearance rates for previous years may appear to be much higher than those of the present year. Cases “cleared by charge” and those “cleared otherwise” are included in these clearance rate totals.

For a more detailed explanation of the offence counting methodology, please contact the Centralized Analysis Unit.
# Calgary Crime Statistics Overview

## 4TH QUARTER 2019

<table>
<thead>
<tr>
<th>Year to Date</th>
<th>4th Quarter</th>
</tr>
</thead>
</table>

### VIOLENT CRIMES

<table>
<thead>
<tr>
<th>Category</th>
<th>2018</th>
<th>2019</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homicide</td>
<td>6</td>
<td>6</td>
<td>18</td>
<td>20</td>
</tr>
<tr>
<td>Other Offences Causing Death</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Attempted Homicide</td>
<td>10</td>
<td>1</td>
<td>21</td>
<td>8</td>
</tr>
<tr>
<td>Sex Offences</td>
<td>313</td>
<td>327</td>
<td>1332</td>
<td>1315</td>
</tr>
</tbody>
</table>

### Robbery

#### Financial
- 2018: 4, 36
- 2019: 29, 42

#### Commercial
- 2018: 78, 305
- 2019: 145, 625

#### Home Invasion
- 2018: 12, 358
- 2019: 16, 635

#### Person
- 2018: 198, 58
- 2019: 154, 63

### Total Robbery
- 2018: 292, 1073
- 2019: 324, 1113

### Assault

#### Level 3 - Aggravated
- 2018: 13, 77
- 2019: 30, 125

#### Level 2 - Weapon/Bodily Harm
- 2018: 692, 2652
- 2019: 643, 2691

#### Level 1 - Common Assault
- 2018: 1473, 6086
- 2019: 1547, 4947

### Total Assault
- 2018: 2327, 1963
- 2019: 2357, 1589

### Miscellaneous Violent Crime
- 2018: 564, 1073
- 2019: 511, 1113

### TOTAL VIOLENT CRIMES
- 2018: 3512
- 2019: 3526

### PROPERTY CRIMES

<table>
<thead>
<tr>
<th>Category</th>
<th>2018</th>
<th>2019</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Break and Enter</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dwelling</td>
<td>630</td>
<td>503</td>
<td>2636</td>
<td>2300</td>
</tr>
<tr>
<td>Commercial</td>
<td>1235</td>
<td>1304</td>
<td>5069</td>
<td>5839</td>
</tr>
<tr>
<td>Other B&amp;E</td>
<td>507</td>
<td>478</td>
<td>2072</td>
<td>2217</td>
</tr>
<tr>
<td>Unlawfully in Residence</td>
<td>20</td>
<td>17</td>
<td>65</td>
<td>62</td>
</tr>
<tr>
<td>B&amp;E Firearms</td>
<td>12</td>
<td>17</td>
<td>41</td>
<td>60</td>
</tr>
</tbody>
</table>

### Total Break and Enter
- 2018: 2404, 9883
- 2019: 2319, 10478

### Total Theft
- 2018: 7304, 29849
- 2019: 7648, 32561

### Vehicle Theft (incl attempts)
- 2018: 1623, 6919
- 2019: 1638, 6297

### Fraud
- 2018: 1337, 5585
- 2019: 1355, 5758

### Other Property Crimes
- 2018: 1202, 5112
- 2019: 1254, 5207

### TOTAL PROPERTY CRIMES
- 2018: 13870
- 2019: 14214

### OTHER CRIMINAL CODE

<table>
<thead>
<tr>
<th>Category</th>
<th>2018</th>
<th>2019</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vice</td>
<td>0</td>
<td>0</td>
<td>32</td>
<td>18</td>
</tr>
<tr>
<td>Gaming</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Weapon Related</td>
<td>105</td>
<td>419</td>
<td>11121</td>
<td>59916</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2869</td>
<td>11121</td>
<td>57348</td>
<td>10826</td>
</tr>
</tbody>
</table>

### TOTAL OTHER CRIMINAL CODE
- 2018: 13870
- 2019: 14214

### SELECTED OTHER

<table>
<thead>
<tr>
<th>Category</th>
<th>2018</th>
<th>2019</th>
<th>2018</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Criminal Code Traffic</td>
<td>330</td>
<td>407</td>
<td>1462</td>
<td>1509</td>
</tr>
<tr>
<td>Drugs</td>
<td>275</td>
<td>266</td>
<td>1273</td>
<td>1173</td>
</tr>
<tr>
<td>Missing Person</td>
<td>977</td>
<td>n/a</td>
<td>3806</td>
<td>n/a</td>
</tr>
<tr>
<td>Domestic Information</td>
<td>3176</td>
<td>12472</td>
<td>3520</td>
<td>12958</td>
</tr>
<tr>
<td>Domestic Standby</td>
<td>225</td>
<td>995</td>
<td>787</td>
<td>971</td>
</tr>
<tr>
<td>Total Selected Non-Criminal</td>
<td>4378</td>
<td>18273</td>
<td>49938</td>
<td>10826</td>
</tr>
<tr>
<td>Total Selected Other</td>
<td>4983</td>
<td>21008</td>
<td>n/a</td>
<td>n/a</td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

---

1. Violent crimes are counted at the victim level using the most serious violation against each victim in an incident.
2. Due to the dynamic nature of homicide investigations these numbers may have been updated manually to reflect the current homicide count. Due to manual updating, it's possible that 1 or more homicides may be reflected in the assault category. Homicide counts are provided by the homicide unit.
3. Robbery and all other crimes, as well as selected domestic non-criminal incidents, are counted at the incident level using the most serious offence in the incident.
4. Missing persons are counted by the number of missing individuals.
Calgary Violent Crime Statistics

4TH QUARTER 2019

<table>
<thead>
<tr>
<th>VIOLENT CRIMES*</th>
<th>4th Quarter Number of Victims</th>
<th>Year to Date Number of Victims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homicide¹</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Other Offences Causing Death</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Attempted Homicide</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Sex Offences</td>
<td>313</td>
<td>327</td>
</tr>
<tr>
<td>Robbery²</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Commercial</td>
<td>78</td>
<td>145</td>
</tr>
<tr>
<td>Home Invasion</td>
<td>12</td>
<td>16</td>
</tr>
<tr>
<td>Person</td>
<td>198</td>
<td>154</td>
</tr>
<tr>
<td>Robbery of Firearm</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total Robbery</td>
<td>292</td>
<td>324</td>
</tr>
<tr>
<td>Assault</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 3 - Aggravated</td>
<td>13</td>
<td>30</td>
</tr>
<tr>
<td>Level 2 - Weapon/Bodily Harm</td>
<td>692</td>
<td>643</td>
</tr>
<tr>
<td>Level 1 - Common Assault</td>
<td>1473</td>
<td>1547</td>
</tr>
<tr>
<td>Assault Police Officer</td>
<td>116</td>
<td>90</td>
</tr>
<tr>
<td>Discharge Firearm with Intent</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Other Assaults</td>
<td>26</td>
<td>36</td>
</tr>
<tr>
<td>Total Assault</td>
<td>2327</td>
<td>2357</td>
</tr>
<tr>
<td>Miscellaneous Violent Crime</td>
<td>564</td>
<td>511</td>
</tr>
<tr>
<td>TOTAL VIOLENT CRIMES</td>
<td>3512</td>
<td>3526</td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

¹Due to the dynamic nature of homicide investigations these numbers may have been updated manually to reflect the current homicide count. Due to manual updating, it's possible that 1 or more homicides may be reflected in the assault category. Homicide counts are provided by the homicide unit. ²Robbery is counted at the incident level, rather than at the victim level in accordance with Uniform Crime Reporting counting standards. ³The range of average is calculated as 1 standard deviation above and 1 below the calculated average for the previous five year period.
### Calgary Property Crime Statistics
#### 4TH QUARTER 2019

<table>
<thead>
<tr>
<th></th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROPERTY CRIMES</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Break and Enter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dwelling</td>
<td>630</td>
<td>503</td>
</tr>
<tr>
<td>Commercial</td>
<td>1235</td>
<td>1304</td>
</tr>
<tr>
<td>Other B&amp;E</td>
<td>507</td>
<td>478</td>
</tr>
<tr>
<td>Unlawfully in Residence</td>
<td>20</td>
<td>17</td>
</tr>
<tr>
<td>B&amp;E Firearms</td>
<td>12</td>
<td>17</td>
</tr>
<tr>
<td>Total Break and Enter</td>
<td>2404</td>
<td>2319</td>
</tr>
<tr>
<td>Theft</td>
<td>7304</td>
<td>7648</td>
</tr>
<tr>
<td>Vehicle Theft (incl attempts)</td>
<td>1623</td>
<td>1638</td>
</tr>
<tr>
<td>Fraud</td>
<td>1337</td>
<td>1355</td>
</tr>
<tr>
<td>Other Property Crimes</td>
<td>1202</td>
<td>1254</td>
</tr>
<tr>
<td><strong>TOTAL PROPERTY CRIMES</strong></td>
<td>13870</td>
<td>14214</td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

1The range of average is calculated as 1 standard deviation above and 1 below the calculated average for the previous five year period.
## Calgary Other Crime Statistics

### 4TH QUARTER 2019

<table>
<thead>
<tr>
<th>OTHER CRIMINAL CODE</th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
<th>% Change (5 Year)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vice</strong></td>
<td>0</td>
<td>0</td>
<td>11.6</td>
</tr>
<tr>
<td><strong>Gaming</strong></td>
<td>2</td>
<td>0</td>
<td>0.6</td>
</tr>
<tr>
<td><strong>Weapon Related</strong></td>
<td>105</td>
<td>110</td>
<td>83.0</td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
<td>2869</td>
<td>1385</td>
<td>1524.8</td>
</tr>
<tr>
<td><strong>TOTAL OTHER CRIMINAL CODE</strong></td>
<td>2976</td>
<td>1495</td>
<td>1620.0</td>
</tr>
</tbody>
</table>

### SELECTED OTHER

<table>
<thead>
<tr>
<th>Class</th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
<th>% Change (5 Year)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Criminal Code Traffic</strong></td>
<td>330</td>
<td>407</td>
<td>412.4</td>
</tr>
<tr>
<td><strong>Drugs</strong></td>
<td>275</td>
<td>266</td>
<td>297.8</td>
</tr>
<tr>
<td><strong>Selected Non-Criminal</strong></td>
<td>4378</td>
<td>n/a</td>
<td>4331.6</td>
</tr>
</tbody>
</table>

### Drug Incidents

<table>
<thead>
<tr>
<th>Class</th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
<th>% Change (5 Year)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Demand</strong></td>
<td>172</td>
<td>180</td>
<td>197.6</td>
</tr>
<tr>
<td><strong>Supply</strong></td>
<td>103</td>
<td>86</td>
<td>100.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>275</td>
<td>266</td>
<td>297.8</td>
</tr>
</tbody>
</table>

### Drug Type

<table>
<thead>
<tr>
<th>Class</th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
<th>% Change (5 Year)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cannabis</strong></td>
<td>14</td>
<td>16</td>
<td>87.2</td>
</tr>
<tr>
<td><strong>Cocaine/Crack</strong></td>
<td>58</td>
<td>55</td>
<td>74.4</td>
</tr>
<tr>
<td><strong>Heroin</strong></td>
<td>28</td>
<td>8</td>
<td>22.8</td>
</tr>
<tr>
<td><strong>Methamphetamine/Crystal Meth</strong></td>
<td>130</td>
<td>136</td>
<td>76.0</td>
</tr>
<tr>
<td><strong>Opiates</strong></td>
<td>23</td>
<td>21</td>
<td>14.2</td>
</tr>
<tr>
<td><strong>All Other Drugs</strong></td>
<td>22</td>
<td>30</td>
<td>23.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>275</td>
<td>266</td>
<td>297.8</td>
</tr>
</tbody>
</table>

---

1. Missing persons are counted by the number of missing individuals.
2. Demand' is a roll-up of all drug possession incidents where the drug offence represented the most serious offence on the incident; 'Supply' includes possession for the purpose of trafficking, trafficking, importation/exportation and cultivation.

Source: Sentry, January 2020
### Weapons and Intimidation Usage in Violent Crime

#### 4TH QUARTER 2019

#### Most Serious Weapon Present

<table>
<thead>
<tr>
<th>WEAPON TYPE</th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2018</td>
<td>2019</td>
</tr>
<tr>
<td>Firearm</td>
<td>90</td>
<td>113</td>
</tr>
<tr>
<td>Edged Weapon</td>
<td>233</td>
<td>230</td>
</tr>
<tr>
<td>Club/Blunt Object</td>
<td>50</td>
<td>74</td>
</tr>
<tr>
<td>Other Weapon</td>
<td>407</td>
<td>385</td>
</tr>
<tr>
<td>Unknown</td>
<td>40</td>
<td>43</td>
</tr>
<tr>
<td>Physical force</td>
<td>1741</td>
<td>1768</td>
</tr>
<tr>
<td>Verbal Threat</td>
<td>288</td>
<td>264</td>
</tr>
<tr>
<td>No weapon</td>
<td>233</td>
<td>213</td>
</tr>
<tr>
<td>Total</td>
<td>3082</td>
<td>3090</td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

Unit of Count: Incident based on reporting date. Most serious weapon present per incident where at least one violent offence occurred.

#### Injury Level of Victims by Weapon Type (Most serious weapon Used)

<table>
<thead>
<tr>
<th>WEAPON TYPE</th>
<th>4th Quarter Number of Incidents</th>
<th>Year to Date Number of Incidents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Death</td>
<td>Major</td>
</tr>
<tr>
<td>Firearm</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Edged Weapon</td>
<td>0</td>
<td>41</td>
</tr>
<tr>
<td>Club</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>31</td>
</tr>
<tr>
<td>Physical force</td>
<td>0</td>
<td>72</td>
</tr>
<tr>
<td>Unknown</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>TOTAL INJURED</td>
<td>6</td>
<td>168</td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

Unit of Count: Victim. Most serious injury sustained per victim of violent offence incident.

---

1. "Edged weapon” includes weapons classified as cutting and piercing instruments.
2. "Other” weapons include any physical object not classified otherwise, such as fire, vehicle, body fluids, beverages and their containers, strangulation/ligature instruments, etc.
# Domestic Related Statistics

## 4TH QUARTER 2019

<table>
<thead>
<tr>
<th>VIOLENT CRIMES*</th>
<th>4th Quarter Number of Victims</th>
<th>Year to Date Number of Victims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homicide</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Other Offences Causing Death</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Attempted Homicide</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Sex Offences</td>
<td>91</td>
<td>121</td>
</tr>
<tr>
<td>Assault</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 3 - Aggravated</td>
<td>6</td>
<td>15</td>
</tr>
<tr>
<td>Level 2 - Weapon/Bodily Harm</td>
<td>215</td>
<td>209</td>
</tr>
<tr>
<td>Level 1 - Common Assault</td>
<td>888</td>
<td>957</td>
</tr>
<tr>
<td>Assault Police Officer</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td>Discharge Firearm with Intent</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Other Assaults</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Total Assault</td>
<td>1125</td>
<td>1193</td>
</tr>
<tr>
<td>Miscellaneous Violent Crime</td>
<td>199</td>
<td>195</td>
</tr>
<tr>
<td>TOTAL VIOLENT CRIMES</td>
<td>1417</td>
<td>1509</td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

---

### Domestic Violence

<table>
<thead>
<tr>
<th></th>
<th>4th Quarter Number of Victims</th>
<th>Year to Date Number of Victims</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

---

### Domestic Reporting

<table>
<thead>
<tr>
<th></th>
<th>4th Quarter Number of Reports</th>
<th>Year to Date Number of Reports</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Sentry, January 2020

---

1 Due to the dynamic nature of homicide investigations these numbers may have been updated manually to reflect the current homicide count. Due to manual updating, it's possible that 1 or more homicides may be reflected in the assault category. Homicide counts are provided by the homicide unit. 2The range of average is calculated as 1 standard deviation above and 1 below the calculated average for the previous five year period.
# Calgary Disorder Statistics

## 4TH QUARTER 2019

### SOCIAL DISORDER

<table>
<thead>
<tr>
<th>Social Disorder</th>
<th>2018</th>
<th>2019</th>
<th>% Change</th>
<th>2018</th>
<th>2019</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disturbance</td>
<td>2650</td>
<td>2565</td>
<td>-5.4%</td>
<td>11707</td>
<td>11799</td>
<td>2.6%</td>
</tr>
<tr>
<td>Drugs</td>
<td>490</td>
<td>437</td>
<td>-16.6%</td>
<td>2549</td>
<td>2238</td>
<td>-10.8%</td>
</tr>
<tr>
<td>Indecent Act</td>
<td>110</td>
<td>89</td>
<td>-23.7%</td>
<td>593</td>
<td>548</td>
<td>-10.9%</td>
</tr>
<tr>
<td>Intoxicated Persons</td>
<td>583</td>
<td>433</td>
<td>-49.2%</td>
<td>2832</td>
<td>2188</td>
<td>-46.1%</td>
</tr>
<tr>
<td>Landlord Tenant</td>
<td>619</td>
<td>609</td>
<td>-4.9%</td>
<td>2841</td>
<td>2714</td>
<td>-2.8%</td>
</tr>
<tr>
<td>Mental Health Concern</td>
<td>975</td>
<td>1023</td>
<td>11.2%</td>
<td>4092</td>
<td>4076</td>
<td>10.7%</td>
</tr>
<tr>
<td>Neighbour Dispute</td>
<td>482</td>
<td>496</td>
<td>10.0%</td>
<td>2484</td>
<td>2510</td>
<td>11.3%</td>
</tr>
<tr>
<td>Noise Complaint</td>
<td>784</td>
<td>688</td>
<td>-20.2%</td>
<td>4086</td>
<td>3577</td>
<td>-22.4%</td>
</tr>
<tr>
<td>Party Complaint</td>
<td>230</td>
<td>181</td>
<td>-40.0%</td>
<td>1540</td>
<td>1265</td>
<td>-28.7%</td>
</tr>
<tr>
<td>Possible Gunshots</td>
<td>149</td>
<td>174</td>
<td>12.3%</td>
<td>781</td>
<td>862</td>
<td>806</td>
</tr>
<tr>
<td>Prostitution</td>
<td>14</td>
<td>6</td>
<td>-80.3%</td>
<td>75</td>
<td>48</td>
<td>-69.8%</td>
</tr>
<tr>
<td>Speeder</td>
<td>77</td>
<td>59</td>
<td>-46.6%</td>
<td>506</td>
<td>500</td>
<td>-687</td>
</tr>
<tr>
<td>Suspicious Person</td>
<td>5563</td>
<td>5421</td>
<td>4.2%</td>
<td>23621</td>
<td>25384</td>
<td>13.6%</td>
</tr>
<tr>
<td>Suspicious Vehicle</td>
<td>2481</td>
<td>2206</td>
<td>-14.7%</td>
<td>10967</td>
<td>10095</td>
<td>-6.7%</td>
</tr>
<tr>
<td>Threats</td>
<td>392</td>
<td>371</td>
<td>-40.9%</td>
<td>1645</td>
<td>1660</td>
<td>-34.8%</td>
</tr>
<tr>
<td>Unwanted Guest</td>
<td>5117</td>
<td>5594</td>
<td>32.1%</td>
<td>19333</td>
<td>21255</td>
<td>32.4%</td>
</tr>
</tbody>
</table>

**TOTAL SOCIAL DISORDER** 20716 20352 20346 0.0% 89652 90719 87576 3.6%

### Physical Disorder

<table>
<thead>
<tr>
<th>Physical Disorder</th>
<th>2018</th>
<th>2019</th>
<th>% Change</th>
<th>2018</th>
<th>2019</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abandoned Auto</td>
<td>135</td>
<td>136</td>
<td>0.9%</td>
<td>630</td>
<td>497</td>
<td>474</td>
</tr>
<tr>
<td>Fire</td>
<td>343</td>
<td>302</td>
<td>-19.3%</td>
<td>1514</td>
<td>1338</td>
<td>1665</td>
</tr>
<tr>
<td>Property Damage¹</td>
<td>1120</td>
<td>1303</td>
<td>18.2%</td>
<td>4688</td>
<td>5365</td>
<td>4744</td>
</tr>
</tbody>
</table>

**TOTAL PHYSICAL DISORDER** 1598 1741 1613.4 7.9% 6832 7200 6883 4.6%

**TOTAL DISORDER** 22314 22093 21959 0.6% 96484 97919 94460 3.7%

---

*Dispatched, advised and callback calls are included.*

1 The majority of Property Damage calls result in *Criminal Code* reports, which are counted under 'Other Property Crimes'.

2 The range of average is calculated as 1 standard deviation above and 1 below the calculated average for the previous five-year period.  *2019 data excludes December 30th and 31st due to technical issues.*

---

10
## Calgary Crime Statistics

### 4TH QUARTER 2019

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Homicide²</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Degree</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>12</td>
<td>6</td>
<td>12</td>
<td>83.3%</td>
<td>33.3%</td>
<td>33.3%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Degree</td>
<td>5</td>
<td>3</td>
<td>1</td>
<td>15</td>
<td>9</td>
<td>7</td>
<td>86.7%</td>
<td>88.9%</td>
<td>85.7%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manslaughter</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>66.7%</td>
<td>66.7%</td>
<td>100.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infanticide</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>100.0%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>11</td>
<td>6</td>
<td>6</td>
<td>31</td>
<td>18</td>
<td>20</td>
<td>83.9%</td>
<td>66.7%</td>
<td>55.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Other Offences Causing Death</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Criminal Negligence</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>100.0%</td>
<td>100.0%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Offences Causing Death</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>100.0%</td>
<td>100.0%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Attempted Homicide</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attempted Murder</td>
<td>8</td>
<td>10</td>
<td>1</td>
<td>18</td>
<td>21</td>
<td>8</td>
<td>55.6%</td>
<td>71.4%</td>
<td>75.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conspiracy to Commit</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>8</td>
<td>10</td>
<td>1</td>
<td>18</td>
<td>21</td>
<td>8</td>
<td>55.6%</td>
<td>71.4%</td>
<td>75.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sex Offences</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 3, aggravated</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>60.0%</td>
<td>50.0%</td>
<td>20.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 2, weapon or bodily harm</td>
<td>11</td>
<td>12</td>
<td>14</td>
<td>31</td>
<td>42</td>
<td>37</td>
<td>29.0%</td>
<td>23.8%</td>
<td>27.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 1</td>
<td>270</td>
<td>236</td>
<td>232</td>
<td>943</td>
<td>984</td>
<td>957</td>
<td>31.3%</td>
<td>29.3%</td>
<td>23.9%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>50</td>
<td>64</td>
<td>78</td>
<td>214</td>
<td>302</td>
<td>316</td>
<td>32.7%</td>
<td>37.4%</td>
<td>37.3%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>331</td>
<td>313</td>
<td>327</td>
<td>1193</td>
<td>1332</td>
<td>1315</td>
<td>31.6%</td>
<td>31.0%</td>
<td>27.2%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Robbery³</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial</td>
<td>19</td>
<td>4</td>
<td>8</td>
<td>49</td>
<td>36</td>
<td>29</td>
<td>55.1%</td>
<td>63.9%</td>
<td>72.4%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commercial</td>
<td>104</td>
<td>78</td>
<td>145</td>
<td>315</td>
<td>305</td>
<td>383</td>
<td>46.0%</td>
<td>37.7%</td>
<td>39.2%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Home Invasion</td>
<td>19</td>
<td>12</td>
<td>16</td>
<td>73</td>
<td>58</td>
<td>63</td>
<td>27.4%</td>
<td>24.1%</td>
<td>27.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Person</td>
<td>134</td>
<td>198</td>
<td>154</td>
<td>523</td>
<td>673</td>
<td>635</td>
<td>22.6%</td>
<td>25.3%</td>
<td>24.9%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robbery of Firearm</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>100.0%</td>
<td>0.0%</td>
<td>50.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>277</td>
<td>292</td>
<td>324</td>
<td>961</td>
<td>1073</td>
<td>1113</td>
<td>32.4%</td>
<td>30.0%</td>
<td>31.2%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Assault</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 3 - Aggravated</td>
<td>19</td>
<td>13</td>
<td>30</td>
<td>99</td>
<td>77</td>
<td>125</td>
<td>75.8%</td>
<td>83.1%</td>
<td>84.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 2 - Weapon/Bodily Harm</td>
<td>578</td>
<td>692</td>
<td>643</td>
<td>2287</td>
<td>2652</td>
<td>2691</td>
<td>51.6%</td>
<td>50.6%</td>
<td>53.6%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level 1 - Common Assault</td>
<td>1410</td>
<td>1473</td>
<td>1547</td>
<td>5346</td>
<td>6086</td>
<td>6255</td>
<td>48.7%</td>
<td>43.8%</td>
<td>49.5%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assault Police Officer</td>
<td>81</td>
<td>116</td>
<td>90</td>
<td>288</td>
<td>358</td>
<td>328</td>
<td>98.6%</td>
<td>95.0%</td>
<td>95.4%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discharge Firearm with Intent</td>
<td>5</td>
<td>7</td>
<td>11</td>
<td>18</td>
<td>22</td>
<td>58</td>
<td>44.4%</td>
<td>54.5%</td>
<td>34.5%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Assaults</td>
<td>22</td>
<td>26</td>
<td>36</td>
<td>68</td>
<td>84</td>
<td>122</td>
<td>66.2%</td>
<td>51.2%</td>
<td>65.6%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2115</td>
<td>2327</td>
<td>2357</td>
<td>8106</td>
<td>9279</td>
<td>9579</td>
<td>51.8%</td>
<td>48.2%</td>
<td>52.8%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Miscellaneous Violent Crime</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kidnapping/Abduction</td>
<td>5</td>
<td>17</td>
<td>2</td>
<td>36</td>
<td>48</td>
<td>39</td>
<td>44.4%</td>
<td>54.2%</td>
<td>56.4%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Forcible Confinement</td>
<td>27</td>
<td>36</td>
<td>19</td>
<td>88</td>
<td>98</td>
<td>91</td>
<td>77.3%</td>
<td>81.6%</td>
<td>73.6%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extortion</td>
<td>22</td>
<td>52</td>
<td>23</td>
<td>65</td>
<td>140</td>
<td>80</td>
<td>27.7%</td>
<td>12.1%</td>
<td>12.5%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Criminal Harassment</td>
<td>80</td>
<td>96</td>
<td>83</td>
<td>307</td>
<td>375</td>
<td>377</td>
<td>47.6%</td>
<td>41.9%</td>
<td>43.8%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uttering Threats</td>
<td>257</td>
<td>306</td>
<td>312</td>
<td>936</td>
<td>1057</td>
<td>1135</td>
<td>45.0%</td>
<td>39.7%</td>
<td>46.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Threatening/Harassing Communications</td>
<td>56</td>
<td>46</td>
<td>59</td>
<td>210</td>
<td>203</td>
<td>228</td>
<td>14.3%</td>
<td>4.9%</td>
<td>16.7%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Violent Crime</td>
<td>13</td>
<td>11</td>
<td>13</td>
<td>41</td>
<td>42</td>
<td>38</td>
<td>58.5%</td>
<td>76.2%</td>
<td>71.1%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>460</td>
<td>564</td>
<td>511</td>
<td>1683</td>
<td>1963</td>
<td>1988</td>
<td>43.0%</td>
<td>37.8%</td>
<td>42.8%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL VIOLENT CRIMES</strong></td>
<td>3202</td>
<td>3512</td>
<td>3526</td>
<td>11996</td>
<td>13687</td>
<td>14023</td>
<td>47.1%</td>
<td>43.7%</td>
<td>47.3%</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Calgary Crime Statistics

### 4TH QUARTER 2019

<table>
<thead>
<tr>
<th>PROPERTY CRIMES</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
<th>Year to Date</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
<th>Accumulated to Date</th>
<th>Percentage Cleared</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Break and Enter</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dwelling</td>
<td>647</td>
<td>630</td>
<td>503</td>
<td>2397</td>
<td>2636</td>
<td>2300</td>
<td>8.0%</td>
<td>8.4%</td>
<td>9.6%</td>
</tr>
<tr>
<td>Commercial</td>
<td>1428</td>
<td>1235</td>
<td>1304</td>
<td>4618</td>
<td>5069</td>
<td>5839</td>
<td>9.1%</td>
<td>9.4%</td>
<td>8.0%</td>
</tr>
<tr>
<td>Other B&amp;E</td>
<td>553</td>
<td>507</td>
<td>478</td>
<td>1964</td>
<td>2072</td>
<td>2217</td>
<td>4.3%</td>
<td>3.5%</td>
<td>2.3%</td>
</tr>
<tr>
<td>Unlawfully in Residence</td>
<td>16</td>
<td>20</td>
<td>17</td>
<td>55</td>
<td>65</td>
<td>62</td>
<td>78.2%</td>
<td>69.2%</td>
<td>66.1%</td>
</tr>
<tr>
<td>B&amp;E Firearms</td>
<td>10</td>
<td>12</td>
<td>17</td>
<td>49</td>
<td>41</td>
<td>60</td>
<td>8.2%</td>
<td>7.3%</td>
<td>1.7%</td>
</tr>
<tr>
<td><strong>Break and Enter Total</strong></td>
<td>2654</td>
<td>2404</td>
<td>2319</td>
<td>9083</td>
<td>9883</td>
<td>10478</td>
<td>8.2%</td>
<td>8.3%</td>
<td>7.4%</td>
</tr>
<tr>
<td><strong>Theft</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theft Over</td>
<td>154</td>
<td>211</td>
<td>263</td>
<td>600</td>
<td>837</td>
<td>1006</td>
<td>7.5%</td>
<td>6.2%</td>
<td>5.7%</td>
</tr>
<tr>
<td>Theft Under</td>
<td>1709</td>
<td>1357</td>
<td>1241</td>
<td>7646</td>
<td>6793</td>
<td>6034</td>
<td>9.0%</td>
<td>7.2%</td>
<td>6.6%</td>
</tr>
<tr>
<td>From Vehicle Over</td>
<td>96</td>
<td>83</td>
<td>81</td>
<td>428</td>
<td>360</td>
<td>375</td>
<td>1.6%</td>
<td>0.8%</td>
<td>1.1%</td>
</tr>
<tr>
<td>From Vehicle Under</td>
<td>3820</td>
<td>3714</td>
<td>4076</td>
<td>14416</td>
<td>14480</td>
<td>16724</td>
<td>1.6%</td>
<td>1.3%</td>
<td>1.0%</td>
</tr>
<tr>
<td>Possession Stolen Property</td>
<td>314</td>
<td>294</td>
<td>273</td>
<td>1119</td>
<td>1141</td>
<td>1174</td>
<td>89.7%</td>
<td>85.5%</td>
<td>77.9%</td>
</tr>
<tr>
<td>Shoplift Over</td>
<td>18</td>
<td>11</td>
<td>12</td>
<td>50</td>
<td>49</td>
<td>65</td>
<td>30.0%</td>
<td>16.3%</td>
<td>30.8%</td>
</tr>
<tr>
<td>Shoplift Under</td>
<td>1282</td>
<td>1634</td>
<td>1702</td>
<td>4752</td>
<td>6189</td>
<td>7183</td>
<td>48.8%</td>
<td>42.6%</td>
<td>40.3%</td>
</tr>
<tr>
<td><strong>Theft Total</strong></td>
<td>7393</td>
<td>7304</td>
<td>7648</td>
<td>29011</td>
<td>29849</td>
<td>32561</td>
<td>14.8%</td>
<td>14.6%</td>
<td>13.7%</td>
</tr>
<tr>
<td><strong>Vehicle Theft</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vehicle Theft</td>
<td>1935</td>
<td>1623</td>
<td>1638</td>
<td>6866</td>
<td>6919</td>
<td>6927</td>
<td>5.5%</td>
<td>5.4%</td>
<td>4.5%</td>
</tr>
<tr>
<td><strong>Vehicle Theft Total</strong></td>
<td>1935</td>
<td>1623</td>
<td>1638</td>
<td>6866</td>
<td>6919</td>
<td>6927</td>
<td>5.5%</td>
<td>5.4%</td>
<td>4.5%</td>
</tr>
<tr>
<td><strong>Fraud</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>False Pretences</td>
<td>35</td>
<td>28</td>
<td>29</td>
<td>136</td>
<td>125</td>
<td>99</td>
<td>11.8%</td>
<td>12.8%</td>
<td>16.2%</td>
</tr>
<tr>
<td>Forgery/Uttering</td>
<td>119</td>
<td>133</td>
<td>159</td>
<td>587</td>
<td>555</td>
<td>700</td>
<td>34.6%</td>
<td>38.4%</td>
<td>29.9%</td>
</tr>
<tr>
<td>Computer</td>
<td>8</td>
<td>18</td>
<td>10</td>
<td>41</td>
<td>57</td>
<td>58</td>
<td>2.4%</td>
<td>5.3%</td>
<td>3.4%</td>
</tr>
<tr>
<td>Identity Theft/Fraud/Personation</td>
<td>118</td>
<td>120</td>
<td>128</td>
<td>433</td>
<td>480</td>
<td>542</td>
<td>27.9%</td>
<td>27.7%</td>
<td>32.7%</td>
</tr>
<tr>
<td>Food/Lodging/Transportation</td>
<td>59</td>
<td>62</td>
<td>44</td>
<td>230</td>
<td>256</td>
<td>210</td>
<td>47.8%</td>
<td>50.0%</td>
<td>46.2%</td>
</tr>
<tr>
<td>Defraud Person</td>
<td>424</td>
<td>407</td>
<td>401</td>
<td>1538</td>
<td>1875</td>
<td>1735</td>
<td>21.8%</td>
<td>16.9%</td>
<td>14.9%</td>
</tr>
<tr>
<td>Credit Card</td>
<td>540</td>
<td>545</td>
<td>547</td>
<td>2137</td>
<td>2077</td>
<td>2276</td>
<td>20.3%</td>
<td>17.9%</td>
<td>17.3%</td>
</tr>
<tr>
<td>Fraud - Other</td>
<td>7</td>
<td>24</td>
<td>37</td>
<td>35</td>
<td>160</td>
<td>138</td>
<td>28.6%</td>
<td>9.4%</td>
<td>27.5%</td>
</tr>
<tr>
<td><strong>Fraud Total</strong></td>
<td>1310</td>
<td>1337</td>
<td>1355</td>
<td>5137</td>
<td>5585</td>
<td>5758</td>
<td>24.0%</td>
<td>21.4%</td>
<td>20.7%</td>
</tr>
<tr>
<td><strong>Other Property Crimes</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arson</td>
<td>27</td>
<td>51</td>
<td>34</td>
<td>154</td>
<td>157</td>
<td>121</td>
<td>9.1%</td>
<td>10.8%</td>
<td>17.4%</td>
</tr>
<tr>
<td>Mischief</td>
<td>502</td>
<td>446</td>
<td>484</td>
<td>1839</td>
<td>1916</td>
<td>1926</td>
<td>23.7%</td>
<td>22.9%</td>
<td>22.2%</td>
</tr>
<tr>
<td>Vehicle Damage</td>
<td>653</td>
<td>705</td>
<td>736</td>
<td>2869</td>
<td>3037</td>
<td>3155</td>
<td>5.8%</td>
<td>5.6%</td>
<td>5.6%</td>
</tr>
<tr>
<td>Altering/Removing VIN</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td><strong>Other Property Crimes Total</strong></td>
<td>1182</td>
<td>1202</td>
<td>1254</td>
<td>4864</td>
<td>5112</td>
<td>5207</td>
<td>12.7%</td>
<td>12.2%</td>
<td>12.0%</td>
</tr>
<tr>
<td><strong>TOTAL PROPERTY CRIMES</strong></td>
<td>14474</td>
<td>13870</td>
<td>14214</td>
<td>54961</td>
<td>57348</td>
<td>60931</td>
<td>13.2%</td>
<td>12.8%</td>
<td>12.1%</td>
</tr>
</tbody>
</table>
### Calgary Crime Statistics

**4TH QUARTER 2019**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vice</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impede/Communicate</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Live on Avails</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>100.0%</td>
<td>0.0%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Bawdy House</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Procure/Solicit</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>30</td>
<td>17</td>
<td>33.3%</td>
<td>90.0%</td>
<td>82.4%</td>
</tr>
<tr>
<td><strong>Vice Total</strong></td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>32</td>
<td>18</td>
<td>50.0%</td>
<td>87.5%</td>
<td>83.3%</td>
</tr>
<tr>
<td><strong>Gaming</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Betting/Gaming House</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Gaming</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td></td>
<td>50.0%</td>
<td></td>
</tr>
<tr>
<td><strong>Gaming Total</strong></td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Weapon Related</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explosives</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>50.0%</td>
<td>33.3%</td>
<td></td>
</tr>
<tr>
<td>Importation/Exportation</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>100.0%</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Weapons Trafficking</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>7</td>
<td>100.0%</td>
<td>25.0%</td>
<td>85.7%</td>
</tr>
<tr>
<td>Possession Offences</td>
<td>102</td>
<td>102</td>
<td>107</td>
<td>338</td>
<td>405</td>
<td>549</td>
<td>95.3%</td>
<td>92.6%</td>
<td>94.0%</td>
</tr>
<tr>
<td>Weapons Administration Offences</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>100.0%</td>
<td>-</td>
<td>100.0%</td>
</tr>
<tr>
<td>Unsafe Storage</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>7</td>
<td>6</td>
<td>90.0%</td>
<td>57.1%</td>
<td>50.0%</td>
</tr>
<tr>
<td><strong>Weapon Related Total</strong></td>
<td>105</td>
<td>105</td>
<td>110</td>
<td>353</td>
<td>419</td>
<td>564</td>
<td>94.9%</td>
<td>90.9%</td>
<td>93.4%</td>
</tr>
<tr>
<td><strong>Miscellaneous CC Offences</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counterfeiting</td>
<td>61</td>
<td>72</td>
<td>96</td>
<td>447</td>
<td>502</td>
<td>360</td>
<td>8.7%</td>
<td>8.8%</td>
<td>7.5%</td>
</tr>
<tr>
<td>Obstruct Peace Officer</td>
<td>29</td>
<td>26</td>
<td>34</td>
<td>99</td>
<td>117</td>
<td>139</td>
<td>97.0%</td>
<td>97.4%</td>
<td>97.8%</td>
</tr>
<tr>
<td>Bail Violation/Fail to Attend</td>
<td>1864</td>
<td>2473</td>
<td>1024</td>
<td>5716</td>
<td>9396</td>
<td>8573</td>
<td>99.4%</td>
<td>99.3%</td>
<td>99.3%</td>
</tr>
<tr>
<td>Fail to Comply with Probation</td>
<td>92</td>
<td>109</td>
<td>84</td>
<td>302</td>
<td>342</td>
<td>448</td>
<td>97.0%</td>
<td>98.0%</td>
<td>97.8%</td>
</tr>
<tr>
<td>Escape Custody/UAL</td>
<td>62</td>
<td>65</td>
<td>33</td>
<td>203</td>
<td>247</td>
<td>192</td>
<td>99.5%</td>
<td>100.0%</td>
<td>98.4%</td>
</tr>
<tr>
<td>Attempt to commit/Accessory</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>100.0%</td>
<td>0.0%</td>
<td></td>
</tr>
<tr>
<td>Indecent Acts</td>
<td>20</td>
<td>30</td>
<td>18</td>
<td>143</td>
<td>124</td>
<td>102</td>
<td>26.6%</td>
<td>26.6%</td>
<td>29.4%</td>
</tr>
<tr>
<td>Miscellaneous Criminal Code</td>
<td>97</td>
<td>93</td>
<td>96</td>
<td>374</td>
<td>391</td>
<td>430</td>
<td>67.1%</td>
<td>75.2%</td>
<td>68.8%</td>
</tr>
<tr>
<td><strong>Miscellaneous CC Offences Total</strong></td>
<td>2225</td>
<td>2869</td>
<td>1385</td>
<td>7285</td>
<td>11121</td>
<td>10244</td>
<td>90.6%</td>
<td>93.5%</td>
<td>94.0%</td>
</tr>
<tr>
<td><strong>Other Criminal Code Violations Total</strong></td>
<td>2331</td>
<td>2976</td>
<td>1495</td>
<td>7642</td>
<td>11574</td>
<td>10826</td>
<td>90.8%</td>
<td>93.4%</td>
<td>94.0%</td>
</tr>
</tbody>
</table>
### Calgary Crime Statistics

**4TH QUARTER 2019**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Criminal Code Traffic</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impaired Causing Death</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>100.0%</td>
<td>100.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Impaired Causing Harm</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>7</td>
<td>100.0%</td>
<td>50.0%</td>
<td>71.4%</td>
</tr>
<tr>
<td>Impaired &gt; .08</td>
<td>44</td>
<td>23</td>
<td>24</td>
<td>144</td>
<td>127</td>
<td>91</td>
<td>99.3%</td>
<td>100.0%</td>
<td>98.9%</td>
</tr>
<tr>
<td>Impaired Driving</td>
<td>189</td>
<td>168</td>
<td>223</td>
<td>719</td>
<td>676</td>
<td>772</td>
<td>97.8%</td>
<td>96.6%</td>
<td>95.5%</td>
</tr>
<tr>
<td>Fail/Refuse</td>
<td>24</td>
<td>25</td>
<td>25</td>
<td>97</td>
<td>103</td>
<td>117</td>
<td>99.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Dangerous Operation Causing Death</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>0.0%</td>
<td>-</td>
<td>66.7%</td>
</tr>
<tr>
<td>Dangerous Operation Causing Harm</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>8</td>
<td>13</td>
<td>9</td>
<td>87.5%</td>
<td>92.3%</td>
<td>88.9%</td>
</tr>
<tr>
<td>Dangerous Operation of Motor Vehicle</td>
<td>38</td>
<td>36</td>
<td>40</td>
<td>154</td>
<td>158</td>
<td>169</td>
<td>94.8%</td>
<td>92.4%</td>
<td>86.4%</td>
</tr>
<tr>
<td>Fail to Stop/Remain</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other CC Traffic</td>
<td>99</td>
<td>66</td>
<td>76</td>
<td>354</td>
<td>333</td>
<td>267</td>
<td>96.9%</td>
<td>98.8%</td>
<td>100.0%</td>
</tr>
<tr>
<td><strong>Criminal Code Traffic Total</strong></td>
<td>412</td>
<td>330</td>
<td>407</td>
<td>1536</td>
<td>1462</td>
<td>1509</td>
<td>96.2%</td>
<td>95.8%</td>
<td>92.8%</td>
</tr>
<tr>
<td><strong>Drugs</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Possession</td>
<td>217</td>
<td>169</td>
<td>176</td>
<td>854</td>
<td>882</td>
<td>739</td>
<td>94.0%</td>
<td>93.0%</td>
<td>94.5%</td>
</tr>
<tr>
<td>Possession for Purpose</td>
<td>44</td>
<td>59</td>
<td>44</td>
<td>233</td>
<td>238</td>
<td>244</td>
<td>97.0%</td>
<td>96.6%</td>
<td>92.6%</td>
</tr>
<tr>
<td>Trafficking</td>
<td>21</td>
<td>45</td>
<td>44</td>
<td>98</td>
<td>145</td>
<td>177</td>
<td>85.7%</td>
<td>89.7%</td>
<td>81.9%</td>
</tr>
<tr>
<td>Cultivation/Production</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>7</td>
<td>7</td>
<td>5</td>
<td>57.1%</td>
<td>57.1%</td>
<td>20.0%</td>
</tr>
<tr>
<td>Importation/Export</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>0.0%</td>
<td>0.0%</td>
<td>50.0%</td>
</tr>
<tr>
<td><strong>Drugs Total</strong></td>
<td>283</td>
<td>275</td>
<td>266</td>
<td>1193</td>
<td>1273</td>
<td>1173</td>
<td>93.6%</td>
<td>93.0%</td>
<td>91.6%</td>
</tr>
<tr>
<td><strong>Selected Non-Criminal</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missing Person</td>
<td>977</td>
<td>n/a</td>
<td>886</td>
<td>n/a</td>
<td>3806</td>
<td>n/a</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Domestic Information</td>
<td>3331</td>
<td>3176</td>
<td>3186</td>
<td>12354</td>
<td>13472</td>
<td>12985</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Domestic Standby</td>
<td>252</td>
<td>225</td>
<td>192</td>
<td>971</td>
<td>995</td>
<td>877</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td><strong>Selected Non-Criminal Total</strong></td>
<td>4562</td>
<td>4378</td>
<td>n/a</td>
<td>17149</td>
<td>18273</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
</tr>
</tbody>
</table>

1. Violent crimes are counted at the victim level using the most serious violation against each victim in an incident.
2. Due to the dynamic nature of homicide investigations these numbers may have been updated manually to reflect the current homicide count. Due to manual updating, it’s possible that 1 or more homicides may be reflected in the assault category. Homicide counts are provided by the homicide unit.
3. Robbery and all other crimes, as well as selected domestic non-criminal incidents, are counted at the incident level using the most serious offence in the incident.
4. A change made to the way in which bail violations and failures to appear/attend violations in 2017 makes the numbers for these categories non-comparable across the five-year period.
5. Missing persons are counted by the number of missing individuals.
### Calgary Crime Statistics by Rate of Population

#### 2015 to 2019

<table>
<thead>
<tr>
<th>Year</th>
<th>Count</th>
<th>Rate per 100,000 Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1230915</td>
<td>1235171</td>
</tr>
<tr>
<td>Violent Crimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homicide</td>
<td>37</td>
<td>30</td>
</tr>
<tr>
<td>Other Offences Causing Death</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Attempted Homicide</td>
<td>23</td>
<td>13</td>
</tr>
<tr>
<td>Sex Offences</td>
<td>868</td>
<td>929</td>
</tr>
<tr>
<td>Robbery</td>
<td>970</td>
<td>820</td>
</tr>
<tr>
<td>Attempted Robbery</td>
<td>6360</td>
<td>6845</td>
</tr>
<tr>
<td>Miscellaneous Violent Crime</td>
<td>1421</td>
<td>1515</td>
</tr>
<tr>
<td>Total Violent Crimes</td>
<td>9681</td>
<td>10153</td>
</tr>
<tr>
<td>Property Crimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Break and Enter</td>
<td>9009</td>
<td>8423</td>
</tr>
<tr>
<td>Theft</td>
<td>25911</td>
<td>27257</td>
</tr>
<tr>
<td>Vehicle Theft (incl attempts)</td>
<td>5498</td>
<td>5806</td>
</tr>
<tr>
<td>Fraud</td>
<td>3884</td>
<td>4650</td>
</tr>
<tr>
<td>Other Property Crimes</td>
<td>5721</td>
<td>5076</td>
</tr>
<tr>
<td>Total Property Crimes</td>
<td>50023</td>
<td>51212</td>
</tr>
<tr>
<td>Other Criminal Code</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vice</td>
<td>67</td>
<td>54</td>
</tr>
<tr>
<td>Gaming</td>
<td>315</td>
<td>326</td>
</tr>
<tr>
<td>Weapon Related</td>
<td>3975</td>
<td>4018</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>4358</td>
<td>4398</td>
</tr>
<tr>
<td>Total Other Criminal Code</td>
<td>64062</td>
<td>65763</td>
</tr>
<tr>
<td>Criminal Code Excluding Traffic</td>
<td>1823</td>
<td>1216</td>
</tr>
<tr>
<td>Total Criminal Code</td>
<td>65885</td>
<td>66979</td>
</tr>
<tr>
<td>Total Drugs</td>
<td>1164</td>
<td>1219</td>
</tr>
</tbody>
</table>

1. Violent crimes are counted at the victim level using the most serious violation against each victim in an incident.
2. Due to the dynamic nature of homicide investigations these numbers may have been updated manually to reflect the current homicide count. Due to manual updating, it’s possible that 1 or more homicides may be reflected in the assault category. Homicide counts are provided by the homicide unit.
3. Robbery and all other crimes, as well as selected domestic non-criminal incidents, are counted at the incident level using the most serious offence in the incident.
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table of Contents</td>
<td>3</td>
</tr>
<tr>
<td>Message from the Chair</td>
<td>4</td>
</tr>
<tr>
<td>Commission Overview</td>
<td>5</td>
</tr>
<tr>
<td>Oversight in Practice</td>
<td>6</td>
</tr>
<tr>
<td>Our Members</td>
<td>8</td>
</tr>
<tr>
<td>Highlights 2019</td>
<td>14</td>
</tr>
<tr>
<td>Hearing From the Community</td>
<td>20</td>
</tr>
<tr>
<td>Community Policing Awards</td>
<td>22</td>
</tr>
<tr>
<td>Calgary Police Service Employee Survey</td>
<td>26</td>
</tr>
<tr>
<td>Complaint Oversight</td>
<td>28</td>
</tr>
<tr>
<td>Commission Reporting</td>
<td>31</td>
</tr>
</tbody>
</table>

Headshots and community dinner photos provided by Honey Creative.
All other photos provided by the Calgary Police Service.
Dear fellow Calgarians,

2019 was a transformational year for the Calgary Police Service. It was a year of change and progress that involved welcoming new leadership and strengthening the organization’s ability to meet the safety and security needs of Calgarians.

In March the Commission announced Mark Neufeld as Calgary’s new Chief Constable, followed by a public swearing-in ceremony in June to welcome him to our community. The remainder of the year involved supporting the Chief as he focused on understanding and addressing employee needs and building a strong, cohesive leadership team capable of moving the Calgary Police Service into the future.

The Commission also saw a leadership change, with former Chair Brian Thiessen stepping away after dedicating four years to making Calgary a safer place to live. He left a lasting legacy by guiding CPS to become a more fair and inclusive workplace and by working to secure the resources CPS needs to keep our City safe.

It is an honour for me to take on the role of Chair and to continue to advance those priorities in concrete and measurable ways. We have an ambitious agenda that will focus on innovation and modernization.

I am proud to work with a group of distinguished and dedicated volunteer Commissioners, and I look forward to moving our agenda forward with the guidance, advice, and influence of each and every Commission member. We will remain focused on delivering on our mandate to provide independent oversight to ensure a safe community. We will continue to earn the trust of the citizens we represent by operating with a combination of collaboration and open decision-making.

We will not shy away from difficult discussions or decisions. At the same time, we will continue to support the Calgary Police Service in its service to Calgarians and will look for opportunities to acknowledge the exceptional work of CPS employees who serve our community with loyalty and pride.

We look forward to the coming year and all that it brings.

Sincerely,
Bonita Croft
Commission Overview

Relationship to Alberta Justice

The Calgary Police Commission is accountable to Alberta Justice and Solicitor General. The Province sets the standards for effective policing in Alberta, and through the Alberta Police Act, sets out the requirements and responsibilities for police commissions, Public Complaint Directors, municipalities, and police services.

The Calgary Police Commission remains committed to fulfilling our legislated responsibilities, as well as our responsibilities outlined in the Alberta Policing Oversight Standards. The standards require police oversight agencies to ensure efficient and effective policing, and to provide a way to receive and monitor public complaints against the police service.

When last measured, the Calgary Police Commission achieved full compliance with the Provincial Policing Oversight Standards. A review by the Province confirmed that the Commission has well-developed policies and practices that promote and support police oversight.

Relationship to Calgary City Council

The Police Act provides for the City to establish a municipal commission. The Calgary Police Commission operates in accordance with the City’s Calgary Police Commission bylaw. The bylaw reiterates and refines the responsibilities of the Commission, and outlines duties and procedures, including for the creation and appointment of members. City Council appoints members to the Calgary Police Commission, drawing upon the expertise and experience available in the community.

In consultation with the Chief Constable, the Commission is responsible for allocating funds for policing that are provided through City Council. The Commission regularly provides reports and presentations to City Council on the financial status of CPS and works to ensure information flows seamlessly between the Commission, CPS, and the City.

Each year, the Calgary Police Commission and the Calgary Police Service present an annual report to the Standing Policy Committee on Community and Protective Services. This includes a report on the activities and highlights from the previous year.

The Commission also presents annual financial statements and the results of the external audit to the City’s audit committee.

We continually strive to ensure we have a strong working relationship with our partners, including the City of Calgary.

We uphold and value the core principles of police oversight in Alberta:

1. The participation of the public in determining the priorities is essential.
2. The police service must be accountable to the public.
3. The police service must operate in the absence of political influence.
Oversight in Practice

Providing independent civilian oversight and governance of the Calgary Police Service to ensure a safe community

Public Meetings
In 2019, the Calgary Police Commission held eight public meetings. The Commission provides advance notice of upcoming meetings through media and on its website. Agendas, reports and minutes of those meetings are also on the Commission’s website.

The Commission welcomes both media and public guests to attend meetings to show accountability to the community and to be fully transparent about its oversight activities.

The Commission receives presentations and reports from the Calgary Police Service on various aspects of police operations, priorities, accomplishments and challenges. In 2019, topics included:

- Mental health initiatives and mental health training for officers
- Crime and safety near Calgary’s supervised consumption site
- Modernization of the Professional Standards Section
- The report into the departure of the Chief Human Resource Officer and management’s response
- Human resources reforms
- Red Mile safety plan
- Info posts – collection of identifying information during in-person encounters for intelligence purposes
- Prevention of radicalization and extremism – ReDirect program
- CPS Indigenous strategy
- CPS engagement with gender and sexually diverse communities
- Recruitment of sworn members
- Psychological services for members
- Calgary crime environment
Commission work is supported by three standing committees that meet eight times per year: Governance & Personnel, Finance & Audit, and Complaint Oversight. Ad hoc committees are created as needed, such as a search committee for hiring a Chief Constable.

**GOVERNANCE & PERSONNEL COMMITTEE**

As part of the Commission’s responsibility to establish policies for efficient and effective policing, this committee considers the financial, privacy, personnel, and public interest implications of CPS policies and decisions. This committee also establishes the evaluation framework and evaluates the performance of the Chief Constable.

**FINANCE & AUDIT COMMITTEE**

This committee works closely with CPS on analyzing the budget allocated by city council to ensure a responsible business plan and budget are presented to city council to ensure CPS has the resources it needs to keep the City safe.

**COMPLAINT OVERSIGHT COMMITTEE**

With the support of the Public Complaint Director, this committee monitors and oversees the public complaint process. While CPS is responsible for investigating complaints, the Commission and the Public Complaint Director ensure investigations are thorough, fair to all parties, and are conducted in accordance with laws and policies.

**SEARCH COMMITTEE** (ended March 2019)

Following the retirement of Chief Constable Chaffin in 2018, the Commission established a committee to lead the search process. The committee partnered with an executive search firm to assist with a fair, transparent and competitive search. The committee conducted extensive engagement activities with citizens, employees, and partners to understand the priorities and qualities desired in Calgary’s next Chief. The information gathered from the engagement activities was used to develop a position profile. The committee then accepted applications, shortlisted candidates, conducted interviews and reference checks before selecting a successful applicant.
**Our Members**

**Bonita Croft, Q.C., ICD.D. – Incoming Chair**
(Nov 2018 – present) is Vice-President Legal Affairs, Corporate with Suncor Energy Inc. A leader in the areas of corporate governance, legal risk management, business ethics, and anti-corruption, Chair Croft has more than two decades as a lawyer and executive in global, publicly traded energy companies.

Chair Croft holds a B.A. (hons) from Mount Allison University, an LL.B from Dalhousie University and was appointed Queen's Counsel for Alberta in 2014. She is also a graduate of the Institute of Corporate Director’s Director Education Program.

---

**Brian Thiessen, Q.C. – Outgoing Chair** (Nov 2015 - Nov 2019) is a Calgary lawyer and a partner at Osler, Hoskin & Harcourt LLP. His practice focuses on employment, labour, and workplace privacy law where he engages on workplace investigations, employment disputes, human rights complaints, and privacy compliance on behalf of his clients.

He is among Canada’s top business lawyers and has received numerous recognitions including Chambers Canada: Canada’s Leading Lawyers for Business from 2011 to 2018, and the Best Lawyers in Canada from 2011 to 2018.

As a certified human resource professional and certified information and privacy professional, he works extensively on developing best practices in employment, privacy and governance with employers and their boards of directors.

Commissioner Thiessen has a Juris Doctor, Law from the University of Calgary and a Bachelor of Commerce (Honours) from Queen's University. As a dedicated community volunteer, he has received the Debra Dean Award for outstanding contribution for work with the Board of Directors of Ronald McDonald House Southern Alberta.
Jennifer Forrest - Vice-Chair (July 2018 - Feb 2020) is a lawyer, corporate governance and certified compensation and benefits professional. She has held various senior leadership positions in the energy infrastructure sector, including corporate secretary, and senior management roles overseeing mandates including facility management, human resources, and commercial services.

Commissioner Forrest holds a B.A. from the University of Lethbridge, an M.A. from the University of Toronto, and an LL.B. from the University of Calgary.

Her community volunteer work extends to the post-secondary and non-profit sectors. She is currently Vice Chair of the Board of Governors of the University of Lethbridge.

She is also a board member and Vice President of The Elder Statesmen Group, a non-profit organization dedicated to providing safe, comfortable and affordable housing for senior citizens of Calgary.

Richard Sigurdson, PhD - Vice-chair (Nov 2015 – present) has spent almost three decades in academic and administrative roles in universities across the country. He is currently the Dean of the Faculty of Arts at the University of Calgary.

Prior to moving to Calgary in 2012, Commissioner Sigurdson served as Dean, Faculty of Arts and Acting Provost at the University of Manitoba where he also held the Duff Roblin Professorship of Government. A political scientist by training, he has published on a variety of topics, from the history of political theory to the Charter of Rights in Canada.

As an administrator, his focus has been on internationalization, indigenous teaching and learning, and improving the student experience.

Commissioner Sigurdson has a long-standing commitment to public service, volunteerism, and engagement with the community. He has served on the Manitoba Electoral Boundaries Commission, and has co-chaired the University of Calgary’s United Way campaign.
**Our Members**

**Kathy Bolton, CA, ICD.D.** (July 2018 – Jan 2020) is co-founder of BluEarth Renewables, a renewable energy company headquartered in Calgary. She is responsible for financial and strategic planning, corporate planning and reporting, risk management, insurance, treasury functions and human resources. With over 15 years experience, Commissioner Bolton has been involved in several aspects of the development life cycle, including securing project financing, negotiating partnership agreements, securing contracts for major equipment and services, and managing financial and insurance risk.

Prior to BluEarth, Commissioner Bolton was Chief Financial Officer for Canadian Hydro Developers.

She holds a Bachelor of Commerce in Accounting from the University of Saskatchewan, is a Chartered Professional Accountant and a graduate of the Institute of Corporate Directors Director Education Program.

**Amira Dassouki** (Nov 2017 – Nov 2019) is a born and raised Calgarian who values community involvement. She has spent time volunteering with organizations such as the Calgary Women's Centre, the Junior Achievement Southern Alberta Company Program, and the University of Calgary.

As a compensation consultant, Commissioner Dassouki helps clients in various industries resolve compensation issues by conducting and providing statistical trend analysis. She has led projects for clients in various industries including the financial, hospitality, social services, post-secondary, and municipality sectors. She has an affinity for numbers and enjoys applying them to real-life uncertainties.

Commissioner Dassouki is a University of Calgary graduate with a Bachelor of Science in actuarial science and a minor in statistics.
Jyoti Gondek, PhD (Nov 2017 – present) is the City of Calgary Councillor for Ward 3. Previously, Councillor Gondek was the Director of the Westman Centre for Real Estate Studies and an adjunct professor at the University of Calgary’s Haskayne School of Business. In the 12 years prior to her work at the university, she provided consulting services ranging from creating complete communities to fostering healthy corporate cultures. Councillor Gondek also has private sector experience in financial services and public sector experience as a policy analyst.

Councillor Gondek holds a PhD in urban sociology and an MA in organizational sociology. She has served the community in a variety of volunteer capacities, including Calgary Planning Commission, the Community Representation Task Force, Northern Hills Community Association, Vivo for Healthier Generations, Urban Land Institute Alberta, and the National Executive Forum on Public Property. She has been recognized for her contributions to community through the 2012 Queen Elizabeth II Diamond Jubilee Medal and the 2016 Angus Reid Applied Sociology Award.

Roy Goodall, ICD.D. (Nov 2017 – Nov 2019) was a member of the Canadian Forces from 1962 to 2000. He spent 36 years as a communications and electronics officer in national and international (USA and Europe) defence settings.

This employment included two tours as a commanding officer and 26 years working with capital budgets, operations and maintenance budgets, as a human resource manager, a career counsellor, a recruiter, a communication security and information technology policy and system oversight manager, project management, strategic planning, mergers, and risk management.

Commissioner Goodall has extensive not-for-profit community board experience earned during his military career and after retiring. He has also completed the Institute of Corporate Directors Director Education Program.
Our Members

Marilyn North Peigan, MA (Nov 2017 – present) works to support residential school survivors and their families through her outreach, advocacy and education role with Native Counseling Services of Alberta.

She is also specialist in the field of corporate, event, and private security, bringing a background in military training and customer service. She has extensive experience in VIP security with a focus on the Aboriginal entertainment community.

Commissioner North Peigan served with the military medical corps of the Canadian Armed Forces. After an honourable discharge, she earned a BA in psychology and an MA from Athabasca University, which covered the historical issues leading up to Canada’s current situation with missing and murdered Aboriginal women.

Her contributions to the community include having served as vice-chair of the Calgary Aboriginal Urban Affairs Committee, which strived to improve the opportunities and quality of life for Aboriginal people living in Calgary. Commissioner North Peigan is proficient in the Blackfoot language and Treaty 7 territory culture. In 2012, she was awarded the Queen Elizabeth II Diamond Jubilee medal.

Councillor Ward Sutherland (Nov 2014- Nov 2019) was re-elected to Calgary’s City Council in 2017 for a second term. Prior to his role as city councillor, he spent 25 years as a senior leader and manager in top-tier companies such as Sony, Tim Hortons, McDonald’s, and Hartco Corporation.

Through Councillor Sutherland’s volunteer work and as the president of the Rocky Ridge Royal Oak Community Association, he established a track record of positive outcomes across various levels of government, on multiple diverse issues. In 2013, he was honoured to receive the Queen Elizabeth II Diamond Jubilee Medal for his service to the community.
Tongjie “TJ” Zhang, PhD (Nov 2018 – present) is a cybersecurity and privacy expert and an active community leader. He holds a PhD in computer science from the University of Calgary and has worked in research, development and consulting for over 13 years. His work in cybersecurity and privacy has been published and presented at international conferences and local business media.

Commissioner Zhang currently has two Lieutenant Governor in Council of Alberta board appointments - to the Alberta Gaming, Liquor and Cannabis Commission Board, and the Council of the College of Alberta Dental Assistants. He is also a Senator in the University of Calgary Senate and board member of the Calgary Security Professionals Information Exchange Society.

Past board positions include the Credit Union Deposit Guarantee Corporation of Alberta, Chair of Calgary’s Livery Transport Advisory Committee, vice-president (Finance and Services) of the Graduate Students’ Association at the University of Calgary, Calgary representative of the Alberta Graduate Council, trustee of the Campus Trust, and vice-president internal of Junior Chamber International Calgary.
HIRING A NEW CHIEF CONSTABLE

Following a competitive national search process involving consultations that heard from more than 2000 Calgarians, the Calgary Police Commission selected Mark Neufeld as Calgary’s Chief Constable.

Chief Neufeld is a respected leader in policing in Alberta, having spent 24 years with the Edmonton Police Service and two years as Chief of the Camrose Police Service. He was President of the Alberta Association of Chiefs of Police, a leader of its Women in Policing committee, and Chair of the Alberta Law Enforcement Response Team (ALERT) provincial board of directors.

In addition to 21 formal recognitions earned while working for the Edmonton Police Service, he has been appointed to the Order of Merit for Police Forces, received the Queen’s Diamond Jubilee medal, a Police Exemplary Service medal, a Leadership Excellence Award from the Province of Alberta, and the Integrity Award from Rotary International.

It was incoming Chief Neufeld’s well-rounded career that elevated him above all other candidates. The Commission saw a people-first leader with decades of achievements building the resilient, high-performance cultures critical to enhancing community safety. He has also supplemented his accomplishments in policing with a Master’s degree in criminology and police management from Cambridge University.

“The Chief sets the leadership for a service that does great work, builds communities for all Calgarians, and provides meaningful careers for all its members. I know that the Calgary Police Commission had all of this in mind in making this choice and I look forward to working with the new Chief to strengthen the service and keep us all safe.”

- Mayor Naheed Nenshi, March 18, 2019
HOSTING PUBLIC SWEARING-IN CEREMONY

When Chief Neufeld started in the position in June, the Commission and CPS hosted a public swearing-in and change of command ceremony. The ceremony took place at the world-renowned Central Library as part of the Calgary Police Service’s first-ever public change of command ceremony.

Citizens and policing partners from across the Province were invited to welcome Chief Neufeld to Calgary. More than 400 guests participated in the ceremony, signaling the openness and connection that the Commission and CPS strive to achieve with the community. Elder Gerald Meguinis from Tsuu t’ina Nation delivered an opening prayer wishing Chief Neufeld success in his role. The CPS honour guard, pipe band, mounted unit, traffic unit, diversity unit and recruit classes also participated in the ceremony.

The Honourable Madame Justice Rowbotham, Q.C. administered the oath to swear-in the Chief which was followed by the ceremonial change of command from interim Chief Constable Steve Barlow to Chief Constable Neufeld. Mayor Naheed Nenshi offered his gratitude to the Calgary Police Commission and welcomed Chief Neufeld to the City of Calgary. Buffalo Tracks Drum Circle from Tsuu t’ina nation closed the ceremony with a traditional drum circle.

“The officers here today represent different units, different districts and different areas of expertise. But they all have one thing in common - these are our neighbours. The uniforms they wear represent their service to our community.

The Calgary Police Service, in its views and practices, must be a reflection of our community. A community that believes that police should act with integrity and without bias, even when no one is watching. That believes in treating neighbours with empathy and respect. And going the extra mile to make sure people feel safe, supported, and included.

One of the reasons the Calgary Police Service is the most respected in our country is because the members are embraced by, and form an integral part, of the community. Today we are proud to welcome Chief Neufeld to our City, as our new Chief Constable and as a new neighbour.”

– Brian Thiessen, June 10, 2019
SECURING RESOURCES TO KEEP THE CITY SAFE

The Calgary Police Commission has a duty to ensure that the Calgary Police Service has the resources it needs to keep our City safe and to prevent crime.

We recognize the difficulties our community faces due to recent economic conditions, and we take seriously our responsibility to protect public safety by holding CPS accountable to manage finances, deliver value to citizens, and keep Calgary a safe place to live and do business.

The Commission has worked closely with CPS leadership in recent years to create an organization that is as lean as possible, while still providing citizens with the services and supports they expect from their police. CPS has already contributed more than $20 million back to the City since 2017 and did not request a budget increase in 2020.

The Commission appreciates the City’s efforts to minimize reductions to CPS and we will continue to do our part to look for ways to contribute to the City’s need for budget reductions. At the same time, we must do so in a thoughtful manner that minimizes the impact of budget reductions on the safety of Calgarians.

In July 2019, the Commission and CPS offered to take a $7 million cut. The Commission was clear that any cuts greater than $7 million would impact both public safety and employee positions.

More cuts would likely mean losing police officer and civilian staff positions and putting a stop to hiring, resulting in fewer officers to respond to calls for service as CPS would not be able to replace members who resign or retire. This would leave CPS with one of the lowest citizen-to-officer ratios in the country at a time when calls for service and crime are increasing.

Crime rates in the Calgary region increased in 2018 and outpaced the crime rate increases both in Alberta and nationally, with notable increases in violence. The rates of vehicle theft were the highest in Canada while break and enters were second highest in Canada. The organization’s ability to respond is largely based on the number of police officers available.

An inability to hire new members would also hamper efforts to modify the composition of the organization to better reflect the diversity of the community. This has been a priority for the Commission as it has a significant impact on the community’s trust and confidence in our police in the future.
Additional reductions would also mean that CPS would have to look at closing units and facilities, withdrawing from some community partnerships, restricting some investigations, and slowing implementation of recommendations from independent reviews aimed at improving officer and citizen safety through improvements in training, equipment, and structures.

The Commission knows that citizens value safe communities and investment in the Calgary Police Service.

By the end of 2019, the Commission maintained there was simply no more flexibility to make cuts without changing the trajectory of Calgary’s police service. Council agreed and did not make any additional cuts to the 2020 budget.

Looking ahead to 2020, the Commission will continue its diligent oversight of the CPS budget to ensure funding is spent in the most efficient way possible on safety priorities. A number of resource reviews currently underway will inform planning in 2020 and beyond.

**DIVERSITY ON THE COMMISSION**

The Commission aims to model the representation it expects the Calgary Police Service to achieve gender equity and diversity within the organization. The proportion of women appointed to the Commission grew from 36% in 2016 to 55% in 2019. The Commission believes the City is best served when the board is comprised of individuals who represent the diversity of our community alongside proven professional expertise.

With this in mind, the Commission works with city council to support its selection of individuals with proven professional experience from a diverse cross-section of the City to fill vacancies on the Calgary Police Commission.
HOSTED CANADIAN ASSOCIATION OF POLICE GOVERNANCE CONFERENCE

The Calgary Police Commission hosted police board members from across the country in Calgary from August 9 – 11, 2019. The Canadian Association of Police Governance is a national organization that provides learning, development and collaboration opportunities for police board members throughout Canada.

CAPG supports members to understand and effectively perform their roles providing oversight and governance of police agencies while safeguarding public trust.

Strong communities are built on safety as well as service to the community. That includes service by police officers and volunteer board members. Police oversight board members are tasked with achieving safe cities by holding police accountable to make decisions that reflect community priorities.

The 2019 conference included sessions about:

- First Nations police oversight
- Human rights issues for police governance
- Board responsibilities
- Strategic planning
- Building a healthy organization
- Multi-agency collaborations supporting vulnerable communities
- Hiring a Chief

The Tsuu t’ina Nation Police Commission hosted a reception at Grey Eagle Resort & Casino, treating guests to dinner, traditional dancers, drummers, and engaging story-telling.

The Calgary Police Commission hosted an event at the YouthLink Police Interpretive Centre to highlight Calgary’s internationally-recognized police museum and youth learning centre. Guests experienced the incredible stories, hands-on exhibits and empowering programs, and learned about the role CPS plays in community safety.

The event was also a fundraiser for YouthLink through interactive group painting designed by local artist and muralist Dean Stanton and a raffle to win a spot in Calgary’s traditional white hat ceremony.

“Since 1950, Calgary has been presenting the white cowboy hats to visitors, dignitaries and guests. When you are presented a white hat it means you came to Calgary as a visitor however you are leaving as a friend.”
Highlights 2019
Hearing From the Community

Community Dinner Roundtable Feedback

The roundtable discussion portion of the Calgary Police Commission community event, held on June 20, 2019, invited guests to provide their thoughts about trust in the Calgary Police Service.

The 400+ guests in attendance represented community associations, diversity groups, community agencies, elected officials, the Calgary Police Service, and community policing award recipients. Youth cadets also brought their unique experience and perspectives to the roundtable discussion.

Guests discussed three questions:

1. Do you trust CPS to address the things that matter to you and your community?
2. In what ways are you and your community building a trusting relationship with CPS?
3. What is the one thing CPS can do to be more responsive to you and your community?

Most guests expressed high levels of trust with the Calgary Police Service for reasons including: good response times, helpful and engaged community resource and diversity unit officers, being accessible and responsive to concerns, being solution-oriented and focusing on prevention, education, and community partnerships. Many noted that CPS is doing the best it can with limited time and money available. Tools like social media and body worn camera, and events like CopShop and Coffee with a Cop were highlighted as successful ways CPS is building trust.

Others noted that although CPS has improved significantly in recent years in its approach and interactions, trust takes time to build and ongoing work is still required, especially with Indigenous, LGBTQ2S+, sex workers, newcomers, ethnic groups, and other marginalized groups.

Guests voiced an appreciation for CPS efforts to prevent and reduce crime, along with an appreciation that citizens must also play a role. They described the ways they do their part to help CPS and to build trust with police, including:

- Inviting CPS members to participate in or speak at community-organized events
- Maintaining direct communication with community resource and diversity officers
- Helping CPS with training (ex. Elders helping with Indigenous training)
- Supporting community block watch programs
- Reporting crime
- Participating in Coffee with a Cop
- Participating in the cadet program
- Volunteering for CPS
- Following CPS social media and distributing information to personal networks
- Using their role in the community to encourage people to talk to police and report crimes

Inspired by the conversation during the event, a number of guests made a commitment to invite CPS to their community events and to seek feedback from their community to deliver to CPS.
Discussion participants offered many suggestions for ways CPS could be more responsive to communities and to strengthen trust. Two topics emerged as priorities. The first was the need to remain committed to a community policing model that focuses on prevention, especially youth programs. Face-to-face, positive interactions such as attending community events (youth sports, round dance, community association meetings) and being involved/visible in positive ways (not just when called) are key to building trust. The community values school resource officers and many feel that more SROs are needed.

The other priority was the need to improve cultural training for officers, and diversity within the Calgary Police Service. Guests emphasized the need to have officers who understand and respect differences within the community they serve. They suggest that CPS should recruit qualified officers who speak the languages that Calgarians speak and reflect the composition of the City. Better representation will prepare CPS to more effectively understand, communicate, and serve increasingly diverse citizens. Creating a sense of trust requires a commitment to greater diversity, and more education on diverse communities.
COMMUNITY POLICING AWARDS

The annual community event includes an awards ceremony that gives the Commission the opportunity to honour the exceptional individuals, businesses and community groups who are helping to make our community stronger and our City safer.

In 2019, the Commission presented awards in six categories to 16 deserving people.

WINNERS OF THE 2019 COMMUNITY POLICING AWARDS

Cst. Tad Milmine, M.O.M.

As the creator of the “Bullying Ends Here” non-profit, Cst. Milmine shares a message of understanding and acceptance with young people in Calgary, across the country and internationally.

Since 2012, he has presented to more than 950,000 youth, sharing his deeply personal story about growing up facing significant family challenges, being bullied at school and facing it all on his own. He speaks about his childhood dream to become a police officer and describes how he overcame obstacles to achieve that dream.

By speaking from the heart and holding nothing back, Cst. Milmine reaches young people, especially those who are struggling, with a message of inspiration and perseverance. He is also a reliable resource for students who reach out to him afterward seeking help.

This work amounts to more than 2,000 hours each year and involves personally responding to more than 50,000 emails from students he has met. Incredibly, Cst. Milmine accomplishes this on his vacation time, days off, and largely at his own expense.

We are grateful to our 2019 event sponsors: Bennett Jones, Field Law, PwC, Volker Stevin, as well as individual donations from Calgary Police Commissioner Kathy Bolton and Councillors Sutherland, Gondek, Davison, Farkas, Demong and Keating.
Community Policing Awards

Dr. Michael Lickers

Dr. Lickers is highly sought after and respected internationally for his traditional knowledge, wisdom and his work with Indigenous peoples of Canada. Since 1994, he has been graciously donating his time to help CPS shape connections with Indigenous people by adopting an inclusive, respectful perspective when working with diverse communities.

Through his vast community network, he helps support many Indigenous programs, educational programs, and cultural celebrations where CPS is often a key partner, such as Aboriginal Awareness Week opening ceremonies and the annual Honouring our Children community round dance.

As a traditional knowledge keeper and elder, he has also played a valuable role in the Service’s reconciliation work. Dr. Lickers has participated in talking circles to discuss gaps and solutions to help CPS improve its services and relationship with partners. He also helps CPS leadership explore what accountability looks like for CPS reconciliation work.

Mr. Sheldon Kennedy

Mr. Kennedy is devoting his post-hockey career to child abuse prevention and education. He was a courageous voice for child abuse advocacy long before it was a comfortable topic to discuss publicly.

He has been a long-time partner and supporter of the Calgary Police Service. For many years, he worked collaboratively with other visionaries to establish Calgary’s Child Advocacy Centre which opened in 2013.

Mr. Kennedy intentionally created a respectful, supportive environment for families as well as staff, appreciating the difficult and emotional matters they were dealing with each day. Since opening, the Calgary Child Advocacy Centre has been a place of hope, help and healing for 7900 children who are survivors of abuse.

Though he stepped down from his role in daily operations and as a founding board member in 2018, he continues his mission to prevent bullying, harassment, discrimination and abuse through his company, the Respect Group.
The Honourable Judge James Ogle

Judge Ogle is a prominent local leader in developing, implementing and supporting community solutions. He was a founding member of the Calgary Drug Treatment Court, which has been part of our community since 2007.

It was Judge Ogle’s vision to create a justice system alternative for individuals facing drug-related charges. The drug treatment court integrates police, probation, and courts with health services to help individuals restore their lives and break the cycle of addiction.

Judge Ogle is a tireless supporter of community programs aimed at addressing addiction in Calgary. He is a local expert in planning innovative, coordinated community responses to mental health, addiction, and crime. A true partner in community policing, he always insists on having a CPS voice at the table when making decisions about public safety.

Evaluations show that the drug treatment court has had a significant impact on participants and conviction rates. Without this approach, there is little alternative to incarceration for many people.

ReDirect Youth Innovation Team – Camilla Abdrazakov, Kinza Ali, Angel Lara, Alexander Tymko, Anand Unnithan

These five young Calgarians came together as volunteers in a project aimed at addressing radicalization by empowering youth-led prevention efforts.

They spent more than 100 after-school hours designing and delivering a community event called the Youth Educating on Empathy and Togetherness Festival (YEET Fest). The event involved five entertaining and thought-provoking activity stations aimed at encouraging people to learn more about other cultures and exploring a case study of a former right-wing extremist to demonstrate how empathy can be used as a tool to prevent radicalization.

By incorporating real world situations into fun activities, the ReDirect Youth Innovation Group has received overwhelmingly positive feedback, media attention, and sparked discussions about an important crime prevention topic.
Victims of Sexual Exploitation Team - Det. Paul Rubner, Cst. Stacey Kopeck, Nicole Howe, Theresa Jenkins, Jacki Riley

The Victims of Sexual Exploitation Team was created by CPS as a comprehensive partnership focusing on identifying and helping victims of sexual exploitation in Calgary.

This community-based solution partners a police officer, a social worker, and a survivor of human trafficking to support victims and to educate police officers about the realities of human trafficking.

Within only four months, the team has trained more than 1,000 Calgary Police Service members and engaged more than 10 victims. They also work with hotel staff to provide them with the knowledge and contacts so that they can reach out when they suspect exploitation is occurring in their workplace. Not only is this emotionally difficult work, but it also takes many hours on evenings and weekends to accomplish. This innovative approach is a perfect demonstration of Calgary’s community policing model and has already been effective in building trust, showing compassion, and connecting victims with community resources.

Ms. Fran and Mr. Mike Reid

As owners and operators of six Tim Hortons restaurants in Calgary, the Reid’s have been loyal supporters of the Youth at Risk Development early intervention program for more than ten years.

YARD teams – a CPS officer and a Calgary Neighbourhood’s social worker – work with more than 100 youth each year who are at risk of gang activity. This husband and wife team understand the challenges CPS faces when connecting with troubled youth and generously provide unlimited meal vouchers and a comfortable space for the YARD teams to meet with youth.

Each of their six northeast restaurants provide the same service and generosity. Their staff also embrace the relationship between the officers, social workers, and youth to create a welcoming space where troubled youth are treated with respect and dignity.

In the spirit of giving back to the community, the business donates the cost of hundreds of free meals each year and the space for these meetings. This is an estimated donation of $100,000 over the years.
Calgary Police Service Employee Survey

Citizen Research Project

The Calgary Police Commission partnered with Leger, an independent research firm, to conduct a consultation project to support the recruitment efforts at the Calgary Police Service.

CPS is expected to hire new police constables in the coming years and would benefit from community input to make sure recruitment and hiring activities are reaching the right people and to understand any barriers job seekers may face when considering policing as a career.

The project set out to hear from anyone interested in participating, including those who tend to find policing to be an appealing career, as well as young adults, parents, and career counsellors. Extra effort was made to gather feedback from groups underrepresented in CPS including women, gender and sexually diverse individuals, visible minorities, and Indigenous peoples.

Key Findings

The desire to serve the community stands out as a key motivator for many individuals who may consider a career in policing.

The perception of policing as an unsafe career is the greatest barrier preventing individuals from applying to become a police officer. This includes physical safety, exposure to violent situations or life-threatening events, as well as concerns about threats to mental health and overall wellbeing.

Most participants believe it is important for the police service to reflect the diverse composition of the City. Individuals from underrepresented groups noted it was important to see diverse officers on the job so they can imagine themselves working for CPS.

Participants suggested four ways CPS could improve recruitment:

1. Increasing exposure to police work, such as in-person experiences or virtual reality
2. Increasing CPS visibility in the community, such as advertising, recruitment fairs or speaking events
3. Integrating technology in the recruitment process, such as video chats, webinars or an app
4. Expanding use of communication tools, such as social media, podcasts or radio interviews

This feedback will be used by the Calgary Police Service to develop a recruitment plan.
The Calgary Police Commission partners with an independent research firm to conduct a survey of CPS employees each year. Our goal is to give all employees an opportunity to provide candid, anonymous feedback about working at CPS. The Commission uses the results to understand trends over time, to evaluate the health of the organization and the Chief’s action plan for maintaining and improving employee engagement.

The 2019 survey reached the highest response rate ever, with 60% of employees sharing their views. In 2019, many of the results have improved—some quite significantly.

- Those who strongly agree that ‘morale at CPS is good’ is more than four times higher than it was in 2018
- Job satisfaction has increased notably, continuing an upward trend since 2017
- More employees feel that Calgary is a safe place to live
- A notable increase in employee engagement for both sworn and civilian employees
- Many employees noted that they like working at CPS because of the engaging workplace, the camaraderie among colleagues, and the ability to help the community
- Employees feel that the CPS health and wellness programs and hiring a new Chief Constable have had the greatest positive impact on workplace satisfaction over the past year
- Suggestions for improvement include better support from management and better accountability

This year, we were able to add context to these results through Leger’s ‘happiness index,’ which allows us to see how CPS employees compare to workers throughout Canada. We learned that the happiness of CPS employees is similar to the happiness of Canadian workers overall.
Complaint Oversight

In 2019, the Commission continued its ongoing work to enhance the public complaint process. This involved monitoring and reviewing ongoing files and reviewing complaint file audits conducted by the Public Complaint Director.

In 2019, CPS received 305 compliments. Each compliment is for one or more members or for CPS as an organization.

How does the public complaint director support the commission’s oversight role?

- Receives complaints from the public
- Acts as a liaison between the Commission, CPS, and the complainant
- Reviews investigations conducted by CPS while they are ongoing and at their conclusion
- Offers alternative dispute resolution, when appropriate, and reviews the delivery of the resolution process
- Reports to the Commission on complaint matters

### Definitions:

**Public Complaint**: complaint about conduct of a member that may contravene the regulations governing the discipline or performance of duty of police officers.

**Citizen Contact**: initial contact about an allegation or an enquiry or request for assistance – may become a complaint.

**Internal Complaint**: complaint initiated by the Chief of Police about the conduct of a member that may contravene the regulations governing discipline or performance of duty of police officers.

**Statutory Complaint**: complaint about an act by a police officer that may contravene provincial or federal legislation – complaint may be generated by a citizen or by the police service itself.

### Public Complaints & Citizen Contacts

<table>
<thead>
<tr>
<th></th>
<th>2018*</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public Complaint (External)</td>
<td>260</td>
<td>262</td>
</tr>
<tr>
<td>Citizen Contacts</td>
<td>960</td>
<td>837</td>
</tr>
<tr>
<td>Internal Complaints</td>
<td>36</td>
<td>59</td>
</tr>
<tr>
<td>Statutory Complaints</td>
<td>43</td>
<td>35</td>
</tr>
<tr>
<td>Administrative Review**</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>1301</td>
<td>1193</td>
</tr>
</tbody>
</table>

* Revised 2018 statistical information

** Ceased using “Administrative Concern” in 2018
# Complaint Oversight

<table>
<thead>
<tr>
<th>Resolutions of Public (External) Complaints</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Withdrawn by Complainant</td>
<td>14</td>
</tr>
<tr>
<td>Lost Jurisdiction (Resigned/Retired)</td>
<td>2</td>
</tr>
<tr>
<td>Filed Beyond One Year Limit</td>
<td>6</td>
</tr>
<tr>
<td>Dismissed - Extension Not Granted</td>
<td>0</td>
</tr>
<tr>
<td>Frivolous / Vexatious / Bad Faith</td>
<td>1</td>
</tr>
<tr>
<td>Informally Resolved</td>
<td>176</td>
</tr>
<tr>
<td>Supervisor Intervention</td>
<td>27</td>
</tr>
<tr>
<td>Professional Mediation</td>
<td>0</td>
</tr>
<tr>
<td>Facilitated Discussion</td>
<td>0</td>
</tr>
<tr>
<td>Informal Discussion Among Parties</td>
<td>149</td>
</tr>
<tr>
<td>Sustained - No Hearing</td>
<td>3</td>
</tr>
<tr>
<td>Sustained In Part - No Hearing</td>
<td>11</td>
</tr>
<tr>
<td>Not Sustained - No Hearing</td>
<td>36</td>
</tr>
<tr>
<td>Dismissed – No Hearing – No Reasonable Prospect</td>
<td>2</td>
</tr>
<tr>
<td>Sustained – Dismissed – No Hearing PSR</td>
<td>2</td>
</tr>
<tr>
<td>Sustained - Hearing</td>
<td>1</td>
</tr>
<tr>
<td>Sustained in Part - Hearing</td>
<td>0</td>
</tr>
<tr>
<td>Not Sustained - Hearing</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>254</strong></td>
</tr>
</tbody>
</table>
# Complaint Oversight

## Disciplinary Measures for External Complaints 2019

<table>
<thead>
<tr>
<th>Incident</th>
<th>Allegation</th>
<th>Discipline</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Discreditable: Profane/Abusive Language</td>
<td>2 Year Official Warning</td>
</tr>
<tr>
<td></td>
<td>Discreditable: Profane/Abusive Language</td>
<td>3 Year Official Warning</td>
</tr>
<tr>
<td>2</td>
<td>Insubordination: Breach Policy/Order/Directive</td>
<td>Other Action Considered Appropriate</td>
</tr>
<tr>
<td>3</td>
<td>Neglect Duty: Fail to Promptly/Diligently Perform Duty</td>
<td>Counselling</td>
</tr>
<tr>
<td>4</td>
<td>Failure to Provide Adequate Service or Deficient Policy (Police Act-Section 44)</td>
<td>N/A</td>
</tr>
<tr>
<td>5</td>
<td>Discreditable: Discredit the Reputation of the Service</td>
<td>Counselling</td>
</tr>
<tr>
<td>6</td>
<td>Neglect Duty: Fail to Report Knowledge of Offense</td>
<td>Agreed Forfeiture of Overtime Hours</td>
</tr>
<tr>
<td></td>
<td>Neglect Duty: Fail to Promptly/Diligently Perform Duty</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Discreditable: Discredit the Reputation of the Service</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Insubordination: Breach Policy/Order/Directive</td>
<td>Agreed Forfeiture of Overtime Hours</td>
</tr>
<tr>
<td></td>
<td>Discreditable: Discredit the Reputation of the Service</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Discreditable: Discredit the Reputation of the Service</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Neglect Duty: Fail to Disclose Evidence</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Neglect Duty: Fail to Promptly/Diligently Perform Duty</td>
<td>1 Year Official Warning</td>
</tr>
<tr>
<td></td>
<td>Neglect Duty: Fail to Promptly/Diligently Perform Duty</td>
<td>1 Year Official Warning</td>
</tr>
<tr>
<td>9</td>
<td>UUEA: Unlawful/Unnecessary Exercise of Authority</td>
<td>Dismissed per PSR</td>
</tr>
<tr>
<td>10</td>
<td>Neglect Duty: Fail to Promptly/Diligently Perform Duty</td>
<td>1 Year Official Warning</td>
</tr>
</tbody>
</table>

## Complaints Against the Chief

In 2019, three complaints were made against the Chief. The Commission dismissed two of those complaints as being frivolous or vexatious. Both dismissals were appealed to the Law Enforcement Review Board – one was dismissed and one still has not been determined. The third complaint has been referred to the Justice Minister for further direction.
The Calgary Police Commission has a mandate to provide independent citizen oversight of police in a way that upholds the high levels of trust and confidence the Calgary Police Service has earned from the community.

Given the significance of police oversight in keeping our City safe and ensuring police are accountable to the public, the workload and expectations of police Commissioners are high.

Members can easily spend more than 30 hours each month attending meetings, preparing for meetings, participating in public and employee outreach activities, attending celebratory events at CPS, attending learning sessions about policing and governance, and sitting on affiliated boards. The Chair spends many additional hours in their role as spokesperson and as a point of contact with CPS and the City.

In addition to seven public meetings, one business meeting, 24 regular sub-committee meetings and search committee meetings, members also participated in the following activities in 2019:

- Annual governance retreat
- Strategic priorities review
- Commission’s annual community dinner + community policing awards
- CPS recruit graduations
- CPS Community Round Dance
- Community Menorah Lighting
- Tour of the new arrest processing facility
- Cadet annual review
- Cadet corp mess dinner
- CPS annual promotion reception
- 25 year belt buckle presentation
- Commissioner’s cup award ceremony
- CPS half marathon
- CPS volunteer recognition dinner
- CPS employee recognition lunch
- Presentation to City’s Standing Policy Committee on Community & Protective Services
- Presentation to City’s Audit Committee
- Canadian Association of Police Governance conference
- Alberta Association of Police Governance conference
- FOIP orientation
- Spokesperson and media training
- Orientation to CPS budget and business planning

City council selects citizens with proven professional experience from a diverse cross-section of the City, who are able to dedicate themselves to this community service position.

To find out more about how to become a citizen member, visit the City of Calgary:
http://bcconline.calgary.ca/publish/bcc.aspx?id=72
CONTACT INFORMATION

To learn more about the Calgary Police Commission, or to weigh in on policing in Calgary, contact us at:

CALGARY POLICE COMMISSION

615-650 MacLeod Trail SE
Calgary, AB T2G 4T8
Tel: 403 428-8914
Email: cpced@calgarypolicecommission.ca
www.calgarypolicecommission.ca
Banning Conversion Therapy

EXECUTIVE SUMMARY

The City of Calgary strives to be a welcoming city for all people regardless of sexual orientation, gender identity or gender expression. Conversion therapy has been deemed a harmful and unscientific practice that requires all orders of government to play a role in protecting Calgarians from the harms associated with it.

Council has directed Administration to draft a bylaw to prohibit the business practice of conversion therapy including a fine for those advertising or offering conversion therapy services within Calgary. Council has the authority through the Municipal Government Act to enact bylaws with respect to the safety, health and welfare of people and the protection of people and property along with enacting bylaws related to businesses, business activities and persons engaged in business. In response to Council direction, Administration has developed a proposed Prohibited Businesses Bylaw to prohibit engagement in or operation of conversion therapy as a business practice in Calgary.

ADMINISTRATION RECOMMENDATION:

That the Standing Policy Committee on Community and Protective Services recommend that Council give three readings to the proposed Prohibited Businesses Bylaw (Attachment 1).

PREVIOUS COUNCIL DIRECTION / POLICY

On 2020 February 03 Council approved Notice of Motion PFC2020-0116 directing Administration to draft a bylaw to prohibit the business practice of conversion therapy including a fine for those advertising or offering conversion therapy services within Calgary. Council also requested advocacy letters be sent to both the provincial and federal governments urging them to end the practice of conversion therapy within their jurisdiction.

BACKGROUND

Conversion therapy has become the common umbrella term to refer to any attempts to modify a person’s sexual orientation, gender identity, or gender expression. Other terms used include: reparative therapy, gay cure, ex-gay therapy, gender critical therapy, sexual orientation change efforts (SOCE), and sexual orientation gender identity or gender expression change efforts (SOGIECE).

Conversion therapy has existed in Canada in various forms since the 1950s; it gained prominence during the 1980s and 1990s, and became increasingly used on Lesbian, Gay, Bisexual, Transgender, Queer and Two-Spirited (LGBTQ2S+) Canadians. In a recent Canadian study, it was estimated that as many as 47,000 Canadian GBTQ2S+ (gay, bisexual, transgender, queer, and two-spirit) men have experienced some form of conversion therapy, however, this number could be higher due to conversion therapy having never been formally tracked in Canada. Attachment 2 provides a summary of the study results.

Conversion therapy has been widely denounced as a harmful and unethical practice by many major medical and human rights organizations around the world including the World Health Organization, World Psychiatric Association, International Society of Psychiatric Mental Health Nurses, World Medical Association, and Amnesty International. In Canada, these organizations include the Canadian Psychological Association, Canadian Psychiatric Association, Canadian
Banning Conversion Therapy

Pediatric Society, Canadian Association of Social Workers, College of Alberta Psychologists, and Alberta Teachers Association. Many other professional health organizations/associations have also denounced conversion therapy as a deceptive, dangerous, and harmful practice (Attachment 3).

In 2019 December, the Prime Minister directed the Minister of Justice and Attorney General to amend the Criminal Code to ban the practice of conversion therapy and take other steps required with the provinces and territories to end conversion therapy in Canada. On 2020 March 09, there was a first reading of Bill C-8 An Act to amend the criminal code (conversion therapy). This bill addresses conversion therapy as harmful both to those who have been subjected to the practice and to society, as it propagates myths and stereotypes about sexual orientation and gender identity.

To date, five Canadian provincial governments have introduced or enacted legislation which prohibits and/or restricts conversion therapy involving minors and one province has a health care guiding statement in place (Attachment 4). The Government of Alberta has not yet taken any formal legislative action to ban this practice.

Since 2019, six Alberta municipalities/counties have enacted bylaws related to prohibiting conversion therapy as a business, with others currently working towards addressing this issue (Attachment 4).

INVESTIGATION: ALTERNATIVES AND ANALYSIS

To respond to the Notice of Motion, Administration undertook three areas of investigation to inform this report and proposed bylaw:

1. Review of Municipal Authority: Administration has determined that The City, through the authority granted by the Municipal Government Act, can enact bylaws with respect to the safety, health and welfare of people and the protection of people and property along with enacting bylaws related to businesses, business activities and persons engaged in business. This broad authority is provided so that municipal councils can effectively respond to present and future issues within their communities.

2. Provincial Municipal Bylaw Scan: Alberta municipalities/counties were scanned for relevant bylaws banning the business practice of conversion therapy. At the time of writing this report six municipalities have developed or amended existing bylaws to include prohibiting the business of conversion therapy. Attachment 4 provides a summary of the municipal, provincial and federal scan.

3. Conversion Therapy Definition Research: A working group led by an Edmonton-based university researcher examined multiple definitions from other countries and municipalities that have prohibition legislation in place, and adapted elements of these definitions to the Canadian context. Notably, some of the conversion therapy prohibition legislation has been tested in American courts and all have withstood legal challenges. The definition proposed was reviewed by conversion therapy survivors and has since been used in bylaws regulating conversion therapy for the City of Edmonton and Rocky Mountain House. Further improvements have been made to the definition of conversion therapy as a result of feedback from academics, legal researchers, and members of the LGBTQ2S+ community.
Banning Conversion Therapy

In 2020 April, His Worship Mayor Nenshi, on behalf of Council, sent letters advocating to provincial and federal governments to end the practice of conversion therapy in Alberta and across Canada.

Stakeholder Engagement, Research and Communication

The focus of the stakeholder engagement was feedback on clarity of the definitions of business, conversion therapy, and on the fines and violation sections of the proposed bylaw. A summary of key learnings can be found in Attachment 5.

A survey on these definitions was sent to 58 organizations that were selected based on the potential impact of the bylaw to their overall organization and consisted of both faith and LGBTQ2S+ organizations. Administration identified organizations through research, those that expressed interest through City Councillors’ offices, and organizations that heard through word of mouth.

Feedback from the survey resulted in improvements to the clarity of the bylaw, in designing public education, and in training Community Peace Officers.

Strategic Alignment

This report aligns with the following 2019-2022 Citizen Priorities:

A City of Safe and Inspiring Neighbourhoods: Every Calgarian lives in a safe, mixed and inclusive neighbourhood, and has the right and opportunity to participate in civic life. All neighbourhoods are desirable and have equitable public investments.

A Well-Run City: Calgary has a modern and efficient municipal government that is focused on resilience and continuous improvement to make life better every day for Calgarians by learning from citizens, partners, and others

Social, Environmental, Economic (External)

Moving forward with this bylaw allows The City to advance the Social Wellbeing Principles of prevention and equity identified in the Social Wellbeing Policy. Prohibiting the practice of conversion therapy allows The City to use a prevention approach, and as defined, “strengthens the healthy development, safety and wellbeing of individuals across the lifespan”. In addition, an equity lens was used in the development of the bylaw. Administration considered the unique and diverse experiences of Calgarians impacted by this issue including within LGBTQ2S+ community. Conversion therapy has a disproportionate negative impact on the LGBTQ2S+ community and as a result an equity lens has informed the proposed bylaw.

Financial Capacity

*Current and Future Operating Budget:*

There are no current operating budget impacts associated with this report.

If Council approves the proposed Prohibited Businesses Bylaw, all costs associated with bylaw enforcement would be absorbed into the existing operating budget.

Approval(s): Black, Katie concurs with this report. Author: McManaman, Stacey
Community Services Report to  
SPC on Community and Protective Services  
2020 May 13

Banning Conversion Therapy

**Current and Future Capital Budget:**
There are no current or future capital budget impacts associated with this report.

**Risk Assessment**

The proposed fine amount for this bylaw is substantially more than other City bylaws, and there is a risk that setting the specified fine to $10,000 could be challenged in court and lower fines set as a result. Administration believes that this risk is acceptable and has recommended the fine of $10,000 after careful consideration of other Alberta jurisdictions that have imposed the same fine, as well as the inherent harm and egregious nature of the practice as outlined by numerous health and professional organizations (Attachment 3).

Additionally, there is a risk that the proposed Prohibited Businesses Bylaw may require changes as the federal government amends the criminal code to ban the practice of conversion therapy. Administration believes that this risk is acceptable and will monitor Bill C-8 and make amendments to the bylaw if there is interference with the federal criminal law. Bill C-8 had its first reading in 2020 March.

**REASON(S) FOR RECOMMENDATION(S):**

Council directed Administration to draft a bylaw to prohibit the business practice of conversion therapy within Calgary. This report is in response to the Notice of Motion PFC2020-0116 approved at the Combined Meeting of Council on 2020 February 03.

**ATTACHMENT(S)**

1. Proposed Prohibited Businesses Bylaw
2. Canadian Survey Result Summaries on Conversion Therapy
3. Position Statements of Major Organizations Against Conversion Therapy
4. Municipal, Provincial, and National Scan
5. What We Heard Stakeholder Report
6. Public Submissions
Proposed Prohibited Businesses Bylaw

Proposed Text of a Bylaw to Prohibit Certain Businesses

WHEREAS under the section 3(c) of the Municipal Government Act, RSA 2000, c. M-26, the purposes of a municipality are to develop and maintain safe and viable communities;

AND WHEREAS Council of the City of Calgary may pass bylaws respecting the safety, health and welfare of people;

AND WHEREAS Council of The City of Calgary may, in passing a bylaw, regulate or prohibit, or provide for a system of licenses, permits or approvals, for any development, activity, industry, business or thing, until a license, permit or approval has been granted, which can include terms and conditions, and fines and penalties;

AND WHEREAS Council deems it necessary to provide for the regulation and licensing of all businesses carried on within the municipality;

AND WHEREAS the practice of conversion therapy is opposed by the Canadian Psychological Association and the College of Alberta Psychologists;

NOW, THEREFORE, THE COUNCIL OF THE CITY OF CALGARY ENACTS AS FOLLOWS:

PART I

GENERAL

SHORT TITLE
1. This Bylaw may be cited as the “Prohibited Businesses Bylaw”.

INTERPRETATION AND DEFINITIONS

2. (1) Unless otherwise specified, words used in this Bylaw have the same meaning as defined in the Municipal Government Act.

(2) In this Bylaw:

(a) “business” means:

(i) a commercial, merchandising or industrial activity or undertaking,

(ii) a profession, trade, occupation, calling or employment; or

(iii) an activity providing goods or services;

Whether or not for profit and however organized or formed, including a co-operative or association of persons;
(b) “City” means The City of Calgary;

(c) “City Manager” means the City’s chief administrative officer or delegate;

(d) “officer” means a bylaw enforcement officer appointed pursuant to Bylaw 60M86, a peace officer appointed pursuant to the Peace Officer Act, SA 2006, C. P-3.5, or a member of the Calgary Police Service;

(e) “person” means an individual human being or a corporation and includes a partnership, an association or group of persons acting in concert unless the context explicitly or by necessary implication otherwise requires;

(3) Nothing in this Bylaw relieves a person from complying with any Federal or Provincial law or regulation, other bylaw or any requirement of any lawful permit, order or license.

(4) Any headings or subheading in this Bylaw are included for guidance purposes and convenience only, and shall not form part of this Bylaw.

(5) All Schedules attached to this Bylaw shall form part of this Bylaw.

(6) Specific references to laws in this Bylaw are meant to refer to the current laws applicable within the Province of Alberta as at the time this Bylaw was enacted and as they are amended from time to time, including successor legislation.

PART II

PROHIBITED BUSINESSES

PROHIBITED BUSINESSES

3. A person must not engage in or operate a business listed in Schedule A.

ADVERTISING

4. In a prosecution for a contravention of this Bylaw, proof of one transaction in the business or that the business has been advertised is sufficient to establish that a person is engaged in or operates the business.

SUMMARY CONVICTION OFFENCE

5. (1) Any person who contravenes any provision of this Bylaw by doing any act or thing which the person is prohibited from doing, or by failing to do any act or thing the person is required to do, is guilty of an offence pursuant to this Bylaw.

(2) The owner of real property, who is registered on title at the Land Titles Office, shall be responsible for any act of a person carrying on business on the premises located on the property that constitutes an offence under this Bylaw, in the same manner and to the same extent as though the act were done by the owner.
(3) For the purposes of this Bylaw, an act by an employee or agent of a person is deemed to be an act of the person if the act occurred in the course of the employee’s employment or agency relationship with the person.

(4) If a corporation commits an offence under this Bylaw, every principal, director, manager, officer, employee, or agent of the corporation who authorized, assented to, acquiesced, or participated in the act that constitutes the offence is guilty of the offence whether or not the corporation has been prosecuted for the offence.

(5) If a partner in a partnership is guilty of an offence under this Bylaw, each partner in the partnership who authorized, assented to, acquiesced, or participated in the act that constitutes the offence is guilty of the offence.

(6) Any person who is convicted of an offence pursuant to subsection (1) is liable on summary conviction to a fine not exceeding TEN THOUSAND ($10,000.00) DOLLARS and in default of payment of any fine imposed, to a period of imprisonment not exceeding ONE (1) YEAR.

**SPECIFIED PENALTIES**

6. The specified penalty applicable for an offence under this Bylaw is TEN THOUSAND ($10,000.00) DOLLARS.

**ENFORCEMENT**

7. (1) Where an officer believes that a person has contravened any provision of this Bylaw, the officer may commence proceedings against the person by issuing a violation ticket in accordance with the Provincial Offences Procedure Act, RSA 200, c. P-34.

(2) This section shall not prevent an officer from issuing a violation ticket requiring a court appearance of the defendant, pursuant to the provisions of the Provincial Offences Procedures Act, or from laying an information in lieu of issuing a violation ticket.

**COMMENCEMENT OF BYLAW**

8. This Bylaw comes into force on the day it is passed.
## SCHEDULE A

### PROHIBITED BUSINESSES

<table>
<thead>
<tr>
<th>BUSINESS</th>
<th>PROHIBITED BUSINESS ACTIVITY</th>
</tr>
</thead>
</table>
| Conversion Therapy| “Conversion therapy” means a practice, treatment, or service designed to change, repress, or discourage a person’s sexual orientation, gender identity, or gender expression, or to repress or reduce non-heterosexual attraction or sexual behaviour. For greater certainty, this definition does not include a practice, treatment, or service that relates  
                      (a) to a person’s social, medical, or legal gender transition; or  
                      (b) to a person’s non-judgmental exploration and acceptance of their identity or development                                                                                       |
Canadian Survey Result Summaries on Conversion Therapy

THE LATEST: Conversion Therapy & SOGIECE in Canada

February 2020 — As many as one in five sexual minority men (gay, bisexual, trans, Two-Spirit and queer or “GBT2Q”) report having ever experienced sexual orientation, gender identity or gender expression change efforts (SOGIECE) — and of them, nearly 40 per cent (or as many as 47,000 GBT2Q men in Canada) have experienced conversion therapy, interim Sex Now Survey findings show.

QUICK FACTS

- 20% of sexual minority men report having experienced SOGIECE
- Proportionately more younger men report SOGIECE exposure, as well as trans and non-binary respondents
- SOGIECE prevalence was high (15 per cent or greater) in all provinces and territories
- 8% of total men surveyed report experiences of conversion therapy
- SOGIECE exposure was associated with various psychosocial outcomes — such as depression, anxiety, social isolation and delayed coming out
- 7,200 More than 7,200 sexual minority men in Canada responded to the survey

THE SURVEY

The Sex Now Survey, often referred to as “Canada’s gay census,” is the country’s largest and longest-running survey on GBT2Q men’s health. Conducted by the Community-Based Research Centre, Sex Now has become an essential source of data and is widely used by community, public health, research and policy stakeholders.

THE PROBLEM

Conversion therapy (also known as “reparative therapy”) is a harmful, fraudulent and scientifically discredited form of treatment which falls into a broader categorization of “SOGIECE” (sexual orientation, gender identity or gender expression change efforts). While conversion therapy refers to organized, sustained efforts, SOGIECE includes any direction or advice that intentionally delays or impedes self-acceptance of someone’s gender identity or sexual orientation.

THE FINDINGS

Interim Sex Now Survey results (collected from November 1, 2019 to January 18, 2020) find that 20% of surveyed sexual minority men in Canada report having experienced SOGIECE. This includes pressure (formal and informal) by licensed health providers, counselors and faith-based authority figures.

Additionally, more younger men reported SOGIECE exposure compared with older men — suggesting SOGIECE remains a prevalent concern for Canadian youth. Likewise, many more trans and non-binary respondents report experiencing SOGIECE compared to their cisgender peers.

SOGIECE also affects Canadians and Indigenous communities everywhere — with prevalence high (15 per cent or greater) in all provinces and territories. Further, 8% of men surveyed report experiences of conversion therapy.

As other research supports, SOGIECE was associated with various psychosocial outcomes — specifically more depressive and more anxious symptomology, coming out later in life, and less social support.
**WHY THIS MATTERS**

While Sex Now contains important information on a wide array of issues impacting the health of sexual minority men, these SOGI/ECE findings are being shared early to inform immediate policy action – including the proposed federal conversion therapy ban. These new 2019 estimates show that as many as 47,000 GBT2Q men (or 8% of GBT2Q in Canada) have experienced conversion therapy, which is significantly higher than previous estimates of 20,000.

To protect people from this cruel treatment, all levels of government should work to undermine the efforts of people and organizations conducting SOGI/ECE through both legislative bans and positive, affirming programs or campaigns.

Additionally, governments can better support survivors of SOGI/ECE, as well as funding research and community-led movements aiming to better understand the reach of conversion efforts in Canada.

---

**FOR MORE INFORMATION**

Questions about SOGI/ECE and conversion therapy can be directed to:

- Travis Salway, Assistant Professor, Simon Fraser University, Faculty of Health Sciences

Questions about the Sex Now Survey and CBRC can be directed to:

- Nathan Lachowsky, Sex Now Principal Investigator and Research Director, CBRC
- Michael Kwag, Knowledge Exchange and Policy Development Director, CBRC

---

**EXPOSURE TO SEXUAL ORIENTATION OR GENDER IDENTITY OR EXPRESSION CHANGE EFFORTS**

% of GBT2Q men* exposed to SOGI/ECE

**By Age**

- Overall: 20%
- 15-19: 35%
- 20-29: 25%
- 30-39: 20%
- 40-49: 15%
- 50-59: 10%
- 60+: 5%

**By Province & Territories**

- British Columbia: 23%
- Alberta: 22%
- Saskatchewan: 20%
- Manitoba: 26%
- Ontario: 22%
- Quebec: 15%
- New Brunswick: 19%
- Prince Edward Island: 19%
- Nova Scotia: 17%
- Newfoundland & Labrador: 24%
- Territories: 28%

In total, 7,259 sexual minority men responded to the Sex Now Survey over a period of almost three months. These figures are based on a partial cut of the data, and estimates will change as data collection are complete.

*as well as non-binary respondents.

---

https://www.cbrc.net/sex_now_survey_results_reveal_prevalence_of_change_efforts
QuickStat #1
December 20, 2019

What proportion of transgender and non-binary people in Canada have undergone “conversion therapy” in an attempt to make them cisgender?

Citation: The Trans PULSE Canada Team. QuickStat #1 - Conversion Therapy. 2019-12-20. Available from: https://transpulsecanada.ca/research-type/quickstats/

https://transpulsecanada.ca/research-type/quickstats/
### Position Statements of Major Organizations Against Conversion Therapy

<table>
<thead>
<tr>
<th>Organization</th>
<th>Position Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pan American Health Organization: Regional Office of World Health Organization</td>
<td>“Reparative” or “conversion therapies” have no medical indication and represent a severe threat to the health and human rights of the affected persons. They constitute unjustifiable practices that should be denounced and subject to adequate sanctions and penalties.</td>
</tr>
<tr>
<td>World Psychiatric Association</td>
<td>There is no sound scientific evidence that innate sexual orientation can be changed. Furthermore, so-called treatments of homosexuality can create a setting in which prejudice and discrimination flourish, and they can be potentially harmful (Rao and Jacob, 2012). The provision of any intervention purporting to “treat” something that is not a disorder is wholly unethical. […] WPA considers same-sex attraction, orientation, and behaviour as normal variants of human sexuality. It recognizes the multi-factorial causation of human sexuality, orientation, behaviour, and lifestyle. It acknowledges the lack of scientific efficacy of treatments that attempt to change sexual orientation and highlights the harm and adverse effects of such “therapies.”</td>
</tr>
<tr>
<td>International Society of Psychiatric-Mental Health Nurses</td>
<td>There have been sound arguments against the practice of reparative or conversion therapies. It is clear that these treatment modalities raise numerous ethical concerns and challenge the code of ethics of medical, psychological, nursing, and social work disciplines. Therefore, ISPN strongly opposes reparative therapy […].</td>
</tr>
<tr>
<td>World Medical Association</td>
<td>“[C]onversion” or “reparative” procedures, which claim to be able to convert homosexuality into asexual or heterosexual behaviour and give the impression that homosexuality is a disease. These methods have been rejected by many professional organisations due to a lack of evidence of their effectiveness. They have no medical indication and represent a serious threat to the health and human rights of those so treated. […] The WMA strongly asserts that homosexuality does not represent a disease, but rather a natural variation within the range of human sexuality. […] The WMA condemns so-called “conversion” or “reparative” methods. These constitute violations of human rights and are unjustifiable practices that should be denounced and subject to sanctions and penalties. It is unethical for physicians to participate during any step of such procedures.</td>
</tr>
<tr>
<td>Amnesty International</td>
<td>Prohibit forced medical ‘treatment’ Medical “treatment” of LGBT people against their will and aimed at changing their sexual orientation or gender identity is cruel, inhuman or degrading treatment which could amount to torture. It should be prohibited in all circumstances. The involvement of health professionals in such “treatment” violates international codes of medical ethics prohibiting their involvement in torture or ill-treatment.100 National medical associations that have not yet done so should affirm that homosexuality is not a medical disorder and should condemn, and prohibit their members from participating in, any treatment aimed at “curing” or “treating” it.</td>
</tr>
<tr>
<td>American Medical Association</td>
<td>AMA […] opposes, the use of “reparative” or “conversion” therapy that is based upon the assumption that homosexuality per se is a mental disorder or based upon the a priori assumption that the patient should change his/her homosexual orientation. AMA will develop model state legislation and advocate for federal legislation to ban so-called reparative or conversion therapy for sexual orientation or gender identity.</td>
</tr>
</tbody>
</table>
### American Psychiatric Association

The support for legislative bans strengthens AMA’s long-standing opposition to this unscientific practice.

“The American Psychiatric Association does not believe that same-sex orientation should or needs to be changed, and efforts to do so represent a significant risk of harm by subjecting individuals to forms of treatment which have not been scientifically validated and by undermining self-esteem when sexual orientation fails to change. No credible evidence exists that any mental health intervention can reliably and safely change sexual orientation; nor, from a mental health perspective does sexual orientation need to be changed.”

1. APA reaffirms its recommendation that ethical practitioners refrain from attempts to change individuals’ sexual orientation.
2. APA recommends that ethical practitioners respect the identities for those with diverse gender expressions.
3. APA encourages psychotherapies which affirm individuals’ sexual orientations and gender identities.
4. APA encourages legislation which would prohibit the practice of “reparative” or conversion therapies that are based on the a priori assumption that diverse sexual orientations and gender identities are mentally ill.

### American Psychological Association

Therefore, be it resolved, that the American Psychological Association affirms that same-sex sexual and romantic attractions, feelings, and behaviors are normal and positive variations of human sexuality regardless of sexual orientation identity; Be it further resolved, that the American Psychological Association reaffirms its position that homosexuality per se is not a mental disorder and opposes portrayals of sexual minority youths and adults as mentally ill due to their sexual orientation; Be it further resolved, that the American Psychological Association concludes that there is insufficient evidence to support the use of psychological interventions to change sexual orientation; Be it further resolved, that the American Psychological Association encourages mental health professionals to avoid misrepresenting the efficacy of sexual orientation change efforts by promoting or promising change in sexual orientation when providing assistance to individuals distressed by their own or others’ sexual orientation.

### Canada

**Canadian Psychological Association**

“The Canadian Psychological Association opposes any therapy with the goal of repairing or converting an individual’s sexual orientation, regardless of age. Conversion therapy, or reparative therapy, refers to any formal therapeutic attempt to change the sexual orientation of bisexual, gay and lesbian individuals to heterosexual (e.g., Nicolosi, 1991; Socarides & Kaufman, 1994). It can include prayer or religious rites, modification of behaviours, and individual or group counselling (Bright, 2004; Nicolosi, 1991).”

**Canadian Psychiatric Association**

The CPA opposes the use of reparative or conversion therapy, given that such therapy is based on the assumption that LGBTQ identities indicate a mental disorder and (or) the assumption that the person could and should change their sexual orientation and (or) their gender identity and gender expression.

**Canadian Pediatric Society**

“Conversion or reparative therapy, where attempts are made to turn gay males or lesbians into heterosexuals, are clearly unethical and should not be provided by physicians, nor should physicians refer patients for such therapy”

“Conversion and reparative therapies should not be provided because they do not work, and have the potential to heighten guilt and anxiety.”
| **Canadian Association of Social Workers** | The Canadian Association of Social Workers unreservedly endorses and accepts the position of the Canadian Psychological Association and uses the same statements. |
| **Professional Order of Sexologists of Quebec** | The Professional Order of Sexologists of Quebec wishes to inform those who wish to obtain such services [as conversion or restorative therapies], for themselves or for their child, that:  
- the effectiveness of these therapies has not been demonstrated;  
- harmful psychological effects have been demonstrated on the people who followed them;  
- that they are banned in several regions of the world;  
and by most professional associations of psychology, psychiatry and medicine as well as professional orders, including the Professional Order of Sexologists of Quebec as evidenced by this opinion. |
| **Alberta** | A psychologist shall not, in the course of providing a professional service, provide any treatment, counselling, or behaviour modification technique with the objective of changing or modifying the sexual orientation, gender identity, or gender expression of an individual who:  
6.3.1 is under 18 years of age, or  
6.3.2 is 18 years of age or older and lacks the ability to:  
6.3.2.1 understand the information that is relevant to a decision respecting consent to treatment, counselling, or a behaviour modification technique, and 6.3.2.2 appreciate the reasonably foreseeable consequences of the decision.  
6.3.3 Despite any other law, no person is permitted to give consent on behalf of an individual described in sections 6.3.1 or 6.3.2 to the provision of any treatment, counselling, or behaviour modification technique referred to in section 6.3. |
| **Alberta Teachers Association** | 6.2.15.7 The Government of Alberta should prohibit reparative therapies that purport to “change,” “cure,” “fix” or “repair” a person’s sexual orientation, gender identity or gender expression [2017]. |
Additional Worldwide Organizations with Position Statements Against Conversion Therapy

1. Australian College of Nurse Practitioners
2. Australian Medical Association
3. Australian Psychological Society
4. Queensland Psychoanalytic Psychotherapy Association
5. Royal Australasian College of Physicians
6. Royal Australian and New Zealand College of Psychiatrists (regional) Australia
7. Austrian Public Health Association
8. Austrian Society for Psychiatry, Psychotherapy and Psychosomatics
10. Royal College of Physicians
11. Royal Australian and New Zealand College of Psychiatrists (regional) Australia
12. Chilean College of Psychologists
13. Costa Rica Professional Association of Psychologists
14. German Medical Association
15. Hong Kong College of Psychiatrists
16. Hong Kong Psychological Society
17. Indian Psychiatric Society
18. Psychological Society of Ireland
19. Israeli Psychiatric Association
20. Israeli Adolescent Medicine Society
21. Israeli Pediatric Association
22. Israeli Association of Family Physicians
23. Israeli Child and Adolescent Psychiatric Association
24. Lebanese Psychiatric Society
25. Australian College of Social Workers
26. Norwegian Psychiatric Association
27. Paraguayan Society of Studies on Human Sexuality
28. Psychological Association of the Philippines
29. Polish Sexology Society
30. Psychological Society of South Africa
31. South African Society of Psychiatrists
32. Spain General Council of Psychology
33. Turkish Psychological Association
34. British Psychological Society
35. National Counselling Society (United Kingdom)
36. Royal College of Psychiatrists (United Kingdom)
37. Association for Family Therapy (United Kingdom)
38. Association of Christian Counsellors (United Kingdom)
39. British Association of Behavioural and Cognitive Psychotherapies
40. British Association of Drama Therapists
41. College of Sex and Relationship Therapists (United Kingdom)
42. Psychotherapy and Counselling Union (United Kingdom)
43. Royal College of General Practitioners (United Kingdom)
44. UK Council for Psychotherapy
45. National Association of School Psychologists (United Kingdom)
46. American Academy of Child Adolescent Psychiatry
47. American Academy of Nursing
48. American Academy of Pediatrics
49. American Academy of Physician Assistants
50. American Academy of Physician Assistants
51. American Counseling Association
52. American Federation of Teachers
53. American Medical Women’s Association
54. Child Welfare League of America
55. National Association of School Nurses USA
56. National Association of Secondary School Principals USA
57. National Education Association USA
58. School Social Work Association of America
59. American Association for Marriage and Family Therapy
60. American Association of Sexuality Educators, Counselors and Therapists
61. American College of Physicians
62. American Counseling Association
63. American Osteopathic Association
64. American Psychoanalytic Association
65. American School Counselor Association
66. American School Health Association
67. National Association of Secondary School Principals USA
68. National Association of Social Workers USA
## Municipal, Provincial, and National Scan

### Summary of Alberta Municipalities with Bylaws to Prohibit Conversion Therapy

<table>
<thead>
<tr>
<th>Municipality</th>
<th>Name of Bylaw</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Albert</td>
<td>Conversion Therapy Prohibition Bylaw</td>
<td><strong>In 2019 December</strong>, this local government passed a Conversion Therapy Prohibition Bylaw to prohibit the performing or offering to perform Conversion Therapy on any person and restricts the advertisement of conversion therapy for minors. The bylaw fine is set to an amount of not less than $10,000 or to imprisonment for not more than one year, or both.</td>
</tr>
<tr>
<td>Edmonton</td>
<td>Prohibited Business Bylaw</td>
<td><strong>In 2019 December</strong>, this local government adopted a Prohibited Business Bylaw with the purpose of prohibiting certain businesses and business activities. Conversion therapy is listed as a prohibited business. The bylaw fine is set to an amount of not less than $10,000.</td>
</tr>
<tr>
<td>Strathcona County</td>
<td>Conversion Therapy Prohibition Bylaw</td>
<td><strong>In 2019 September</strong>, this local government adopted a Conversion Therapy Prohibition Bylaw restricting the practice of conversion therapy on minors, protecting all persons from unwanted conversion therapy, and prohibiting the advertising of conversion therapy. The bylaw fine is set to an amount of not less than $10,000. Additionally, Strathcona County adopted an Opposition to Conversion Therapy policy. Policy restricts the use of County funds and resources (facilities) from organizations that practice and promote conversion therapy.</td>
</tr>
<tr>
<td>Wood Buffalo (Fort McMurray)</td>
<td>Conversion Therapy Bylaw</td>
<td><strong>In 2020 January</strong>, this local government adopted a Conversion Therapy Bylaw prohibiting providing, performing, or imposing conversion therapy on any person, and additionally prohibits conversion therapy advertising. The bylaw fine is set to an amount of not less than $1,000 and not exceeding $10,000.</td>
</tr>
<tr>
<td>Rocky Mountain House</td>
<td>Business Licence Bylaw</td>
<td><strong>In 2020 February</strong>, this local government adapted an existing Business License Bylaw to regulate, license, and prohibit any conversion therapy business, which also includes fines and penalties. The specified fine set for providing conversion therapy services is $10,000.</td>
</tr>
<tr>
<td>Spruce Grove</td>
<td>Conversion Therapy Prohibition Bylaw</td>
<td><strong>In 2020 April</strong>, this local government adopted a Conversion Therapy Bylaw prohibiting advertising and the operation of any conversion therapy business. The bylaw fine is set to an amount of not exceeding $10,000.</td>
</tr>
<tr>
<td>Lethbridge</td>
<td>In progress</td>
<td>Council approved drafting a bylaw for <strong>2020 June</strong> to prohibit the business practice of conversion therapy and Council also voted to advocate to the Provincial Government to ban the practice of conversion therapy.</td>
</tr>
</tbody>
</table>
In 2020 February, Council discussed a notice of motion to take action against conversion therapy. The motion was defeated and did not move forward.

### Summary of Canadian Provincial Legislation to Prohibit Conversion Therapy

<table>
<thead>
<tr>
<th>Province</th>
<th>Legislation</th>
<th>Summary</th>
</tr>
</thead>
</table>
| Ontario          | Bill 77 Affirming Sexual Orientation and Gender Identity Act [link](#)       | In 2015, this government passed this Act to direct the amendment of the Health Insurance Act and the Regulated Health Professions Act regarding efforts to change sexual orientation or gender identity:  
**Efforts to change sexual orientation or gender identity**  
1.1 Despite subsection (1) and subject to the regulations, if any, any services that seek to change the sexual orientation or gender identity of a person are not insured services.  
**Sexual orientation and gender identity treatments**  
29.1 (1) No person shall, in the course of providing health care services, provide any treatment that seeks to change the sexual orientation or gender identity of a person under 18 years of age.                                                                 |
<p>| Nova Scotia      | Bill 16 Sexual Orientation and Gender Identity Protection Act <a href="#">link</a>      | In 2018, this government passed this Bill to protect Nova Scotia youth from damaging efforts to change their sexual orientation or gender identity. The Act identifies that any hospital or professional services that seek to change the sexual orientation or gender identity of a resident are not insured services under those Acts; and Clarifies that no one may give consent on a person’s behalf for any services described in the Act. |
| Prince Edward Island | Bill 24 The Sexual Orientation and Gender Identity Protection Health Care Act <a href="#">link</a> | In 2019, this government passed this Act to prohibit regulated health professionals from providing conversion therapy to people under 18 years of age; Prohibit people giving consent for conversion therapy on a vulnerable person; and Prohibit the use of public funds for conversion therapy. Received Royal Assent on November 28, 2019. |
| New Brunswick    | Bill 34 Sexual Orientation and Gender Identity Protection Act <a href="#">link</a>      | In 2020 March, a private member’s Bill was introduced for first reading to prohibit regulated health professionals from providing conversion therapy to people under 19 years of age; Prohibit a person in a position of trust or authority in relation to a minor shall not provide, promote or fund conversion therapy to the minor; A parent, guardian or substitute decision maker shall not give consent on a minor’s behalf to the provision of conversion therapy by a person in a position of trust or authority in relation to the minor; The provision of conversion therapy is not an entitled professional service for which a beneficiary or other person may be paid or reimbursed; Prohibit the expenditure of public funds for conversion therapy. |
| Yukon            | Bill 9 Sexual Orientation and                                             | In 2020 March, the government introduced a Bill to regulate the provision of conversion therapy: |</p>
<table>
<thead>
<tr>
<th>Legislation</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender Identity Protection Act</strong>&lt;br&gt;link</td>
<td>by prohibiting conversion therapy from being provided to minors or to adults for whom there is a court-appointed guardian; by setting out that a substitute decision-maker does not have authority to consent to conversion therapy for a person; by clarifying that conversion therapy is not an insured health service.</td>
</tr>
<tr>
<td><strong>Manitoba Health, Seniors and Active Living – a policy position statement</strong>&lt;br&gt;link</td>
<td>In 2015, the provincial government issued a policy position on conversion therapy, which states “It is the position of the Manitoba government that conversion therapy can have no place in the province’s public health-care system. Therefore, Manitoba Health, Seniors and Active Living expects the province’s regional health authorities and health profession regulatory colleges to ensure that conversion therapy is not practiced in Manitoba’s health-care system.”</td>
</tr>
<tr>
<td><strong>Bill M 218-29019 Sexual Orientation and Gender Identity Protection Act</strong>&lt;br&gt;link</td>
<td>In 2019, an opposition Bill was introduced which sought to: Prohibit the provision of conversion therapy to minors by health professionals, as a hospital service or professional service, and by persons in a position of trust or authority; The payment or reimbursement of the cost of conversion therapy provided as a hospital service or professional service; and The expenditure of public funds for the provision of conversion therapy. The Bill did not proceed past first reading and has since died on the order paper. It is unclear if a new Bill will be introduced.</td>
</tr>
</tbody>
</table>

### Summary of Canadian Legislation to Prohibit Conversion Therapy

<table>
<thead>
<tr>
<th>Legislation</th>
<th>Summary</th>
</tr>
</thead>
</table>
| **House of Commons**<br>Bill C-8 An Act to amend the Criminal Code (conversion therapy)<br>link | In 2020 March, the Federal Government introduced legislation, which proposes five new *Criminal Code* offences related to conversion therapy. These include:  
- causing a minor to undergo conversion therapy;  
- removing a minor from Canada to undergo conversion therapy abroad;  
- causing a person to undergo conversion therapy against their will;  
- profiting from providing conversion therapy;  
- advertising an offer to provide conversion therapy. |
| **Senate of Canada**<br>S-202 An Act to amend the Criminal Code (conversion therapy)<br>link | This Bill was introduced for a second time in 2019 December and seeks to amend the *Criminal Code* to make it an offence to advertise conversion therapy services for consideration and to obtain a financial or other material benefit for the provision of conversion therapy to a person under the age of eighteen. Legislation in the House of Commons supersedes legislation in the Senate and it is expected this Bill will no longer be considered. |
What We Heard Stakeholder Report
Banning Conversion Therapy
February 28, 2020

Project overview
The City of Calgary Administration has been directed to develop a proposed Prohibited Business Bylaw that, if approved by Council, will prohibit the business practice of conversion therapy including a fine for those advertising or offering conversion therapy services within Calgary. The following definitions of business and conversion therapy were used as a starting point for the project. The definition of business is from the Municipal Government Act, the definition of conversion therapy and the fines and violations definitions are draft and taken from recently developed Alberta bylaws.

Business:
(i) a commercial, merchandising, or industrial activity or undertaking,
(ii) a profession, trade, occupation, calling, or employment, or
(iii) an activity providing goods or services, whether or not for profit and however organized or formed, including a co-operative or association of persons.

Conversion therapy:
The offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person’s sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including
(a) services that provide acceptance, support, or understanding of a person or that facilitate a person’s coping, social support, or identity exploration or development, or
(b) gender-affirming surgery or any service related to gender-affirming surgery.

Fines:
A person found guilty of an offence under this bylaw is liable to a fine of an amount not less than $10,000.

Violation Ticket:
If a violation ticket is issued for an offence under this bylaw, the violation ticket may: (a) specify the fine amount established by this bylaw for the offence; or (b) require a person to appear in court without the alternative of making a voluntary payment. A person who commits an offence may, if a violation ticket is issued specifying the fine amount established by this bylaw for the offence, make a voluntary payment equal to the specified fine amount.

Engagement overview
For the development of the bylaw, Administration asked if the draft definitions were clear. The online survey was sent to 58 organizations. The 58 organizations emailed were selected based on the potential direct impact of the proposed bylaw to the overall organization.

Groups were identified through three channels:
- Research (online, internal City channels)
- City councillor offices forwarding group names that had reached out on the Notice of Motion
- Groups that reached out through the Engage email stating their interest in the survey.
The survey was open from February 12, to February 21, 2020 for it to inform the bylaw. We had 56 views of the survey. We received:

- 17 answers to question one (1a) about purpose of the Bylaw and the definition of a business,
- 15 answers to question one (1b) about the conversion therapy definition,
- 14 answers to question two (2) about the fines and tickets,
- 18 answers to questions three (3) about participant demographics, and
- Four (4) surveys with no answers to any questions.

What we asked
As a starting point we shared the definitions that other Canadian municipalities have in place for their bylaws. We then asked for feedback on the clarity of these definitions, specifically about the purpose of the bylaw, definition of business and conversion therapy, and clarity of the fines and violation section of the bylaw. Finally, we collected information about the participants. The survey asked the following three (3) questions:

1) We want to make sure that the purpose statement is clear. Is the statement clear to you? If not, please provide details on what is unclear to you. Below you will find two definitions. Are they clear and easy to understand? If not, please tell us what is unclear and why.

2) We want your feedback about the clarity of the proposed bylaw if it is violated. The two sections below are about fines and tickets. Are they clear? If not, tell us what is unclear and why.

3) Optional, please select from the following list of options:
   a) I am answering on behalf of a faith organization
   b) I am answering on behalf of a LGBTQ2S+ organization
   c) I am answering for myself
   d) I identify as LGBTQ2S+
   e) I am answering as an individual of a faith group

What we heard
The engagement process, and questions, ask about clarity of the bylaw definitions. The first summary section will cover these answers. We did not hear any feedback about the purpose statement.

Feedback on clarity of business definition:
Six comments said that the definition was clear or sufficiently clear.

The rest shared the follow comments and questions about the clarity of the definition:

<table>
<thead>
<tr>
<th>Overall definition of business</th>
<th>Why is this definition being used for this bylaw?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Subsection iii is ambiguous, maybe overextended.</td>
</tr>
<tr>
<td></td>
<td>Some found the definition to be too broad for the purposes of this bylaw.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The word “calling”</th>
<th>What is the definition of calling?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>How is a calling a business?</td>
</tr>
<tr>
<td></td>
<td>Would calling include clergy and any other ordained religious leader?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Who falls under the term business?</th>
<th>Does this apply to groups that do not take payment for service?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Does the bylaw apply to ad-hoc groups, clubs, independent of businesses and churches?</td>
</tr>
<tr>
<td></td>
<td>Can the bylaw apply to any person, specifically an individual?</td>
</tr>
<tr>
<td></td>
<td>There were questions about counseling and its fit into this definition, specifically gender counselling, and behaviour modification.</td>
</tr>
</tbody>
</table>
Feedback on clarity of conversion therapy definition:

| Rights and criminal code | o How the definition relates to Charter and criminal code?  
|                          | o Concerns and questions about how this will impact religious rights.  
|                          | o Some found it too broad where as others found it needed additions. For additions and removal suggestions see page 4 of this report.  
| Practices are covered under this definition | o There was a need for clarification on how the definition applies when someone seeks out counselling or behaviour modification services.  
|                          | o What is the difference between trying to change someone's identity and supporting their identity exploration?  
|                          | o What is the difference between supporting someone through questions about identity and changing someone's identity?  
|                          | o If a pastor and talking to members about living a “Christian life” does it go against the bylaw?  

Feedback on fines and violation definition:

| Violations | o Confusion/desire for more implications about the bylaw and its implication on clergy.  
|            | o Clarification about if the person(s) belong to a professional organization (teacher, guidance councillor, charity, etc.) would their designation be taken away?  
|            | o Clarity about the criteria for guilt.  
|            | o Desire for more clarity in the conversion therapy definition as it relates to the violation.  
| Fines | o Is it a maximum fine?  
|       | o Is the fine against a person or the business?  
|       | o Unclear if you get to make voluntary payment?  
|       | o Confusion about section b and the second sentence.  

What else we heard

In addition to providing clarification feedback, many provided additional comments and suggestions for the proposed bylaw.

Definition of business - elaborate on the definition

- Add charities, non-profit, sponsorship, co-operatives, associations, groups, faith and non-faith groups.
- Add service for free or a fee.
- Many groups that run this work operate rental spaces like community centres, churches, others operate in homes and public spaces like coffee shops, this needs to be considered/accounted for in the definition.
- Include gender-affirming medication and surgery or service/assessment related to social or medical transition.
- Consider writing the bylaw in a positive way.

We received one specific wording suggestion for the definition of business:
(iii) an activity providing goods or services, whether or not for profit, offered free of charge, or in exchange for any monetary instrument, goods or service, and however organized or formed, including individuals, co-operative or associations, or ad hoc group of persons, affiliated or not with any registered business, for-profit, or non-profit, registered charity or otherwise.
Definition of business - eliminate from the definition
We did not receive specific suggestions on what should be taken out. We did receive feedback that the definition, and for some the bylaw, is too broad. One participant stated that The City has the legal authority to regulate what services or activities are done by a church or people associated with it. Another talked about limiting the definition to:
Any commercial, merchandising, industrial activity or undertaking, any employment, any activity providing goods or services whether or not for profit in which there is an exchange (monetary or otherwise) for services or goods provided. A defining factor in business is an exchange or pay (in any form) for services provided - whether for profit or not.

Definition of conversion therapy - elaborate on the definition
We received several suggestions of additions to the definition.

- Addition of the words: manipulation, stigma, and shaming.
- The definition/bylaw should clearly state that this is intended to prohibit harmful, coercive or abusive practices.
- Include both social and medical transition into the definition.
- Emphasis that the intent of the practice for transgender people is to enforce/influence them to continue to identify with the gender assigned at birth.
- Add the word heterosexual into the definition.
- Address that many conversion therapy groups now don’t talk about conversion, but about “behaviour correction” and that acting in a heterosexual way is the primary goal of the practice.
- Definition should have protection for those people who want to “cope with their gender or sexual attraction and orientation”.

We received the following definition suggestions/modifications:

“Conversion therapy” means the offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing, repressing, or discouraging a person's sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including

i) services that provide non-judgemental acceptance, support, or understanding of a person or that facilitate a person’s coping, social support, or identity exploration or development, or;

ii) gender-affirming surgery or any service or assessment related to gender-affirming surgery, social, or medical transition.
Changing or influencing a person’s sexual orientation to remain behaviourally heterosexual and/or to identify as heterosexual, and changing or influencing someone’s gender identity to revert to or abstain from identifying or acting in any way other than cisgender, changing or influencing someone's gender expression, or gender preference.

Definition of conversion therapy - eliminate from the definition or disagreement with the definition

- Removal of the words “sexual behaviour.”
- Definition is too broad, should only be to “medical” means of therapy.
- Disagreement/preservation of heteronormative views. Desire for protection of the rights of those who want to change their “lifestyle.”
- Challenge under the Charter and criminal code of Canada (section 176).
- Fine with protection of the vulnerable but not if it infringes on religious rights.
Fines and Violation – additions to the sections
We received the following three suggestions for additions to the fines and violations section of the Bylaw:

- To revoking of charitable status and/or business license
- Add prison time of 1 year
- Add “not less than” before the 10,000

Who answered the survey
As part of the survey we asked a non-mandatory question about the participants. Please note that this information, like all public engagement surveys is not representative. These numbers are used to show who participated and who did not. They shouldn’t be read as typical or as an example of the whole city or a whole group. We present them here to show whom we heard from for this specific engagement survey.

- Eight (8) stated they are answering on behalf of a faith organization,
- Three (3) stated they were answering on behalf of a LGBTQ2S+ organization,
- Three (3) stated they were answering for themselves,
- Zero (0) identify as LGBTQ2S+,
- Four (4) stated that they were answering as an individual of a faith group.

Next steps
Where possible, Administration will take input from this report into consideration for public education of the bylaw, the presentation to Committee, implementation of the bylaw and training of Officers, and to inform any clarification changes within the bylaw itself.

This report will be an attachment to the Council report shared on 2020 May 13 at Standing Policy Committee on Community and Protective Services.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Daniel

* Last name Komori

Email dkomori@hotmail.com

Phone

* Subject Reworded Definition for Calgary Conversion Therapy Bylaw

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

a group of people in Calgary who are concerned about this bylaw who have gathered under the name "Free to Care"

www.freetocare.ca

They have drafted a version of this bylaw which would protect the rights of individuals from harm, while also respecting the rights of individuals to choose the type of support they want.
**FREE TO CARE**  
*Reworded Definition for Calgary Conversion Therapy Bylaw*

<table>
<thead>
<tr>
<th><strong>Conversion Therapy</strong></th>
<th><strong>How the Definition Respects Freedom to Care</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>A practice, treatment or service, provided without a person’s informed consent, designed to change a person’s sexual orientation or gender identity.</td>
<td>The definition respects voluntary, informed choices of individuals concerning their own sexuality and gender identity, unlike the Edmonton bylaw.</td>
</tr>
<tr>
<td>No consent is effective in relation to a practice, treatment or service that employs aversion therapy, psychosurgery, electro-convulsive therapy, or the infliction of bodily harm.</td>
<td>The definition bans harmful, discredited and abusive treatments and practices. They cannot be used, even with the consent of the patient/client.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>For greater certainty, this definition does not include:</strong></td>
<td></td>
</tr>
<tr>
<td>(a) a practice, treatment or service that relates</td>
<td></td>
</tr>
<tr>
<td>(1) to a person’s gender transition or de-transition provided upon effective legal consent, or</td>
<td>Section (a)(1) respects the right of individuals to choose to undergo gender transitions, and also permits individuals to choose to de-transition. The Edmonton bylaw did not allow de-transition.</td>
</tr>
<tr>
<td>(2) to a person’s exploration of their gender identity and sexual orientation or to its development; or</td>
<td>Section (a)(2) seeks to eliminate harmful censorship and chilling effects on health professionals and counsellors who help individuals who are exploring their gender identity or sexual orientation.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| (b) the expression of traditional beliefs regarding sexuality and gender, including requirements for compliance with such beliefs in the context of family relationships and religious communities, including religious organizations, religious schools and houses of worship. | This provision respects cultural diversity and the right of persons, families and religious communities to express and maintain their beliefs about sexuality and gender, such as the beliefs that:  
a. humans are created female and male; and  
b. sexual intimacy is only morally approved in a marriage between a woman and man.  
The Edmonton bylaw would target the expression and teaching of cultural and religious beliefs about sexuality and gender, even at gurdwaras, synagogues, temples, churches and mosques. |
|                                                                                      |                                                                                                                                                                                                                                                                          |
| **Nothing in this bylaw prohibits a person without full legal capacity to consent from receiving otherwise legal treatment that an accredited and licensed physician, psychiatrist or psychologist has determined in her or his professional judgment to be in the best interests of the person and to which that person’s parent(s) or legal guardian(s) consents.** | This provision will permit appropriate medical, psychiatric and psychological treatment in the best interests of children or adults who do not have legal capacity to consent.                                                                                                               |
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Marty

* Last name
  Moore

Email
  mmoore@jccf.ca

Phone

* Subject
  Proposed Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  Please find attached written submissions of the Justice Centre for Constitutional Freedoms to Calgary City Council on the above described matter.

Kind regards,

Marty Moore
Dear Madam or Sir,

I am a Calgary resident (Ward 2) and staff lawyer at the Justice Centre for Constitutional Freedoms.

I attached written submissions which we have provided through the online portal.

I request the opportunity provide City Councillors with brief oral submissions at the May 13th committee meeting. I would also be happy to address questions they may.

Best regards,

Marty

Marty Moore, J.D.
Barrister and Solicitor
Justice Centre for Constitutional Freedoms
#253, 7620 Elbow Drive SW
Calgary, AB, T2V 1K2
Direct line: (587) 998-1806

"Defending the constitutional freedoms of Canadians"

DISCLAIMER: This e-mail message is intended only for the named recipient(s) above and may contain information that is privileged, confidential and/or exempt from disclosure under the applicable law. If you have received this message in error, or are not the named recipient(s), please immediately notify the sender and delete this e-mail message.

THIS EMAIL ADDRESS IS NOT AN ADDRESS FOR SERVICE PURSUANT TO RULE 11.21 OF THE ALBERTA RULES OF COURT.
City of Calgary’s Proposed “Conversion Therapy” Bylaw:

An Overbroad and Arbitrary Violation of
Calgarians’ Individual Liberties

April 28, 2020

Marty Moore, JD, and Jocelyn Gerke, BComm, MPP, JD
## Contents

Summary........................................................................................................................................ 1

The City of Calgary’s proposed ban on “conversion therapy” ................................................ 2

Proposed bylaw’s violation of Charter rights ............................................................................. 4

  Violating individuals’ right to liberty concerning their sexuality and gender ...................... 4

  Violating the human rights of LGBTQ Canadians ............................................................... 5

  Attacking the core tenets of religious faiths ........................................................................ 5

  Bylaw’s definition of “business” includes houses of worship and religious groups .......... 7

  Violating the Charter rights of children and parents ............................................................. 8

  Calgary City Council does not have jurisdiction to enact a “conversion therapy” ban ...... 9

Conclusion ................................................................................................................................... 10

Appendix “A” .............................................................................................................................. 11
Summary

The Canadian Charter of Rights and Freedoms serves to protect all Canadians from government limitations on their inherently private choices. There can be no more inherently private choices than the choices individuals make concerning their own sexuality and gender identity.

In Canada, it has long been accepted that “there’s no place for the state in the bedrooms of the nation.”\(^1\) However, the City of Calgary is currently considering adopting a bylaw that would bring state interference into private conversations Calgarians may choose to have about their sexuality and gender. The bylaw is proposed on the premise of condemning discredited practices of “conversion therapy”,\(^2\) such as electric shock therapy.\(^3\) Harmful and abusive practices are already banned by various provincial bodies that regulate doctors, counsellors, psychologists and therapists. In some cases, these practices are also prohibited by the Criminal Code.

The City of Calgary proposes, however, to expansively define “conversion therapy” to include an enormous range of medical, psychological and spiritual supports individuals may choose concerning their sexuality or gender.\(^4\) Under this bylaw, supports to reduce same-sex sexual behaviour, or to help individuals regain comfort with their natal gender, are prohibited and punished by a fine “not less than $10,000.”\(^5\)

The City of Calgary does not have the legal jurisdiction to enact bans for the purpose of expressing moral condemnation of certain activities: that power is within the exclusive criminal law jurisdiction of the federal government.\(^6\) While the City of Calgary can regulate businesses, an outright prohibition on defined activities is *ultra vires*, beyond the powers of the City of Calgary. Municipalities also do not possess legal authority to govern or manage the practices of doctors, counsellors, psychologists and other professionals, which is the jurisdiction of provincial regulators.

Further, the personal choices of Calgarians related to their sexuality and gender cannot be neatly confined to government-defined boxes. Some Calgarians, including LGBTQ Calgarians, choose monogamy; other Calgarians have multiple sexual partners. Some Calgarians choose to limit their sexual behaviour for any number of reasons, ranging from religious convictions to relationship expectations.

\(^1\) 1967 statement of then-Justice Minister Pierre Trudeau when introducing a bill decriminalizing homosexual acts.
\(^3\) See eg comments of Councillor Evan Woolley introducing the motion to ban conversion therapy, February 3, 2020, [https://pub-calgary.escribemeetings.com/Players/ISIStandAlonePlayer.aspx?ClientId=calgary&FileName=primary%20replacement%20Combined%20Meeting%20of%20Council%202020-02-03-11-18.mp4](https://pub-calgary.escribemeetings.com/Players/ISIStandAlonePlayer.aspx?ClientId=calgary&FileName=primary%20replacement%20Combined%20Meeting%20of%20Council%202020-02-03-11-18.mp4) at 58:30-59:02.
\(^4\) Text of City of Calgary survey sent out on February 12, 2020, attached hereto as Appendix “A”.
\(^5\) Ibid.
\(^6\) See Constitutional Act, 1867, section 91(27).
A growing number of Calgarians are identifying as transgender, with many, but not all, taking active steps to transition away from their natal gender. At the same time, there are other Calgarians who have chosen to “de-transition” back to their natal gender.

Calgarians have the freedom to make their own choices concerning their sexuality and gender. The City of Calgary and its bylaws should not discriminate against Calgarians on the basis of their sexual orientation, their gender identity or their religious or other personal choices.

The City of Calgary needs to respect the rights and freedoms of all Calgarians, including LGBTQ Calgarians, to receive the medical, counseling and religious support of their own choosing, without limitation and discrimination on the basis of their sexual orientation or gender identity. If the City fails to do so, it may expect to find itself the subject of human rights complaints and a court challenge for violating human rights and Charter freedoms.

The City of Calgary’s proposed ban on “conversion therapy”

Desiring to condemn specific harmful practices is laudable. However, Calgary City Council is not justified in imposing a broad restriction on individuals’ personal choices concerning their own sexuality and gender. Specific harm needs to be identified and defined, and then prohibited. Further, Calgary City Council needs to examine whether the matters fall within its legal jurisdiction to prohibit or regulate or whether they fall within the exclusive jurisdiction of our federal and provincial governments. Last and certainly not least, an expansive bylaw that generally prohibits the personal choices of Calgarians, without regard to whether those choices actually cause harm, cannot be “demonstrably justified in a free and democratic society” as required by section 1 of the Charter.

The term “conversion therapy” naturally and rightfully repulses people, as it evokes abusive and coercive practices that sought to eliminate same-sex attractions, including electro-convulsive therapy, aversion therapy, hormonal therapy (chemical castration), sex therapy and the infliction of bodily harm.

However, the proposed Calgary bylaw does not focus on harmful and abusive practices. Rather, it categorically prohibits a broad range of medical, psychological and spiritual supports that individuals currently and voluntarily choose to receive in relation to their sexuality, gender, sexual behaviour or addiction.

On February 12, 2020, Engage Calgary sent an email to a very limited number of people and organizations with the subject, “Stakeholder Input: The City of Calgary – Prohibited Business Bylaw”. The definition of “conversion therapy” provided for consultation was substantially identical to that adopted in the City of St. Albert and the City of Edmonton and states:

**Conversion Therapy:**
The offering or provision of counselling or behaviour modification techniques,
administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person’s sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including
(a) services that provide acceptance, support, or understanding of a person or that facilitate a person’s coping, social support, or identity exploration or development, or
(b) gender-affirming surgery or any service related to gender-affirming surgery.

Several things are notable about this definition of “conversion therapy”:

1. It is not limited to coercive or abusive practices;
2. It does not respect the voluntary choices of individuals;
3. It moves beyond attempts to “change” sexual orientation and prohibits “reducing … sexual behaviour” as may be desired by people suffering from addictions or otherwise seeking help to change their own behaviour;
4. It joins or conflates the separate and distinct concepts of gender identity and sexual orientation; and
5. It imposes only one option for people dealing with gender identity issues, by effectively prohibiting the affirmation of natal gender identity and allowing only what it terms “gender-affirming surgery”.

Utilizing this definition, coupled with an expansive definition of “business” (discussed below), Calgary’s proposed bylaw would prohibit the following as “conversion therapy”:

1. An individual voluntarily receiving counselling support to treat a sexual addiction (if it involves same-sex sexual behaviour);
2. A faith-based support group assisting people in addressing sexual and gender identity issues which also encourages adherence to traditional religious beliefs about sexuality and gender;
3. Medical and psychological support for individuals seeking to de-transition to their natal gender;
4. Counseling offered to help a child below the age of consent to stop engaging in same-sex sexual activity; and
5. A therapy designed to help a child with gender dysphoria regain comfort with her or his natal gender.
Proposed bylaw’s violation of Charter rights

The purpose of the Canadian Charter of Rights and Freedoms is to preserve the individual rights of each and every Canadian, and to preserve Canada as a “free and democratic society.” The City of Calgary’s proposed bylaw, if passed, would violate the Charter.

Violating individuals’ right to liberty concerning their sexuality and gender

Section 7 of the Charter protects Canadians’ right to liberty. Canadians have a “right to an irreducible sphere of personal autonomy wherein individuals may make inherently private choices free from state interference.” Matters that are “fundamentally or inherently personal such that, by their very nature, they implicate basic choices going to the core of what it means to enjoy individual dignity and independence” are protected by the Charter’s guarantee of liberty.

Individuals’ choices concerning their sexuality and gender are quintessentially and inherently private choices, going to the core of their individual dignity and independence. The Charter (and common sense) thus require that individuals’ choices concerning their sexuality and gender should be “free from state interference.”

The liberty of individuals can only be infringed “in accordance with the principles of fundamental justice.” A government prohibition that is arbitrary, overbroad or disproportionate does not accord with the principles of fundamental justice. Even if a government measure has an arbitrary, overbroad or disproportionate effect on just one person, a breach of the Charter right to liberty will be established.

Council’s proposed bylaw is an overbroad infringement of Calgarians’ liberty. It goes much farther than banning coercive and harmful practices that are justly condemned. Rather, under its expansive definition of “conversion therapy,” it bans a broad range of medical, psychological and spiritual supports that individuals may choose to receive in relation to their sexuality and gender.

The proposed bylaw is also an arbitrary violation of individuals’ liberty. It allows medical support for individuals seeking to transition genders, but prohibits medical support for individuals seeking to de-transition back to their natal gender identity. Likewise, Calgary’s proposed bylaw allows opposite-sex attracted individuals to receive counseling or spiritual support to reduce unwanted sexual behaviour or address sexual addictions, but prohibits same-sex attracted individuals from receiving the same counselling or spiritual support. This categorical limitation of the services available to individuals on the basis of their sexual orientation or gender identity is not only arbitrary, it is also discriminatory.

---

8 Charter, section 1: “The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.”
9 Godbout v. Longueuil (City), [1997] 3 SCR 844 at para 66.
10 Ibid.
11 Charter, section 7.
**Violating the human rights of LGBTQ Canadians**

The *Alberta Human Rights Act* prohibits discriminating against people on the basis of their sexual orientation, religion, gender identity or expression.12

A bylaw that allows straight Canadians to access support to reduce unwanted sexual addictions or behaviours, but bars gay Canadians from doing so, is indisputable discrimination on the basis of sexual orientation.

Similarly, allowing medical, psychological and other therapeutic interventions to help an individual transition away from her or his natal gender, while prohibiting such help for individuals seeking to de-transition, is likewise discriminatory.

That the proposed bylaw would discriminate against individuals is bad enough. Worse, it would also require all service providers, including religious organizations, to discriminate against individuals on the basis of their sexual orientation, gender identity and gender expression. Service providers would be directly and deliberately prevented from providing LGBTQ citizens the same access to supports that are available to other citizens. A bylaw that forces service providers to choose between violating individuals’ human rights or receiving massive fines deserves Calgary City Council’s swift rejection.

The *Charter* prohibits government from imposing restrictions on personal autonomy of this nature. Rather, the *Charter* requires governments to treat Canadians equally and not discriminate based on such prohibited personal characteristics.13 The *Charter* likewise prohibits governments from delegating this prohibited discrimination to others.

If Calgary City Council adopts the proposed, or a similarly discriminatory, bylaw, it should expect LGBTQ Calgarians to file human rights complaints for discrimination against the City of Calgary to the Alberta Human Rights Commission. Should the City of Calgary attempt to enforce such a discriminatory bylaw, it should expect that its bylaw will be overturned by a court applying the *Charter*, including the right to equality protected under section 15(1).

**Attacking the core tenets of religious faiths**

All major religious faiths provide guidance as to the moral code by which individuals should lead their lives, and this includes a person’s sexual behaviour. A municipal bylaw that prohibits any service to help “reduce . . . sexual behaviour between persons of the same-sex” will require many faith communities to discriminate against their LGBTQ members who seek to pursue celibacy. Further, this proposed bylaw directly attacks the central tenets of many religious communities concerning sexuality.

Many faith traditions maintain the belief that the only permissible expression of sexual intimacy is between a man and a woman who are married to each other. Encouraging individuals to live in integrity, by bringing their beliefs and practice in conformity with each other, is the faith community’s way of helping members who seek to reduce or change their sexual behaviour.

---

13 See *Charter* section 15(1).
Lacking respect for the diverse religious communities which make up Canadian society, the proposed bylaw seeks to prohibit community members from seeking this integrity. While the bylaw is advanced under the emotion-laden label of banning “conversion therapy”, the proposed bylaw in fact directly attacks and prohibits the teaching of religious beliefs about sexuality.

Religious faiths also hold beliefs about gender, including the concept that humans are created either female or male. If a faith community teaches against gender transition and encourages members to find peace and wholeness by remaining in, or returning to, their natal gender identity, the faith community will be in violation of the proposed bylaw. The proposed bylaw prohibits even teaching “with the objective of changing” a person’s... gender identity,” regardless of whether an individuals is voluntarily receiving such teaching. The City of Calgary’s proposed bylaw would prohibit religious communities from teaching and maintaining their beliefs related to gender, unless those beliefs affirm gender transitions.

This is discriminatory as between different religious communities, and directly contrary to the first fundamental freedom outlined in the Charter, the freedom of conscience and religion:

The essence of the concept of freedom of religion is the right to entertain such religious beliefs as a person chooses, the right to declare religious beliefs openly and without fear of hindrance or reprisal, and the right to manifest religious belief by worship and practice or by teaching and dissemination.

Freedom of conscience and religion protects every Canadian, including atheists and agnostics, from government coercion. Freedom of conscience and religion necessarily includes the active promotion and teaching of one’s religious or non-religious beliefs, even when majoritarian or empowered opinions disagree.

Individual LGBTQ Canadians who follow a religious path will also find their freedoms infringed by the proposed bylaw, because it would limit their ability to receive the support they want if they choose to reduce their sexual behaviour or choose to de-transition. The City of Calgary’s proposed bylaw—in contrast to a bylaw which expressly prohibits coercive and abusive practices—would act as a coercive force that limits an individual’s own personal choices:

Freedom can primarily be characterized by the absence of coercion or constraint. If a person is compelled by the state or the will of another to a course of action or inaction which he would not otherwise have chosen, he is not acting of his own volition and he cannot be said to be truly free. One of the major purposes of the Charter is to protect, within reason, from compulsion or restraint. Coercion includes not only such blatant forms of compulsion as direct commands to act or refrain from acting on pain of sanction, coercion includes indirect forms of control which determine or limit alternative courses of conduct available to others.

---

14 See eg Genesis 1:27.
15 R v Big M Drug Mart Ltd, [1985] 1 SCR 295 at 336, Dickson J (as he then was).
Freedom in a broad sense embraces both the absence of coercion and constraint, and the right to manifest beliefs and practices.\(^{16}\)

**Bylaw’s definition of “business” includes houses of worship and religious groups**

Some members of Calgary City Council have responded to Calgarians concerns that the proposed bylaws would violate their religious freedom by assuring them that the bylaws will apply only to businesses. This response is a disingenuous dismissal of religious Calgarians’ legitimate concerns, because the definition of “business” in the City of Calgary’s proposed bylaw put out for consultation is incredibly broad:

(2) In this bylaw:

(a) "business" means

(i) a commercial, merchandising, or industrial activity or undertaking,
(ii) a profession, trade, occupation, calling, or employment, or
(iii) an activity providing goods or services, whether or not for profit and however organized or formed, including a co-operative or association of persons;\(^{17}\)

Because this definition of “business” expressly includes “not for profits” and “associations of persons,” this definition automatically includes all gurdwaras, churches, synagogues, mosques and temples. This fact has been admitted by the City of Calgary’s law department.\(^{18}\) Serving one’s religious community as a rabbi, pastor, imam or priest qualifies as a “profession, trade, occupation, calling or employment.” Religious leaders who provide counselling, which is an integral part of their work responsibility, are providing a “service.” The City of Calgary’s proposed bylaw would likely also apply to individuals engaged in various religious callings, whether the individuals are formally ordained or not, even if they are not charging for their services.

While “business” would normally involve a fee or exchange of benefits, the proposed bylaw does not require that “conversion therapy” be provided for a fee or exchange of benefits; rather, any practice deemed “conversion therapy” is prohibited outright.

It is disingenuous to respond to concerns from religious constituents by asserting that the proposed bylaw will only regulate “businesses” when the definition of “business” in the bylaw clearly applies to houses of worship, clergy and non-profit religious groups.

---

\(^{16}\) Ibid at 336-37 [emphasis added].

\(^{17}\) City of Edmonton Bylaw 19061, section 2; this is the same definition of business stated in the *Municipal Government Act*, RSA 2000, c M-26, section 1(1)(a.1).

\(^{18}\) Comments of Calgary City senior lawyer Sasha Russell at February 3, 2020 Council Meeting: “We can catch church organizations within a bylaw that would be crafted for business activities but we would have to restrict it to the carrying on of the business”, available at [https://pub-calgary.escrimeetings.com/Players/ISIStandAlonePlayer.aspx?ClientId=calgary&FileName=primary%20replacement_Combined%20Meeting%20of%20Council_2020-02-03-11-18.mp4](https://pub-calgary.escrimeetings.com/Players/ISIStandAlonePlayer.aspx?ClientId=calgary&FileName=primary%20replacement_Combined%20Meeting%20of%20Council_2020-02-03-11-18.mp4), 1:02:45-59.
Violating the Charter rights of children and parents

Children have a Charter right to the care and protection of their parents.19

Calgary’s proposed bylaw appears to be entirely blind to its harmful impact on minor children. The prohibition on helping reduce sexual behaviour is not limited to the sexual behaviour of adults: it applies equally to children below any age of consent, who are legally incapable of consenting to sexual behaviour with others.

The prohibition on therapies to change an individual’s gender identity, other than to pursue transition to the opposite gender, imposes a one-way ideological street in relation to the treatment of children experiencing gender dysphoria. While there is permission to support “identity exploration”, the chilling effect of this proposed bylaw, which carries steep punitive fines, will likely cause practitioners to stop offering therapy or treatments for gender dysphoria in the best interests of particular children.

The rights of children are violated by government actions that:

1. Prohibits some parents from obtaining help for their young child to combat sexual addictions or otherwise reduce sexual behaviour (which this proposed bylaw clearly does); and
2. Places a chilling effect on practitioners’ ability to use their professional judgment, training, education and expertise to provide treatments and therapies in the bests interest of each child with gender dysphoria.

Likewise, the rights of parents are violated by such measures, which interfere blatantly in their ability to care for and protect their own children. In this regard, Justice LaForest stated in B(R) v Children’s Aid Society of Metropolitan Toronto:

… the right to nurture a child, to care for its development, and to make decisions for it in fundamental matters such as medical care, are part of the liberty interest of a parent.20

According to the Supreme Court of Canada, this vital link between parent and child may only be interfered with on a case-by-case basis when “necessity” is demonstrated and there is a sufficient justification for doing so.21

Calgary City Council has no expertise or justification to interfere with the work of healthcare professionals and other service providers, such as counsellors, when it comes to recommending courses of action to parents in the best interests of their children experiencing gender dysphoria.

19 See CPL, Re, 1988 CanLII 5490 (NL SC), at para 77: “The right that an infant child has, which is important to this case, is a right to be cared for by its parents. This is a right which I find is a right enshrined in the Charter under section 7. The right to security of the person. This is a right which a person is not to be deprived of except in accordance with principles of fundamental justice. The right of the state or the Crown to interfere with the right of security of the person can only be exercised if it is in accordance with the principles of fundamental justice.”

20 B (R) v Children's Aid Society of Metropolitan Toronto, [1995] SCR 315 at 370.

21 B (R) at para 371.
Calgary City Council does not have jurisdiction to enact a “conversion therapy” ban

Municipalities are granted limited jurisdiction by provincial governments. The legal scope of the jurisdiction of municipalities is directed to the development and maintenance of safe and viable communities. Thus, while a municipality has powers to pass bylaws for protecting “safety, health and welfare of people” and dealing with “businesses, business activates and persons engaged in business,” municipal bylaws must be “for municipal purposes”.

It is not a municipal purpose to express moral disapproval of actions or activities; this falls within the exclusive domain of Parliament’s criminal law jurisdiction. Currently, the federal government is considering amending the Criminal Code concerning conversion therapy. Nor do municipalities have any legal jurisdiction to manage or regulate the professions practiced by doctors, psychologists, counsellors and others; this jurisdiction belongs to the province, not any municipality.

Apparently in response to the demands of activists, the City of Calgary is proposing outright prohibitions—not merely business or zoning regulations—on a wide swath of actions they condemn as “conversion therapy”. An “outright prohibition” stands in contrast to “a business licensing regime”: regulating businesses is within municipal jurisdiction, while an “outright prohibition” is in the realm of the federal government’s criminal law power.

Considering the statements of Calgary City Councillors, it is quite clear that the “dominant purpose” of the proposed bylaws is to “express moral disapproval” of practices deemed “conversion therapy”. As such, this proposed bylaw is likely to be found ultra vires municipalities as being within “Parliament’s exclusive authority to legislate criminal law.” The proposed bylaw also departs from the authority given to municipalities by the province.

---

22 Municipal Government Act, RSA 2000, c M-26 [MGA] section 3(b): The purposes of a municipality are … (c) to develop and maintain safe and viable communities”.
23 MGA section 7.
24 See Westendorp v. The Queen, [1983] 1 S.C.R. 43, at para 21-22; Re Wendy and Town of Markham, 1984 CanLII 2113 (ON CA) allowing a challenge to a bylaw prescribing clothing requirements for entertainers since the bylaw was “a clear attempt to regulate public morals and therefore is an attempt to legislate in the field of criminal law” (para 6).
27 See Smith v St. Albert (City), 2014 ABCA 76 at paras 29, 32, 48-51.
29 See Siemens v. Manitoba (Attorney General), 2003 SCC 3 at para 32, upholding legislation permitting municipalities to ban VLTs since the moral effect was only “incidental” to the overall regulatory scheme: “Although there is a possibility that local morality may affect which municipalities choose to ban VLTs through binding plebiscites, the dominant purpose of the VLT Act is not to express moral disapproval of VLTs. In as much as there is a moral aspect to the VLT Act, this effect is incidental to the overall regulatory scheme, and does not infringe on Parliament’s exclusive authority to legislate criminal law.” [Emphasis added]
Conclusion

The bylaw proposed before Calgary City Council, ostensibly to prohibit “conversion therapy,” fails to target coercive and harmful practices, but rather makes sweeping prohibitions that would violate Calgarians’ human rights and constitutional freedoms protect by the Charter, including the right to liberty and security of the person under section 7, the right to equality under section 15(1), and the right to conscience and religion under section 2(a).

A Calgary bylaw that interferes in individuals’ voluntary choices concerning their sexuality and gender—particularly where the bylaw discriminates against individuals on the basis of their sexual orientation and gender identity—is unlikely to be justified in Canada’s free and democratic society. A “conversion therapy” bylaw would need to be narrowly targeted to addressing specific and demonstrated harm. Even then, it is quite likely that a “conversion therapy” ban would be struck down as ultra vires the City of Calgary’s jurisdiction.

Far from being narrowly tailored, Calgary’s proposed bylaw prohibiting an expansive definition of supports related to sexuality and gender as “conversion therapy” would be an overbroad, arbitrary and discriminatory violation of Calgarians’ liberty.
Appendix “A”

Text of February 12, 2020 Calgary Survey

We want to make sure that our purpose statement is clear. Is the statement clear to you? If not, please provide details on what is unclear to you.

Type your response in the box below

Purpose: The purpose of this bylaw is to prohibit certain businesses and business activities.

We want to make sure that the definitions used in the bylaw are clear and easy to understand to those directly impacted. Below you will find two definitions. Are they clear and easy to understand? If not, please tell us what is unclear and why.

Definitions

“business” means
(i) a commercial, merchandising, or industrial activity or undertaking,
(ii) a profession, trade, occupation, calling, or employment, or
(iii) an activity providing goods or services, whether or not for profit and however organized or formed, including a co-operative or association of persons;

Conversion Therapy:
The offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person’s sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including
(a) services that provide acceptance, support, or understanding of a person or that facilitate a person’s coping, social support, or identity exploration or development, or
(b) gender-affirming surgery or any service related to gender-affirming surgery.

Finally, we want your feedback about the clarity of the proposed bylaw if it is violated. The two sections below are about fines and tickets. Are they clear? If not, tell us what is unclear and why.

Type your response in the box below

Fines
A person found guilty of an offence under this bylaw is liable to a fine of an amount not less than $10,000.
Violation Ticket
If a violation ticket is issued for an offence under this bylaw, the violation ticket may:
(a) specify the fine amount established by this bylaw for the offence; or
(b) require a person to appear in court without the alternative of making a voluntary payment. A person who commits an offence may, if a violation ticket is issued specifying the fine amount established by this bylaw for the offence, make a voluntary payment equal to the specified fine amount.

Optional, please select from the following list of options:
○ I am answering on behalf of a faith organization
○ I am answering on behalf of a LGBTQ2S+ organization
○ I am answering for myself
○ I identify as LGBTQ2S+
○ I am answering as an individual of a faith group
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk's Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk's Legislative Coordinator at 403-268-5861, or City Clerk's Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station 'M' 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name DAVID

* Last name MACPHAIL

Email dmacphail@yahoo.com

Phone

* Subject RE: Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) I attach a written submission regarding RE: Conversion Therapy Ban, PFC2020-0116
A Sampling and Critique of the Evidence Against Conversion Therapy

Introduction:

I understand that City Council has made its decision to pass a bylaw to ban conversion therapy, based on evidence that it protects LGBTQ2 people, and that the preliminary thinking is that the proposed bylaw will likely follow Edmonton’s bylaw. I also understand that assertions given by Dr. Kris Wells in his booklet ‘Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities’ were a significant factor in developing this bylaw in Edmonton and elsewhere. In the interest of protecting the rights all LGBTQ2 people, some of the evidence behind those assertions need to be examined and critiqued. As a sampling, please consider the following points.

A. Challenge: Conversion therapy, especially when given to minors, is always ineffective and harmful

Dr. Kris Wells, who strongly advocates for conversion therapy bans in ‘Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities’, devotes an entire page to a study based in California that studied efforts initiated by parents to change the sexual orientation of their LGBT children (called SOCE for ‘Sexual Orientation Change Effort’). The results showed higher rates of suicide attempts, depression and other negative consequences for those children. The implication is obvious – don’t let parents try to guide their children toward heterosexuality by SOCE.

On a methodological basis, this interpretation of the data in this study is invalid.

The study did not sample the right population for its data, as only LGBT adults were surveyed. In other words, those children whose sexual orientation was successfully changed by parent-initiated SOCE to heterosexual were not included in the study; therefore, the study cannot possibly answer the spectrum of the outcomes of parent-initiated SOCE. It never collected the data and therefore could never answer
the question. Had it collected the data, it may have found that many more children were helped by
SOCE; the researchers simply don't know, as they never collected that data.

In addition to the above, there were serious deficiencies in the quality of the data. For example,

1. There was no differentiation of what was involved in each SOCE. Was it a quiet, supportive chat
   around the kitchen table? Or were there beatings, intimidation and kicking the young person
   out of the house? Was there a Bible study with an understanding youth pastor, or was it electro-
   shock therapy in someone’s garage? One can imagine entirely different results, depending on
   how SOCE was handled.

2. There was no effort to determine whether each child supported the SOCE. In any therapy, the
   willingness of the patient/client is critical to success.

3. There was no information as to what each child believed about the normality or desirability of
   homosexual orientation, or what their peers or others in authority taught them, in comparison
   to what their parents taught or believed. What a person believes to be true has an enormous
   effect on their view of what kind of person they are or the kind of person they can become.
   There was no information on whether the child believed that it is possible or desirable to change
   sexual orientation. If the child believed, for example that it is not desirable or possible to
   change, that child will more likely resist the parent-initiated SOCE, and have a negative view of
   the change effort.

Conclusion

There is no data in this study to support the notion that parent-initiated SOCE is necessarily ineffective
or harmful to their children. This study does provide credible evidence that for some homosexual
individuals, parent-initiated SOCE was ineffective and had negative effects. This serves as a note of
caution, but it cannot be generalized to all parent-initiated SOCE efforts, so as to justify a prohibition.

B. Challenge: There is no credible evidence that indicates you can change a
   person’s sexual orientation or gender identity

Dr. Kris Wells cites an article in the journal of Ethics and Behaviour to support this statement.
In fact, this article listed and described **several studies** which showed that significant numbers of **people found conversion therapy did reduce or eliminate their homosexual orientation. Sexual orientation can change.**

The largest such study cited, involving 882 people who had undergone sexual orientation change therapy (or in a small minority of cases made self-help efforts to change their orientation) revealed that “...over 67% of the participants indicated that they were exclusively homosexual or almost entirely homosexual at one time in their lives, whereas only 12.8% of them indicated that they now perceived themselves in this manner.” The effects of conversion therapy were long-lasting, with participants reporting the changes still present an average of 6.7 years after those changes took place. Perhaps not surprisingly, at least 60% of the participants shared certain beliefs about homosexuality, including the belief that homosexual behaviours are difficult but not impossible to overcome, and that people who struggle with homosexual thoughts and attractions are not perverted, evil or defective.

To be fair, this study does not purport to prove that all or even most people can eliminate or reduce their homosexual orientation through change efforts. The authors clearly acknowledged this; it was not a random study, and that it would be unwarranted to generalize the results to the general population. **But it does provide credible evidence that for some people, conversion therapy can change their sexual orientation, contrary to what Dr. Wells’ assertion that no such evidence exists.**

The article cited by Dr. Wells was critical of this study. The article agreed with the study authors that it would be unwarranted to generalize; however, as to the hundreds of people whose sexual orientation had been changed, the article could not offer any reason to doubt these results except to suggest that there was “… the possibility of faking or... rationalization on the part of some participants.” In other words, maybe hundreds of people who neither knew each other or the researchers, lied and exaggerated. If this criticism is to be granted validity, it would destroy the validity of large swaths of social science, opinion polls of every kind, and our way of life!

**Conclusion**

There is credible evidence, even in this one study, involving hundreds of people from across the United States, that sexual orientation can change. There are several other studies that show the same. That not all subjects changed their orientation is not the point. The fact that hundreds did change is the point. Less than 100% success is true of many therapies, perhaps all; it provides no justification to prohibit any of them.
C. Balance: Changing Gender Identity

Dr. Kris Wells asserts that therapy to help a person’s gender identity match their biological sex are “…ineffective, harmful and unethical.” He provides no research substantiation for this statement. It was simply his statement, with no means provided to investigate his basis for it. There may well be some adverse effects of such therapy, but Dr. Wells has not provided the data.

On the other hand, there is research to show that so-called gender-affirming surgery, also known as sex reassignment surgery, comes with negative consequences.

- It always renders the patient permanently infertile.
- The most thorough follow-up of sex-reassigned people—extending over 30 years and conducted in Sweden, where the culture is strongly supportive of the transgendered—documents their lifelong mental unrest. Ten to 15 years after surgical reassignment, the suicide rate of those who had undergone sex-reassignment surgery rose to 19 times that of comparable peers. That is not a typo. It’s almost 20 times higher. Suicide attempts were 5 times higher. [Source](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3043071/)

- The British newspaper, The Guardian, summarized the results of a review of “more than 100 follow-up studies of post-operative transsexuals” by Birmingham University’s Aggressive Research Intelligence Facility: - [The Aggressive Research Intelligence Facility], which conducts reviews of health care treatments for the [National Health Service], concludes that none of the studies provides conclusive evidence that gender reassignment is beneficial for patients. It found that most research was poorly designed, which skewed the results in favor of physically changing sex. There was no evaluation of whether other treatments, such as long-term counseling, might help transsexuals, or whether their gender confusion might lessen over time. [Source](https://www.theguardian.com/society/2004/jul/31/health.socialcare)

- It is undeniable that biological sex is fixed. Not even gender reassignment surgery can alter that. Dr. Paul McHugh, a pioneer of this surgery at Johns Hopkins University, says “First, though, let us address the basic assumption of the contemporary parade: the idea that exchange of one’s sex is possible. It, like the storied Emperor, is starkly, nakedly false. Transgendered men do not become women, nor do transgendered women become men. All (including Bruce Jenner) become feminized men or masculinized women, counterfeits or impersonators of the sex with
which they “identify.” In that lies their problematic future (Transgenderism: A Pathogenic Meme https://www.thepublicdiscourse.com/2015/06/15145/)

Conclusion

There is credible data showing that some transition treatments can have serious and permanent negative consequences, and insufficient data to show enough corresponding benefits. If the law prohibits ‘conversion’ treatment that would align a person’s gender identity to biological sex, this leaves gender reassignment the only treatment, which is fraught with profoundly negative results. Such a prohibition takes away the freedom of choice for the individual who wishes to reconcile their gender identity with their biological body. It represents a harmful, discriminatory action against persons whose gender identity is different from their biological sex, as well as against those who would help them.

Summary

The Edmonton bylaw wording is to be avoided. The above sampling of Dr. Wells assertions and evidence shows that the case for prohibiting certain treatments has serious deficiencies and gaps. The prohibition of treatments for changing a person’s sexual orientation, or gender identity, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, is not justified by the evidence. Such efforts can be successful, for the right people.

The Edmonton prohibition is an attack of the freedom of the LGBTQ2 population to access health care that aligns with their views of sexuality, even when those views may be different from those of LGBTQ2 activists. This is political suppression of a point of view on sexuality, and political suppression of very personal choices on sexual desire and behaviour.

It also represents a suppression of the duty of therapists, counsellors and others to understand their client’s goals, and help their clients reach them. I urge you not to allow that suppression in Calgary. Leave it open for people to live free.

I close with the following quote:
“The recognition of treatment options for individuals with unwanted same-sex attractions is not a threat to gay rights. Gay-rights advances need not – and, in fact, should not - obliterate the rights of any other group. Nor should political ideology be allowed to dominate the client-patient relationship. We should recall the advice of Sigmund Freud (1955) who wrote in 1919: “We refuse most emphatically to turn a patient...into our own private property, to decide his fate for him, to force our own ideals upon him...in service of a particular philosophy. In my opinion, this is...to use violence [upon the patient].”


David Macphail

May 1, 2020
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓  * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Ann

* Last name  Gillies

Email  dr.annegillies@gmail.com

Phone  5199233315

* Subject  Conversion Therapy Ban, PFC2020-0116.

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  Attached you will find a letter for counsel on the topic of Conversion therapy bans
Mayor and City Council
The City of Calgary
P.O. Box 2100, Station M
Calgary, AB, T2P 2M5

Dear Mayor Nenshi and Councillors,

Proposals to ban “conversion” therapy are based on the false and unproven assumptions that

- sexual orientation change efforts (SOCE) cause harm
- sexual orientation is immutable and cannot be changed,

Harm?

In 2002 prominent researchers Shidlo and Schroeder began a study on change therapies. They entitled their paper: Homophobic Therapies: Documenting the Damage. But after the first 20 interviews, they wisely chose to change the title to Changing Sexual Orientation, and here’s why: they found the participants had experienced:

- relief in talking about unwanted SSA
- increased hope and new insights
- effective coping strategies
- Increased self-esteem
- increased sense of belonging
- improvements relationships
- and increased spiritual and religious feelings.

After a survey of individuals who had undergone “conversion therapy” (SOCE), Nicolosi et al. (2000) concluded:

“Of the 318 participants who viewed themselves as exclusively homosexual in their orientation before treatment or change:

- 56 (17.6%) reported that they now view themselves as exclusively heterosexual
- 53 (16.7%) now view themselves as almost entirely heterosexual
- 35 (11.1%) of them view themselves as more heterosexual than homosexual

Thus, 45.4% of the exclusively homosexual participants retrospectively reported having made major shifts in their sexual orientation.” (p.1078). Subjects “also reported large improvements in their psychological, interpersonal, and spiritual well-being”. As for harm, only 7.1% of participants “reported that they were doing worse on three or more [out of 17] of the psychological, interpersonal, and spiritual well-being items after treatment” (p.1081).

A study by Karten (2006) of individuals who had experienced therapy for unwanted same-sex attraction reported very similar results:

- Statistically significant decreases in discomfort with expressions of caring between men
- Statistically significant decreases in homosexual feelings and behavior,
- statistically significant increase in heterosexual feelings and behavior,
• and very significant positive changes with respect to psychological well-being, as a result of their change efforts.
  o 100% of the men reported increases in self-esteem
  o 99.1% improvements in social functioning
  o 92.3% reported decreases in depression
  o 72.6% decreases in self-harmful behaviour
  o 58.9% decreases in suicidal ideation and attempts
  o and 35.9% reported decreases in alcohol and substance abuse (p. 87–88).

Karten later expanded this study and published similar results in a peer-reviewed journal (Karten & Wade, 2010).

Jones and Yarhouse (2009) applied the most rigorous longitudinal methodology ever applied to this question of sexual orientation change and possible resulting harm – a study following subjects pursuing change. “We found considerable evidence that change of sexual orientation occurred for some individuals through involvement in the religiously-mediated change methods of Exodus Ministries (23% by self-categorization)” (p.8). “We found no evidence that the attempt to change sexual orientation was harmful on average for these individuals (p.9) though the study followed subjects for 6-7 years.

Black (2017) in his study of sexual orientation change therapy (SOCE) wrote “of the 98 respondents who wrote concluding comments, 85 were positive in tone, only seven negative, and six mixed.”

These are just a few of many studies reviewed in the following articles:
• Haynes (2019) identified a century of research publications, mostly peer reviewed, that explore same-sex attraction change efforts and span over 125 years. A significant number of these studies reported positive outcomes.
• Phelan et al. (2009) surveyed a century of research, focusing mainly on the more recent, methodologically sound studies, and found similar results. They stated “While some anecdotal accounts claim that interventions aimed at changing sexual orientation can be harmful, the body of empirical literature to support these claims is lacking. No study using a random survey concludes that reorientation therapy is likely to be harmful.
• Sprigg (2018) reported: “Six studies or surveys from 2000 to 2018 are reviewed, all of which show that SOCE can be effective for some clients in bringing about significant change in some components of sexual orientation. Few harms were reported... These studies make clear that the evidence for the effectiveness of SOCE far outweighs the evidence of its harm.”

Studies like this cast serious doubt on claims that SSA change therapy causes harm.

It is important to note that any type of psychological treatment can result in unwanted outcomes, including the potential for perceived harm, complete failure, and possible relapse (Shidlo, Schroeder, & Drescher, 2002; Shidlo & Schroeder, 2002; Lambert & Ogles, 2004). A recent well-designed research study by Santero et al. (2018) found that the number of
individuals expressing harm after receiving therapy for same-sex attraction mirrors that of those who express harm from any kind of general psychotherapy.

To scientifically prove that sexual orientation change efforts (SOCE) are generally “harmful,” one would have to prove that all of the following are true:

1. The number of clients who report harm from SOCE exceeds those who report benefits.
2. Negative mental and physical health indicators among those who have undergone SOCE exceed those among persons who have: undergone alternative affirmation therapy.
3. Negative mental and physical health indicators among those who have undergone SOCE exceed those among persons with same-sex attractions who have had no therapy at all.
4. Negative mental and physical health indicators among those who have undergone SOCE exceed those among persons who have had therapy or counseling for other conditions (Sprigg, 2018, p.3)

None of these have been proven. In fact, no serious effort has yet been made to test them!

Immutability?

Research in the area of same-sex attraction provides clear evidence of naturally occurring fluidity (Dickson et al. 2003; Savin-Williams and Ream, 2007; Ott, et al, 2011; Mock and Eibach, 2012; Vrangalova and Savin-Williams, 2012; Savin-Williams et al., 2012; Mustanski et al., 2014; Rosario and Schrimshaw, 2014).

For example, in a national longitudinal study of over 20,000 youth, all attraction categories other than [heterosexual] were associated with a lower likelihood of stability (Savin-Williams et al., 2012). This means subject to change!

Diamond & Rosky (2016) report that among SSA individuals reporting change, 67% - 100% of men’s changes and 83% to 91% of women’s changes were toward heterosexuality. Diamond summarized relevant findings in a lecture at Cornell University (2013), stating that abundant research has now established that sexual orientation — including attraction, behavior, and self-identity — is fluid for both adolescents and adults and for both genders. “Given the consistency of these findings, it is not scientifically accurate to describe same-sex sexual orientation as a uniformly immutable trait” (Diamond and Rosky, 2016, p. 370). Diamond (a lesbian herself and Co-Editor of the American Psychological Association Handbook on Sexuality and Psychology) is now calling on LGBT activists to quit promoting the “Born that Way” Myth. (Diamond, 2013, Haynes, 2016)

Why would individuals struggling with unwanted SSA be treated so differently (and dreadfully!) than those who just fluctuate naturally from one aspect of their sexuality to another? It makes no sense.

And here is the crux of the matter: it is NOT scientifically accurate to describe SSA as an immutable trait. Diamond and Rosky (2016) go on to state that even if sexual orientation were wholly determined by genes or by perinatal hormones, it would not mean that it was immutable, given that immutable means “unchangeable.”
Sexual orientations are AWARENESS mediated. “This means having a sexual orientation requires mental states such as beliefs, desires, and thoughts” (Stein, 2014, p. 604). Obviously mental states can and do change.

A final reason to set aside arguments based on immutability, according to Diamond and Rosky (2016), is that they misrepresent and marginalize those sexual minorities who experience their sexuality as chosen, nonexclusive, or variable.

Substantial research on the plasticity of the brain indicates that it is indeed flexible and malleable. Human beings exhibit an extraordinary degree of sexual plasticity (Doidge, 2007).

The brain is adaptable. It will adapt to the thoughts you constantly entertain and the environment you live in. Neurons that fire together will wire together and have the ability to adapt depending on what input is mapped in the brain. (Doidge, 2007, pg. 292).

Our perceptions of self and others are subject to change and if we choose to ‘quit firing’ on one area of our sexuality and choose to focus another area of sexuality, our neurological brain map will subsequently change. I believe this puts into context the capacity of some same-sex attracted individuals to make the choice to change their desires.

Consider this statement from my own son, who underwent successful therapy and states, “Ceasing to find my identity in ‘homosexuality’ allowed me to finally find that my identity was so much more than my sexuality” (personal correspondence, 2020). The restraints were gone and he was finally able to explore other areas of identity in his life, releasing himself from the concept and label of being bi- or homosexual and freeing him to pursue heterosexual thought, attraction and finally marriage and family; enabling him to live the life of his choosing.

In the American Psychological Association Handbook on Sexuality and Psychology (2014), Kleinplatz and Diamond state that “it is critically important for clinicians not to assume that any experience of same-sex desire or behavior is a sign of latent homosexuality and instead to allow individuals to determine for themselves the role of same-sex sexuality in their lives and identity” (v.1, p. 257).

Conclusion

I want to challenge you today with the understanding that the present ‘conversion’ therapy ban is targeting a specific minority of individuals both within the LGBTQ community and those who choose not to identify as LGBTQ. These are individuals that have unwanted same-sex attraction (SSA). The question is: Why is there such a need to suppress the ability of individuals with unwanted same-sex attraction to seek the therapy they wish?

The dilemma is that although science supports sexual flexibility and fluidity, the bias in the area of same sex attraction is toward one direction only – that of an LGBTQ identity. If those with unwanted SSA wish to choose sexual flexibility toward heterosexual attraction and behavior it is condemned and they are not allowed to seek help to change. On the other hand, highly trained, qualified and competent therapists are now to be mandated to only direct clients to
accept sexual fluidity if it goes in the direction of same-sex attraction. (And why are there not more therapists speaking out? The simple answer is: intimation.)

**It is unacceptable in the field of psychology to manipulate clients in such a way!** We must respect the self-determination of individuals who, because of their personal values, religious or not, desire to change their sexual orientation, just as we respect those who desire to affirm and consolidate their sexual identity as gay.

* * *

The subject of SOCE harm, the concept of immutability, and the efficacy of change efforts have been well addressed in this letter. For greater detail and clarity I will be publishing a review of the research on SOCE in the coming days.

Ann E Gillies Ph.D
Pray4calgary@yahoo.com

---

**References**


Diamond, L. (Published Dec. 6, 2013). Lisa Diamond on sexual fluidity of men and women, Cornell University. From Diamond, L. (Oct. 17, 2013). Just how different are female and male sexual orientation? Human Development Outreach and Extension Program. [https://www.youtube.com/watch?v=m2rTHDOuUBw](https://www.youtube.com/watch?v=m2rTHDOuUBw).


https://fordham.bepress.com/dissertations/AAI3201129


http://journals.sagepub.com/doi/abs/10.3149/jms.1801.84.


Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

- ✔ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

<table>
<thead>
<tr>
<th>First name</th>
<th>Emmanuel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last name</td>
<td>Sanchez</td>
</tr>
<tr>
<td>Email</td>
<td><a href="mailto:emanueljsanchez@hotmail.com">emanueljsanchez@hotmail.com</a></td>
</tr>
<tr>
<td>Phone</td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td>SUBJECT: Conversion Therapy Ban, PFC2020-0116</td>
</tr>
<tr>
<td>Comments</td>
<td>Please see Attachment</td>
</tr>
</tbody>
</table>
Dear Mayor Nenshi and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Good afternoon, my name is Emmanuel. I would like to thank you for giving me the opportunity to share my personal story with you.

I was around five years old the first time I noticed I was attracted to the same sex. At first, I didn’t pay much attention to the attraction. However, as I grew older, I began to notice it more and more. I endured a lot of bullying in school at the hands of other boys. As a result of the bullying and previous abuse I had gone through, I drew near to girls in a desire for safety and protection. I was called, “fag,” “queer” and “girly.” This bullying really belittled me and caused confusion. I began to question my sexual orientation and gender identity.

At the age of 12 years old, I severely hated myself and regretted being alive. I felt incredibly lonely during this time and didn’t feel safe to confide in anyone. I decided my only option was to end my life. I’m thankful that attempt failed.

In my teen years, I began to explore gay culture on the Internet. I deeply longed to understand my sexuality, who I was, and where I belonged. When I turned 16, I decided to identify as gay. I greatly feared rejection and ostracization from my family, friends, and faith community. I began to engage in same-sex relationships and visit gay bars in efforts to fully accept myself and embrace this new identity.

Though not everyone in my life agreed with the decisions I was making, they were all very loving, caring, and supportive of me as an individual. I was never asked or required to change my behaviour or what I believed in in order to belong. During this time, I was told by many outside the community I regularly surrounded myself with that as long as I was happy and living my truth, that’s all that mattered. I agreed with them, or so I thought.

As a 16 year old, I realized that even though I was doing everything that society said would make me happy, I was still very unsettled. On my own initiative, I chose to regularly meet with a counsellor who compassionately cared for me. She affirmed my sexual identity and encouraged me to continue living the life that I was living. Week after week, I would hear the same message, and I would leave feeling just as confused as I did when I walked in.

Seeing as I was not getting the support I needed, I once again sought out counselling, this time from a pastor at a church. He was incredibly compassionate and caring, and neither affirmed
nor condemned the decisions I was making or my sexual identity. In fact, we didn’t even address those points at first. Instead, we began to tackle the difficulties I had walked through as a child. Each week I met with him, I was able to identify the lies I was believing about myself, and I began to experience truth that restored my heart. Depression, anxiety, fear, and suicidal thoughts began to lift off of me. I started to see life differently and deeply loved it. Joy began to swell within me, and I began to see myself for who Jesus truly created me to be.

As a result, I decided I no longer wanted to continue the course my life was on. I ceased to engage in same-sex relationships, and instead sought to live my life in a way that was consistent with my faith and beliefs. I’m very thankful to have received the guidance and support I freely sought out. Had it not been for that, I don’t think I would be breathing today and sharing this story with you.

I want to be clear, I 100 percent oppose and condemn any practice that abuses or coerces someone into a change that they do not desire. I also want to be very clear that I oppose and condemn any bylaw that takes away the rights, freedoms, and choices of Canadian citizens. As a 16 year old, I chose the support that I wanted and didn’t want for myself. Under this restrictive proposed bylaw, I would not have received the help I did, and, therefore, would not be around today. I long to see a future where everyone’s views, beliefs, and opinions are respected, even when they are not fully agreed upon.

I ask that you vote on a well-written bylaw that truly bans coercive or abusive practices to change someone’s sexual or gender identity, while respecting the individual’s freedom to choose the type of support they want. Please do not restrict our freedom to explore our desires and longings in ways that are consistent with our views and faith.

I want to thank you for taking the time to listen to my story. I also want to thank you for all the hard work you put into making our community a safe, diverse, and beautiful place to live in. I trust that you will make a decision that will benefit and protect every single citizen in the City of Calgary.

Sincerely,

Emmanuel Sanchez
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

- **First name**
  - Craig

- **Last name**
  - Buroker

- **Email**
  - craig@timesofrefreshing.com

- **Phone**

- **Subject**
  - Conversion Therapy Ban, PFC2020-0116

- **Comments - please refrain from providing personal information in this field (maximum 2500 characters)**
  - Please see Attachment
April 16, 2020

SPC on Community and Protective Services
City Clerk’s Office
Legislative Service Division #8007
The City of Calgary P.O. Box 2100, Station “M”
Calgary, Alberta  T2P 2M5

Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

I was born in Calgary in 1961 and have pastored a church here for 28 years. We have offered counselling, often free, for church members and residents of Calgary for many years now dealing with the common issues people face in making life choices that will help them to have a better future. We have never, in all of those years, used any form of coercion, abuse, or shock therapy in our counselling practice.

As a long-time pastor in Calgary, I am familiar with many of the pastors and churches in our city, and none of them, not one, uses any of these forms of manipulation in their counselling!

I urge you to consider these facts as you decide on the issue of conversion therapy in our city.

Sincerely,

Craig Buroker
Senior Pastor
Southside Victory Church
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
   Melody

* Last name
   Plummer

Phone
   403-236-9549

* Subject
   Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
   Please see Attachment
April 20, 2020

SPC on Community and Protective Services
City Clerk’s Office
Legislative Service Division #8007
The City of Calgary P.O. Box 2100, Station “M”
Calgary, Alberta T2P 2M5

RE: Conversion Therapy Ban, PFC2020-0116

Dear Mayor and Councillors,

I want to express my thanks to you for all your efforts in representing our city.

I’m writing to you as a very concerned citizen about the proposed Conversion Therapy Ban. I am very opposed to any form of therapy that uses abuse, coercion, or shame to change someone’s sexual orientation. At the same time, I am troubled greatly that a poorly worded bylaw would interfere with someone from the LGBTQ+ community seeking consultation if they were desiring to change the decision they had made of living a LGBTQ+ lifestyle back to a heterosexual or celibate life. I want to ensure that those questioning their previous decision have an opportunity to consult with counsellors, pastors, etc. to investigate all their questions and options. Statistics do show that many have left that community and are living happy, productive lives.

A poorly worded bylaw would interfere with the LGBTQ+ members seeking help and counselling by totally forbidding it, unless it only goes in the direction of a one-way transition into a gay or transgendered life. This goes directly against the freedoms outlined in The Canadian Charter of Rights and Freedoms. These rights were purchased by men and women laying down their lives to obtain them. My dad, a World War II veteran, fought for Canada’s freedoms. He suffered nightmares, drinking problems, and many other traumas due to his desire to fight for Canadians’ freedoms – freedom of speech, freedom of religion, freedom of press and other media communication, freedom of peaceful assembly, and freedom of association. So many brave men and women have fought hard for these freedoms – many losing their lives, their limbs, and their mental health for our sakes.

The Canadian Human Rights Act of 1977 states that ALL Canadians have the right to equality, equal opportunity, fair treatment, and an environment free of discrimination on the basis of sex, SEXUAL ORIENTATION, marital status and family status. How can our city councillors agree to passing a ban that goes against the basic rights of Canadians?

I know many citizens who have chosen to leave the LGBTQ+ life and have had loving support to achieve that. I am so fortunate that the current philosophy was not in the school system as I was growing up. I was a real tomboy and would have been “labelled” a “boy” and possibly would have been influenced to pursue that direction. Thank goodness I was allowed to be “me” and live out my life as a contented wife and mother.
I am asking you to consult with faith leaders, counsellors, etc. in our city to get a bylaw that works for ALL Calgarians and maintains the freedoms so precious to all of us for the benefit of all society.

May the revised ban clearly exempt religious instruction, parental guidance, and the development of religious identity. Reducing sexual attraction or behaviour MUST be REMOVED from the definition of “conversion therapy.” We, as a democratic society, cannot afford to hearken only to the loudest crying voice, but must pay attention to all the voices.

Thank you once again for representing all your citizens.

Sincerely,

Melody Plummer
Calgary, AB
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Lucas

* Last name
  van Boeschoten

Email
Lucasvanb@gmail.com

Phone

* Subject
Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
Please see Attachment
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Your Worship and members of City Council, I appeal to you as one of thousands of everyday citizens of our city. I am an active resident of Ward 4.

I believe that there is an unclear definition of the phrase “Conversion Therapy,” with the result that wrongful agenda-driven deprogramming techniques are linked in with honest consensual visits with a friend or with a counselor. Therefore I am distressed by the overreach of this bylaw. Well-meaning people have brought you examples about those who were harmed by deprogramming techniques. Then they extended these examples to say that an individual may engage in conversation to explore moving into an alternate sexual lifestyle, but that an individual who is dissatisfied with that lifestyle may not engage in conversation to deal with that dissatisfaction.

I have had such a conversation. A friend was not happy with his sexual attraction to other men. He wanted to talk. We weren’t speaking to bring unwanted change. However, this conversation would be prohibited under the Edmonton bylaw. It has the phrase, “offering or provision of counseling . . . used for the objective of eliminating or reducing sexual attraction or sexual behavior between persons of the same sex . . . ” If a bylaw such as this were to be passed today, this man could not come to me or anyone else tomorrow and freely initiate a conversation like the one I mentioned.

You may believe that this bylaw does not apply to my situation, but it does apply. I have a religious faith and so does he. I am part of a church. A church is defined as a business, “an activity providing goods or services, whether or not for profit and however organized or formed.” Similarly, if I were a licensed counselor and he came to me, would he be free to talk?

Simply put, it is wrong to limit a legitimate freedom in order to appease a pressure group.

Thank you.

Sincerely,

Lucas van Boeschoten
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* ✔ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  
  Jeff

* Last name  
  Edwards

Email  
  jeff@nwcchurch.ca

Phone  
  4036166480

* Subject  
  Conversion Therapy By-Law should not infringe on religious freedoms

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

I am the pastor of a church that meets in the Edgemont Community Centre. I am one of the volunteer coordinators for our neighbourhood and we love our community. As you consider implementing a ban on conversion therapy, I wish to indicate my support for such a by-law where it will prevent abusive forced treatments. However, I would like to register my concern about an overly broad description of what might be banned. Religious groups that hold traditional views on sexuality should not be discriminated against in any way. We would ask that you avoid problematic language that might infringe on religious freedoms. Thank you.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
   Graeme

* Last name
   Lauber

Email
   graemelauber@gmail.com

Phone

* Subject
   Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
   Please see Attachment
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

I’ve known that I am gay since the age of 13 and this reality has remained with me, a man now in his forties. My Christian faith is also essential to me, and it has driven many of my life choices. One such decision has been entering into a relationship with a woman to whom I found myself drawn. When we were dating, she and I formed a bond, and we talked openly about my sexuality and the potential impacts it would have on our relationship. Over time, we came to love one another, and eventually we married, in spite of what we knew would be significant challenges.

Over the course of our marriage, social attitudes toward LGBTQ+ people changed radically. Eventually I encountered other Christians who believed that God endorses same-sex relationships. These were serious people, and I had to take them seriously. They suggested that my sexuality was “who I really was” and that it was an essential part of my makeup as a human being. They told me it would not be possible for me to be happy until I was in a relationship with another man, and that my marriage was unnatural since it didn’t reflect my true sexuality.

These ideas threw me into a huge crisis. I loved my wife and my children, but I had to consider that I was fooling myself and that more was possible for me in a relationship with a man. I began to long for such a relationship and to feel miserable in my marriage, feeling that it was the thing holding me back from engaging in an authentic life. I felt like I was confronted with a choice between living a happy and authentic life and keeping my commitment to my family.

Eventually I found a community of people of faith who were able to help me. These people gave me a safe place to talk about the things that were bothering me – about the ways I had felt shame and the ideas about my sexuality and my marriage I was wrestling with. These people always listened, they asked questions, they did not give advice, they did not push me into things I was not ready for. As I spoke about my experiences and prayed with these people, my own priorities and life path became clear to me. I eventually had a deep, life-changing religious experience that was the beginning of the resolution of my crisis.

The church supported and equipped me to live the life I believe God wants for me. I was able to renew my commitment to my family and to prioritize my Christianity over my sexual feelings. Nothing about this has been easy, it is often profoundly difficult, but it has been worthwhile.

In 2009, the American Psychological Association released a paper called Appropriate Therapeutic Responses to Sexual Orientation. The authors identified that there are two approaches to sexuality – one involves “organismic congruence” where a person explores their inner experience and feelings and organizes their life around what they discover about themselves. The other approach, more rare, is “telic congruence” where a person decides on a life purpose or goal and organizes their existence around that.
An analogy might be helpful. A person might look at their life and decide that they enjoy watching television – television watching just seems natural and comfortable – and so Netflix is going to be a priority in their lives. However, they may also look at their lives and decide they want to be a marathon runner. Running is less natural and easy, in fact, training is brutal, but the rewards are worth it. The TV watcher has chosen organismic congruence, and the marathon runner has chosen telic congruence. It is entirely possible that both people will report similar levels of life satisfaction, but they are following very different paths to get there.

The authors of the paper, based on sound research, found that many LGBTQ+ people pursued organismic congruence – they had a life that accounted for their sexual feelings. However, other LGBTQ+ people had other commitments – mostly religious – that meant they could not pursue same-sex relationships. Although this path was very demanding, many of these people found peace and an ability to reconcile their experience with their faith commitments.

Critically, the APA report mentioned that any kind of coercion or outside pressure in pursuit of telic congruence was doomed. At one point, they point out that, “Many religious individuals desired to live their lives in a manner consistent with their values (telic congruence); however, telic congruence based on stigma and shame is unlikely to result in psychological well-being.”¹ The point is that if people are living according to goals that other people have set for them, and they haven’t set for themselves, they will not achieve a happy, healthy state of being.

Historically, many faith communities have used shame and coercion against LGBTQ+ people with disastrous effects. Protecting people from this is an honourable goal for all public officials. However, usually this is not how faith communities operate. At our best, people of faith organize ourselves around telic goals and then we cheer each other on as we work toward those goals. To extend the earlier analogy, we work as a running club, coaching, mentoring and encouraging each other as we pursue sometimes very difficult spiritual objectives.

This problem also runs the opposite way. Many of the bylaws that have recently been passed by municipalities have been poorly worded, and as a result they have encoded a particular vision of what it means to be LGBTQ+. Essentially, these bylaws have said, “If you have certain sexual attractions, the only way to be happy is to act on those attractions. Anyone who tells you different is not only wrong, but actively harming you.” They don’t account for people like me, who have chosen to make their religious identity a higher priority than their sexual feelings and who want support in pursuing these goals. In the final analysis, we need to understand what is really harmful – it is stigma and shame that hurt people, not particular beliefs about sexuality.

I’m asking city council to create a bylaw that respects the ability of people like me to access the help and support we need, and that makes room for the diversity of our community. Not everyone agrees on what a good life looks like. Accommodating that variety is essential in building a city that is great for everyone.

Sincerely,

Graeme Lauber
Calgary, AB

Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

First name Daniel
Last name Komori
Email dkomori@hotmail.com
Phone
Subject Conversion Therapy Bylaw
Comments - please refrain from providing personal information in this field (maximum 2500 characters)

Attached is my submission for the Banning Conversion Therapy Notice of Motion PFC2020-0116 taking place, 2020 May 13 SPC on CPS meeting.
Dear Calgary City Council,

May 3, 2020

I am writing regarding the proposed bylaw on “Banning Conversion Therapy” in Calgary.

First of all, I support the city in banning abusive and coercive practices that seek to harmfully manipulate and shame people regarding their sexual feelings and choices. One of the values I love and cherish about our country is the right for people to have the freedom to live as they choose.

However, the proposed wording of the bylaw (if similar to Edmonton’s bylaw which the Calgary city lawyer on Feb 3rd said it would be) concerns me as it seeks to censor the choices that people may want to make in relation to their sexuality, choices that may stem from personal preference, personal conscience, and religion conviction.

In specific, this bylaw would ban the expression of particular views on gender and sexuality, views that I personally adhere to. This bylaw would define as "conversion therapy" the opinion that sexual activity is reserved for one man and one woman in marriage. As a Christian, I personally hold to such a belief about sexual activity. This belief is the same for the adherents of Judaism, Hinduism, and Islam, and those aforementioned religions would advise people of similar religious affiliation to NOT engage in same-sex behaviour due to our common beliefs regarding sexual ethics.

In response to the wording in the current proposed bylaw, the question that I have is, “Is my belief in the 2000 year old teaching of the Christian faith regarding sexual ethics (and my free association and conversations with others around those beliefs) being banned by the city of Calgary?” If so, am I also to understand that the city of Calgary will fine all religious people, inclusive of Christians, Muslims, Jewish, Hindu, Mormons and other people of faith who hold to such a perspective?

I also have significant concerns around how this bylaw restricts the counsel available for people who struggle with their gender identity. This bylaw only advocates for people to pursue chemical & surgical interventions (which are often irreversible and have life long consequences), and bans the perspective that some people may be best helped by counselling & support to find congruence with their biological gender. To only allow for support and conversation that moves people towards surgical intervention seems to disregard the complexity of this issue, and also seems to encode a singular perspective into law.

I would like council to explain why they believe this is a good bylaw for all citizens of Calgary.

Daniel Komori
Ward 4 Resident

---

1 Edmonton Bylaw 19061 defines conversion therapy as including “any tactic used for the objective of ... eliminating or reducing sexual behavior between persons of the same sex”
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Cynthia

* Last name Chan

Email cynthiachan@shaw.ca

Phone

* Subject Conversion Theraphy

Dear Sean Chu

I am writing to share some of my concerns with the proposed bylaw on Banning Conversion Therapy currently being discussed by city council.

I understand and agree that there are abusive and coercive practices that have taken place regarding conversion therapy. These are unacceptable practices and don’t support an inclusive community that defines the city of Calgary. I am completely supportive of banning abusive and coercive practices that cause harm to any individual.

However, the current wording of the Conversion Therapy bylaw (based on the Edmonton bylaw) concerns me because its broad definition places restrictions on how people can choose to live in accordance to their constitutional freedoms of conscience and religion. Specifically, individuals would not be able to seek support in a manner of their own choosing that is congruent to their desires with regards to their sexuality. For example, this bylaw bans "any tactic" used to "reduce sexual behaviour between members of the same sex." But prohibition of such a behaviour is a viewpoint shared and practiced for centuries by many of the world’s major religions, including Judaism, Christianity, Hinduism, and Islam. The vague definition of the proposed bylaw would therefore cause confusion and restrict the constitutional right of many Calgarians to their own religious freedom. Another example of the shortcomings in the proposed bylaw concerns gender identity. The bylaw only allows for gender transition (through
surgery) and would, regrettably, ban any discussion or support for those seeking peace or congruence with their own biological gender.

I support city council's quest to protect vulnerable people from manipulation and abuse. But it is also important that council recognizes the constitutional freedoms of conscience and religions of all its citizens. For this reason, I'm asking that you support a more balanced bylaw that respects the wide opinions of people in the city. I would also invite the council to engage in broader discussions with Calgarians on the bylaw before it is finalized.

Sincerely,

Cynthia Chan
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda.

If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Priscilla

* Last name Lipp

Email famlipp@gmail.com

Phone 403.860.2439

* Subject Conversion Therapy Ban PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Attached is my written submission.
Presentation to City Council – Proposed Conversion Therapy Ban Law, PFC2020-0116

A Mother’s Perspective

Dear His Worship Mayor Nenshi and Council,

My name is Priscilla Lipp, born and raised in Calgary by immigrant parents. My husband and I were married here and have raised our children here. We love Calgary and are committed to its’ welfare and flourishing!

These days there is much talk of “endangered species.” I suggest that healthy children are the “endangered species” of 2020. As a mother of many children, both boys and girls, I know about the MANY, MANY struggles that parents and their children face at various stages of development.

As the child of immigrant parents, raised in Forest Lawn, overweight because of a childhood illness, I know very well the pain of rejection and the quest for approval that children and adults go through. The solution is not mutilating the body to become someone or something we were not designed for. It starts with acknowledging the artistic handiwork of God our Creator and then taking responsibility to develop. As we take responsibility for ourselves we mature. We learn how to use our unique physiology, heritage, and abilities to serve and improve life for ourselves and others.

As a mother of boys and girls, I have seen my children go through many phases and stages. I have seen them playing dress-up, test limits and experiment. This is all part of growing up and discovering who they are and who they are not. Freezing them at a one stage with no exit is criminal and negligent.

I definitely am against abuse in all forms and value each individual. This Conversion Therapy Ban Bylaw you are proposing is a dangerous bill for a number of reasons:

1. It is unnecessary, as coercive abusive conversion therapy is already outlawed and protective measures for abused children already exist.
2. It seeks to enshrine in law a fad that is counter intuitive to thousands of years of human flourishing and accepted biological reality.
3. It is one-sided. It allows for the conversion to LGBTQ+ status and penalizes attempts away from LGBTQ+ status. If gender is fluid, why ban bi-directional therapy?
4. It will further reduce the amount of healthy well-adapted children and youth in Calgary
5. It does not solve the problem of helping our citizens feel accepted and cherished for who they are.
6. It does not help the vulnerable find meaning and fulfillment in who they are biologically, but causes immaturity and transiency, by feeling like “they are missing something” and always in a state of flux.
We need to change the conversation of how we view children and young people.

Children ARE NOT:

- The property of parents, governments nor schools
- Idols to be fawned over and given homage
- Pawns we manipulate or live out our dreams through
- Unnecessary baggage to a fulfilling life
- Mistakes, accidents nor products of random chance

Children ARE:

- Gifts of the Almighty Creator that come as the result of the physical union of male and female individuals that are expressing intimate love to each other.
- An awesome responsibility entrusted to these individuals (parents) and an aid to their own maturity and character development.
- The hope and future of humanity, causing human flourishing and becoming stewards of the world to come.

Just as each flower, bug, animal, tree, or planetary constellation reflect the thoughtful design and creation of an all-powerful, all-wise, all-knowing Creator, each child—and indeed each adult on this committee or in this council chamber—are uniquely made to reflect God’s magnificence and hard-wired diversity. When we reject this design we hurt ourselves AND our community around us.

The UK government is preparing legislation to outlaw transgender surgeries for minors. Minister Liz Truss said they want to ensure that people under the age of 18 are “protected from decisions that they could make that are irreversible in the future.”

Please DO NOT pass this Conversion Therapy Ban Bylaw. It does not solve the root issue and it will create more isolation, more pain and will cost more than we can afford in our beloved City of Calgary. Help Calgarians accept and celebrate who they are, stop defining them by their gender and let us build up the next generation instead of dooming them to a life of treatments and medical interventions.

Thank you for allowing me to speak to you today.

Priscilla Lipp
famlipp@gmail.com
May 3, 2020
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Thomas

* Last name
  Lipp

Email
  tomalipp@gmail.com

Phone
  403.703.3944

* Subject
  Conversion Therapy Ban PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  Here is my written submission.
To: His Worship Mayor Nenshi and members of Calgary City Council

I am writing to you as an accountant and a financial planner with an office near Chinook Centre.

With the COVID-19 Pandemic, Canada is going through the most expensive medical emergency in its history. Neither privately NOR publicly can we afford more non-essential services such as gender transition therapy with all the associated surgery, hormones and drugs. You might ask, what about the mental health of those who seek gender transition?

Here is my point: Mental and physical health are inter-related. We want to improve mental health, not destroy it. We need to look at the full picture. Gender transition is a high risk process. It costs from $50,000 to over $100,000 (Note 1 and Note 2). Costs are borne by persons directly, by (some) insurance companies and by the public purse.

By promoting a conversion therapy ban the City of Calgary is being irresponsible in three ways:

1. Health Care is not a municipal jurisdiction. As Calgarians, we do not need to nor want to copy Edmonton’s decision in December 2019. It is wasting municipal resources on a provincial / federal matter. Others will be paying for this service, so stop interfering in another government’s jurisdiction. In the end the taxpayer pays. Ironically, the U.K. and nine American states are seeking to pass legislation to ban gender transition treatments for those under 18 (Note 3).

2. Promotion of a high-risk practice during financial weakness. The suicide rate by those who have converted is higher than among the general populace. After the operations, sooner or later, 40% attempt suicide. In Sweden, where culture is strongly supportive of the transgendered, the suicide rate of those who had undergone sex-reassignment surgery rose to 19 times that of comparable peers. One of the contributing factors to this is the long-term financial pressure due to ongoing drugs, hormone blockers, surgeries and other treatments used to suppress biological realities. These surgeries are unnatural, and the drugs used are environmentally unfriendly. The financial costs of reversing what has been hard-wired into the human
body right down to the DNA level, are unending. They are unending to the point of death! For those who must borrow to pay for their medical costs, the AVERAGE lending rate among eight different lenders who will take on such debt is a whopping 32% per annum! By the way, many lenders, including the big banks, WILL NOT lend funds for these procedures because of the risks associated, including the risk of not being repaid on the loan.

3. **The City of Calgary will be vulnerable to potential lawsuits.** Imagine the anger of those who want to convert back to their birth gender but are now forbidden to get necessary counselling. Do City Councilors want to accept responsibility for the regret and anger that people might have when they find that gender transition did NOT solve their inner struggles? Can Calgary afford to fight the resulting lawsuits?

I close with a quote from Claire, from an article in *The Business Insider* magazine entitled, `Transgender Medical Care Surgery Expensive.`

> The most expensive thing for a trans woman is hair removal,” Claire said. “You have to go every week,” she said. “It’s about $75 to $100 every session. That’s just for your face. And you could be doing this for anywhere from three to seven years. It comes to the point where you can drown in debt from these expenses,” Claire said. “It just adds up,” she said, “but you do it because it’s what you need to do.” (Note 2)

Claire was trapped. Don’t keep her trapped. Please vote against the proposed Conversion Therapy Ban Bylaw. It is not our jurisdiction, it is a dangerous high-risk procedure, and we cannot afford it nor potential lawsuits, especially in a post pandemic world.

Tom Lipp
tomalipp@gmail.com 403 293 1527
Office 340 50th Ave SE Calgary AB T2G 2B1
Submitted May 3, 2020
Note 1 – In Canada, Transitioning Can Cost as Much as a New House.

Note 2 - The staggering costs of being transgender in the US, where even patients with health insurance can face six-figure bills.

Note 3 - UK moves to ban children transitioning
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Sherryl

* Last name Anderton

Email andertonsherryl@gmail.com

Phone

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Two Attachments

ISC: Unrestricted

May 4, 2020
8:17:01 AM
Hello,

Did you know that right now 1,000s of men and women across the world are seeking alternatives to the LGBT subculture and experience? But legislation across the world is aggressively blocking avenues for mental health, wellbeing and especially religious liberty for all of us who are walking away from LGBT experience.

We are the most reviled and censored minority in America today and few are courageous enough to make stands on our behalf. It has become acceptable in culture and the liberal media to “hate” us and call us “bigots” as we seek to protect our rights to religious liberty. Churches that offer us support and hope are being targeted. Our publicly advertised assemblies and conferences face picketing, violent protests and even death threats. We are being censored. Books of our testimonies that describe healing approaches and hope have been removed from Amazon. Often our social media posts are removed or barraged by vitriolic outbursts.

Will you protect our right to shape our own sexual identity?

CHANGED Movement is a network of men and women with unwanted same-sex attraction and gender dysphoria. With deep dismay we are watching bias and bigotry slander thousands of individuals who simply desire to follow their personal convictions with integrity. As with LGBT rights, all of us who no longer identify as LGBT also deserve freedom from discrimination. Bans on counseling choice or religious principles cause harm to those of us seeking to follow our personal convictions.

So-called “conversion therapy” is poorly understood and subjectively defined. In many cases, legislation banning “conversion therapy” blocks the very means we found to be effective in attaining personal well-being—through counseling, prayer and spiritual disciplines. There are thousands of individuals who are seeking help to live according to personal conscience whose well-being will be threatened by condemnation of these practices. Those of us at CHANGED have chosen NOT to identify as LGBT, many of us have also experienced dramatic change in our sexual orientation (sexual fluidity) or gender. Several of us have detransitioned, having had surgeries or hormone therapies only to later regret having done so. Please protect our rights to leave the LGBT subculture and live quiet lives according to our convictions. States are closing doors for well-being to people like us who are seeking and experiencing change. Every therapy ban that passes says to us: you may never escape the subculture to follow your convictions and find peace.

Article 18 of the Universal Declaration of Human Rights reads:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

In accordance with The Declaration, we ask that you protect the freedom to choose how one expresses sexuality as well as the freedom to pursue change in one’s orientation, which is in
alignment with the evidence of modern science. People who have sought and successfully gained change in their sexuality have always existed, yet there has never been such extreme intolerance against us.

Ken Williams, co-founder of CHANGED:
"I was plagued with suicidal tendencies because I didn’t want to live the life that my same-sex attraction was leading me toward. The talk therapy I received from a professional counselor saved my life. My sexual desires have changed, I have now been married to my wife for 13 years. We have four children together. I am connected to thousands who have left LGBT behind. Many of us were suicidal, having experienced broken relationships, abandonment issues, and sometimes physical or sexual abuse. Laws that ban counseling choice promote only one ideology...and force only one lifestyle as a way forward. But, many of us, oncegay, didn’t find fulfillment in our homosexual relationships! Laws like these so-called conversion therapy bans threaten our safety, autonomy, and pursuit of happiness. We do exist! Many people choose, for one reason or another, to leave an LGBT life behind. It is scary to imagine a world where government ideology controls a person’s options...what therapy they can or cannot receive, what sexual identity they must pursue, or what religious beliefs they are allowed to follow.”

Please, in your pursuit to protect the lives of thousands who identify as LGBT, also consider those of us who deserve equal protection and the choice to live out our sexuality according to our personal convictions.

Thank you for your consideration,

Elizabeth Woning
Co-founder, CHANGED Movement

Ken Williams
Co-founder, CHANGED Movement

---

1 Andrea Ganna et. al “Large-scale GWAS reveals insights into the genetic architecture of same-sex sexual behavior” Science Magazine Science 30 Aug 2019: Vol. 365, Issue 6456, eaat7693 DOI: 10.1126/science.aat7693
This GWAS indicates there is no genetic difference between heterosexual and homosexual individuals. Instead, culture, environment, social norms etc. are the biggest predictor of same sex sexuality:
"In aggregate, all tested genetic variants ... do not allow meaningful prediction of an individual’s sexual behavior. Comparing these GWAS results with those for the proportion of same-sex to total number of sexual partners among nonheterosexuals suggests that there is no single continuum from opposite-sex to same-sex sexual behavior.”
April 20, 2020

Sherryl Anderton  
Calgary, AB, 

SPC on Community and Protective Services  
City Clerk’s Office  
The City of Calgary P.O. Box 2100, Station “M”  
Calgary, Alberta T2P 2M5

Dear Your Worship Mayor Nenshi and City Council of Calgary,

RE: Conversion Therapy Ban, PFC2020-0116

I am writing today to share my strong concerns and to give suggestions as you draft the proposed ban on “Conversion Therapy” in Calgary. I would like to challenge the presupposition that “Conversion Therapy” only causes harm and that the only solution for those having attraction to the same sex is to promote and affirm same-sex relationships. A one-size-fits all approach, as is stated in the Edmonton Bylaw, presupposes that the only helpful approach is to have all persons have the same solution - affirming and not limiting the homosexual expression. This expressly suggests that all people with an attraction to the same sex are “born that way,” or that this “same solution for all,” will largely ignore the fact that each person has their own story, journey, and solution in this area.

Because “Conversion Therapy” is so vaguely defined in the Edmonton Bylaw (it states that “anything” to lessen homosexual expression is “Conversion Therapy”), this would then also include talking, talk therapy, counselling, and speaking with leaders of faith groups, educators, parents and others. In the motion that was presented on January 21, 2020, to City Council, in the preamble it states that Conversion Therapy causes significant harm. This is not entirely true. While it is true that shaming, coercion, manipulation, and physical abuse are entirely unacceptable practices (and are actually already covered in the Criminal Code of Canada), there are many people that have found counselling and talking therapy to be extremely beneficial and not harmful in the slightest. It is disingenuous at best, and cruel at worst, to ignore this fact that talking therapy for some individuals (for those that desire it and seek it out) has made a huge change for the better, and this should be provided for in the drafting of the bylaw that is coming in Calgary.

When recent science is consulted, there is no study that shows a “homosexual gene,” or a single cause of homosexuality, but rather that homosexuality is believed to be from a variety of factors1, and that sexuality is not necessarily static, but fluid2. For this reason, I find that the Edmonton Bylaw is very narrow in its approach, nor is it just, fair, or democratic, as it does not allow for any other exploration, therapy, or other healing modality, except to affirm the homosexual expression. It is also glaringly missing the provision of any person’s guaranteed freedom of CHOICE as to the lifestyle one might want to live out under the Charter of Rights.

References:
1 Andrea Ganna, et al., Science, 30 Aug 2019; Vol 365, Issue 6456, eaat7693
DOI: 10.1126/science.aat7693; https://science.sciencemag.org/content/365/6456/eaat7693
and Freedoms, nor does it allow for their freedom of religion, as most religions propose monogamous relationships and sexually pure living in adolescence. Instead, any person should be able to access the therapy or counselling of their CHOICE, regardless of age.

To ban counselling that one specific person thinks is unhelpful (I've seen multiple comments by Dr. Kris Wells, who is a commonly found proponent of Conversion Therapy bans in many municipalities, who states emphatically and empirically that it is not helpful), or to only listen to groups who say it was hurtful to them is not balanced.

There are many accounts on the other side of the story, and I have personally heard the accounts of several people who state that talking therapy was so helpful that it “saved their lives.” Significant benefits that they list from talking therapy include relief from suicidal ideations, post-traumatic stress disorders, eating disorders, bipolar borderline diagnosis, self-hatred and more. Some mention that they no longer need anger management and are now comfortable in their biologically assigned bodies and genders.

I have a very close friend who was severely sexually abused by his father and physically abused by his mother, and he identified as a woman in his teens. He had previously experienced almost all of the symptoms mentioned above, and when he began counselling (talking therapy) for his severe hatred of his father and mother, he began to forgive and heal, and he slowly began to experience freedom from all of the damaging effects listed above. He now is very comfortable being a man and no longer experiences attraction to men, but to women. He has told me that if he did not have help in healing from these wounds, he would be dead by now. I have heard this from more than one person in similar stories. It seems then that “Conversion Therapy” does not harm everyone, but rather helps some people immensely.

It seems to be a sweeping generalization that the only way forward in this matter is to help people explore and expand their homosexual desires as the only way that each separate individual will be happy. While some may experience fulfillment in a homosexual lifestyle, according to the following studies, it seems that this may not be a healthful outcome for many others:

- Suicide rates in the homosexual community have now outpaced AIDS-related deaths, and have now become the highest cause of death for homosexual men, despite increased tolerance in Canada³.
- One of the longest studies on transgendered youth from Sweden is showing that the suicide rates are up to 19 times higher than their heterosexual counterparts, and that they have higher risk of needing psychiatric inpatient care⁴, despite a very high tolerance in this country for the LGBTQ2S+ demographic.
- A comment I often hear is that people’s sexual expressions and desires cannot be changed if they desire them to be changed, and that it “just doesn't work, or that these people are “just pretending to be straight.” I am tired of hearing this sentiment, because

³ Suicide Rates in Gay Community - CTV article June 19, 2019; Suicide outpaces HIV deaths in gay and bisexual community. https://www.ctvnews.ca/health/suicides-outpace-hiv-deaths-among-gay-bisexual-men-researcher-urges-more-mental-health-support-1.4473207

I actually know several people for whom this is true, their sexual expressions and desires have changed, and if you would like to read their stories, please see the link below. I have a close family friend in this group, that I mentioned previously, and I have personally seen his life and health change greatly for the better.

- People who have left the gay life behind are often persecuted not once, but twice -- once when they come out as gay, and again when they go back to being straight. We need to support these people too -- they are real and do exist in our city. I have attached a letter from the leaders of a group called “Changed” that may help you with understanding of their situation. I know both of the founders of this organization and others in this group -- they must be free to tell their story and to receive the help that they desire (see letter, attached).

I ask you, how is it helpful to be promoting only one direction of change for people and not another? How did Mr. Kris Wells become the final authority on each and every person’s sexual journey? His story is his story - he cannot purport to be the “expert” on the unique story of everyone in the nation! We can never predict the future for individuals and say that some individuals will not want to change their sexual orientation in the future. It is undemocratic and a severe overreach on your part to limit their future options. This bylaw is unjust, undemocratic, and unfair to these individuals. Please do not limit choice for this vulnerable demographic -- they should be able to access any talking therapy that they choose, both now and in the future, and should be able to consult advertising to find it.

I would strongly urge you to reconsider having only a constricting bylaw in our city that only promotes one side of sexual expression, with increasing of sexual activity and exploration in the homosexual expression, but instead to allow for any and all kinds and forms of therapy, and allow for CHOICE for each of the individuals that this affects. I would encourage you to consult psychologists and counselors to see how this will impact those in our city for whom their same-sex attraction is unwanted. Please also consult with faith leaders, hearing directly from them how this will affect them as they counsel those in difficult situations, and those who are in deep distress, wanting change.

If there are people being harmed in our city, this is unacceptable, and they should be prosecuted individually, according to the provisions of the Criminal Code that are already in place. However, there should be no dictation to the fine citizens in this city as to what kind of counselling that they are able to access and to be told by the City and by others what they do or do not need. They are each experts in their own story - let’s keep it that way, and let’s not limit in any way access to any and all forms of counselling and talk therapy that those in this vulnerable demographic need and want. This is freedom, this is democracy, and this protects the right of each person in our city to choose what is helpful to them in their life.

Sincerely,

Sherryl Anderton

Encl. Letter from Changed Movement

---

5 Changed Movement stories https://changedmovement.com
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name

Ken

* Last name

Moore

Email

mooredenture@gmail.com

Phone

* Subject

Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

Please see Attachment
April 26, 2020

RE: Conversion Therapy Ban, PFC2020-0116

Dear Mayor and Councillors,

There are many different scientific studies that show quite conclusively that a person's sexual preferences are not unchangeable. I enclose a few here to let you briefly see some examples. People who unequivocally state that there are no such studies are misleading, at best, and extremely deceptive, at worst. Please consider the alternative position in these reports as it is in many people's best interests to have the opportunity, choice, and help to get out of a situation they no longer care to be in.

1. Andrea Ganna, geneticist at MIT, Harvard, and University of Helsinki states there is no gay gene. Each SNP, or single nucleotide polymorphism, has a very small effect on whether someone has ever had a same-sex sexual partner, new research has found, as reported in "Science News."

2. REAL Women of Canada writes that the unchangeableness of homosexuality is absolutely essential to certain LGBTQ activism. Without this they lose all that they've gained because they've claimed that one's sexual preference is like your gender or ethnic background.

3. Many scholars, including those who self-identify as LGBTQ or are openly supportive of the LGBTQ activism, have provided well-researched, scientific studies that show that sexual orientation CAN change over time. One of the most significant of these studies was done by lesbian professor, Lisa Diamond, and Clifford Rosky in the National Centre for Biotechnology Information PubMed called "Scrutinizing Immutability." In this study, they cited key studies on sexual orientation and concluded, "Given the consistency of these findings, it is not scientifically accurate to describe same-sex orientation as a uniformly immutable trait."

4. Liz Truss, the UK's Trade Minister and Minister for Women and Equality announced in April 2020, this month, that doctors will be banned from prescribing puberty blockers and cross-sex hormones to children under 18. There is also a lawsuit against staff psychologists at the nation's only gender clinic by a 23-year-old woman de-transitioner named Keira Bell who states:

"I believe that the current affirmative system put in place by the Tavistock is inadequate as it does not allow for exploration of these gender dysphoric feelings, nor does it seek to find the underlying causes of this condition. Hormone-changing drugs and surgery does not work for everyone and it certainly should not be offered to someone under the age of 18 when they are emotionally and mentally vulnerable. The treatment urgently needs to change so that it does not put young people, like me, on a torturous and unnecessary path that is permanent and life changing."

I trust you can see this is CRITICALLY IMPORTANT information by credentialed people to take into consideration. The very lives of our young people are at stake.

Yours sincerely and truly,

Kenneth A. Moore, DD
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Crystal

* Last name Elliott

Email

Phone 403-689-5890

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Two Attachments

ISC: Unrestricted

May 4, 2020

8:54:30 AM
Mayor and City Council  
City Clerk’s Office  
Legislative Service Division #8007  
The City of Calgary P.O. Box 2100, Station “M”  
Calgary, Alberta  T2P 2M5

RE: Conversion Therapy Ban, PFC2020-0116

Dear Mayor Nenshi and Councillors,

I am writing about the proposal to ban “conversion therapy.” If the proposal is similar to the one approved in Edmonton, it would be very harmful and needs to be revised. Forced and non-consensual conversion therapy is, of course, wrong and should be banned. But people who seek counselling to get help in relieving unwanted same-sex attractions should be free to do so, just as the Charter of Rights gives them freedom to seek counselling for any other perceived problem.

Contrary to the claims of LGBTQ activist Kristopher Wells, there is overwhelming evidence that not all “same-sex attraction” is present from birth and immutable (see list below). In fact, more often it is acquired through traumatic experiences such as sexual molestation/abuse in childhood.

A very close friend of mine, who was molested by her grandfather as a young child, and later by a lesbian, was tormented for years by unwanted same-sex attractions. She sought counselling and prayer, which provided very welcome and much-needed relief. She later married and raised four happy and successful children. Her experience is just one of thousands.

Contrary to what Kristopher Wells claims, there is abundant research showing that many people with unwanted same-sex attractions have found relief through sexual orientation change therapies (see list below). Many of these are now completely free of their same-sex attractions and very happy about it. But the mainstream media suppress their stories.

This is also a freedom of religion issue. All major world religions consider it wrong to act on homosexual desires. The millions of Canadians who follow any religion should be free to seek counselling, if they wish, to help them resist these urges.

I strongly urge you to oppose any legislation that would ban people from seeking counselling of their own choosing.

Sincerely,

Crystal Elliott BSc, MSc

Some of the studies showing that sexual orientation is not immutable and/or that unwanted same-sex attraction can be changed through therapy:

https://www.youtube.com/watch?v=m2rTHDOuUBw


https://fordham.bepress.com/dissertations/AAI3201129


Dear Mayor Nenshi and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Councillors need to be aware of what has been happening when municipal “conversion therapy” bans are challenged in court. Here are two recent examples:

*Conversion Therapy Ban Reversals in the USA*

In Tampa, Florida, a court case (*Vazzo et al. v City of Tampa*, 2019) challenged the City of Tampa’s municipal ordinance prohibiting sexual orientation change efforts (“SOCE”) on minors during licensed psychotherapy and counseling. The Court chose to overturn the previous ordinance after determining that the City has never before substantively regulated and disciplined the practice of medicine, psychotherapy, or mental health treatment within City limits. Nor does the City possess charter or home rule authority to do so (p.2). The following points were listed in the court judgment (pp.32-33):

- Minors can be gender fluid and may change or revert gender identity.
- Gender dysphoria during childhood does not inevitably continue into adulthood.
- Formal epidemiologic studies on gender dysphoria in children, adolescents, and adults are lacking.
- One Tampa expert testified there is not a consensus regarding the best practices with prepubertal gender nonconforming children.
- A second Tampa expert testified consensus does not exist regarding best practices with prepubertal gender nonconforming children, but a trend toward a consensus exists.
- Emphasizing to parents the importance of allowing their child the freedom to return to a gender identity that aligns with sex assigned at birth or another gender identity at any point cannot be overstated.
- One cannot quantify or put a percentage on the increased risk from conversion therapy, as compared to other therapy.
- Scientific estimates of the efficacy of conversion therapy are essentially nonexistent because of the difficulties of obtaining samples following individuals after they exit therapy, defining success, and obtaining objective reassessment.
- Based on a comprehensive review of this work, the APA’s 2009 SOCE Task Force concluded that no study to date has demonstrated adequate scientific rigor to provide a clear picture of the prevalence or frequency of either beneficial or harmful SOCE outcomes. More recent studies claiming benefits and/or harm have done little to ameliorate this concern.
- No known study to date as drawn from a representative sample of sufficient size to draw conclusions about the experience of those who have attempted SOCE.
• No known study [looking at same 2014 article] has provided a comprehensive assessment of basic demographic information, psychosocial wellbeing, and religiosity, which would be required to understand the effectiveness, benefits, and/or harm caused by SOCE.

• Although research on adult populations has documented harmful effects of SOCE, no scientific research studies have examined SOCE among adolescents.

• With extraordinarily well-trained counseling “in a hypothetically perfect world” it may be an appropriate course of action for a counselor to aid a gender-dysphoric child who wants to return to biological gender of birth.

• There is a lack of published research on efforts to change gender identity among childhood and adolescents.

• As of October 2015 no research demonstrating the harms of conversion therapy with gender minority youth has been published (2019, pp32-33, internal citations removed).

A footnote added that “at oral argument the City’s lawyer conceded no council member had skilled knowledge in the field. The main sponsor of the Ordinance on the council was unaware of the difference between talk therapy and aversive practices, and testified that council and participating staff are untrained in the mental health field” (Vazzo et al. v City of Tampa, 2019, p.32).

The court noted “as the citations above show, the City’s highly-credentialed experts, one or both, expressly agreed with the above bullet points. This illustrates the complex and dynamic subject matter of human gender and sexual preference” (2019, p.33).

* * *

Subsequent to the Tampa repeal of conversion therapy bans, and in response to a lawsuit filed by an Orthodox Jewish psychotherapist Dr. Dovid Schwartz (Schwartz v The City of New York, 2019) came the New York reversal. The City had passed a city bill in 2018 which banned all forms of conversion therapy done for a fee. In 2019 New York City Council voted to repeal this ordinance which censors private conversations between counselling professionals and their patients (Alliance Defending Freedoms ADF News, 2019). ADF also recognized that the law only prohibits counsel in one direction—assisting a patient who desires to reduce same-sex attraction or achieve comfort with their biological sex. Schwartz is quoted as stating, “The government does not belong in a therapist’s office.” (ADF News, 2019).

“Over the course of his over 50 years of general practice, Schwartz has regularly encountered and served patients who want his help overcoming same-sex attraction. Because of their religious beliefs and personal life goals, clients who seek his counsel often desire to experience opposite-sex attraction so they can marry, form a natural family, and live consistently with their Orthodox Jewish faith. A number of patients have pursued and achieved those goals with the aid of his psychotherapeutic services. Schwartz uses no techniques in working with his patients other than listening and talking—yet the 2018 law claimed to forbid even that (ADF News, 2019).”

City Council Speaker Corey Johnson, (who himself is openly gay) stated: “This was a painful decision that was made after leading LGBTQ advocates requested that the Council repeal our 2017 bill. Ultimately I think this is the responsible, strategic, and right thing to do.” (Rawles, 2019). It was reported that LGBTQ advocates were concerned that the Schwartz case could possibly go all the way to the U.S. Supreme Court.
References


* Excerpt from a paper being prepared by psychotherapist and researcher Dr. Ann Gillies, on the clinical and scientific evidence concerning what is called “conversion therapy.” (used with permission from the author; boldface emphasis added)
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Shafer

* Last name  Parker, Jr.

Email  shaferparker@hotmail.com

Phone

* Subject  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  Please see Attachment
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Thank you for giving this opportunity to express my opposition to all forms of anti-conversion therapy bylaws.

I oppose anti-conversion therapy bylaws for the following reasons.

- If Calgary’s bylaw ends up resembling the one passed in Edmonton, basic human rights will have been severely violated. The ban in Edmonton could actually make it illegal for pastors, teachers and Christian counsellors to teach and preach the traditional Biblical understanding of God’s good and loving plan for human gender and sexuality.

- It is of deep concern to me that the bylaws passed in other jurisdictions seem to put children at risk. Children risk permanent physical damage if they are put on puberty blockers in an attempt to avoid the development of secondary sex characteristics. Moreover, a growing number of studies indicate that many children later come to regret the extreme steps, including surgery, used to help them transition to the opposite sex. Nevertheless, court cases show this is being done to young people in the face of parental opposition. It is an open question to me whether the attempts to aid older children in their transition to the opposite sex isn’t more damaging to their long-term wellbeing than any known form of anti-conversion therapy.

- Most anti-conversion bylaws fail to respect individuals who may conceivably seek to leave an LGBTQ life. They are permitted to transition into one of these lifestyles, but, should they later wish to leave they will have no counselling options available as the bylaw will have made them illegal.

- An anti-conversion bylaw isn’t needed. No one is doing conversion therapy in the sense described by proponents of the proposed bylaw. As a Christian active in Calgary’s church scene for nearly 30 years I can assure the Council that no church nor individual is forcibly imposing conversion therapy on anyone.

- Most Christians I know believe in a live-and-let-live approach to dealing with our neighbours’ differing views on sexuality. The creation of an anti-conversion bylaw would make this approach impossible. In such circumstance even the mildest forms of prayer and counsel could be found to run afoul of the law and individuals made subject to fines and worse. This is the very opposite of live-and-let-live.

Thank you for taking the time to understand my concerns.

Sincerely,
Shafer Parker, Jr.
Calgary, AB
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Jonathan

* Last name
  Taylor

Email
  jross.taylor@gmail.com

Phone

* Subject
  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  I am requesting the City Clerk’s office replace the submission I turned in on May 1, 2020, with this revised version. I am sorry for the trouble this is causing you, but my revised version dated May 6, 2020, more accurately expresses my concerns. Thank you. Please see attachment.
May 6, 2020

SPC on Community and Protective Services
City Clerk’s Office
Legislative Service Division #8007
The City of Calgary P.O. Box 2100, Station “M”
Calgary, Alberta T2P 2M5

RE: Conversion Therapy Ban, PFC2020-0116

Dear Mayor and City Councillors,

I appreciate the opportunity to make a submission relating to the proposed conversion therapy ban.

My name is Jonathan Taylor. I was born in Calgary and have lived in and around Calgary my whole life. I am a father, husband, a concerned citizen, and a follower of Jesus Christ.

I am here today because I sincerely want a conversion therapy ban that properly protects people from harm while ensuring that it does not catch things that are unintended or inappropriate.

I hope that my comments are insightful, helpful, and constructive.

I recognize the enormity of the task that you have been called upon to consider. You are here to provide protection to those that are vulnerable and to those that have been marginalized, and in some cases, hurt in the past. There are souls that have been wounded and lives that have been altered because people did not feel accepted or valued for who they were. There are real scars that need healing.

I attended the February 3 Council meeting and have witnessed your genuine concern to do something to make the situation better and to provide protection where it is needed. I applaud you in those sincere motivations and hope to be able to help you in this effort.

Legislation

I have reviewed the Edmonton conversion therapy ban legislation as well as the proposed federal legislation that was introduced to Parliament on March 9. My comments assume that you have referred to both of these laws when drafting the Calgary bylaw.

Recommendations

In my review of the legislation, I identified some areas of concern that I felt were important to bring to your attention. These are areas where the legislation may not accomplish the desired result because in an effort to provide protection to some, it may inadvertently cause harm to, or marginalize, others.

1. I noticed language in the federal legislation that inadvertently promoted one sexual orientation and gender identity over another.
   a. For example, the definition of conversion therapy in the federal legislation didn’t ban all change efforts, but instead only banned change efforts toward a heterosexual orientation or cisgender identity. This means that under the law it is okay to change or sway someone away from this orientation or identity but not towards it. This could
communicate to individuals that a heterosexual orientation or cisgender identity are somehow bad, or less valued or celebrated by government or society. This is particularly the case when the legislation has severe penalties associated with it.

b. I recommend that the Calgary bylaw treat all orientations and identities equally and does not promote one over the other.

2. I noticed in both the Edmonton and federal legislation that an exemption was provided that would allow children to undergo surgery to change their gender.
   a. Recently the UK government, which is led by Boris Johnson, a known supporter of LGBT rights, recently announced its intent to ban children from undergoing genital reconstructive surgery. This would protect them from making an irreversible decision that they could later regret, while their cognitive abilities are still under development.
   b. The spirit of the conversion therapy ban legislation is to protect people, especially children, from harmful practices designed to change their sexual orientation or gender identity. In my mind, an irreversible genital reconstructive surgery for a child would fall into that category.
   c. Like the UK government is doing, I recommend the Calgary bylaw also bans surgery to change a child’s gender.

3. I noticed that in both the Edmonton and federal legislation that the ban included any “tactic” or “practice” to limit sexual behaviour.
   a. The spirit of the conversion therapy ban is to prohibit change efforts relating to things that cannot be changed, like someone’s identity.
   b. However, sexual behavior can be changed, and in many cases has already been restricted for the safety of society. For example, we have laws criminalizing certain sexual activity like pedophilia, rape, or incest, and workplace sexual harassment policies that prohibit inappropriate or unwelcomed sexual activity. Also, people have successfully changed their sexual behavior, such as when they have overcome harmful pornography additions.
   c. To keep children and all members of society safe, and to promote overall health and wellness, it is essential that we maintain appropriate limits and restrictions on sexual behavior.
   d. I recommend removing any reference to banning limits on sexual behavior since it
      i. doesn’t fit with the spirit of the legislation,
      ii. has the potential to cause harm in our society, and
      iii. may prevent people from getting the support they need, such as in overcoming an unwanted addiction.

4. I noticed that the Edmonton ban and federal legislation are so broadly worded that they would impact an individual’s religious freedom which is protected under the Charter.
   a. Under the bans, the ability for an individual to teach or promote their religious beliefs relating to sexuality or gender could be impacted and could result in severe penalties.
   b. In a pluralistic society that is welcoming to all, a group should not be punished for practicing or promoting their beliefs just because they differ from someone else’s. This
would result in legislation that does not achieve the desired result of protecting all members of society and ensuring that no one is marginalized.

c. In certain jurisdictions, such as in Utah, the LGBT community has worked together with governments and religious organizations to achieve a fairness for all approach and arrived at legislation that respected all parties concerned. The City of Calgary can also choose to take this approach.

d. I recommend that the Calgary bylaw ensure that both the vulnerable LGBT community are protected from harm, while respecting the fundamental freedoms of individuals to practice and promote their religious beliefs relating to sexuality and gender. This could be accomplished by adding an exemption in the legislation, such as the following, clarifying that the ban does not apply to:

“the expression and implementation of beliefs regarding sexuality and gender in the context of family relationships and religious communities, including religious organizations, religious schools and houses of worship.”

I believe that implementing the above recommendations would help further your goal of protecting the citizens of Calgary, while also ensuring that no one is marginalized.

Thank you for your consideration.

Sincerely,

Jonathan Taylor
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Tim

* Last name
  Stephens

Email
  info@fairviewbaptistchurch.ca

Phone

* Subject
  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  Please see Attachment
RE: Conversion Therapy Ban, PFC2020-0116

To the Committee Reviewing the Conversion Therapy Bylaw,

As the pastor of Fairview Baptist Church in the community of Fairview, I must say that I agree with laws which stop forced conversion or any "therapy" which goes against someone's will or uses abusive and damaging techniques.

At the same time, I'm concerned that proposed laws banning conversion therapy go too far to remove freedoms of those who want help and those who are willing to help them.

I have counselled a number of individuals who deal with unwanted feelings, whether that is heterosexual or homosexual. Some people yearn to be identified by something else besides their sexuality. Others want freedom from pornography or other sexual addictions. The Christian faith offers hope. Not through medication, or shock therapy, but by teaching the words of Jesus and praying for God's intervention. Is this now out of bounds in our society? Are these long-held freedoms being taken away because a relatively few implemented horrible practices in the past?

Why prohibit a person's freedom to seek the counsel they wish? Why would a homosexual not be allowed to receive counsel about their sexual orientation? Why are heterosexual children in our schools forced to participate in the celebration of homosexuality, yet we can't encourage them to embrace heterosexuality? Is there a double standard here? What about individual freedom? What about freedom for Christians to believe and say what Christianity teaches?

I would encourage you to vote for individual freedom and do all that you can to speak for the freedom of all Canadians.

Thank you.

Tim Stephens
Senior Pastor
Fairview Baptist Church
230 - 78 Ave SE
Calgary, AB   T2H 1C4
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Grant

* Last name
  Gunnink

Email
vvpc@telus.net

Phone

* Subject
Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
Please see Attachment
April 14, 2020

Rev. Grant Gunnink
Minister
Valleyview Community Church Calgary
Calgary, AB

SPC on Community and Protective Services
City Clerk’s Office
Legislative Service Division #8007
The City of Calgary P.O. Box 2100, Station “M”
Calgary, Alberta T2P 2M5

RE: Conversion Therapy Ban PFC2020-0116

To The Chairman and Members of the SPC
on Community and Protective Services,

First, I wish to thank all of you for your public service as our City Councillors, and for the additional work you are currently doing to keep our city safe and functioning during the Covid-19 pandemic.

Secondly, I want to let you know that we have been praying for you as our civic leaders during this time and prior to it as well. The Holy Bible instructs us as Christians to pray for our political leaders, and so we have been praying for your protection and safety and the wisdom to govern wisely.

It has come to my attention that the City is working to draft a Bylaw to address the practice of what has been called “Conversion Therapy,” and that Council passed a Notice of Motion to begin this process on February 3, 2020.

I was in attendance at the February 3rd meeting, and the statements I heard Councillors make about their understanding of “Conversion Therapy” and its connection to and practice in the Christian Church community caused me much concern.

The understanding of “Conversion Therapy” I heard expressed at the meeting was vague and rather broad and generalized to include anything that could or would be seen to prevent individuals from their free expression and/or discovery of human sexuality and gender outside of the traditional norms of a monogamous male/female marriage. My cause for concern is that such a definition gives those who disagree with the Christian Church over matters of how the Holy Bible instructs Christians to conduct themselves with regards to human sexuality a legal opportunity to attack us so as to deter us from faithfully instructing our congregations and assisting Christian parents in raising their children according to the teachings of the Holy Bible on such matters.

I was also very concerned, and even offended, that some City Councillors at the February 3rd meeting made broad and generalized statements insinuating that such pastoral activities are harmful and are being carried out in a coercive and manipulative manner within the Church. I must respond, then, in an equally broad and generalized manner and state that the Holy Bible’s teachings on human sexuality are actually beneficial to those who practice them.
When members of our congregations conduct themselves according to the Bible’s teaching on sexuality, they do not contribute to the harmful effects and social challenges/costs that are created by STI’s, unwanted pregnancies, marital infidelity and divorce, pornography and human trafficking, rape and intimate partner violence, or the many shades of sexual abuse and harassment.

I bring these concerns to your attention in order to point out some of the unintended consequences the proposed Bylaw would have if it were formed using the vague and generalized definition of “Conversion Therapy” which I heard expressed at the February 3rd meeting.

I would like to give our City Council the benefit of the doubt and assume they would not draft a Bylaw that would intentionally seek to infringe upon the religious rights and freedoms of the Christian Church or other Religious communities in Calgary, nor interfere with how Christian parents or other religious families raise their children and thus violate parental rights, nor discriminate and lay penalties upon those who assist those who wish to conduct themselves sexually according to the Bible’s teachings. However, if the Bylaw is drafted with the vague and generalized definition of “Conversion Therapy” expressed at the February 3rd meeting, these will be the unintended consequences, and the Bylaw will provoke the corresponding legal and constitutional challenges.

I would applaud the Council’s desire to create a Bylaw that protects people from being harmed by specifically identified coercive and manipulative psychological treatments which they have not sought of their own free will and informed consent, especially if the Council has identified and can name some recent cases of this actually occurring within the City of Calgary.

I’m certain the City Council knows that good legislation and policy-making happens when there are specific challenges and identified problems are addressed within the Council’s jurisdiction, and that City Bylaws must not bring about further unintended consequences, nor be able to be misused by others for discriminatory purposes.

Thus, I would respectfully ask the Council members to reconsider the current definition of “Conversion Therapy” in the formation of this Bylaw and amend it accordingly.

Blessings upon your public service.

Regards,

________________________________________
Rev. Grant Gunnink - B.A.  M.Div
Minister of Word and Sacrament
Valleyview Community Church Calgary
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Jeremy

* Last name
  Keys

Email
jkeys@citymosaicchurch.ca

Phone

* Subject
  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  Please see attached document.
Dear Calgary City Council,

Thank you all for taking a brief moment to read my letter regarding the upcoming debate on the Conversion Therapy Ban. I deeply appreciate the desire to protect minorities, in this case those within the LGBTQ community, from the psychological damage and mental anguish of coercive tactics and their like.

However, I have very real concerns over the proposed wording of the ban and as I see it now, it stops me from being able to properly care for and minister to those within my church. If one of my members comes to me for counselling or to simply talk things through, whatever the reason may be, I should be able to walk with them through the process. To single out same sex attraction/gender dysphoria etc. as areas where I am not allowed to give care consistent with our Christian faith, means I am not able to help people live out their faith in the situations they are in. I encourage the council to make sure a pastor’s ability to provide care is not hindered or threatened, as our calling is to walk through all areas of our members’ lives.

I know the positions each of you hold are not easy and that much work and many hours are poured into decisions like these. I also know there are many good citizens of our city that are offering to work on the proposed wording to help ensure that all are treated with respect and dignity. I encourage you to listen to them and consider what they offer.

Thank you each again for your consideration in this matter,

Rev. Jeremy Keys
403-888-1736
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name ROGER

* Last name SCHMITZ

Email rogerschmitz1955@yahoo.ca

Phone 3063217040

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment
The City Council of Calgary, Alberta:

As a former citizen of Calgary, from 1978 to 2006, I urge Calgary City Council to be fair minded when considering drafting any bylaw to ban the practice of conversion therapy.

As a gay man who is also a practicing Christian, I have never encountered anything like what is called conversion therapy, although I sought counselling regarding my sexuality from a variety of sources in Calgary, both religious and secular, over a period of more than twenty years.

Within the Judeo-Christian tradition, as is well known, the normal expected expression of sexuality is between a man and a woman, freely consented to by persons of legal age. This is not a problem for the vast majority of people who are by nature heterosexual -- well over 90% of the adult population.

No churches or counselling services that I encountered in Calgary ever attempted to pressure or coerce me into becoming heterosexual, even when that is what I wanted. All I ever encountered was support and encouragement in pursuing my stated goal.

I also never heard of any minors being pressured into changing their sexual orientation or their gender identity. I should remind Council that final sexual orientation and gender identity are extremely difficult to be sure of for most people who experience them as different from the norm. Generally no one can know for sure how this will play out permanently until a person is in their 20s or even later.

At the same time as no one should be pressured to become heterosexual, no one should be pressured NOT to be heterosexual. You must be very careful when banning attempts to force changes away from one felt orientation or gender identity, to not also ban changes in the opposite direction. Minors who identify as gay or trans at age 12 to 17 may have a complete change of heart later in life. Would you criminalize support for them to exit the gay or trans lifestyle if they so chose?

I myself struggled with these conundrums into my 40s. I blame a lack of early support from my family, church and civic community for being in a state of confusion for 25 years. In my youth there was no one to talk to about this. The groups I finally did find at the age of 38 did offer the possibility of an orientation change, but without pressure and without guarantee. Whether or not I pursued this was my choice.

Do you want to return the counselling profession to the state of ignorance and inability to talk intelligently about sexuality that existed in my youth? The proposed bylaw, if constructed too broadly, could lead to a general ban on discussion of sexual orientation or gender identity by counsellors, church leaders, or even family members, especially when conducted with minors. It is well known that the true nature of private conversations can easily be distorted by disgruntled parties. Who will want to risk the liability of being accused of abuse when there is a law threatening public censure and heavy fines hanging over their heads? This would push both religious and secular counselling about sexuality back into the dark ages.

I advise Calgary City Council to tread carefully in drafting any bylaw concerning conversion therapy. The situation is not as dire as some LGBT advocacy groups would have you believe. Any actual coercion or abuse that might be occurring is already against the law and has been capable of investigation and prosecution for decades. Call for the provincial and federal governments to enforce these laws. No other law, especially not a municipal bylaw, is needed to protect anyone from abuse. But you could take away a valuable counselling resource from the people who most need it.

Roger Schmitz
Saskatoon, SK
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Richard

* Last name Fung

Email richardfung@shaw.ca

Phone 4032822998

* Subject Conversion Therapy suggestion

Dear Sean Chu,

I am writing to share some of my concerns with the proposed bylaw on Banning Conversion Therapy currently being discussed by city council.

I understand and agree that there are abusive and coercive practices that have taken place regarding conversion therapy. These are unacceptable practices and don’t support an inclusive community that defines the city of Calgary. I am completely supportive of banning abusive and coercive practices that cause harm to any individual.

However, the current wording of the Conversion Therapy bylaw (based on the Edmonton bylaw) concerns me because its broad definition places restrictions on how people can choose to live in accordance to their constitutional freedoms of conscience and religion. Specifically, individuals would not be able to seek support in a manner of their own choosing that is congruent to their desires with regards to their sexuality. For example, this bylaw bans "any tactic" used to "reduce sexual behaviour between members of the same sex." But prohibition of such a behaviour is a viewpoint shared and practiced for centuries by many of the world's major religions, including Judaism, Christianity, Hinduism, and Islam. The vague definition of the proposed bylaw would therefore cause confusion and restrict the constitutional right of many Calgarians to their own religious freedom. Another example of the shortcomings in the proposed bylaw concerns gender identity. The bylaw only allows for gender transition (through
surgery) and would, regrettably, ban any discussion or support for those seeking peace or congruence with their own biological gender.

I support city council's quest to protect vulnerable people from manipulation and abuse. But it is also important that council recognizes the constitutional freedoms of conscience and religions of all its citizens. For this reason, I'm asking that you support a more balanced bylaw that respects the wide opinions of people in the city. I would also invite the council to engage in broader discussions with Calgarians on the bylaw before it is finalized.

Sincerely,
Richard Fung
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Gisela

* Last name  Rohde

Email  gramqn@gmail.com

Phone

* Subject  Conversion Therapy Ban

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  Attached please find a submission regarding the conversion therapy ban.
I have been an English as a Second Language teacher for more than 30 years, so I care about words and their meaning. I’m concerned with the possible wording of the new Conversion Therapy Ban. Since the wording has not yet been made public, I can only go by what has been said in the past.

When it was first introduced in Council, the lawyer present first answered Councillor Farkas’ questions by saying it wouldn’t affect churches because the city only has jurisdiction over businesses and licensing, and that the law would only “target all businesses advertising conversion therapy” and again, “focusing on advertising for businesses that are charging a fee.” Later, however, the lawyer said they could ban people doing conversion therapy “for a fee or without a fee; however “without a fee” could also include non-profit organizations, churches or even individuals willing to counsel those who voluntarily enter their programs. Businesses don’t usually offer their services for free unless it’s a promotion for a short time or as a hook to get more customers for other products. The lawyer also said it would not apply to religious organizations if they are not charging a fee “because we run into some Charter issues with respect to that”, however Councillor Farrell definitely indicated that she wanted it to apply to anyone practicing conversion therapy – including churches.

It was said in Council that the Calgary Law would “likely mirror Edmonton’s bylaw” which is being held up as the standard. I think the Edmonton bylaw is a very bad law because the wording is so vague it could easily be twisted and misapplied.

In the Edmonton bylaw, "business" means (i) a commercial, merchandising, or industrial activity or undertaking, (ii) a profession, trade, occupation, calling, or employment, or (iii) an activity providing goods or services, whether or not for profit and however organized or formed, including a co-operative or association of persons”. It’s the last that concerns me. “Not for profit, however organized or formed” is not most people’s idea of a business. The bylaw could be used to fine any person or group, including churches, who say or do anything to discourage LGBTQ thinking or behaviour while at the same time specifically allowing any words or actions that encourage LGBTQ thinking or behaviour.

Advertising is also been redefined. Instead of a business ad on the internet or in the media the Edmonton bylaw states: “Proof of one transaction in the business or that the business has been advertised is sufficient to establish that a person is engaged in or operates the business.” If no money has to change hands, then any counseling session, even a free one in a church setting, or even an argument between a parent and child could be termed “a transaction” and thus “advertising”. Kris Wells has stated (Star Metro Calgary, Dec. 11/19) that in Canada conversion therapy is no longer advertised. “It’s more secretive, more underground”, so using the normal definition of advertising wouldn’t accomplish anything.

Conversion Therapy is defined as “The offering or provision of counseling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person’s sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex” and goes on to specifically exempt “services that provide acceptance, support, or understanding of a person or that facilitate a person’s coping, social support,
or identity exploration or development, or gender-affirming surgery or any service related to gender-affirming surgery.” Since any attempt to eliminate or reduce sexual attraction or sexual behaviour between persons of the same sex is prohibited, “services that provide acceptance, support, or understanding of a person or that facilitate a person’s coping, social support, or identity exploration or development” can only mean affirmation of LGBTQ desires or behaviour, so it’s a one-way street. Conversion therapy has been denounced for not being client-centered and having a pre-determined outcome. If someone has unwanted sexual desires, how can affirmation or strengthening of those desires be called “client centered” and not pre-determined if it is the only option? Again, Kris Wells is quoted as saying, “Now it’s not about changing someone’s sexual orientation...it’s around helping them manage or reduce their same-sex attraction.” Any coercive treatment should be banned, but if someone wants to reduce their same-sex attraction, what’s wrong with that? Let the individuals decide, not the government.

In the print version of the Calgary Herald on Jan 18, 2020, Councilman Woolley called Conversion Therapy a “loathsome practice”, “reprehensible”, “alarming”, and “psychological abuse”, and Kris Wells referred to it as “torture”. I can see that forced coercive practices can maybe be called “torture”, but I think this inflammatory rhetoric is going too far. By no stretch of the imagination could prayer and counseling, or giving basic Christian teaching on sexuality, especially when consented to or even asked for, be called “torture.” No-one would ask to be tortured, but the Edmonton bylaw does not exempt people who willingly receive conversion therapy – even if it is only prayer or counseling.

Those who make judgements should not be hasty but listen to all sides of a debate. Only one side has been presented in the media lately and it seems that those who want to ban conversion therapy have accepted the unproven assertions of gay activists and have used or passed on their biased rhetoric. I’m concerned that the whole bylaw, and even the proposed federal bill, C8, is based on some faulty assumptions and/or unproven assertions because of the worldview of LGBTQ activists and proponents.

1) Change is impossible, i.e. being homosexual is a lifelong unchangeable attribute. There have been many studies, including with twins, but no-one yet has uncovered a “gay gene” or been able to prove that someone was born gay. I do believe there are contributing factors, for example all the lesbian women I have talked to have said that they were abused by a male in their life and I read one study in which far more homosexuals reported a history of some kind of adverse childhood experience (ACE), than heterosexuals. Personally, I think the sexualisation of our culture is a result of the breakdown of the family that has been happening more and more. It is not a good thing. The gays themselves are often not the ones to blame, but the victims. They have been taught that sexual expression is a right and should even be their main identity. I don’t think it is always a conscious choice, but neither is it unchangeable, like skin color. I read one study which studied a group of young people 3 times over 5 years, and found that “participants indicating non-heterosexuality in Wave 1 were often not the same individuals who indicated non-heterosexuality one and five years later.” This was just a study of their preferences, with no therapy involved. Also in the Bible, Paul writes to the Corinthians “and such were some of you”, meaning their lives did change, and in that context it was considered a good thing.
2) **Change is always harmful.** Kris Wells has stated, “There is no evidence anywhere in the world that shows you can change a person’s sexual orientation without inflicting great harm and damage.” (Calgary Herald Jan. 18/20) He obviously hasn’t researched very thoroughly, or he is biased and just doesn’t want to believe some of it. Asking homosexuals to change their behaviour, or those considering a trans lifestyle to accept the gender they were born with, may offend some people, but it is not always harmful. Again, I have met several people and read about or heard others on the radio who claimed that the change made their lives better, instead of worse, and a conversion therapy ban would make that change very hard indeed. (One example is Rosaria Butterfield, a former lesbian professor and gay proponent, who wrote the book, “The Secret Thoughts of an Unlikely Convert: An English Professor's Journey into the Christian Faith”. Another is, “Gay Girl, Good God” by Jackie Hill Perry.)

3) **The homosexual lifestyle is as good as any other, and even desirable,** since it will be allowed to be promoted, but not allowed to be discouraged. If that is so, why do homosexuals generally have a shorter life span? Why are there more diseases, like STD’s and HIV? The anus does not have as many layers as a vagina, and when used for sex, resulting ruptures can enable germs to more easily get into the bloodstream causing all kinds of other diseases as well. My mother used to ask me, “What would happen if everyone did this?” If everyone was homosexual and lived by that all the time, there would be no children. Also, if marriage is between one man and one woman in a loving committed lifelong partnership, there is security and mutual support. I have read that even homosexual marriage relationships are not usually monogamous. There are often additional outside sexual encounters, even many more than the affairs of a heterosexual spouse. If I were involved in such a relationship it would make me feel much less loved or secure. I think God meant sex to be a sacred act between two people of the opposite sex who are committed to each other in a life-long loving relationship that results in security for children, and nowhere else. To the LGBTQ community, the sex act seems to be just that, a fulfillment of sexual desire, and nothing more, so not sacred at all, and yet without it, they think life cannot be valuable or enjoyable so they feel entitled to it.

4) **The 90%+ of the population who are not LGBTQ are wrong as well as most cultures in the world in the thousands of years of earth history since they have uniformly treated homosexuality as non-normative, even if engaging in it sometimes.** If we are truly becoming more enlightened this might be true, but what if our culture is going downhill instead of uphill? I heard some statistics last week that **every day** in the USA these days there are 1000 unwed teens becoming pregnant, 500 adolescents beginning to use drugs, 135,000 students taking weapons to school or killing someone, and 6 youths committing suicide. In my time in high school there was maybe one teen pregnancy, but none of these other things.³

5) **The ban will lessen gay self harm.** If that is so, why have there been more suicides even in areas where the gay lifestyle is more accepted? What about those with unwanted sexual attraction who can’t find anyone to help them?
6) **The ban is needed because abusive conversion therapy harm has happened recently in Calgary.**

I asked my councillor if he had been presented with any examples of conversion therapy harm happening in Calgary and he said, “No, only in other places”. I also have not heard of any fines issued by the City of Edmonton that show their bylaw was necessary. There are reported instances of kidnapping, torture, and even murder against members of some religious minorities happening in other parts of the world, but I don’t see City Council needing to make symbolic bylaws to protest those kinds of harm. What makes the LGBTQ community so special? Also, Mayor Nenshi said the ban would be about businesses and not churches, but Pam Rocker (Calgary Herald Jan. 18/20) only mentioned programs happening in churches in Calgary, not in any businesses. I’m sure that what is happening in those churches is not coercive, but, if anything, caring counselling and prayer.

7) **The ban is not promoting homosexual or transsexual behaviour, just defending the rights of LGBTQ people** or those who think they might be. If no-one was allowed to disagree with what the Bible said, but Christians were allowed to try to convince anyone of its truth, many people would ask why it was worthy of such protection and promotion over against other religions or ideas. Again, what makes the LGBTQ community deserve such special promotion and protection when other groups do not? There is also something called “sex change regret” which often hits after a few years. People learn that they had deeper issues which the sex change did not really address or help. Young people who want to change their sex and don’t completely understand what all is involved may thank you for the ban in the present, but quite probably will not thank you in the future.

8) **The goal of faith based interventions is to change someone from having a homosexual to a heterosexual identity to be more “normal”.** I have met Sam Allberry, a former Anglican priest who admits to being same-sex attracted, but who is the nicest man and one of the wisest I have met in a long time. He is living by the Biblical standard, which for him means no sexual relations, but he has many friends and a rich life anyway. Our sexual attraction or lack thereof should not be our main identity. There is so much more to life! Some of those who have changed have adopted a heterosexual lifestyle, but that is not the goal. Obedience to God’s word is.

9) **Disagreement equals torture.** Justice Minister, David Lametti said on March 9th that Conversion Therapy “sends a demeaning and a degrading message that undermines the dignity of individuals and the LGBTQ2 community as a whole.” Maya Angelou has been quoted as saying, “You cannot control all the events that happen to you, but you can decide not to be reduced by them.” I’m a Christian. Atheist friends and relatives, and those of other religions disagree with my beliefs all the time, but I don’t feel demeaned or that my dignity is undermined. I just think they are wrong because I have done more research and have good reasons for believing as I do. I’m sure Liberals think that Conservatives are wrong, and vice versa, but I don’t think either group feels demeaned or degraded as a result because they, too, think they are right. If the LGBTQ are so sensitive, maybe deep down they know that they are doing wrong but don’t want to admit it? Not allowing them to be part of a faith community has also been called torture. What other group would allow members who don’t agree with its goals? If I was a self-proclaimed card-carrying Liberal, would I still be accepted as a member of the Conservative party just because my parents were? Why would I even
want to be? If parents or even a minister suggest getting conversion therapy (counselling) if a person wants to continue to receive certain privileges (like living for free in their parents’ home), that should be their choice. The person can decide to forego the privilege or group membership since he/she doesn’t share the group’s values.

10) Gay rights trump free speech and freedom of religion. Part 1 of the Constitution Act of 1982 is the Canadian Charter of Rights and Freedoms, and the first guaranteed rights are “1) freedom of conscience and religion, and 2) freedom of thought, belief, opinion, and expression, including freedom of the press and other media of communication.” LGBTQ rights were not even included in the original charter under equality rights for “race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability.” Many religions have always taught that homosexual behaviour is wrong, and just because this behaviour has become more accepted in our culture does not mean that religions should have to change their beliefs or teachings or even the expression of those beliefs to suit our modern culture. Yes, actions that physically hurt anyone or abusive language should not be allowed, but counseling and prayer? The charge by LGBTQ activists is that the “torture” results from “years of internalized shame”. If the Bible says an action is wrong, maybe someone should feel shame if they persist in it. It’s a hardened liar, thief, adulterer, or murderer, who doesn’t feel shame. Activists have asserted that making someone feel ashamed is morally wrong, while Christians say homosexual actions are morally wrong. It’s a stalemate, and they have their assertion, but no proof that their assertion is any more accurate than the opposite.

11) Feelings trump biology. I know a man who lived as a woman for quite a few years. He had been married and had children before, but lost them in the process of “finding himself” as a woman. I asked him if it didn’t bother him that he still had to shave every day. He said, “No, it was a strong delusion.” This delusion wrecked his life and his family and yet still didn’t really make him into a real woman. Feelings change, and even hormone therapy and surgery can never make a complete gender change. Trans people will never again be wholly integrated or whole. Why would this transformation be allowed or even promoted, and all attempts to dissuade someone from going through it and just be who they really are, be fined? I was never concerned with having lots of pretty dresses or wearing makeup or attracting boys’ attention, but I’m still glad I’m a woman. My brother grew up surrounded by females, so he learned to play with dolls and how to knit, but he has become a good husband and father and a well-respected man in his field. Maybe our gender definitions are too narrow these days.

12) The Bible is not God’s eternal word, and is now an outdated document that no longer applies and can even be considered hate literature. This has been asserted by a court in England, and is a tacit part of modern thinking, but it has never been proven, just asserted. The Bible always has been and still is the best-selling and most printed and most translated book in the world. If it is so outdated and wrong, why do so many people still trust and refer to it? Why do even people from other beliefs often quote it (sometimes out of context) to get authority for their belief system?
13) **God really didn’t prohibit homosexual behaviour.** Since the Bible still has some influence, especially among people who want to be called Christian, some have tried instead of denying the truth of what the Bible says to change the meaning of the words to mean something less serious. Language experts don’t support this revision. We no longer stone people for homosexuality (or adultery, or anything else), and it is not even the most serious sin listed in the Bible, but it still says, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.” (1 Corinthians 6:9,10) The LGBTQ community claim we are twisting the Bible to make it call their actions sin, but what other interpretation can there be for that verse? Forgiveness is offered to everyone on the basis of Jesus’ death on the cross, but only through repentance, which includes a willingness to change direction, even if it’s not perfectly carried out. We are all still sinners.

14) **There is no God to make rules for human behaviour.** When I was young, we read the Bible in school every day and everyone I knew believed in God. Since they have officially stopped prayer and Bible reading in public schools, many younger people are Biblically illiterate and no longer believe in God. They have been taught that they are here because of evolution and they think God was an old-fashioned idea that primitive peoples from the past used to explain the unknown, but now we have science, so we don’t need the idea of God any longer. Again, there is no proof of these assertions, and many scientists have stopped believing in evolution because there is just too much evidence mounting against it, like irreducible complexity and the amount of information needed for new species to develop but no sufficient mechanism for creating this information. George Gallup has been quoted as saying, “I could prove God statistically. Take the human body alone – chances that all the functions of an individual would just happen is a statistical monstrosity.” We do not have any explanation of how we and the world got here other than God or random chance. If it’s random chance, then life has no meaning, and there is no basis for either morals or human dignity. There is just nature’s “blind pitiless indifference” as Richard Dawkins stated in “The God Delusion”. If God does exist, and is the kind of God who was able to design and create this world, he would likely communicate His will to us. Christians believe the Bible is just that, though much more than just a bunch of rules.

15) **There is no eternal punishment for going against God’s laws.** Jesus talked a lot about hell, warning people not to go that way. If there is no hell, then God is not a God of justice because a lot of people get away with evil in this world. Jesus also said, “It is inevitable that stumbling blocks come, but woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.”(Luke 17:1,2) I don’t want any LGBTQ person to go to hell, or any of our Councillors to experience what that “woe” means.

16) **Those who are against the ban hate LGBTQ people.** Jesus died for those in the LGBTQ community as well as for everyone else so that we could all re-establish a good relationship with God. I have a friend who is doctor. She is against the ban, but volunteered a lot of time helping gay AIDS patients.
It’s true that some people are so revolted by gay activity that they react in unkind ways (even though the Bible says we should always speak truth in love (Ephesians 4:15)), but if I were a loving parent and saw my children heading for trouble it would be my duty to warn them. It would not be very loving to let them go ahead and do what they want and “learn their lesson the hard way” by experiencing the consequences of their actions.

17) **There will be no adverse consequences to good people for this law.** The job of government is to dispense justice, and Christians are commanded to pray for the government to do its job well so that “we may lead a tranquil and quiet life, in all godliness and dignity.” (1 Timothy 2:2). This ban could potentially cause great harm to some good people who are just trying to live such a godly, dignified life. I haven’t talked to any LGBTQ people recently (we don’t move in the same circles) but if I get reported for my opinions, I’m prepared to pay the price, even if it means jail because I’m a low-income senior and couldn’t afford to pay a $10,000 fine. Potentially, every member of a church could be fined, just because they are considered complicit by their membership. Also, it would cost taxpayer dollars to go looking for violations of the ban in order to enforce it, and make it more difficult for anyone who did want to get out of the gay lifestyle.

18) **A majority of people support this ban.** It’s true that more and more people have been persuaded either by friends, relatives, or by the media that gays should have equal rights, but the majority of “straight” people still feel uncomfortable with the idea of LGBTQ behaviour. They have been the “silent majority” until now. You may think this silent majority will not care or will let it go as they have many other things, and there will be no repercussions for councillors. Remember that the LGBTQ are still a very small minority. They had about 150 people turn out when the ban was brought forward in council. There were plans to have 1000 people from many different backgrounds show up in Council Chambers and spilling over into Olympic Plaza to voice their disapproval of the ban when it was to be discussed again, but COVID 19 interfered with these plans. So far, it hasn’t cost people much directly to let LGBTQ’s have their way, but if it does, I’m sure not everyone will sit still and bear it. At the very least, they will lose respect for City Council, and can use their votes at the next election.

Notes:

1 “Disparities in Adverse Childhood Experiences among Sexual Minority an Heterosexual Adults: Results from a Multi-State Probability-Based Sample” by Judith P. Andersen & John Blosnich, 2013.


3 “Culture Shock” video series by Chip Ingram on Right Now Media

Respectfully Submitted,

Gisela Rohde  gramqn@gmail.com
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

 ✓  * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Leslie
* Last name  Montgomery
Email  lesliemontg@shaw.ca
Phone  403-971-4723
* Subject  Conversion Therapy Ban
* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  I would like to submit my written presentation to the City Council Therapy Ban Meeting.
My legal name is Leslie Diane Montgomery.
I lived as a female for ten years from 1997 to 2007, having transitioned through sexual reassignment surgery and having been a Christian most of my life.

I had often entertained thoughts that there was no possible hope for happiness without transitioning to female. Now I believe that there are many varied reasons that men and women will seek to change their sex. I often pondered the real reason that I chose this path myself. Was I really a woman trapped in a man’s body? Probably the most prevalent reason most people transition. Or did I become psychologically and falsely fixated on an untruth that I would never experience the true natural love for a woman, because of a complete and debilitating lack of self worth and esteem. I believe that when life gets unbearably confusing and hard that a person WILL SEEK AND FIND FULFILLMENT in whatever HE THINKS IN HIS MIND IS A CURE, whether right or wrong, even if the journey takes him outside of the norms of what is acceptable to family, friends and society in general.

For myself I believe that I got so messed up that my mind started on the non stop dominating and false idea of becoming the woman that I needed to be to give me happiness.

Long story short, in 2003 I had sexual reassignment surgery. I even found a church that accepted my lifestyle. My former wife told me I was wrong, and I told her I was not wrong, even while knowing down deep in my heart THAT I WAS WRONG. This is not something that I got from the Bible. It was my conscience, which is common in all mankind, telling me that what I had done to myself was not natural AND WAS WRONG. I had allowed my mind and heart to give life to those lying and persistent thoughts that had so dominated and controlled my life.

Those constant and unrelenting selfish thinking patterns robbed me of everything I loved most in life, and left me in a despair and
loneliness which was beyond description. Doing what I did to myself turned out to be incredibly self destructive and left me far beyond any resemblance of happiness. I had given up the greatest gifts any man could ever have, a loving wife and family, and above all the love for my God, who had given me life. I exchanged everything for the love of myself and excluded everybody else.

After 10 years of agonizing loneliness and despair, I finally came to my senses, realizing that I had made the absolute worst decision in my life, and that I had to return to being the man that God had made me to be. For finding the grace and courage to admit my moral failure, and beginning to live my life according to the truth of who I really am, I will be eternally grateful.

I conclude by saying, that contrary to prevailing thought, IT IS POSSIBLE FOR A TRANSGENDERED PERSON TO RETURN TO HIS GENDER OF BIRTH AND BE HAPPY AND FULFILLED. Please don’t ever believe that it is not. I did it. I am living proof.

I beg you not to pass a bill that will cause many persons including innocent children to be swept into a life of ever increasing confusion and unhappiness. This is CONVERSION THERAPY OF THE MOST DEVASTATING KIND. Also don’t take away from Calgarians the freedom of thought, speech, religion and most of all the right to receive sound counselling while experiencing the endless and hurtful trials of life. All Canadians deserve freedom of self expression, regardless if they are gay, transgendered or straight.

Christians do not torture people to make them live according our wishes or beliefs. That is not true, that is an outright lie. Our Lord and Saviour Jesus Christ commanded us to love our neighbour as ourselves. We will continue in the God given desire to love all people who are in need, and the right to help any person who comes to us, to live happy fulfilling and productive lives. Please vote no on this conversion therapy bill.

Thank you for graciously listening to my story.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔  * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Chantelle

* Last name  M

Email  sunflower_damsel@hotmail.com

Phone

* Subject  RE: Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  If possible, I prefer not to have my last name public. If my last name is required to have my submission included in the record, please let me know and I will provide it to you. Thank you so much for your work on this!!! Please see the attached document

ISC: Unrestricted

May 5, 2020  11:17:33 AM
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

As a child I received “conversion therapy,” as Calgary’s proposed bylaw would call it. When I was younger I engaged in lesbian activity, but then later wanted to pursue relationships exclusively with men. Around that same time, I also hated myself and hated being born female and was struggling with depression. But I spoke with a counselor who helped me process my overwhelming emotions, and at my request, helped me reduce my same-sex behaviour.

If you enact the proposed conversion therapy ban wording sent out by the City of Calgary, you are banning the exact support that I desperately needed at that time in my life. I urge you not to approve the wording of this bylaw, as doing so would harm youth like me.

To be clear, before going to a counselor, I had already decided that I did not want to continue in lesbian activity and wanted to change my behaviour. My parents found someone who was able to talk with me about both the psychological and spiritual sides of what I was feeling. The counseling helped me feel that I was loved and accepted, and that someone cared about me. It was not harmful, detrimental, or negative in any way.

By banning people from receiving the help they want to reduce same-sex attraction and behaviour, you are not only removing access to essential supports, but also taking away the choice for people like me, and especially LBGTQ individuals. There are many reasons why someone may want to reduce same-sex behaviour, but the City’s role is to ensure safety, not dictate an individual’s preference of support.

Although the counseling I received as a youth would be termed “conversion therapy” under the proposed definition, it was not abusive or coercive. In fact, it helped me discover that I was loved and accepted, and helped me understand more about who I was so that I didn’t need to hate myself. The counselor supported my choice to reduce same-sex behaviour and affirmed me in that choice.

In a pro-choice society, why would you be taking away my choice in counselors and conversations? Please DO ban electric shock therapy, chemical castration, lobotomies, and abusive physical practices, but don’t intrude into the bedrooms and conversations of Calgarians and ban choices by telling me which counselors I can speak to. If I do not like the counsel I receive, I would leave the office. But that should be my choice, not City Council’s.

From the bottom of my heart, thank you SO much for taking the time to read this submission! I may come across strongly, but it is because I personally experienced so much benefit and personal freedom from the heaviness in my heart that I care very, very deeply that you do not ban amazing resources by labelling them “conversion therapy.” Do not ban “eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex” – that is my choice, not City Council’s.

Sincerely yours,

Chantelle M
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk's Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station 'M' 8007, Calgary, Alberta, T2P 2M5.

I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

First name Brad

Last name Osborne

Email

Phone 403-803-3916

Subject Conversion Therapy Ban, PFC2020-0116

Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment
To: The City of Calgary Mayor and City Councilors

I would like to ask City Councilors to reword this ban so that people suffering from gender dysphoria are given freedom to seek help from parents, counsellors, and pastors so as to hear a different perspective than the gender-affirming one. The consequences of hormone therapy or sexual reassignment surgery are potentially dangerous and may be irreversible. So I am asking you, City Councilors, to consider those victims who will be told that their emotional or psychological struggles can be simply resolved through acknowledging that they are living in the wrong body and that hormones and/or surgery will resolve that confusion.

Consider Walt Heyer who runs an outreach called sexchangeregret.com in the US. Walt changed his name to Laura and transgendered to a woman, but at age 42 found that the reprieve he experienced through surgery was only temporary. He says:

“Hidden underneath the makeup and female clothing was the little boy hurt by childhood trauma. I was once again experiencing gender dysphoria, but this time I felt like a male inside a body refashioned to look like a woman. I was living my dream, but still I was deeply suicidal. Nothing made sense. Why hadn’t the recommended hormones and surgery worked? Why was I still distressed about my gender identity? Why wasn’t I happy being Laura? Why did I have strong desires to be Walt again?

Emotionally, I was a mess. But with grit and determination, and the love and support of several families and counselors, I pursued healing on a psychological level. With expert guidance, I dared to revisit the emotional trauma of my youth. It wasn’t easy, but it was the only way to address the underlying conditions driving my gender dysphoria.

I was 50 when I had the breast implants removed, but the next few years were spent in confusion and counseling. In 1996, at the age of 55, I was finally free from the desire to live as a woman and changed my legal documents back to Walt, my biologically-correct male sex. I still have scars on my chest, reminders of the gender detour that cost me 13 years of my life. Had I not been misled by media stories of sex change “success,” and by medical practitioners who said transitioning was the answer to my problems, I wouldn’t have suffered as I have. Genetics can’t be changed. Feelings, however, can and do change. Underlying issues often drive the desire to escape one’s life into another, and they need to be addressed before taking the radical step of transition.”

Walt goes on:

“You will hear the media say, ‘Regret is rare.’ But they are not reading my inbox, which is full of messages from transgender individuals who want the life and body back that was taken from them by cross-sex hormones, surgery, and living under a new identity. After de-
transitioning, I know the truth: Hormones and surgery may alter appearances, but nothing changes the immutable fact of your sex.”

Walt has documented 30 stories of people who have regrets over their transgendering in his recent book “Trans Life Survivors.” In fact, his research shows that up to 20 percent have regrets after their sex change and over 40 percent attempt suicide after the operation.

Or consider Charlie Evans of Newcastle, UK, who describes herself as a 28-year-old liberal-polyamorous-lesbian scientist. She was born female but identified as male for nearly 10 years before detransitioning. She says,

“I've had years of being told my shame and self-hatred of having a female body is valid, justified. Doctors, therapists, friends, who told me that wanting to take a blade to my breasts was normal, because I'm a boy in the wrong body.”

Charlie went public with her story last year and said she was stunned by the number of people she discovered in a similar position. She says,

“I'm in communication with 19 and 20 year olds who have had full gender reassignment surgery who wish they hadn’t, and their dysphoria hasn’t been relieved, they don’t feel better for it, she says. They don’t know what their options are.”

Charlie, who now runs a counselling service, said she’s been contacted by hundreds of people seeking help.

Perhaps that is why only four months ago, the UK's Daily Telegraph reported massive resignations from London's Gender Identity Development Service, a transgender clinic that has been operating for 31 years. Thirty-five staff members have resigned over the last three years, as psychologists warn of “overdiagnosing and over-medicalising” gender dysphoria among children. The concerns were raised by 6 psychologists who said they were unable to properly assess patients over fears they would be branded "transphobic." “We are extremely concerned about the consequences for young people... For those of us who previously worked in the service, we fear that we have had front row seats to a medical scandal." Further, the Telegraph reports that the annual number treated at this clinic has risen from 77 to almost 2,600 over the last decade, a 30-fold increase. Clearly, this is symptomatic of deeper problems in society.

Perhaps that is the reason why the UK is moving to outlaw gender reassignment surgeries for minors this summer. Equalities Minister, Liz Truss, made the announcement in April confirming the UK’s intention to prohibit irreversible medical procedures on children under 18 suffering from gender dysphoria.

City Councilors, do not think that the increasing rates of gender dysphoria are unique to the US or the UK. These problems are symptomatic of a society where the family structure is becoming fragmented with parents becoming less involved and children searching for answers elsewhere. Please don’t think these problems can be remedied simply through the administration of hormones or surgery. Regret is real, and so are the ensuing psychological issues that may last a lifetime. Despair may drive some to

1 https://www.telegraph.co.uk/news/2019/12/12/childrens-transgender-clinic-hit-35-resignations-three-years/
suicide when they find that hope for contentment eludes them. Rather than exploring their gender identity, people should be given freedom to explore deeper emotional, psychological, and spiritual avenues in their journey to contentment.

Councilors, our city, our province, and our country are looking to you to show leadership today. Please do not get swept up in the political correctness that wants to ban someone’s right to choose their own therapy. Do not embrace the wording of the Edmonton bylaw that only permits affirmation of sexual dysphoria and promotes hormonal and surgical remedies. Please recognize that there will be people who will be irreversibly harmed by this approach. Please allow parents, counsellors, and pastors to offer help from a different perspective. After all, who has the greater vested interest in hurting and confused people: the so called sex-gender experts or the community that raised and cared for them?

Brad Osborne
Calgary, AB
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Deanna

* Last name
  Tembo

Email
  admin@freetocare.ca

Phone

* Subject
  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  Please see Attachment
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Thank you for taking the time to read my letter.

The wording on this bylaw is very alarming. The bylaw that is being proposed defines conversion therapy to include any “tactic” to change a person’s “gender identity” or to “reduce” “sexual behaviour.” What does “any tactic” include? Does “any tactic” include a personal discussion between a parent and child in regards to sexuality? Will there be freedom for parents to raise their children according to their conscience, religion and moral worldview? Or will parents have to bring up their children according to the moral worldview of those outside their home?

Does “any tactic” mean the abolishment of “Freedom of Religion”? An individual goes to their Priest, Rabbi, Pastor or Imam to receive counsel on issues of sexuality; will their religious leader be able to offer them counsel according to their religious teachings, or only according to what is instructed by the city’s political leaders? Will city council send people into temples, synagogues, churches and mosques to find out who does not agree with them on this bylaw? I have lived in Calgary North East for many, many years. Our culture in the North East is so diverse. My neighbours that I know, visit, and are friends with are from many countries. Some have fled religious persecution in other countries and are thankful to come to a country that has allowed them to live in peace according to their religious beliefs. Do we have any assurance that we will be able to continue peacefully living with “Freedom of Religion”? Is Freedom of Religion intentionally being targeted? Please recognize that the religious community does not agree with forced Conversion Therapy. That would not be “conversion.” My question to you is: Are you forcefully trying to convert us to your beliefs and philosophy?

The LGBTQ2 lifestyles are promoted and receive much encouragement. I question why, in our schools and community events like the “Gay Pride Parade,” the LGBTQ2 lifestyle is promoted and encouraged, but nothing would be available for people who want to leave that lifestyle. This bylaw is intentionally obstructing people from receiving any help who are wanting to get out of this lifestyle. This is NOT choice OR freedom. This is definitely a lack of freedom to choose. This bylaw discriminates against those that are wanting to leave these lifestyles.

Please allow people to continue to have Freedom of Speech, Freedom of Religion, and Freedom of Thought.

I respectfully submit my concerns. Thank you for taking the time to read and listen to them.

Sincerely,

Deanna Tembo
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

- I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Colette

* Last name Hofsink

Email chofsink93@gmail.com

Phone

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment

ISC: Unrestricted

May 5, 2020
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

It is clearly in municipalities’ best interest to protect their citizens from emotional, societal, and spiritual harm and to support their wellbeing. It is for this reason that I oppose this conversion therapy ban, specifically the way it is currently defined, and I strongly urge you to do the same.

As Professor Kristopher Wells so eloquently pointed out at an Edmonton City Council meeting, there are five extremely important responsibilities that a municipal – or truly any level – government has: to promote the wellbeing and uphold the dignity of their residents; to protect vulnerable populations from deceptive and pseudoscientific practices; to prevent harmful and unscientific practices from occurring; to encourage people to report abuse; and to demonstrate their commitment to their values by creating a safe and inclusive community for all of their citizens.

Unfortunately, this conversion therapy ban does none of those things. In fact, it enables and excuses the opposite: it endangers the health of those who choose to self-identify in a way the mainstream LGBTQ community does not recognize. What’s more, this ban would further alienate sexual minority groups and LGBTQ individuals, like myself, who have different world views. This legislative overreach would lead to the torture and abuse of the very people it claims to protect. Obviously this is not progressive or inclusive.

Because municipalities do have the power and responsibility and enforcement means to protect our values, I ask, no, beg you to consider that conversion therapy, under your pseudoscientific and deceptive definition, saved my life. Is it ever wrong to save a life?

As a teenage girl growing up I had ordinary sexual feelings, thoughts, and attractions. I became aroused at awkward times, wondered if I was gay, questioned whether I was really a girl, and became jittery around boys. These were all signs of healthy sexual development.

This trajectory changed abruptly when I was gang raped and became hooked on Internet porn.

If you have ever visited a porn site, you’ll know the content: a highly stimulating and arousing narrative hiding an anti-woman industry that perpetuates rape culture, exploits women, and is fueled by human trafficking. The gonzo porn online reinforced the misogynist nature of the trauma of the sexual assault, and further victimized me by negatively affecting my sexual health and concept of self. It also created cognitive changes in me that caused me to question my sexuality and gender identity.

I did not wish to further the attractions and sexual thoughts I began to have. I could clearly see how they had escalated after the porn use and trauma, and had begun to affect my sexuality and sexual identity significantly.
I chose not to pursue the gay and bisexual feelings I had because they had become triggers, triggers I did not want or need. These sexual attractions and behaviours had negative effects on me:

- I had thoughts of having an affair despite being in a satisfying, committed, and monogamous marriage.
- I became fixated on thoughts and images of male domination and gang rape like mine.
- I was exposed to pseudo-child pornography which further caused distress about who I was and why my sexuality confused and scared me.

It was at the liberal arts institution I attended that I was given the opportunity to work through these issues. I began to see a therapist at the post-secondary institution I attended. There I willingly, knowingly, and gratefully received the cognitive behavioural therapy that I, as a feminist and a Christian, asked for. You have wrongly defined this same therapy as conversion therapy because it reduced my sexual attractions and behaviours. What I underwent was not torture. Torture is, of course, unacceptable. This therapy was healing and life giving. How, then, can you claim that it denies my dignity?

All good intentions about this ban are misdirected and fall apart when we consider the evidence:

- Affirming gender-questioning kids does not reduce suicide rates.
- The majority of kids who self-identify as trans no longer do so by the time they finish puberty. This is good news, considering hormone treatments and gender surgeries are invasive, poorly researched, and medically unnecessary.
- Detransitioners are ready to take their surgeons, gender therapists, and even parents to court and to jail for refusing them access to the alternatives offered by holistic spiritual healing that would be wrongly defined as conversion therapy. Instead, they face a future of uncertainty, infertility, physical damage, and psychological devastation.

These results are not surprising, considering the origins of the idea that gender exists on a spectrum. This theory was the work of none other than Alfred Kinsey, the zoologist-turned-sex researcher who recorded live child molestation in the name of sex research. He would firmly approve of this dubious ban.

Clearly all of our honourable Councillors and other invested and advising parties, and all others supporting the ban, are kind, compassionate persons with a fiercely loyal dedication to upholding human dignity regardless of how we self-identify. It is obvious that we have much more in common than we differ on. For my sake, and for the sake of thousands of Canadians like me, I beg you not to allow my torture, but to uphold my freedom to choose, to uphold my human dignity.

Thank you for your time,

C. Hofsink
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Patrick

* Last name
  Au

Email
  patrickau@wccac.net

Phone

* Subject
  Conversion Therapy Ban

Dear Council Members,

I am writing to share some of my concerns with the proposed bylaw on Banning Conversion Therapy currently being discussed by city council.

I understand and agree that there are abusive and coercive practices that have taken place regarding conversion therapy. These are unacceptable practices and don’t support an inclusive community that defines the city of Calgary. I am completely supportive of banning abusive and coercive practices that cause harm to any individual.

However, the current wording of the Conversion Therapy bylaw (based on the Edmonton bylaw) concerns me because its broad definition places restrictions on how people can choose to live in accordance to their constitutional freedoms of conscience and religion. Specifically, individuals would not be able to seek support in a manner of their own choosing that is congruent to their desires with regards to their sexuality. For example, this bylaw bans “any tactic” used to “reduce sexual behaviour between members of the same sex.” But prohibition of such a behaviour is a viewpoint shared and practiced for centuries by many of the world’s major religions, including Judaism, Christianity, Hinduism, and Islam. The vague definition of the proposed bylaw would therefore cause confusion and restrict the constitutional right of many Calgarians to their own religious freedom. Another example of the shortcomings in the proposed bylaw concerns gender identity. The bylaw only allows for gender transition (through
surgery) and would, regrettably, ban any discussion or support for those seeking peace or congruence with their own biological gender.

I support city council’s quest to protect vulnerable people from manipulation and abuse. But it is also important that council recognizes the constitutional freedoms of conscience and religions of all its citizens. For this reason, I’m asking that you support a more balanced bylaw that respects the wide opinions of people in the city. I would also invite the council to engage in broader discussions with Calgarians on the bylaw before it is finalized.

Sincerely,
Patrick Au
Dear Council Members,

I am writing to share some of my concerns with the proposed bylaw on Banning Conversion Therapy currently being discussed by city council.

I understand and agree that there are abusive and coercive practices that have taken place regarding conversion therapy. These are unacceptable practices and don’t support an inclusive community that defines the city of Calgary. I am completely supportive of banning abusive and coercive practices that cause harm to any individual.

However, the current wording of the Conversion Therapy bylaw (based on the Edmonton bylaw) concerns me because its broad definition places restrictions on how people can choose to live in accordance to their constitutional freedoms of conscience and religion. Specifically, individuals would not be able to seek support in a manner of their own choosing that is congruent to their desires with regards to their sexuality. For example, this bylaw bans “any tactic” used to “reduce sexual behaviour between members of the same sex.” But prohibition of such a behaviour is a viewpoint shared and practiced for centuries by many of the world’s major religions, including Judaism, Christianity, Hinduism, and Islam. The vague definition of the proposed bylaw would therefore cause confusion and restrict the constitutional right of many Calgarians to their own religious freedom. Another example of the shortcomings in the proposed bylaw concerns gender identity. The bylaw only allows for gender transition (through...
surgery) and would, regrettably, ban any discussion or support for those seeking peace or congruence with their own biological gender.

I support city council's quest to protect vulnerable people from manipulation and abuse. But it is also important that council recognizes the constitutional freedoms of conscience and religions of all its citizens. For this reason, I'm asking that you support a more balanced bylaw that respects the wide opinions of people in the city. I would also invite the council to engage in broader discussions with Calgarians on the bylaw before it is finalized.

Sincerely,
Carole Chan-Au
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Don

* Last name Delaney

Email delaneycd@shaw.ca

Phone 403-875-8050

* Subject Conversion therapy

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

My concern in the forming of this bylaw is that any overreaching wording will impact the freedom of parental, religious and conscience rights. I am against any coercion that tries to force an individual to believe a certain way, but I also understand that in our diverse city people believe and live by different moral codes. Protecting the vulnerable and respect for peoples beliefs is the foundation of a healthy democracy. My hope is that this bylaw will protect the vulnerable from coercion without limiting any person or organizations stating belief.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

Wai Lee

Fredarine.chan@gmail.com

I am writing to share some of my concerns with the proposed bylaw on Banning Conversion Therapy currently being discussed by city council.

I understand and agree that there are abusive and coercive practices that have taken place regarding conversion therapy. These are unacceptable practices and don’t support an inclusive community that defines the city of Calgary. I am completely supportive of banning abusive and coercive practices that cause harm to any individual.

However, the current wording of the Conversion Therapy bylaw (based on the Edmonton bylaw) concerns me because its broad definition places restrictions on how people can choose to live in accordance to their constitutional freedoms of conscience and religion. Specifically, individuals would not be able to seek support in a manner of their own choosing that is congruent to their desires with regards to their sexuality. For example, this bylaw bans "any tactic" used to "reduce sexual behaviour between members of the same sex." But prohibition of such a behaviour is a viewpoint shared and practiced for centuries by many of the world's major religions, including Judaism, Christianity, Hinduism, and Islam. The vague definition of the proposed bylaw would therefore cause confusion and restrict the constitutional right of many Calgarians to their own religious freedom. Another example of the shortcomings in the proposed...
bylaw concerns gender identity. The bylaw only allows for gender transition (through surgery) and would, regrettably, ban any discussion or support for those seeking peace or congruence with their own biological gender.

I support city council's quest to protect vulnerable people from manipulation and abuse. But it is also important that council recognizes the constitutional freedoms of conscience and religions of all its citizens. For this reason, I'm asking that you support a more balanced bylaw that respects the wide opinions of people in the city. I would also invite the council to engage in broader discussions with Calgarians on the bylaw before it is finalized.
I will be submitting a video to the council on conversion therapy ban. Also could I add this link to council for further review

https://www.youtube.com/channel/UCUOYSOz4zGq4XJOn4ExLQTw

Dr. Ann

--

Ann E. Gillies Ph.D.
Trauma Specialist
Author and Speaker

CONFIDENTIALITY: This email message (including any attachments), is confidential and intended only for the addressee. Any unauthorized use or disclosure is strictly prohibited. If you received this communication in error, please notify the sender immediately and delete this from your systems.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Harold

* Last name
  Thomas

Email
  mutual.respect99@yahoo.com

Phone

* Subject
  Calgary’s Porposed Conversion Therapy Bylaw

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  **Submitted as a replacement for a document submitted yesterday which contained formatting errors. Please use this copy.** A submission regarding the proposed conversion therapy bylaw.
Making a Way for the Unexpected

CREATING A BETTER BYLAW

By Harold Thomas | Submission to Calgary City Council
Banning Conversion Therapy, PFC2020-0116 | May 4, 2020
INTRODUCTION AND SUMMARY

This letter is submitted with respect and appreciation to Calgary City Council. I commend the Council on the tremendous work to date regarding the proposed Conversion Therapy Ban bylaw. I have been a proud citizen of Calgary for 35 years and share the aspiration to be a city that is truly safe and open for all, especially for members of the LGBTQ community.

The bylaw the Council is considering is very comprehensive, but unlike most other Canadian municipalities, it will be actively enforced. This is a courageous progression of this type of protection in our western society.

I am concerned that the outcome will work against the original goal of safety and openness and will put up walls instead of bringing them down. Everyone would applaud a bylaw that was targeted at truly abusive or coercive practices. However, the proposed bylaw appears to be targeted at an entire belief system, which is assumed to be abusive. This unnecessary measure will create a conflict that may require significant city resources to enforce and defend, and in the end will work against trust within our community.

I encourage the Council to consider other valid approaches and perspectives that will expand their understanding. This will open possibilities for our city even further than planned. In particular, I suggest that the Council’s efforts and measures be focused more on fostering mutual respect between LGBTQ activists and conservative religions/organizations.

My letter can be summarized as follows:

- I share my personal story of someone who has been on the journey of change from homosexual to heterosexual for 35 years. This has been a deeply meaningful and fruitful experience with no negative effects. While science does not support or even acknowledge this experience, it is the experience of many men and women I have known.
- Some people, including myself, had positive gay experiences, but found them to be limiting. The experience of being married to a woman has been more satisfying due to the complementary balance between men and women at every level. And while I agree that homosexuality naturally occurs, as humans we have the capacity to rise above our natural limitations. I am not expecting anyone to change, but those who choose the traditional path should be respected and supported.
- The concept of sin as a judgement against homosexuality should be a deeply personal question, and one that needs to be respected. Faith should inspire our sexual ethic, and not the other way, regardless of the direction taken.
- The dynamic of shame affects every LGBTQ individual. This shame affects the experience of conversion therapy and is, therefore, a driver in the bylaw. However, for LGBTQ individuals who decide to follow a traditional sexual and gender ethic,
they find other ways to resolve the shame. Shame should be the focus of the bylaw, not conversion therapy.

- The assumption of the bylaw is that banning any concept of change is the only solution. However, respecting change and LGBTQ rights are not mutually exclusive. There are many examples of where this mutual respect is already happening.
- The proposed bylaw creates some very serious risks, both for individuals and through the division it will create in our city. As well, the basis and philosophy of the bylaw is lacking in many ways.
- The better solution is to focus on building respect between the LGBTQ community and traditional organizations and cultures. I provide specific examples of how the LGBTQ community can be protected from abusive and coercive practices while at the same time building trust.

The perspective I share may be new to you. Please allow yourself to be open.
UNEXPECTED HEALING

“Every man and woman is the architect of their own healing and their own destiny.” - The Buddha.[12]

I was inspired by the documentary film “Heal” [12]. It explores the many amazing ways that people are allowing mental, emotional, and spiritual transformation to heal physical ailments.

The story of Joe Dispenza was one example. He suffered a devastating spinal injury which would have required radical surgery for any hope of walking again. He did not accept the medical advice. Instead, over the course of several weeks, day after day, he used mental techniques to release the natural ability of his body to heal itself. He fully recovered. He now teaches this same technique to others.

Anita Moorjani’s story was another example. She was in the final stages of cancer, in a coma, rapidly approaching her death. However, while in the coma she had an experience with her deceased father and was able to find resolution for the negative relationship they had when he was alive. Immediately she awoke from the coma and the tumors began to dissolve at a medically impossible rate. Within a short period of time she was cancer free.

It was noted in the film that every type of cancer has had documented, medically unexplained cases of spontaneous remission. It was the subject of a research study to review 1,500 such cases and to understand the common elements. The result was a list of 75 factors, nine of which were common, only two of which were related to nutrition. The other seven were related to mental, emotional, and spiritual growth, often within the realm of faith practices and alternative therapies. It can be concluded that, while
conventional medicine has an important role, we should not limit ourselves to it. Science does not have all the answers. The conclusion of the film was that within us lies a natural ability for the body to heal itself. We just need to get out of the way.

My niece has been a nurse for many years, and she agrees that medically unexplained healings happen all the time. Other medical professionals I know have told stories of radical healing before their eyes because of a simple prayer. Science will only recognize that which is repeatable and predictable, but life is not always like that.

The consensus within the medical and scientific community is that sexual orientation cannot be changed, and even the attempt to make this change is considered harmful. While this is the consensus, it is not unanimous [9]. The unexpected does happen. This is my story, and the story of many others that I have known. Science is hesitant to recognize these stories, but they do exist and deserve to be respected.

I grew up outside of Calgary in a typical middle-class home in the ‘60s and ‘70s with my parents and two sisters. It was a stable and caring family. At an early age I started to notice my (exclusive) sexual attraction to other males. When I learned the meaning of “homosexual” at the age of 11, I knew it applied to me. This was not a happy realization. It contradicted the traditional family model that surrounded me. As well, I had read enough of the Bible to see, as it seemed on the surface, that God condemns homosexuality. It confused and angered me to think that God would condemn something that I never chose, but from this I also expected a loving God would provide a way out. I kept hoping my homosexuality was a phase that I would grow out of, but it was not.

I kept my sexuality a secret from friends and family. In many ways I did not behave like a typical boy, so some people suspected that I was gay. However, I never suffered any overt abuse or attacks. When I was a teenager, however, there was another gay teen who was found out and was beaten by other boys. It was accepted that it was their duty to do so. So, at that time, it was not safe to be openly gay. I dreamed of a day when society would allow me to be open about my feelings and love anyone I desired.

That day did arrive. By the time I was in my twenties, our society was changing. There was a growing acceptance of gays and lesbians. I was going to university and joined the campus gay and lesbian community. I attended a pro-gay church. It was at that time that I had my first homosexual experiences which I fully responded to. I was not convinced, however, so I also had my first girlfriend, but there were sexual challenges. I also used the services of a hypnotherapist to try to change. I was confused, not knowing which way to turn. I prayed sincerely to God for direction. It was the most heartfelt prayer of my life. Literally (and unexpectedly) the next day I went to church, my pro-gay United Church, and found a brochure from the United Church Renewal Fellowship that described how gays could change and referenced ex-gay support resources. That brochure was my answer to prayer.
A few years later I moved to Calgary to start my first job after graduation. I dusted off that ex-gay brochure and found that Calgary and Toronto were the only cities in Canada at that time with an ex-gay support group, which I immediately joined. This was a gift from God. I continued to be involved in ex-gay organizations for about 15 years and was essentially committed to the journey from homosexuality to heterosexuality. However, in that time I also experienced two homosexual relationships. These were both very positive, intimate, and loving experiences; each continued for several months. While my involvement in these relationships was initiated by circumstances, I also wanted to satisfy my curiosity, which therefore supported my journey towards heterosexuality.

I was in a perfect situation for a gay person:

- My family was accepting of me as a homosexual; there was no pressure to change.
- I attended a pro-gay United Church.
- I had positive homosexual relationship experiences.
- I was in a new city free from any peer pressure.
- Society was becoming more accepting.

I had no reason not to be gay. Society and many of my new friends expected and supported it. However, deep in my heart, I still did not believe my ultimate destiny was to be gay; therefore, I never took on a gay identity. It was a limitation that I could not accept. So, I continued on the path of change, in every way and to every extent possible. This was the road less travelled.

A memorable but unexpected experience happened in my thirties when I was caring for my aging and unwell father for two weeks while my mother went on a travel vacation. By the end of the two weeks, with so much exclusive time with my father, I felt completely and exclusively heterosexual. But as soon as my mother returned and walked through the door, without even talking to her, this change vaporized. This and other experiences were confirmation that the capacity to be heterosexual existed within me. However, there was deeper growth I needed to go through to solidify my progress towards heterosexuality.

At the core of my homosexual orientation was an incomplete masculine (gender) identity. For the vast majority of men and women, gender identity is formed naturally and unconsciously through their childhood and adolescence. But for myself and others, that process was thwarted by a number of personal factors, circumstances, and experiences. Nevertheless, even as adults, the potential to resume the natural process still lies within us [11]. While this potential exists, the process is neither straightforward nor certain. There is no pill or simple treatment that will accomplish this. Similar to the stories in Heal, it requires discipline (like Joe Dispenza) and openness to remarkable revelations (like Anita Moorjani). It takes a level of inspiration and personal reflection that is rare in our society. I would never promote this journey as a sure thing, but I would gladly walk alongside anyone who freely chose it and was fully aware of the risks.
There are many amazing resources available as support for this journey, but in the end every person’s journey and story is unique. Faith and Grace on this journey are not theological concepts, but very real forces that sustain and guide. I am surprised every day how I am changing, often by an unconscious process, in ways that science says is not possible and should not be expected.

My journey of change has included many supportive groups, clergy, and counselors over the years. I never felt coerced or abused. Much of what I experienced was normal prayer, conversation, and therapy that was not specific to homosexuality but was able to resolve the issues that empowered my homosexual orientation.

The journey has been full of powerful and beautiful experiences that have motivated me to continue until this day. LGBTQ activists will say that my experiences show that I was never really gay. They will say that I have progressed to bisexuality, not heterosexuality, so is not ‘conversion.’ But they are just playing with words and splitting hairs to avoid admitting that change, or even attempted change, is not always harmful.

The focus with the bylaw should not be on whether or not change is possible, but whether the attempt to change is harmful. Since it is harmful for some, but not others, we must understand the reasons for the difference and ensure this is addressed rather than a conversion therapy ban in general.

It has now been 35 years since I started the journey from being gay to straight. It is as much a journey as a destination, but that is true of most experiences of personal growth. I am enjoying where the journey has taken me and where it has brought me. This journey has allowed me to dig deep into myself and discover amazing transformation and understanding. It has been a profound, rich, and beautiful experience. I have no regrets, and I have suffered no negative consequences.
NON-JUDGEMENTAL MOTIVATIONS

“When you let go of who you are, you become who you might be.” – Rumi

In the Calgary Public Library discussion panel event [3], the panelist Peter Gajdics said, in referring to a struggling gay person who chooses to live a heterosexual life, “The question is not whether or not it works . . . my question is why, why not just be gay? What is wrong with being gay? What is in the culture that is telling this person that they cannot be gay?”

As well, in the same event, Gian-Carlo Carra also exhorted society, and especially Christians, to accept the non-binary gender and sexual diversity in life for humans and many other animals.

It is assumed that judgement of homosexuality as sin or as abnormal is the only reason people want to change from being gay.

| The desire for change comes with an implied judgement that there is something wrong with being LGBTQ; therefore, this is a fundamental issue motivating the proposed Conversion Therapy Ban. Conversion = Change = Judgement = Shame |

There are reasons not to be gay. Even aside from social discrimination issues most people, if it were possible to choose, would not choose to be gay; there are reasons. Let me explain.

There is an obvious biological incongruence in the homosexual experience. This is often dismissed, but for some people this is a significant limitation. Every gay person needs to come to terms with this question. Some try to blame society, but the question comes from their own body.
Given a choice, most people prefer to raise children within a family of the biological parents. For heterosexual couples, this preference is socially acceptable. If they need medical assistance to conceive, this is also socially acceptable. Homosexuality is also a barrier to raising children within a family of the biological parents. For this reason alone, conversion therapy should be respected in the same way as any other attempt to remove barriers to conception. To some gays, to be part of the ‘circle of life’ is a very powerful experience and is worth embarking on the journey of change for. While nature includes a spectrum of gender and sexual realities that can be respected, the binary reality is what perpetuates the species. This not a judgement, it is an observation.

This incongruence not only plays out in reproductive barriers but also in other dynamics. There is a natural emotional and physical complement between men and women that does not exist in homosexual relationships. One element of this is the power of sexual polarity, as discussed by various relationship coaches. This is the dynamic between the masculine and feminine that comes naturally in a heterosexual relationship. In a same-sex relationship, this must be created in order to be experienced. I have spoken with committed gay couples who agree that they need to artificially create this experience of complement in their relationship. While homosexuality may be natural, there are limitations.

Men and women complement each other in amazing ways that I am discovering new every day with my wife.

Fifteen years ago, I met my wife-to-be. I loved her but I was cautious to propose. Due to my homosexual background, I needed to be sure. I reflected and prayed until I was sure that God would bless us and allow the relationship to flourish; I did not take the decision lightly. I sensed that God was saying, ‘yes,’ but He made it clear that this was His gift to me, not something He required of me; the freedom He gave me to choose was essential. His love and acceptance were unconditional. Twelve years ago we were married and we now have two wonderful boys. We continue to grow as a couple and I cherish every day with my wife.

While before I just trusted that traditional marriage was better than gay marriage, now I know why. Homosexual relationships have lost their appeal to me as a result. They seem very one dimensional.

In W5’s documentary, “Let Thy Will Be Done” [4], David said he had, in reference to homosexuality, “reached a point in my life where it wasn’t satisfying anymore. That wasn’t my identity. Sexuality is only a small piece of your identity.” This was not about sin. Homosexuality, to David, was a limitation he was not willing to accept.

As well, there is a growing trend in our society to reject the expectation that we need to choose a sexual identity. Sexuality is far too dynamic to force people to take a label. The LGB identity in this sense is socially regressive.
Despite my gay background, I made the thoughtful decision to marry my wife. She is the focus of my heart and my sexuality. Same-sex attractions are not so much an issue of sin for me; they would just be a distraction and they have no place in my life. I continue to nurture a strong masculine identity and heterosexual orientation, not to please God, but to serve my wife and my family.

“Being Born that Way” is a common appeal for LGBTQ affirmation. However, as a society we also aspire to rise above our circumstances and limitations. Science guides us but is not our only inspiration. We seek new ways to expand human potential and to raise our expectations. This is the realm of religion and spirituality which is where we go when we have reached the end of ourselves. The end of ourselves is where we expand our abilities and our faith.

Homosexuality occurs in other animals and in that sense is considered natural. Being natural however is not always best; for example, some animals eat their babies. Animals do not have the capacity to correct their natural limitations. This ability to rise above our circumstances is what sets us apart from other animals; it is part of the exclusively human experience. We evolve in ways that other animals cannot.

```
People have sincere, reasonable, and non-judgmental reasons to want to change from being gay (or transgender). I am not suggesting that everyone affected needs to change, but those that do make that choice deserve to be respected and supported. They are pioneers.
```

PERSONAL FAITH EXPERIENCE

“Let the morning bring me word of your unfailing love, for I have put my trust in you. Show me the way I should go, for to you I entrust my life.”

- Psalm 143:8 New International Version (NIV)

If we are willing to be honest, it can be seen that homosexuality is a limitation. But to many traditional faith groups it is also a sin, which is a different matter.

For many traditional religions and cultures, homosexuality is simply understood to be a sin. The issue is as simple as that. The “why” question is not explored very deeply. (They need to do better.)

It is because of the guilt that comes from this judgement of sin that people seek to change and are often pressured to do so. If sin is the only motivation, I believe this greatly reduces the chances of change being effective. The power of homosexual attraction within a person needs to be countered by more than fear. However, I believe the concept of sin can be the beginning of a greater understanding, rather than the end.

If a person believes that God is truly personal and loving, they can trust that God will show them in a personal way why homosexuality may be sin for them. If it is truly sin, we can expect Him to show us why this is a better life, but we also need to be open to seeing this. I do not believe that God’s direction for our lives is arbitrary. Motivated by love, He wants the best for us; he wants us to enjoy the best human experience possible. As we experience this love, it will also free us from shame.
If a person's religion does not support this concept of a loving God, then I suggest that it is spiritually abusive. God does not shame us into following him. Spiritually abusive religions are a greater threat to the LGBTQ community (mainstream and traditional) than conversion therapy; I will gladly fight this abuse before I will fight to ban conversion therapy.

| It is more important for persons to be sincere in their faith than to follow a specific sexual or gender ethic. Their faith must drive their ethic, not the other way around. I will always support this sincerity, regardless of the outcome. This kind of respect needs to be reflected in the bylaw. |

PAGE 12
PATHS OF SHAME

“Shame corrodes the very part of us that believes we are capable of change.”

- Brene Brown [16]

Most gays spend much of their early lives feeling shame and potentially suffering overt attacks for being gay (or other LGBTQ forms). They do not fit into the mainstream male or female culture. They are outsiders in society and are often rejected by their families as well.

As a solution to their dilemma and pain, some gays will attempt to change their orientation and/or behavior. They may seek support from a church, group, or counselor. Some of this support may be abusive or not. If the results are not what they were hoping for, they reconsider their direction.

At this point, some finally accept that they are LGBTQ, and this becomes their identity. This is what they come to believe who they are and have always been. I have watched friends go through this process, and the moment they accept their LGBTQ identity, it is profound and it feels liberating; they experience peace. Finally, they know where they fit in, and they have the LGBTQ community that affirms this decision. All the pain of being an outsider is resolved. And now, when they look back at their attempts to change, they see any support that was not LGBTQ-affirmative as abusive. It does not matter what kind of therapy was used, just because it was not affirmative, to them it was abuse. They may also put a negative spin on any therapy, prayers, etc. that they received. What would be normal, general support to anyone else, to them it was abusive.
Based on this experience, the LGBTQ activists are therefore determined to outlaw any voice or influence that is not affirmative. Any concept of change is not affirmative.

For people, such as myself, who do not adopt a gay identity, they may or may not experience a change in their sexual orientation. Rejecting a gay identity does not guarantee any change in orientation. They experienced shame growing up as well, but to them a gay identity is not their solution. They find freedom from shame by other means. The focus may be on the affirmation of their masculine or feminine identity rather than a gay identity. They also find identity in their faith, i.e., a spiritual identity.

Many persons of faith find freedom from shame in the love of God. And without a gay identity, there is significantly less social stigma. Most people in society understand that same-sex attractions are not an uncommon experience. The conflict with society increases when gays take on a gay identity. I am not justifying social discrimination against gays, but without the gay identity it has less of an impact on individuals. I expect the dynamic is similar for transgender individuals, but I have no direct experience.

Most LGBTQ activists will insist that accepting an LGBTQ identity is the only path to good mental health. And they believe that to not accept an LGBTQ identity will cause great harm, including the increased risk of suicide. This philosophy is their salvation and it is a challenge for them to acknowledge any other path.

From my decades of experience of this path and with various ex-gay support groups, I have not met a single person who has suffered from not accepting a gay identity if they have also found freedom from the shame by some other means. I believe that freedom from shame is essential to any possibility of change. If any person is seeking to change in order to avoid shame, I doubt they will experience any real change. People who have lived openly with regards to their same-sex attractions are the ones I have seen who have experienced lasting change. I am one of many examples.

In the W5 special, “Let Thy Will Be Done” [4], when the one person goes undercover into a Journey Canada support group meeting, the leaders offer prayers of healing of the shame. From the Journey Canada website, they state [13],

“The goal of Journey courses is to free people from shame, not to add to it. Often people experience shame around their sexuality because of messages they have received from their communities or the world around them. We provide a safe place where people can talk about these experiences and receive the love that comes from God.”

For some people who suffered overt and intense shame growing up, they are very defensive and desperate to find acceptance and resolution; they want gay-affirmation. The defensiveness is fueled by their pain. But this defensiveness will be a barrier to any attempt to change and creates a negative view of even the most benign support or counseling. I observe that the more intense the shame, the more likely there will be a
reaction to or negative outcome from conversion therapy. The problem, therefore, is the shame, not conversion therapy.

| This dynamic of defensiveness by many LGBTQ individuals makes it difficult for them to be objective regarding the issue of conversion therapy. If City Council is turning to LGBTQ activists as their only source of information, they will not be forming an accurate assessment of the situation. |
MUTUAL RESPECT IS POSSIBLE

“The best definition of violence I have ever heard is the absence of space where you and I can legitimately coexist.” - Shone Thistle, President, Calgary Pride [3]

To borrow from Martin Luther King Jr., “I have a dream.” He dreamed of a society free from racial discrimination and segregation. I dream of a society that does not discriminate based on how each person lives out their sexuality, including any journey of change. While race is not a journey, sexuality is for many people, and no two journeys are the same.

It is implied by the Edmonton bylaw [2] that intolerance towards LGBTQ individuals can only be countered by an intolerance of any concept of change or lack of affirmation. However, mutual respect is possible and alive, but it needs to be nurtured and expanded.

There has been great abuse and discrimination against the LGBTQ community. The violence is real. The shame, depression, and suicide are real. While the Charter of Rights and laws are necessary for protecting individuals, a real change in attitudes will only come through honest and respectful conversation. Mutual respect is possible. Following are some examples:

a) Gay/Ex-Gay Friends - During my time with ex-gay support groups, I made many good friends. Some of those friends went on to live a gay life, while some of us did not. We respect each other’s decisions and some of us have remained friends throughout the years.
b) **Accepting Diversity of Values** - As a more specific example, in my circle of conservative Christian friends, one person suddenly announced that he was gay and had committed to a same-sex relationship. While there was some surprise, nobody questioned or challenged his decision. We continue to accept him and his partner with open arms. The same friends also know about my homosexual background, and also respect my life decision to pursue change and marry my wife. We know there is a difference in values, but those values are respected.

c) **The United Church of Canada** - I have been involved in the United Church of Canada for many years. While the United Church as a denomination is very affirming of LGBTQ individuals, they do not force individual parishes to be affirming. Conservative and liberal parishes co-exist and are respected.

d) **Traditional and Accepting** - The current Dalai Lama, Tenzin Gyatso, states [6], “From a Buddhist point of view, men-to-men and women-to-women is generally considered sexual misconduct. From society’s point of view, mutually agreeable homosexual relations can be of mutual benefit, enjoyable and harmless.”

Buddhism is generally considered to be gay-friendly. Nevertheless, the words of the Dalai Lama provide an example of how one can be accepting of others even when one’s own values are different. People in any traditional faith group can be accepting of gays in society without changing their beliefs for their own members. Religion is a choice and no one should be forced to be a member.

e) **Tolerant LGBTQ** - In 2015, the TLC channel aired a program titled, “My Husband’s Not Gay.” It told the story of LDS couples in Utah where the husband is from a gay background. In advance of the show airing, there was a LGBTQ activist group protesting and demanding that the TLC channel not air the program. The TLC channel did not cave in but aired the show, defending that everyone’s stories need to be told.

The more interesting part, however, was the dialog I had with many LGBTQ individuals through the comments section of the TLC website. I would not normally get involved in LGBTQ issues, but when groups start to shut down the opinions of others, I cannot be silent. But what I discovered was how diverse the LGBTQ community is. Many committed gays had no issue with the TLC program and resented the protests. In this and other conversations, I have found that many in the LGBTQ community resent that one group presumes to speak for the whole community, and they are much more tolerant than what is portrayed.

f) **Sex in the City Example** - It was also interesting that at the same time as the TLC program, I watched an episode of Sex in the City in which the main characters
attended the wedding of a gay man marrying a woman, which was depicted positively. Nobody was protesting Sex in the City as far as I am aware.

g) **Accepting Change and Gay Rights** - Robert Spitzer was a prominent leader in the APA. He helped with the removal of homosexuality from the DSM-II [8]. He published the results of a survey of conversion therapy participants. While disputed by many, his work provides some testimonies of change [9]. He states the following [10] in reference to conversion therapy:

“There is this strange connection between whether you think this therapy is useful and whether you are for the civil rights of homosexuals. The gay activists believe that if they could convince everybody that they can never change, then they would be in a better position to argue for gay civil rights. I am for gay civil rights.”

Acknowledging change does not equal discrimination.

If the LGBTQ community was truly free of social discrimination, individuals would be truly free to decide how they want to live, whether it be mainstream or traditional.

h) **Respecting Everyone’s Journey** - I had the opportunity to hear the Calgary Public Library panel discussion [3] “Banning Conversion Therapy” on February 26 as facilitated by Kris Wells. It was very enlightening, and Kent Hehr commented that it was one of the best events of this type that he had ever attended. While the panelists were there to support the proposed bylaw, they respectfully responded to challenges from the audience. Especially in the final 30 minutes of the event, the conversation went to a deeper level. I have savored and pondered every word that was spoken. The panelists acknowledged the need for everyone’s journey to be respected, regardless of the direction or outcome. These heart-level comments helped to counter the harsh direction of the proposed bylaw, giving me hope that with some nurture and encouragement, Calgary can support and expand a culture of mutual respect.
RISKS AND CONCERNS WITH THE PROPOSED BYLAW

“The model we choose to use to understand something determines what we find.”

- Iain McGilchrist [15]

In the public meeting on February 3 [1], City Council made their intent and instructions clear to those who would be crafting the bylaw. If there was any doubt, Councillor Carra confirmed this intent at the Calgary Public Library event on February 26 [3]. Modeled after the Edmonton bylaw [2], the Calgary version would be as comprehensive as possible, both in the definition of Conversion Therapy, and to those it would regulate. While conversion therapy bylaws in most cities are seen as symbolic, Calgary City Council was clear that this would be actively enforced, seeking out violators. The audience was encouraged to report any underground conversion therapy practices.

The City Council assumes that the further they extend the bylaw the better. However, I suggest that they are pushing it too far, and as a result the cost, in every way, will be too high. If we truly want a safer city, there needs to be a paradigm shift on this issue. Instead of trying to control something that cannot be controlled, take a more positive approach by developing constructive conversation between all affected groups. LBGTQ activists will not be able to lead this kind of paradigm shift. It will take the objective voice of City Council. This will put Calgary on the map more than any conversion therapy ban.

I foresee the following risks with the proposed bylaw:

a) **Impact on Conservative Religious Organizations** – Because the Edmonton bylaw expands the definition of business to “callings” and “not for profit,” it is clear, as is the intent of Calgary City Council, to ‘persecute churches, temples, mosques, and synagogues.’ As well, the Edmonton bylaw expands the definition of conversion therapy well beyond the Canadian Psychological Association definition.
 Specifically, this includes gender issues and prohibits the reducing of associated sexual behaviors. It includes the very general term of “tactics.” By combining the expanded business definition and expanded conversion therapy definition, any religion or organized cultural group that advocates a traditional sexual ethic will be affected. Examples of affected religions:

- All forms of Catholicism
- All forms of Christian Orthodox
- Most forms of Islam (Muslims)
- Orthodox Jews
- Many forms of Buddhism
- Latter Day Saints (LDS), i.e. Mormons
- Many evangelical Christians

Based on published information, the total of affected Calgary-based Catholics, Muslims, and LDS members alone would be at least 300,000. Adding other groups, this number could easily be 400,000.

While sexually conservative cultures such as Africans and Asians are not mentioned specifically under the proposed bylaw, it would send a clear message of disregard to these cultures.

The traditional sexual ethics of the affected religions are written in their sacred texts which are not easily changed and are core to these groups. There is nothing underground about these texts. It is not realistic, for example, to expect that Muslims will update the Quran to comply with the bylaw.

City Council wants the bylaw to send a message of welcome to the LGBTQ community which would also provide an economic benefit. But to sexually conservative religious and cultural groups, this will be an eviction notice. If 400,000 people left Calgary as a result, it would have a very serious negative affect on the economy.

Canada and Calgary welcomes immigrants and refugees that are often from conservative cultures and religions. It is a contradiction to welcome these people but expect them to change their values at such a deep level. It is also arrogant to assume that their values have no legitimate basis.

b) **Shutting Down Traditional LGBTQ Sanctuary** – For LGBTQ individuals who chose to follow a traditional life, through either heterosexual marriage or celibacy, conservative religions are a support, comfort, and encouragement. In many cases, such as my own, these people were not pressured, but rather made a personal and independent decision. While I have attended the liberal United Church of Canada for much of my life, I am now in a more conservative church, which I find more compatible with my choices. I am more open about my homosexual background
now than when I was in the gay-affirmative United Church. Shutting down conservative religious organizations is limiting the forms of support available for conservative/traditional LGBTQ individuals.

c) Feeding Reverse Discrimination – With such an expansive reach, the bylaw would be feeding reverse discrimination. While the bylaw would reduce judgement against LGBTQ individuals, it would feed judgement against those who follow traditional sexual and gender ethics. It assumes that anyone who follows traditional sexual and gender ethics has no reasonable basis for their beliefs.

In my teens I dreamed of the freedom to be openly gay. Now I dream of a society where I am allowed to pursue all forms of personal wholeness. In my teens I feared the violence against gays by the boys in the neighborhood. I now fear the reverse discrimination that is being endorsed by Calgary City Council.

d) Chilling Effect – The proposed bylaw does allow some freedom. It allows, “identity exploration or development.” It does not limit conversations that take place by individuals that are outside of any formal organization or business. However, those with a “calling” are identified which could be a very broad term. Regardless, the spirit of the law will have a chilling effect on any person who is in the position of supporting LGBTQ individuals. There could be a resistance to provide any counseling or support, for any reasons, even informally by individuals, for fear of being accused of conversion therapy. While not directly targeted by the bylaw, it would have a chilling effect on any LGBTQ-related conversations.

e) Prohibitive Disclaimers – I lived in Malaysia for two years, which is a moderate Muslim country. While there was freedom of religion for all, it was illegal to try to convert a Muslim. As a result, while they genuinely cared for Muslims, all the churches posted a warning, “For non-Muslims Only” for their own legal protection. This conversion therapy bylaw may have the same effect. Any group or person that falls under the bylaw may start posting a warning, “For non-LGBTQ Only,” effectively limiting the counseling or pastoral care available for the LGBTQ community. This will create more division rather than reducing it.

f) Risk of Conservative Backlash – At the Calgary Public Library panel discussion, Councilor Carra commented on Trumpian-style politics. President Trump was elected because he discovered the huge portion of American population that had been dismissed and ignored by the liberal political force and media. He listened to them and they voted for him, and as a result America has become an even more divided country. The proposed bylaw is so aggressive that it runs the risk of creating a conservative backlash and a retraction of LGBTQ rights. An aggressive bylaw will shut down conversations, but it is conversations that really change
people's views, not laws. Without real change, the pendulum will just keep swinging between the left and the right. Create a bylaw that will open up conversation instead of shutting it down.

g) **Mixing Orientation and Gender Issues** - The most troubling part of the bylaw is that it mixes sexual orientation and gender issues in the same bylaw. These are very different matters. Our society's level of consensus around sexual orientation is far more established than gender issues. As well, the misapplication of gender reassignment procedures is far more damaging than decisions about how to live as a gay person.

I also have concerns about the basis and philosophy of the proposed bylaw. I suggest the following improvements:

a) **The Need will Always Exist** – Based on the inherent limitations of homosexuality, Council needs to accept that there will always be people who want conversion therapy. Just like abortion, regardless of what you believe about it, conversion therapy will happen. This is why we legalized cannabis. Instead of trying to eradicate it, seek to manage it.

b) **Acknowledge the other Minority** – City Council has given significant energy to the minority group who have suffered from conversion therapy. But there is another minority who wants access to conversion therapy and all related support. When bylaw justifications are presented, they stop short of telling the full story. We are told that thousands of people have been through conversion therapy, but we are not told how many have had positive outcomes. We are told of the possible negative outcomes of conversion therapy, but this is never compared to other accepted types of therapy or support groups. This is a unique social issue in that some people have built an identity around a human experience which, to some people, is a limitation. I encourage City Council to protect all minorities, not just the loudest or the most politically correct.

c) **Avoid Victim Generalization** - There is a broad assumption that any LGBTQ person who attempts to follow any path except a gay life or gender reassignment procedure is a victim of an abusive organization or person. Every justification for this bylaw is presented in this context, but this is not the full context. This assumption ignores the fact that many homosexuals and gender-challenged individuals want and freely pursue help to change to whatever extent is possible. Even aside from social discrimination, the homosexual and transgender life has very real challenges. Not every affected person feels that those challenges are worth it. I encourage City Council to acknowledge the reality that not everyone is a victim.
d) **Reconsider the Seat Belt Analogy** – One of the biggest concerns with the bylaw is that it does not allow for conversion therapy with consent. When asked about this point, proponents of the bylaw compare it to the seat belt laws; i.e., ‘we need to protect people from themselves.’ This is a weak and dismissive response to a very important point. This was discussed at the Calgary Public Library event [3].

The seat belt law is a rare example of laws that limit personal choices, i.e., choices that directly affect nobody else but the person doing it. Smoking, alcohol, and cannabis are all legal, but they are not harmless; they are a burden on the healthcare system. We are not required to wear bike helmets. We ride motorcycles. We are pro-choice. We allow physician-assisted suicide. In Canadian society, more often than not, we allow people to make their own personal moral and health decisions.

Certainly, it is the scientific consensus that sexual orientation is ineffective and can be harmful, but it is not unanimous [9]. For myself and others who have been on the change journey for decades, there has been no harmful effects. I encourage City Council to allow consenting persons to enjoy the support of any therapist, clergy, or religious organization that they choose.

e) **Reconsider the Name** – While the stated intent of the bylaw is to protect the citizens of Calgary from the potential harms associated with conversion therapy, there seems to be another purpose, which is to free the city of any voice or influence that is not LGBTQ affirming. And, therefore, any concept of change is also targeted. Instead, however, by simply adding the words “abusive or coercive” to the bylaw, there would be no objection by any group. Most people do not want to pressure or cause harm to LGBTQ individuals. However, not all groups are able to agree that all change efforts are harmful 100% of the time, especially when freely chosen. And while most groups are willing to be respectful towards LGBTQ individuals, not all are able to be affirming. By describing this as a “Conversion Therapy” bylaw, anyone who has concerns is assumed to favour forced therapy. If the intent was overtly aimed about coercive and abusive practices, the better title would be the “LGBTQ Protection Bylaw.”

f) **Bedrooms of the Nation** – At the City Council meeting on February 3 [1], the Pierre Trudeau quote was proudly repeated, “There’s no place for the state in the bedrooms of the nation.” While the proposed bylaw is intended to end judgement of gays by society, it brings judgment of those who chose to live by a traditional sexual ethic. While at one time it was illegal to live a gay life, the bylaw will essentially make it illegal not to; either way, the state is still in the bedroom of the nation. I request that Council reconsider this approach.

g) **Maintain Separation of Church and State** – In western society, we value the separation of church and state. While there is interaction and dialogue between
the two, neither one controls the other. With the Council’s intent to regulate religious activities, it is clearly going against this foundational principle. I request that Council reconsider this approach.

h) **Stay Within the Recognized Organizations** – There are recognized organizations that regulate therapeutic practices, which are referenced in the associated Notice of Motion. In the case of conversion therapy, the Canadian Psychological Association and College of Alberta Psychologists have clearly articulated their positions. This is the work of professionals to carefully study and word its policies.

The Edmonton bylaw has gone beyond the CPA policy both in the definition of conversion therapy and to whom it applies. If the Council wants to see conservative religious organizations, clergy, and counselors become more respectful towards the LGBTQ community, they need to encourage the formation of specific guidelines that are more realistic for those groups and businesses.

i) **Respect the Division between Science and Religion** – A principle that I have come to appreciate is the fact that the study of religion and science are kept separate. While there is overlap, as a matter of definition, science does not study God, and religion does not study the physical world. In extending the scientific studies regarding sexuality and gender to the world of religion, that separation is being compromised. The efficacy of prayer and religion is not for the realm of science nor the City Council to judge. People are free to choose whatever religion they want to follow; the fruit of any religion should guide those choices. In addition, as well illustrated in the documentary, “Heal” [12], spiritual practices help us when we have come to the limits of science and medicine. City Council should respect that religious organizations and their teachings are a source of hope that science is not able to provide.

The documentary film, “The Divided Brain” [14], proposes that the overuse of our (left brain) rational mind in the direction of our society has created some very negative consequences. (Every leader should watch this film.) The more intuitive (right brain) provides a broader view of issues which keeps the rational mind in check. In the discussions around conversion therapy there has been a tendency to allow science to make the decision for us; however, this is not all about science. I encourage Council to reconsider the potential misuse of science.

j) **Be Cautious in Defining the Undefinable** – For many people sexuality and gender are a journey of discovery, healing, and transition. Nobody has it all figured out. Nobody is completely wrong or completely right. There is tremendous subjectivity and diversity of values. It is deeply personal and no two stories are alike. The very nature of this part of the human experience does not fit
within rigid laws. I request that City Council reconsider their attempt to control this journey.

k) **Stronger Arguments** - As I watched the video from February 3 Council meeting [1], the arguments presented were lacking. Most of the basic rules of logical arguments had been violated, including: use of a straw man, generalizations, slothful induction, false dilemma, etc. It is clear that this is an emotional issue, not a logical one, which I accept. However, it should be the role of our leaders to be clear-headed about these issues and honestly consider all perspectives. There is much at stake.

Based on recent interactions, it seems that some City Councilors are very closed to any information that is contrary to the conclusions they have already made. I encourage Council to review the arguments that are being presented to justify the bylaw to ensure they are solid. If they are not solid then they should not be used.

l) **Avoid the Word Game** – Conversion Therapy is a highly politicized issue. Both sides of the issue are busy changing wording to either justify the ban or to work around it. By passing this kind of bylaw, which will surely be challenged, City Council will be joining the conversion therapy word game. Is this the best use of city resources when there are easier and more sincere ways to accomplish the goal of safety and openness? I encourage City Council to be sensitive to when a word game is starting. This indicates when we are missing an important point.

m) **Sincere Consultation** - There has been mention at the Calgary Public Library event [3] by Councilor Carra of a consultation with churches prior to the Motion. In the February 3 Council meeting [1], Councilor Ward Sutherland directly asked the legal counsel, Sasha Russel, if affected groups would be consulted. She answered clearly ‘yes.’ However, the stated intent to “catch churches” contradicts this intent. While there has been some consultation prior to the Motion, my understanding is that it was not meaningful. If there have been formal consultations, then those results should be made public. I am writing this letter because my ward councilor would not talk to me directly. I encourage the Council to pursue a sincere understanding of the concerns of affected groups, especially those that follow traditional sexual and gender ethics.

The above risks and concerns illustrate that the proposed bylaw may not the best direction for our city. It is a bylaw that could be expensive to defend and enforce. However, there is another way . . . Create a bylaw that will build mutual respect.
MAKING A WAY FOR MUTUAL RESPECT

The only society that works today is also one founded on mutual respect, on a recognition that we have a responsibility collectively and individually, to help each other on the basis of each other’s equal worth. A selfish society is a contradiction in terms.” – Tony Blair

While the trend in government has been to ban conversion therapy, there are other ways to create an open and respectful culture for the LGBTQ community and all other affected groups.

I encourage City Council to consider new perspectives and alternate measures. Suggested measures include the following:

a) **Target Coercive and Abusive Practices** – Limit the definition of prohibited practices to “abusive or coercive.” This meets the intent of the conversion therapy ban in a way that will minimize conflict.

b) **Warning Notices** – Similar to other potentially harmful consumer goods and prescription medicines, require warning notices by any business or organization that offers conversion therapy (or which could be implied). The notices would provide information regarding the risks and low efficacy of the offered services.

c) **Waivers and Disclaimers** – Encourage waivers and disclaimer agreements to be used by any business or organization that offers conversion therapy (or which could be implied). Specifically, there needs to be an acknowledgement by all
conversion therapy participants that they have not been coerced and are aware of the risks.

d) **Guidelines for Traditional Sexual and Gender Ethics** – Encourage groups that follow traditional sexual and gender ethics to establish guidelines and a monitoring system. By actively addressing the needs of LGBTQ individuals, these organizations would be demonstrating their dedication to avoiding coercive or abusive practices.

e) **Establish a Balanced Advisory Group** – Sponsor an advisory group to safeguard the acceptance and respect of the LGBTQ community, both mainstream and traditional. The group would assist organizations in their efforts to be free of any abusive and coercive practices. It would also help to ensure that LGBTQ activist groups and traditional groups are all treated with respect. The group would be comprised of both LGBTQ activists and representatives of traditional organizations. Activities of the group could include, as examples:

- Maintaining resources regarding the latest research and other information as related to LGBTQ issues and conversion therapy.
- Monitoring the acceptance and respect of the LGBTQ community in Calgary through surveys and other means and provide a summary report to City Council on an annual basis.
- Facilitating non-political discussion and educational opportunities for the public, organizations, and businesses.
- Develop and promote associated guidelines.

---

**In the Council meeting on February 3 [1], there was an acknowledgement that Calgary has been at the forefront of LGBTQ rights. I encourage Council to be at the forefront again. Break the conversion therapy ban paradigm and make way for true openness and respect.**

Make a way for the unexpected.
DEFINITIONS AND COMMENTS

a) Gay
Within my letter, I use the term gay to also include lesbians. I also use the term to describe all persons with a homosexual orientation or same-sex attractions, whether or not they have accepted a gay or lesbian identity.

b) Mainstream LGBTQ
Within my letter, I use this term for all LGBTQ individuals who embrace their associated feelings and attractions and create a life around them. I call this mainstream, as this is the generally expected and common path in our society.

c) Traditional LGBTQ
Within my letter, I use this term for all LGBTQ individuals who do not embrace their associated feelings and attractions. They have decided to either live in the context of a traditional heterosexual relationship, or are celibate, so are following a traditional sexual or gender ethic. They do not see their LGBTQ tendencies as a basis for an identity. They will often pursue support for change in whatever way is possible and to whatever extent is possible.

d) Conversion Therapy
Quoting from the Canadian Psychological Association (CPA) SOGII Policy Statement [7]:

“Conversion therapy, or reparative therapy, refers to any formal therapeutic attempt to change the sexual orientation of bisexual, gay and lesbian individuals to heterosexual (e.g., Nicolosi, 1991; Socarides & Kaufman, 1994). It can include prayer or religious rites, modification of behaviours, and individual or group counselling (Bright, 2004; Nicolosi, 1991).”

It is interesting that in the same CPA policy statement, they acknowledge the potential for natural fluidity in sexual attraction for some individuals, but do not consider this a justification for conversion therapy.

Quoting from the City of Edmonton Bylaw BL 19061 [2], conversion therapy is defined as:

“The offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person’s sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex ...”
It should be noted that the CPA definition is only concerned with attempts to change a person’s sexual orientation. However, the City of Edmonton goes beyond sexual orientation and even includes changes in sexual behavior. Enforcing this definition for religious organizations will create a conflict with core beliefs including sacred texts.

Within my letter, I am referring to the City of Edmonton bylaw definition, which is the stated intent of the Calgary City Council to model their bylaw on, and it is much more concerning than the CPA definition.

In the Calgary Public Library event [3] in response to a question from the audience about a gay man who changed to heterosexuality, Boban Stojanovic shared the following,

“...conversion therapy is a specific institutionalized type of change, it is not about living a life discovering in oneself, ‘I’m attracted to men, and at a time later realizing naturally within oneself, maybe I’m bi.’ This is the evolution of a person’s life and it’s natural. And natural and healthy therapy guides a person through this life journey. That can happen to anyone. Conversion therapy is something else entirely. Therapy does not direct someone to an ultimate goal. It guides a person to what is true for themselves.”

There appears to an acknowledgement by both Boban and the CPA [7] that sexual attractions can change by a “natural process.” If counseling helps a person to remove blockages in this natural process and there was a transition from homosexual to bisexual, that would acceptable under the bylaw. But it seems if the result was a transition to heterosexuality, this would be prohibited under the bylaw. This is very prejudiced. There is also a natural process by which gender identity forms. Consciously nurturing this natural process can affect sexual attraction [11], and, therefore, would be at risk under the proposed bylaw. With this much hair-splitting required, the bylaw seems to be going in a questionable direction.

e) Identity

In my understanding, identity is the association a person makes between oneself and a group of persons with a shared characteristic. For most people, the identity of themselves as male or female, matching with their birth sex, forms naturally and unconsciously [11]. However, identity may often be a deliberate and conscious choice which is then affirmed and strengthened through experiences and relationships. Spiritual/religious identity, for example, is a conscious choice. I believe that, while same-sex attractions are not chosen, the gay identity is a conscious choice. Same-sex attractions do not equate to a gay identity unless deliberately chosen.
ABOUT THE AUTHOR

The author of this letter, Harold Thomas, has been a proud citizen of Calgary for 35 years. As well, for these 35 years he has been pursuing a change from a homosexual to heterosexual orientation. For a significant portion of this time he has enjoyed and freely chosen the support of groups, therapists, counselors, clergy, and religious organizations. Harold brings the perspective of a person who has had positive experiences with what would be considered conversion therapy by the proposed bylaw. He also supports LGBTQ rights as those rights have allowed him to be open about his journey. His occupation is unrelated to conversion therapy in any way. Harold has been married to his wife for 12 years and is enjoying the challenge and privilege of raising their two sons. (Note that due to the volatility of this issue, a pen name has been used. The contact email is accurate. In a more private setting, the identity of the author can be shared. Please advise of any concerns.)

CONTACT INFORMATION

Harold Thomas can be contacted at the email: mutual.respect99@yahoo.com. He is available for further discussions or clarifications.

Sincerely Yours,

Harold Thomas
REFERENCES


Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Lora

* Last name Ans

Email loraanslee@gmail.com

Phone

* Subject Conversion Therapy Ban by-law

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) No one wants coercion, abuse or shame used against people due to their sexual orientation or gender identity. I am concerned about wording that would seriously intrude into the private lives of Calgarians. I am asking Council to consult broadly. Please include provisions that allow Calgarians to get the help they want when it comes to their sexual orientation and gender identity.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Cristin

* Last name Moore

Email moore.cristin@gmail.com

Phone

* Subject RE: Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see the attached document

Please see the attached document CPS2020-0532

Attach 6

Letter 38
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Dear Calgary Mayor and City Councillors,

I have been a part of several support and recovery groups that focus on sexuality. I’ve personally found this kind of support extremely helpful with my own struggles with sexuality. In these groups I have seen numerous lives helped and changed by being unconditionally loved, and also being given the Biblical message about their sexuality. I’ve seen how being able to talk about sexual abuse or parental neglect/abuse has really set people free to rediscover who they really are.

Homosexuals and transgender people have the highest rates of depression and suicide. They are the people who need the most support. Psychology Today stated in Dec 6, 2016 issue that there are higher rates of depression in transgender people than general public. They said half of transgender people have depression and other symptoms. They also state that over 41% have attempted suicide. Those statistics alone should give great cause to allow LGBTQ people to be able to seek and receive help they choose, including from faith communities.

For the sake of many thousands,

Cristin Moore
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name: Graeme
* Last name: Lauber
Email: graeme.lauber@freetocare.ca

* Subject: Faith Leaders' Letter

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

Attached you can find a letter from nearly 60 pastors in Calgary concerning the proposed conversion therapy bylaw.
May 5, 2020

Mayor and City Council
The City of Calgary
P.O. Box 2100, Station M
Calgary, AB, T2P 2M5

Re: Request for Consultation to Address Concerning “Conversion Therapy” Ban

Dear Mayor Nenshi and Councillors,

As leaders and ministers from various Christian denominations in the City of Calgary, we write to express our sincere concern over allegations that “conversion therapy” is being utilized in Calgary churches and ministries. We understand that the City of Calgary is currently considering a ban on “conversion therapy” as a response to these allegations.

As Christians, we whole-heartedly stand against any abusive or coercive attempts to manipulate people’s sexual attractions, gender or sexual behaviour. We understand that many in the LGBTQ+ community have been harmed by practices that have relied on shame or even intimidation in efforts to control others’ sexuality. We want to work with city council, the LGBTQ+ community, and the wider Calgary community to ensure that no one in our city is subjected to these practices.

The way “conversion therapy” has been defined in other jurisdictions is often vague and fails to respect the choices of LGBTQ+ individuals seeking to receive spiritual care and support in living according to their own religious Christian beliefs. We are concerned that certain redefinitions of “conversion therapy” include teaching, spiritual support and pastoral care provided to such individuals, meaning that Calgarians could be denied necessary spiritual support and assistance from the house of worship they attend or ministries they associate with. Saying that only businesses will be affected by a bylaw is not accurate if, as in Edmonton, “business” includes non-profit organizations.

We strongly believe that the best way to prevent any kind of abuse or torture around “conversion therapy” is if we work together. If any kind of abuse or torture is occurring in our city, in the name of Jesus, Calgary’s Christians want to work with you to put an end to those kinds of practices.

And so, we are sending you an invitation. We ask you to consult with us before passing any bylaw so that we can work together on how it is worded, what it includes, and how it would affect members of the Christian community, including LGBTQ+ Christians. We believe coming together to discuss our shared commitment against coercive and abusive practices is essential to protect LGBTQ+ members of our community. We are encouraged by the city’s Engage! policy, which "... assigns a high priority to appropriately involving citizens and other stakeholders early on and throughout the process, especially when decisions impact their lives." and would welcome the opportunity to “listen to and learn about each others’ views, plans, concerns, and expectations.”

The City of Calgary’s proposed bylaw regarding conversion therapy is an exciting opportunity to bring diverse elements of our city to the table in a constructive way. Our prayer is that we will be able to come together in a spirit of peace and good faith to the benefit of our city.

We look forward to this important dialogue.
Sincerely yours,

Graeme Lauber,
Director, Free to Care
graeme.lauber@freetocare.ca

Calgary’s Christian pastors and ministry leaders;

Dr. Charles Nienkirchen
Professor of Christian History and Spirituality
Ambrose University

Dr. Dayle Medgett
Senior Pastor
Westview Baptist Church

Godwin Tam Brisibe
Pastor
RCCG - Cornerstone Chapel Calgary

Carl Santos
Senior Pastor
New City Church

Matt Dyck
Senior Pastor
SunWest Church

Brian Lavender
Pastor
Gracepoint Fellowship Church

Dr. Doug Balzer
District Superintendent (Acting)
Christian & Missionary Alliance

Ghirmay Gofar
Pastor
Rehoboth Church of Calgary

James Houston
Pastor (Retired)
Associated Gospel Churches

Ryan Herbert
Pastor
Calgary East Church of the Nazarene

Kelly Scruggs
Senior Minister
Rosscarrock Church of Christ

Jeremy Keys
Pastor
City Mosaic Church

Adebayo Olugbenga,
Pastor
City Mosaic Church

Timothy Stephens
Pastor
Fairview Baptist Church

Anayo Onwuka
Pastor
Kingdom Life Victory Church

Jason & Patricia Silver
Pastors
New Victory Church

Rowan & Mara Fraser
Pastors
Gateway Victory Church

John Harper
Pastor
Gateway Victory Church
Drs George and Hazel Hill
Pastors
Victory Churches of Canada

Brad and Wendy Dewar
Pastors
Victory Churches of Canada

Pastor Nick & Charity Williams
Pastors
Airdrie Victory Church

Craig Buroker
Pastor
Southside Victory Church

Clive Yorke
Pastor
Southside Victory Church

Wendy Aston
Pastor
Southside Victory Church

Joshua Hansen
Pastor
Southside Victory Church

Chau Dang
Senior Pastor
Calgary Vietnamese Mennonite Church

Enoch Chee
Lead English Pastor
Calgary Vietnamese Mennonite Church

David Cay
Associate Pastor
Calgary Vietnamese Mennonite Church

Tim Nguyen
Associate Pastor
Calgary Vietnamese Mennonite Church

Shakeyra Mason
Ministry Director
Showers of Blessing Church

Gary Hellard
Former Pastor
Thornhill Baptist Church

Sieg Koslavski
Preaching Pastor
Thornhill Baptist Church

Jon Lim
Pastor
Calgary Chinese Alliance Church

Myron Siemens
Lead Pastor
Harvest Hills Alliance Church

Kyle Harnett
Pastor
Capstone Church

Jason Fan
Sr. Pastor
Calgary Chinese Alliance Church

James Chuang
Pastor
Calgary Chinese Alliance Church

Michael Zhang
Pastor
Calgary Chinese Alliance Church

Diane Brown
Pastor
Harvest Hills Alliance Church

Hilda Siemens
Pastor
Harvest Hills Alliance Church

Aaron Bon-Benard
Pastor
Harvest Hills Alliance Church

Paul Brushaber
Lead Pastor
Bethany Chapel
Andrew Hills  
Elder Chair  
Northside Bible Fellowship  

Michael Hoch  
Pastor  
Redemption Calgary North  

Tim Stevens  
Pastor  
Fairview Baptist  

Lawrence Irwin  
Pastor  
Centre Street Church  

Lorne Trudgian  
Pastor  
Calgary Chinese Evangelical Free Church  

Hans Overduin  
Minister  
Free Reformed Church of Calgary  

Dale Anderson  
Pastor  
Calgary Full Gospel Church  

Chang-Sun Choi  
Senior Pastor  
Calgary Korean Presbyterian Church  

Joshua Kim  
Associate Pastor  
Calgary Korean Presbyterian Church  

Jin Kim  
Associate Pastor  
Calgary Korean Presbyterian Church  

Changyoung Park  
Youth Pastor  
Calgary Korean Presbyterian Church  

Heeyoung su  
Children's Ministry  
Calgary Korean Presbyterian Church  

Jaime Cisterna  
Pastor  
First Evangelical Free Church  

Tyler Graftaas  
Lead Pastor  
Crescent Heights Baptist Church
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Janny

* Last name Moore

Email excellentthoughts@gmail.com

Phone

* Subject RE: Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see my attached document
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Dear Calgary Mayor and City Councillors,

Thank you for your dedication and heartfelt determination to hear out your city and do right for the children and young people who are in the especially vulnerable years of their lives. I am with you in this tremendously important objective to help and encourage them to the end that their hearts are happy and healthy, equipped for the amazing future this city can afford them or lead them to from here.

“We hope you enjoy your stay or wherever your final destination may take you” is a common comfort we hear often in that moment of landing safely back on the ground after being in weather and air that generally we haven’t navigated on our own. But we come through the whole experience with anticipation of where we are getting to. As a youth counsellor, I am aware of great emotional turbulence this generation is flying through in a global atmosphere that struggles to identify human existence and meaning.

These precious young people, like we are when travelling through time and space as passengers in a plane, don’t have the instrumentation at their seats or the education to read all the dials that would help them determine where they are.

Here is my concern that I would like to put before you: the wording of the current conversion therapy ban does not allow for the voice of sweet assurance and verbal expressions of care for the heart of the individuals who are often struggling with shame and sexuality in silence. We have an opportunity to both protect them from wind and weather and be the assuring voice of hope over the intercom of their souls regarding their sexuality. By flying them through this with the peace and confidence we can provide, these amazing passengers can look back on their youth as frighteningly exciting but not harmful, not dangerous to their health and not inhibiting to the person they are destined to be!

I am so glad you want to protect these people up-and-coming, from the physical horrors of electric shock therapy, chemical castration, and lobotomies, and abusive physical practices. Thank you for the esteeming the brilliance of conversations and the comfort afforded in the realm of compassionate companionship that we can bring for the resiliency of the young flyers of this day and age.

For the good of our youth,

Janny Moore
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Christa

* Last name
  Lockhart

Email
  admin@freetocare.ca

Phone

* Subject
  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)
  Please see Attachment
Dear City Council, I want to thank you for your concern about protecting our LGBTQ2S+ community from abuse. I support a bylaw that targets abusive conversion practices, but I am against a bylaw that will go beyond the City’s jurisdiction to illegally ban all compassionate and helpful conversion therapy, counsel or conversation. This conversion therapy ban you are proposing is a misnomer as it has much less to do with the banning of abusive conversion therapies (which the Canadian Psychological Association has already banned) than it does with the banning of all conversion conversation. I oppose the muzzling of this very important conversation, especially the essential conversation that a parent needs to have with their own child.

It is normal for young children, under certain circumstances, to experience times where they are confused about their gender, and at these times they need the gentle guidance of their parents. Little children are very impressionable, and it does not take much for them to begin to entertain erroneous ideas about themselves, even about their gender. It could be something as simple as not having their biological sex affirmed by a parent, or maybe they felt pressured by a sibling who wanted them to be the same gender as them. Some might come from a broken home and were deprived of a parent’s role model and support. Others have been abused verbally, physically or sexually.

My sister and I both have daughters that fell into one or more of these categories and they became temporarily confused about their gender. For a period of time they thought they were boys. We want to tell you their stories and what we, as their mothers, did to help them.

My daughter’s story

Regarding my daughter, her confusion about her gender was at a very early age -- before she was even four years old. Her gender confusion was also very short-lived due primarily, I think, to early intervention on my part. When she was a baby and learning to crawl, I found it impractical to have her wear dresses. But when she was around the age of two and a half and walking, I realised that not only had I not yet put a dress on her, I had not affirmed her gender as a girl. So that day I got a dress out of her drawer, put it on her and proclaimed to her, “Look
at this lovely dress on you, what a pretty girl you are!” Well, I’ll never forget the look of
discovery on her face -- like it was a new revelation to her that she was a girl. This made me
realise how important it was for me, as her parent, to affirm her biological gender, because her
gender was not clearly evident to her. So that is what I did from that moment on -- I
consistently affirmed her as a girl.

However, a few years later, I had an interesting conversation with her that opened my eyes to
just how significant my role was in helping her establish her gender identity. One day, when my
daughter was around the age of four, she wanted to tell me something that had happened in
the past, and she started by saying,

“Mommy, back when I was a boy ...” And then she stopped herself and asked me, “Was I ever a
boy?”

Now that was a revelation for me! This comment showed me that even before the age of three
she was having a sense of gender but was veering towards a masculine identity. But it seemed
that after I put the dress on her and I began affirming her biological gender as girl, she quite
easily turned towards identifying as a girl. So you must be wondering how I answered her
question, “Was I ever a boy?”

I used my God-given wisdom as a mother to affirm her biological female gender and told her
the truth gently, and with love, “No honey, you were never a boy. You have always been a girl.”
And this reply completely satisfied her and that was the end of the conversation.

This affirmation of her girlhood carried my daughter throughout her childhood and adolescence
right up to the present, where she is happily married to a wonderful man and is hoping to start
a family soon. I recently asked her if she remembers telling me that at one point she thought
she was a boy. She has no recollection of it, and she confirmed that throughout the rest of her
childhood and adolescence she never questioned her identity as a girl.

Evidently, she was not abused in the slightest by my verbal affirmation of her birth gender. If
anything, I had potentially “hurt” her by not affirming her biological birth gender early enough
in her infancy and thus creating that opportunity for confusion. And this is why I am taking the
time to tell this story, because I want all parents (and City Council) to know how important it is
for them to affirm their child’s biological sex from the outset.

Now maybe some of you reading this might be horrified that I did not use the opportunity,
when my daughter asked me if she was ever a boy, to help her connect with her earlier sense of
gender identity. Perhaps you were wanting me to say, “Oh, honey, did you think you were a
boy? Then, yes, you were, and maybe deep down you are a boy even now. Let’s give it some
time and see how you will be feeling about your gender in a few years. In the meantime, just be
whoever you feel like being. You can be a girl today and a boy tomorrow if you want.”

No, I firmly believe this would have plunged her into years of gender confusion which I consider
child abuse. Why put her through that mental turmoil that could potentially lead her to want to
transition to being a boy one day, with the emotional torture of rejecting her own biological birth sex and the physical torture of hormone therapy, sterilization, and painful and costly sex-reassignment surgery? What advantage would it have been to her to set her on a pathway where she could potentially be deprived the joy of giving birth to a child created from the sexual union with her partner, if that partner ended up being a woman?

No!! I am convinced that that day, when I told my daughter she had always been a girl, I gave her the priceless gift of the security of knowing who she was. And through this gentle affirmation of her gender, she was able to have her mental perception of her gender and her biological sex match, painlessly. This is the role of a parent, and I am very afraid that this responsibility will soon be denied us.

Now I want to say it is not my intent, in any way, to deny the experience of our LGBTQ2S+ friends. You have had your own journey and have chosen to embrace your gender dysphoria and/or same sex attraction and many of you are living happily with your partners; some of you even with adopted children, or children born by other means, and you feel that no one should be dissuaded from taking the path you have. I do not deny you this conviction, but I beg you to be honest with me -- if a child in their earliest stage of life could be gently guided away from years of confusion about their gender, permanent hormonal treatments, possible painful sex reassignment surgery and sterilisation, are you at least able to admit that a parent should have the right to gently and lovingly affirm their child’s biological sex?

My Niece’s Story

Now to my story about my niece (whom we’ll call Sarah). She has a similar story of moving from a place of gender confusion to embracing her biological sex through the gentle, consistent affirmation of her parents. Sarah was born into a broken home with my sister and brother-in-law having just separated right after her birth. So her early years were marked with much strife and the absence of her father.

Sarah also experienced a lot of negative pressure from her brother who was five years older and who resented her being so young and not a boy. He communicated this to Sarah in many overt and covert ways throughout her early years of life, to the point where we believe Sarah felt ashamed to be a girl. As soon as Sarah began to talk, she referred to herself as a boy and would make great efforts to do everything her older brother was doing (she actually became quite excellent at all manner of sports from hockey to soccer because of her desire to keep up with him).

However, my sister, sensing that Sarah’s gender confusion was rooted in the trauma and unique circumstances surrounding her life, realised Sarah needed support for her gender -- the right kind of support. She did not resort to coercion or manipulation to force her to choose a female identity, but chose to love her where she was at and respected her “boyish” likes and dislikes. However, her support did not include giving way to her toddler’s immature and still developing sense of identity. When Sarah spoke of herself as a boy, my sister consistently and
very gently affirmed her biological sex and girlhood. And she waited and prayed, affording Sarah the time she needed to come to terms with her own precious identity.

This approach began to bear fruit in Sarah’s life, and my sister started noticing a shift in how Sarah spoke about herself. Also, as Sarah got older, she began having girl friends to play with, and this helped her gain an appreciation for “girl things.” After Sarah was four years old, her father was more present in the home, so she received his love more consistently, and also his affirmation of her physical birth gender as a girl. Now, at the age of six, it is evident that she no longer thinks of herself as a boy and appears to be quite adjusted and content as a very athletic and smart girl, loved by both of her parents and her brother. Such a wonderful story of recovery of self! -- and this through the gentle, non-abusive, constant affirmation and support of her parents.

I actually have one more story to share that illustrates how important it is that parents affirm a baby/young child’s biological sex. When I was in my twenties, I had a boyfriend who confided in me that he grew up gay, having believed during his early childhood that he was a girl. I’ll never forget his words when he said to me, “No one told me I was a boy.”

He was the second child born in his family and he had an older brother, and I wonder to this day if his mother secretly, or subconsciously, was in denial that he was born a boy because she had wanted a girl. For whatever reason, his parents did not affirm his biological sex, and it threw him into years of confusion and hidden homosexuality in his teens, until he finally reached a place in his early adulthood where he became determined to reclaim his male gender and heterosexual identity and expression, which he succeeded to do.

My friend was able to make the transition back to being cisgender and heterosexual, but it was significantly more difficult for him than it was for my daughter and niece; the reason being that he had to make the transition after many years of gender and sexual confusion.

This is another argument for parents to be encouraged to support their children’s biological sex from the outset. And this is also why we must continue to allow conversion therapy for those who want to reclaim their birth gender and heterosexual identity; to have the support they need to make the journey back to the matching of their psychological perception of their gender and sexuality with their physical bodies. This is a legitimate desire which should not be denied by the LGBTQ2S+ community nor resources denied them by City Council.

Regarding resources for those wanting to make this journey, I would like to take this opportunity to say that it is not only professional therapists who are able to offer this support. Pastors who have a good understanding of this journey, or support groups of de-transitioned LGBTQ2S+ people are known to provide very good (and affordable) help as well. The conversion therapy ban bylaw should not ban these kinds of legitimate, compassionate help, and should trust that people seeking this help have the wisdom and discernment to know what is best for them. But all these forms of “conversion” therapy, counsel, or conversation must be given with great sensitivity and respect to consenting individuals.
Conversion back to embracing one’s biological sex is possible and can happen painlessly, especially when a child is very young with the right kind of parental support! This is backed up by statistics that show how over time the vast majority of gender-confused children revert back to their biological sex identity.

According to the American Psychiatric Association’s DSM (Fifth Edition, 2013), rates of persistence of gender dysphoria into adulthood are very low. Statistics show that biological sex confusion resolves in up to 97.8% of boys and as much as 88% of girls (American Psychiatric Association 2013 p. 455). This means that the vast majority of gender-confused children no longer continue to exhibit signs of gender dysphoria as adults.

Dr. Kenneth J. Zucker’s practice with gender-confused children confirms this. As Psychologist-in-Chief at Toronto’s Centre for Addiction and Mental Health, he headed up its Gender Identity Service for many years. An international authority on gender dysphoria in children and adolescents, he and Dr. Susan Bradley helped hundreds of children integrate their gender identity with their biological reality, saving them from a lifetime of dependency on cross-sex hormones. Their work demonstrates that with appropriate therapy and encouragement, the vast majority of gender-confused children come to accept their bodies by the time they reach the age of 18.ii

Conversely, those who are led down the path of transitioning to the opposite sex do not fare nearly so well. A long term, comprehensive study in Sweden showed that 20% of transgenders have “trans regret,” and post-surgery transgender people commit suicide at a rate 19 times higher than the national average.iii

Lawyer John Carpay with the Justice Centre for Constitutional Freedoms writes, “On Twitter there are hundreds of people lamenting that they were allowed to take cross-sex hormones when they were confused and vulnerable children, brainwashed by websites like Buzzfeed and their own gender-confused culture. They ask: ‘Why was I allowed to do this to myself? How come no one older and wiser stopped me?’... It is a mark of cruelty to use the law to force confused, dysphoric children and their parents to embrace the transition to a life of permanent hormone therapy, surgery, and disillusion.”iv

These deeply unhappy and disillusioned people who have “transitioned” genders are now “de-transitioning” back to their biological sex. Walt Heyer is one de-transitioned male who is now living heterosexually with his wife and champions the cause of hundreds of others experiencing “trans regret” through his website, https://sexchangeregret.com/ and books.

My sister and I cannot imagine what the future of our girls would be if we had not had the freedom to come alongside them to support their biological genders the way that we did. But this freedom is soon to be eradicated if the City Council’s proposed conversion bylaw is worded like Edmonton’s bylaw that bans “any tactic used for the objective of changing a person’s gender identity or preference.”
Under your new conversion bylaw, my sister and I would have feared to give our children the essential guidance they needed, and we would be punished with a stiff fine for trying to help them. Both my sister and I shudder to think what the consequences would be for our girls if we were under this legislation that sets forth the only option as to push our gender-confused children towards transitioning to the opposite sex, subjecting them to permanent hormone therapy, the potential mutilation of their sex organs through sex reassignment surgery, sterilisation, and possible suicide.

City Council would do well to consider the example of UK president Boris Johnson, an outspoken supporter of LGBTQ2S+ rights, who is taking the corrective step to outlaw sex-change surgery until the age of 18. This policy move came after 35 UK therapists resigned from London’s Gender Identity Development Service when they noticed that the number of children treated yearly for supposed gender dysphoria rose more than 30-fold (from 77 a year a decade ago to 2,590 in 2016).

These therapists became gravely concerned that the children and teens experiencing gender confusion due to underlying abuse and trauma were being over-diagnosed with gender dysphoria and over medicalised with puberty blockers and cross-sex hormones leading to sterilisation. These therapists resigned over the pressure to “tow the transition line,” and out of fear of being labelled homophobic if they did not comply, being slapped with huge fines or jail terms and losing their practice.

Dear City Council, please consider very carefully the ramifications of enforcing a bylaw that puts this kind of dangerous pressure on professionals and parents advocating for the best interests of children and youth. For if the wording of your proposed conversion bylaw is not changed, then our Canadian society will be led down this same horrific garden path to the same disastrous outcome, guaranteed.

City Council, your conversion therapy ban desperately needs rewording! This is your chance to truly protect the LGBTQ2S+ community, by not only banning abusive conversion therapy practices, but also banning dangerous premature transitioning procedures pushed on children without affording them the time to potentially outgrow their gender confusion, or to become adult enough to fully understand the consequences of transitioning. It is also an opportunity for you to protect the legitimate, compassionate therapy, counsel, or conversation that can help those who truly want to make the journey back to their original birth gender and sexual orientation.

I beg you, in the name of all the vulnerable children and youth suffering from gender confusion, to change the wording of this bylaw to ban all forms of truly abusive therapies (conversion and transition) while according gender-confused children and young people the right to receive all appropriate compassionate therapy, counsel, and conversation, and protecting those who offer it.
Thank you for the very important role you play in protecting our society from harm while at the same time preserving our rights and freedoms. I realize this is a delicate balance! I appreciate all the time and diligence you are putting into gathering our input so that the wording of this bylaw won’t swing the pendulum so far in the other direction that we deprive and injure another group of equally precious people.

Sincerely,

Christa Lockhart

---

1 My sister has made a submission of a fuller version of this testimony
2 https://www.kenzuckerphd.com/
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name

Jane

* Last name

Smith

Email

admin@freetocare.ca

Phone

Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

Please see Attachment
2020 April 29

To Whom This May Concern:

I am a Registered Psychologist of good standing in the Province of Alberta. I received my PhD in Clinical Psychology from the University of Calgary, and have specializations in trauma and addiction, gained throughout my doctoral training, post-doctoral training, and practice. I have almost twenty years of experience helping the people of Calgary in the areas of trauma and addiction, alone or in combination, in both the public and private sectors. In the last fourteen years the bulk of my practice has been with clients who are addressing sexual and relationship trauma, and compulsive sexual behaviour.

I am writing to comment on the proposed by-law prohibiting the practice of so-called 'Conversion Therapy' in the City of Calgary.

'Conversion Therapy' as a 'Prohibited Business Activity' is defined in the proposed by-law as: “the offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person's sexual orientation, gender identity, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including (a) services that provide acceptance, support, or understanding of a person or that facilitate a person's coping, social support, or identity exploration or development, or (b) gender-affirming surgery or any service related to gender-affirming surgery.”

The most generous reading of this proposed by-law indicates that it was formulated with the intent to protect citizens who are potential clients, presumably already in distress, from coercive interactions and conversations while they are in the process of considering significant and sensitive lifestyle decisions. However, according to the definition above, as a therapist I would be prohibited from offering help to a client who may wish to eliminate or reduce certain types of sexual attraction or sexual behaviour, even if this very elimination or reduction might be the expressed objective of the client.

The proposed by-law assumes that sexual attraction and expression is the highest value of any given client, and legislates therapeutic conversations based on this faulty assumption. The bulk of my clients over the years have valued their own integrity and peace of mind, and their chosen commitments, over so-called 'freedom' of sexual expression. In their experience, this 'freedom' ironically has come to enslave them (thus the term 'compulsive sexual behaviour'). These clients seek help precisely in order to reduce or eliminate certain types of sexual attraction or behaviour that threaten their higher values.

True 'acceptance, support, or understanding' and facilitation of 'coping, social support, or identity exploration' (see exclusion (a) above) in the context of therapeutic conversations must allow for the clients' ability, right, and responsibility to formulate their own goals for therapy. It is the responsibility of the therapist to model integrity by engaging in conversations about whether and how the therapist might or might not be able to support the client in reaching those goals effectively. The clients then decide whether and how to move forward with their own goals.
Often these conversations require values clarification on the parts of both the client and the therapist. These conversations are themselves therapeutic and valuable. They lead to greater understanding for both sides, whether or not collaborative work towards a common goal is deemed possible.

The proposed by-law would short-circuit this process by prohibiting conversations regarding certain therapy goals; and allowing only conversations regarding goals that have been predetermined, not by those seeking help, but by government legislation. In attempting to protect citizens from potential coercion (the best reading of this proposed by-law), the proposed by-law itself becomes coercive.

Perhaps the intent of the proposed by-law to protect citizens would be better communicated if somewhere in the definition of 'Conversion Therapy' an indication is given that the activities are undertaken **without the client's informed consent**. However, this would render the proposed by-law superfluous at best, since all helping professions are bound by ethical codes that preclude provision of services without informed consent.

Registered Psychologists are bound by the Canadian Psychological Association's Code of Ethics for Psychologists (CPA, 2017). According to this code, Psychologists are to provide services with careful consideration of four fundamental principles: (1) Respect for the Dignity of Persons and Peoples; (2) Responsible Caring; (3) Integrity in Relationships; and (4) Responsibility to Society. All four of these principles are compromised by the proposed by-law: to assume uniform values leading to predetermined, government-prescribed goals, **without listening to the client first**, is not respectful or responsible, and potentially compromises the integrity of therapeutic conversations. Furthermore, the well-being of society itself is put at risk when the government begins to legislate the kinds of conversation possible between its citizens.

Respectfully yours,

Concerned Psychologist
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✔ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name             Ian

* Last name             Fraser

Email                   ianfraser@shaw.ca

Phone

* Subject               Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachments
SPC on Community and Protective Services  
City Clerk’s Office  
The City of Calgary P.O. Box 2100, Station “M”  
Calgary, Alberta  T2P 2M5  

RE: Conversion Therapy Ban, PFC2020-0116  

Dear Calgary City Council,  

I have grave concerns regarding the scope of the proposed conversion therapy ban. The first thing I wish to say is I'm completely opposed to any sort of torture, coercion, and such practices that the proponents of the conversion therapy ban are claiming occur. I don't hate gay people, I have had gay roommates, employees, and gay friends. The conversion therapy bans that have been passed in Canada are so broad in their definition of what conversion therapy is that religious counseling or even prayer could be prohibited.

As a child I suffered horrible sexual and physical abuse. To escape the pain, I became a heavy drug user as a teenager. It was so bad, I overdosed and was sent to the psych ward three times. Over the years, I have experienced tremendous healing and restoration because of Christian prayer and counseling. Today I am a productive member of society, operating two businesses, and I have a good life. I believe I would not be alive today if it was not for the Christian prayer and counseling I received.

As I have previously stated, I have a number of gay friends and associates. Some of them have benefited tremendously from Christian prayer and counseling regarding their same-sex attraction. The fear I have is that this proposed bylaw would limit access to that counseling for my LGBTQ friends. I fear that tremendous harm could come to LGBTQ people if they are denied their constitutional right to seek out counseling and prayer in any form, including Christian counseling and prayer. I urge City Council not to pass a bylaw that would discriminate against LGBTQ people who are exercising their freedom of religion, speech, and conscience to access whatever therapy THEY desire. This would be un-Canadian and harmful.

Thanks for your consideration.

Ian Fraser  
Calgary, AB  
Ward 11
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

- **First name**: David
- **Last name**: Fisher
- **Email**: cfcpastor@inchrist.ca
- **Phone**
- **Subject**: Conversion Therapy Ban, PFC2020-0116
- **Comments** - please refrain from providing personal information in this field (maximum 2500 characters): Please see Three Attachments
Dear Mayor Nenshi & Calgary City Councillors:

We all have our stories. Personally I was ordained as a United Church minister in 1988, the year the denomination formally sanctioned the ordination of homosexuals. I was settled in Newfoundland at a time when the Mount Cashel orphanage scandal broke with revelations of hundreds of boys having been physically and sexually abused. I served as a chaplain for two local schools and reported a pedophile after hearing allegations of how he had abused a parishioner's family. He was incarcerated. I also heard the confession of a friend who had been physically and sexually abused. He was kind, a father and grandfather. Unbeknownst to me he was an abuser himself. I mourned deeply when I learned he committed suicide before he could be arrested.

Politically the call to ban conversion therapy has not come in a vacuum, but is the result of an organized effort that is part of a larger socio-political movement which has shaped our culture for the last 50 years or more.

In February the City of Calgary unanimously passed a resolution to ban conversion therapy, in spite of the fact that, to my knowledge, there is not a single business in Calgary that actually does conversion therapy. None have been publicly identified in Edmonton, Sherwood Park, Fort McMurray (Wood Buffalo), or Spruce Grove either, even though all of them have passed very similar legislation.

Functionally speaking, it’s not really about curtailing an abusive practice, as it is already banned in Alberta.¹ So why address it? Edmonton mayor Don Iveson puts it this way, “to send a signal that that is wrong.”²

So what could possibly be wrong with passing a ban on conversion therapy?

Well, the devil is in the details, so let me address a few details.

1) Sexual orientation has yet to be defined in the Municipal by-laws. "Orientations" may include but are not limited to: Homosexual, Bi-sexual, Heterosexual, Androgynous, Asexual, Pansexual, Questioning, Demisexual, Graysexuality, Non-binary, Cisgender, Gender queer, and Gender-fluid. If sexual orientation is defined as an individual's subjective awareness of the

¹https://edmonton.citynews.ca/2019/08/21/edmonton-banning-conversion-therapy/
²Ibid
category (or categories) of persons toward whom he or she is erotically attracted to, then Pedophilia should be added in. But if it is not defined in this way, then why would “gender identity” be included in the by-law? Aren’t conversion therapy bans aimed at preventing businesses from converting a person’s sexual orientation through therapy?

In turn, Council should consider how it could coherently be argued that the proposed by-law could not one day be used to prevent the treatment of Pedophilia.

2) Banning conversion therapy without clarifying these terms will make it illegal for professional counsellors to help clients work through their sexual feelings, especially if their clients desire to move from one sexual orientation to another. The right of self-determination for clients, as well as counsellors, is violated.

3) Depending on the clarity of the definition of conversion therapy, and its subsequent implementation, such bans will infringe on the freedom of conscience and religious rights of individuals. Lawsuits against the City will be inevitable.

4) LGBTQ+ activists who have already targeted organizations such as Franklin Graham’s Samaritan’s Purse, Chick-fil-A, the Salvation Army, etc. will use these laws to target various other religious agencies and organizations who hold Biblical views on marriage. Showing preferential treatment of one group’s set of beliefs over another is prejudicial, if not illegal.

---

3 Arguably Pedophilia is already being taught in at least one school district in California. [https://stillnessinthestorm.com/2019/05/pedophilia-being-taught-as-sexual-orientation-in-california-schools/](https://stillnessinthestorm.com/2019/05/pedophilia-being-taught-as-sexual-orientation-in-california-schools/)

4 When the APA, whose classifications define what is considered mental illness, released an updated version of its Diagnostic Statistical that sexual orientation reflects an individual’s subjective awareness of the category (or categories) of persons toward whom he or she is erotically attracted, the application of the term was correct. Following the subsequent backlash led by conservative groups who feared the legitimatization of pedophilia as promoted by pedophilia activists, the APA changed the phrase “sexual orientation” to “sexual interest.” It would be especially problematic if City Council chooses to ban conversion therapy without definition or defining it in popular terms such as “any treatment, counselling, or behaviour modification that aims to change someone’s sexual orientation, gender identity or expression.” Advocates for pedophilia could simply, and with some consistency in their thinking, lay claim that their behaviour is an expression of their sexual orientation and therefore justified.” Stephen Kershnar’s book, Pedophilia and Adult Child Sex, lays an intellectual foundation for the legitimization of pedophilia.


6 The Supreme Court of Canada decision [Mouvement laïque québécois vs. Saguenay (City), 2015 SCC 16, [2015] 2 S.C.R. 3 [para 72-74)] states:
Gay activist Kristopher Wells identifies the real target of the bans on conversion therapy stating:

“Modern forms of conversion therapy are still happening in Canada, particularly in some catholic and faith-based schools, which often occur under the guise of “pastoral approaches to care.” Many of these approaches refuse to allow or place restrictions on gay-straight alliances (GSAs), refer to LGBTQ2 students as “persons with same-sex attractions,” suggest that transgender and non-binary youth are being influenced by a so-called “gender ideology,” and enact policies that call LGBTQ2 youth to live chaste lives.7

If catholic and faith-based schools are hotbeds of conversion therapy, will passing a law banning conversion therapy by businesses really change that? Is the law not actually aimed at the faith community whose approach to sexuality differs from that of the LGBTQ community? If socialization of children is of concern, then should not conversion therapy laws also be applied to activists who influence children to become transgendered? You may read about how GSAs have been misused for that purpose at: https://www.jccf.ca/concluded-cases/pt-et-al-v-alberta/ filed in the affidavit section.

4) Bans on conversion therapy have tended to make any effort to change or convert a Minor’s sexual orientation, gender identity, or gender expression illegal. What’s wrong with that you ask? Good question. Leaving aside the obvious disconnect between having a kid who is not old enough to drive, drink, or buy cigarettes make life-altering decisions leading to self-sterilization, consider the three approaches professionals may take in treating gender dysphoria. (Gender dysphoria being the condition of feeling one's emotional and psychological identity to be at variance with one’s birth sex).

a) A range of treatments from psychotherapy to peer relations, which attempt to resolve root causes;

b) an intermediary therapeutic approach known as “watchful waiting”;

c) gender affirmation (which involves social or medical transition).

[73] “... When the state adheres to a belief, it is not merely expressing an opinion on the subject. It is creating a hierarchy of beliefs and casting doubt on the value of those it does not share. It is also ranking the individuals who hold such beliefs:

[74] By expressing no preference, the state ensures that it preserves a neutral public space that is free of discrimination and in which true freedom to believe or not believe is enjoyed by everyone equally, given that everyone is valued equally.

7 Wells, Kristopher, et. al. in Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities, p.12
Activists have been increasing the pressure to make gender-affirming treatment the only treatment option. For instance, in Kristopher Wells’ Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities we read, “opposing gender affirmative care and treatment is tantamount to a form of conversion therapy” (p.4).

It is important to realize that a substantial body of research shows that the majority of gender dysphoric children who are treated using a “watchful waiting” approach largely desist. That means once they reach adulthood, the majority, (60% - 90%) no longer identify as transgender as adults and accept their bodies as they are. In contrast, those who are subject to medical intervention do not.

An extensive longitudinal Swedish study of 324 sex reassigned persons found that after the initial post treatment period, marked by relative happiness, the long term outcomes of transitioning resulted in significant morbidity and regret.

The authors state:

This study found substantially higher rates of overall mortality, death from cardiovascular disease and suicide, suicide attempts, and psychiatric hospitalisations in sex-reassigned transsexual individuals compared to a healthy control population. This highlights that post-surgical transsexuals are a risk group that need long-term psychiatric and somatic follow-up. Even though surgery and hormonal therapy alleviates gender dysphoria, it is apparently not sufficient to remedy the high rates of morbidity and mortality found among transsexual persons.

I have attached the report. Please examine the report for yourselves. Pay particular attention to the chart on morbidity (which I have attached). If you include “gender identity” in the definition of conversion therapy, it will effectively stream transgendered children into a “gender affirming” approach which will result in expensive, irreversible, life-long damage, and in some cases, premature death! That means big bucks and long-term customers for unscrupulous pharmaceutical companies, but foreseeable long-term devastation among young transgendered Calgarians. This should be unacceptable to you.

Let me conclude by sharing a true story of a man/woman who came to our church with his mother. He would consider him/herself transgendered. His/her mother strongly urged him/her not to go through with transitioning. The drop-in

9 https://www.sott.net/article/390559-Transgenderism-The-desistance-myth-is-the-real-myth
10 https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0016885
centre he/she was involved with in Edmonton had a significant number of transgendered activists there. He/she felt pressured by them to transition. As a pastor I spoke with him/her. If I would have counselled him/her to follow his/her mother’s lead, as I was religiously inclined to do believing that God has created human beings in binary fashion, and that resolving the underlying causes of his/her gender dysphoria was the optimal approach, I would have been guilty, by some definitions, of practicing “conversion therapy.” On the other hand, if I had urged him/her to give in to the pressure from the transgendered activists and transition, I would be following the law but violating my conscience. What would you do?

As he/she was an adult, I counselled that he/she had to figure it out for himself/herself. Fundamentally, I believe adults should have the right to decide for themselves. Bans on conversion therapy effectively violate a person’s right to self-determination.

If he/she wanted my support to treat gender dysphoria without transitioning, I believe that I would now be technically in contravention of the by-law passed here in Spruce Grove. It is possible that the City of Spruce Grove would only choose to prosecute if there was a complaint, but then I would be vulnerable if he/she changed his/her mind and complained. The question is not a matter of methodology, I strongly condemn all abusive practices; but, rather, given the definitions of conversion therapy to date, can any support be given without risking prosecution? Is this what you want for Calgary?

Thank you for your attention.

Sincerely,

Rev. Dr. David L. Fisher
Endnotes


2. Ibid

3. Arguably Pedophilia is already being taught in at least one school district in California.  

4. When the APA, whose classifications define what is considered mental illness, released an updated version of its Diagnostic Statistical that sexual orientation reflects an individual's subjective awareness of the category (or categories) of persons toward whom he or she is erotically attracted, the application of the term was correct. Following the subsequent backlash led by conservative groups who feared the legitimatization of pedophilia as promoted by pedophilia activists, the APA changed the phrase “sexual orientation” to “sexual interest.” It would be especially problematic if City Council chooses to ban conversion therapy without definition or defining it in popular terms such as “any treatment, counselling, or behaviour modification that aims to change someone’s sexual orientation, gender identity or expression.” Advocates for pedophilia could simply, and with some consistency in their thinking, lay claim that their behaviour is an expression of their sexual orientation and therefore justified.” Stephen Kershner’s book, Pedophilia and Adult Child Sex, lays an intellectual foundation for the legitimization of pedophilia.


6. The Supreme Court of Canada decision [Mouvement laïque quebecois vs. Saguenay (City), 2015 SCC 16, [2015] 2 S.C.R. 3 [para 72-74]] states:

   [73] “... When the state adheres to a belief, it is not merely expressing an opinion on the subject. It is creating a hierarchy of beliefs an casting doubt on the value of those it does not share. It is also ranking the individuals who hold such beliefs:

   [74] By expressing no preference, the state ensures that it preserves a neutral public space that is free of discrimination and in which true freedom to believe or not believe is enjoyed by everyone equally, given that everyone is valued equally.

7. Wells, Kristopher, et. al. in Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities, p.12


Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden

Cecilia Dhejne1, Paul Lichtenstein2, Marcus Boman2, Anna L. V. Johansson2, Niklas Långström2,3, Mikael Landén1,2,4*

1 Department of Clinical Neuroscience, Division of Psychiatry, Karolinska Institutet, Stockholm, Sweden, 2 Department of Medical Epidemiology and Biostatistics, Karolinska Institutet, Stockholm, Sweden, 3 Centre for Violence Prevention, Karolinska Institutet, Stockholm, Sweden, 4 Institute of Neuroscience and Physiology, The Sahlgrenska Academy at Gothenburg University, Gothenburg, Sweden

Abstract

**Context:** The treatment for transsexualism is sex reassignment, including hormonal treatment and surgery aimed at making the person’s body as congruent with the opposite sex as possible. There is a dearth of long term, follow-up studies after sex reassignment.

**Objective:** To estimate mortality, morbidity, and criminal rate after surgical sex reassignment of transsexual persons.

**Design:** A population-based matched cohort study.

**Setting:** Sweden, 1973-2003.

**Participants:** All 324 sex-reassigned persons (191 male-to-females, 133 female-to-males) in Sweden, 1973–2003. Random population controls (10:1) were matched by birth year and birth sex or reassigned (final) sex, respectively.

**Main Outcome Measures:** Hazard ratios (HR) with 95% confidence intervals (CI) for mortality and psychiatric morbidity were obtained with Cox regression models, which were adjusted for immigrant status and psychiatric morbidity prior to sex reassignment (adjusted HR [aHR]).

**Results:** The overall mortality for sex-reassigned persons was higher during follow-up (aHR 2.8; 95% CI 1.8–4.3) than for controls of the same birth sex, particularly death from suicide (aHR 19.1; 95% CI 5.8–62.9). Sex-reassigned persons also had an increased risk for suicide attempts (aHR 4.9; 95% CI 2.9–8.5) and psychiatric inpatient care (aHR 2.8; 95% CI 2.0–3.9). Comparisons with controls matched on reassigned sex yielded similar results. Female-to-males, but not male-to-females, had a higher risk for criminal convictions than their respective birth sex controls.

**Conclusions:** Persons with transsexualism, after sex reassignment, have considerably higher risks for mortality, suicidal behaviour, and psychiatric morbidity than the general population. Our findings suggest that sex reassignment, although alleviating gender dysphoria, may not suffice as treatment for transsexualism, and should inspire improved psychiatric and somatic care after sex reassignment for this patient group.


Editor: James Scott, The University of Queensland, Australia

Received September 30, 2010; Accepted January 9, 2011; Published February 22, 2011

Copyright: © 2011 Dhejne et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Funding: Financial support was provided through the regional agreement on medical training and clinical research (ALF) between Stockholm County Council and the Karolinska Institutet, and through grants from the Swedish Medical Research Council (K2008-62x-14647-06-3) and the Royal Swedish Academy of Sciences (Torsten Amundson’s Foundation). The sponsors of the study had no role in study design, data collection, data analysis, data interpretation, or writing of the report. All authors had full access to the data in the study and the final responsibility for the decision to submit for publication was made by the corresponding author.

Competing Interests: The authors have declared that no competing interests exist.

* E-mail: mikael.landen@neuro.gu.se

Introduction

Transsexualism (ICD-10,[1] or gender identity disorder (DSM-IV),[2] is a condition in which a person’s gender identity - the sense of being a man or a woman - contradicts his or her bodily sex characteristics. The individual experiences gender dysphoria and desires to live and be accepted as a member of the opposite sex. The treatment for transsexualism includes removal of body hair, vocal training, and cross-sex hormonal treatment aimed at making the person’s body as congruent with the opposite sex as possible to alleviate the gender dysphoria. Sex reassignment also involves the surgical removal of body parts to make external sexual characteristics resemble those of the opposite sex, so called sex reassignment/confirmation surgery (SRS). This is a unique
intervention not only in psychiatry but in all of medicine. The present form of sex reassignment has been practised for more than half a century and is the internationally recognized treatment to ease gender dysphoria in transsexual persons.[3,4]

Despite the long history of this treatment, however, outcome data regarding mortality and psychiatric morbidity are scant. With respect to suicide and deaths from other causes after sex reassignment, an early Swedish study followed 24 transsexual persons for an average of six years and reported one suicide.[5] A subsequent Swedish study recorded three suicides after sex reassignment surgery of 175 patients.[6] A recent Swedish follow-up study reported no suicides in 60 transsexual patients, but one death due to complications after the sex reassignment surgery.[7] A Danish study reported death by suicide in 3 out of 29 operated male-to-female transsexual persons followed for an average of six years.[8] By contrast, a Belgian study of 107 transsexual persons followed for 4–6 years found no suicides or deaths from other causes.[9] A large Dutch single-centre study (N = 1,109), focusing on adverse events following hormonal treatment, compared the outcome after cross-sex hormone treatment with national Dutch standardized mortality and morbidity rates and found no increased mortality, with the exception of death from suicide and AIDS in male-to-females 25–39 years of age.[10] The same research group concluded in a recent report that treatment with cross-sex hormones seems acceptably safe, but with the reservation that solid clinical data are missing.[11] A limitation with respect to the Dutch cohort is that the proportion of patients treated with cross-sex hormones who also had surgical sex-reassignment is not accounted for.[10]

Data is inconsistent with respect to psychiatric morbidity post sex reassignment. Although many studies have reported psychiatric and psychological improvement after hormonal and/or surgical treatment,[7,12,13,14,15,16] other have reported on regrets,[17] psychiatric morbidity, and suicide attempts after SRS.[9,18] A recent systematic review and meta-analysis concluded that approximately 80% reported subjective improvement in terms of gender dysphoria, quality of life, and psychological symptoms, but also that there are studies reporting high psychiatric morbidity and suicide rates after sex reassignment.[19] The authors concluded though that the evidence base for sex reassignment “is of very low quality due to the serious methodological limitations of included studies.”

The methodological shortcomings have many reasons. First, the nature of sex reassignment precludes double blind randomized controlled studies of the result. Second, transsexualism is rare[20] and many follow-ups are hampered by small numbers of subjects.[5,8,21,22,23,24,25,26,27,28] Third, many sex reassigned persons decline to participate in follow-up studies, or relocate after surgery, resulting in high drop-out rates and consequent selection bias.[6,9,12,21,24,28,29,30] Forth, several follow-up studies are hampered by limited follow-up periods.[7,9,21,22,26,30] Taken together, these limitations preclude solid and generalisable conclusions. A long-term population-based controlled study is one way to address these methodological shortcomings.

Here, we assessed mortality, psychiatric morbidity, and psychosocial integration expressed in criminal behaviour after sex reassignment in transsexual persons, in a total population cohort study with long-term follow-up information obtained from Swedish registers. The cohort was compared with randomly selected population controls matched for age and gender. We adjusted for premorbid differences regarding psychiatric morbidity and immigrant status. This study design sheds new light on transsexual persons’ health after sex reassignment. It does not, however, address whether sex reassignment is an effective treatment or not.

Methods

National registers

The study population was identified by the linkage of several Swedish national registers, which contained a total of 13.8 million unique individuals. The Hospital Discharge Register (HDR, held by the National Board of Health and Welfare) contains discharge diagnoses, up to seven contributory diagnoses, external causes of morbidity or mortality, surgical procedure codes, and discharge date. Discharge diagnoses are coded according to the 8th (1969-1986), 9th (1987–1996), and 10th editions (1997-) of the International Classification of Diseases (ICD). The register covers virtually all psychiatric inpatient episodes in Sweden since 1973. Discharges that occurred up to 31 December 2003 were included. Surgical procedure codes could not be used for this study due to the lack of a specific code for sex reassignment surgery. The Total Population Register (TPR, held by Statistics Sweden) is comprised of data about the entire Swedish population. Through linkage with the Total Population Register it was possible to identify birth date and birth gender for all study subjects. The register is updated every year and gender information was available up to 2004/2005. The Medical Birth Register (MBR) was established in 1973 and contains birth data, including gender of the child at birth. National censuses based on mandatory self-report questionnaires completed by all adult citizens in 1960, 1970, 1980, and 1990 provided information on individuals, households, and dwellings, including gender, living area, and highest educational level. Complete migration data, including country of birth for immigrants for 1969–2003, were obtained from the TPR. In addition to educational information from the censuses, we also obtained highest educational level data for 1990 and 2000 from the Register of Education. The Cause of Death Register (CDR, Statistics Sweden) records all deaths in Sweden since 1952 and provided information on date of death and causes of death. Death events occurring up to 31 December 2003 are included in the study. The Crime Register (held by the National Council of Crime Prevention) provided information regarding crime type and date on all criminal convictions in Sweden during the period 1973–2004. Attempted and aggravated forms of all offences were also included. All crimes in Sweden are registered regardless of insanity at the time of perpetration; for example, for individuals who suffered from psychosis at the time of the offence. Moreover, conviction data include individuals who received custodial or non-custodial sentences and cases where the prosecutor decided to caution or fine without court proceedings. Finally, Sweden does not differ considerably from other members of the European Union regarding rates of violent crime and their resolution.[31]

Study population, identification of sex-reassigned persons (exposure assessment)

The study was designed as a population-based matched cohort study. We used the individual national registration number, assigned to all Swedish residents, including immigrants on arrival, as the primary key through all linkages. The registration number consists of 10 digits; the first six provide information of the birth date, whereas the ninth digit indicates the gender. In Sweden, a person presenting with gender dysphoria is referred to one of six specialist gender teams that evaluate and treat patients principally according to international consensus guidelines: Standards of Care.[3] With a medical certificate, the person applies to the National Board of Health and Welfare to receive permission for sex reassignment surgery and a change of legal sex status. A new national registration number signifying the new gender is assigned after sex reassignment surgery. The National
Board of Health and Welfare maintains a link between old and new national registration numbers, making it possible to follow individuals undergoing sex reassignment across registers and over time. Hence, sex reassignment surgery in Sweden requires (i) a transsexualism diagnosis and (ii) permission from the National Board of Health and Welfare.

A person was defined as exposed to sex reassignment surgery if two criteria were met: (i) at least one inpatient diagnosis of gender identity disorder diagnosis without concomitant psychiatric diagnoses in the Hospital Discharge Register, and (ii) at least one discrepancy between gender variables in the Medical Birth Register (from 1973 and onwards) or the National Censuses from 1960, 1970, 1980, or 1990 and the latest gender designation in the Total Population Register. The first criterion was employed to capture the hospitalization for sex reassignment surgery that serves to secure the diagnosis and provide a time point for sex reassignment surgery; the plastic surgeons namely record the reason for sex reassignment surgery, i.e., transsexualism, but not any co-occurring psychiatric morbidity. The second criterion was used to ensure that the person went through all steps in sex-reassignment and also changed sex legally.

The date of sex reassignment (start of follow-up) was defined as the first occurrence of a gender identity disorder diagnosis, without any other concomitant psychiatric disorder, in the Hospital Discharge Register after the patient changed sex status (any discordance in sex designation across the Censuses, Medical Birth, and Total Population registers). If this information was missing, we used instead the closest date in the Hospital Discharge Register on which the patient was diagnosed with gender identity disorder without concomitant psychiatric disorder prior to change in sex status. The reason for prioritizing the use of a gender identity disorder diagnosis after changed sex status over before was to avoid overestimating person-years at risk of sex-reassigned person.

Using these criteria, a total of 804 patients with gender identity disorder were identified, whereof 324 displayed a shift in the gender variable during the period 1973–2003. The 480 persons that did not shift gender variable comprise persons who either did not apply, or were not approved, for sex reassignment surgery. Moreover, the ICD 9 code 302 is a non specific code for sexual disorders. Hence, this group might also comprise persons that were hospitalized for sexual disorders other than transsexualism. Therefore, they were omitted from further analyses. Of the remaining 324 persons, 288 were identified with the gender identity diagnosis after and 36 before change of sex status. Out of the 288 persons identified after changed sex status, 185 could also be identified before change in sex status. The median time lag between the hospitalization before and after sex change for these 185 persons was 0.96 years (mean 2.2 years, SD 3.3).

Gender identity disorder was coded according to ICD-8: 302.3 (transsexualism) and 302.9 (sexual deviation NOS); ICD-9: 302 (overall code for sexual deviations and disorders, more specific codes were not available in ICD-9); and ICD-10: F64.0 (transsexualism), F64.1 (dual-role transvestism), F64.8 (other gender identity disorder), and F64.9 (gender identity disorder NOS). Other psychiatric disorders were coded as ICD-8: 290-301 and 303-315; ICD-9: 290-301 and 303-319; and ICD-10: F00-F63 as well as F63-F69.

Identification of population-based controls (unexposed group)

For each exposed person (N = 324), we randomly selected 10 unexposed controls. A person was defined as unexposed if there were no discrepancies in sex designation across the Censuses, Medical Birth, and Total Population registers and no gender identity disorder diagnosis according to the Hospital Discharge Register. Control persons were matched by sex and birth year and had to be alive and residing in Sweden at the estimated sex reassignment date of the case person. To study possible gender-specific effects on outcomes of interest, we used two different control groups: one with the same sex as the case individual at birth (birth sex matching) and the other with the sex that the case individual had been reassigned to (final sex matching).

Outcome measures

We studied mortality, psychiatric morbidity, accidents, and crime following sex reassignment. More specifically, we investigated: (1) all-cause mortality, (2) death by definite/uncertain suicide, (3) death by cardiovascular disease, and (4) death by tumour. Morbidity included (5) any psychiatric disorder (gender identity disorders excluded), (6) alcohol/drug misuse and dependence, (7) definite/uncertain suicide attempt, and (8) accidents. Finally, we addressed court convictions for (9) any criminal offence and (10) any violent offence. Each individual could contribute with several outcomes, but only one event per outcome. Causes of death (Cause of Death Registry from 1952 and onwards) were defined according to ICD as suicide (ICD-8 and ICD-9 codes E950-E959 and E980-E989, ICD-10 codes X60-X84 and Y10-Y34); cardiovascular disease (ICD-8 codes 390-458, ICD-9 codes 390-459, ICD-10 codes 100-199; neoplasms (ICD-8 and ICD-9 codes 140-239, ICD-10 codes C00-D48), any psychiatric disorder (gender identity disorders excluded); ICD-8 codes 290-301 and 303-315, ICD-9 codes 290-301 and 303-319, ICD-10 codes F00-F63 and F63-F99; alcohol/drug abuse and dependence (ICD-8 codes 303-304, ICD-9 codes 303-305 (tobacco use disorder excluded), ICD-10 codes F10-F16 and F18-F19 (x5 excluded); and accidents (ICD-8 and ICD-9 codes E00-E929, ICD-10 codes V01-X59).

Any criminal conviction during follow-up was counted; specifically, violent crime was defined as homicide and attempted homicide, aggravated assault and assault, robbery, threatening behaviour, harassment, arson, or any sexual offense.[32]

Covariates

Severe psychiatric morbidity was defined as inpatient care according to ICD-8 codes 291, 295-301, 303-304, and 307; ICD-9 codes 291-292, 295-298, 300-301, 303-305 (tobacco use disorder excluded); 307.1, 307.5, 308-309, and 311; ICD-10 codes F10-F16, F18-F25, F28-F45, F48, F50, and F60-F62. Immigrant status, defined as individuals born abroad, was obtained from the Total Population Register. All outcome/covariate variables were dichotomized (i.e., affected or unaffected) and without missing values.

Statistical analyses

Each individual contributed person-time from study entry (for exposed: date of sex reassignment; for unexposed: date of sex reassignment of matched case) until date of outcome event, death, emigration, or end of study period (31 December 2003), whichever came first. The association between exposure (sex reassignment) and outcome (mortality, morbidity, crime) was measured by hazard ratios (HR) with 95% CIs, taking follow-up time into account. HRs were estimated from Cox proportional hazard regression models, stratified on matched sets (1:10) to account for the matching by sex, age, and calendar time (birth year). We present crude HRs (though adjusted for sex and age through matching) and confounder-adjusted HRs [aHRs] for all outcomes. The two potential confounders, immigrant status (yes/no) and history of severe psychiatric morbidity (yes/no) prior to sex
reassignment, were chosen based on previous research\[18,33\] and
different prevalence across cases and controls (Table 1).

Gender-separated analyses were performed and a Kaplan-
Meier survival plot graphically illustrates the survival of the sex
reassigned cohort and matched controls (all-cause mortality)
over time. The significance level was set at 0.05 (all tests were two-
sided). All outcome/covariate variables were without missing
values, since they are generated from register data, which are
either present (affected) or missing (unaffected). The data were
analysed using SAS version 9.1 (SAS Institute Inc., Cary, NC,
USA).

Ethics
The data linking of national registers required for this study was
approved by the IRB at Karolinska Institutet, Stockholm. All data
were analyzed anonymously; therefore, informed consent for each
individual was neither necessary nor possible.

Results
We identified 324 transsexual persons (exposed cohort) who
underwent sex reassignment surgery and were assigned a new legal
sex between 1973 and 2003. These constituted the sex-reassigned
(exposed) group. Fifty-nine percent (N = 191) of sex-reassigned
persons were male-to-females and 41% (N = 133) female-to-males,
yielding a sex ratio of 1.4:1 (Table 1).

The average follow-up time for all-cause mortality was 11.4
(median 9.1) years. The average follow-up time for the risk of
being hospitalized for any psychiatric disorder was 10.4 (median
8.1).

Characteristics prior to sex reassignment
Table 1 displays demographic characteristics of sex-reassigned
and control persons prior to study entry (sex reassignment). There
were no substantial differences between female-to-males and male-
to-females regarding measured baseline characteristics. Immigrant
status was twice as common among transsexual individuals
compared to controls, living in an urban area somewhat more
common, and higher education about equally prevalent. Trans-
sexual individuals had been hospitalized for psychiatric morbidity
other than gender identity disorder prior to sex reassignment
about four times more often than controls. To adjust for these
baseline discrepancies, hazard ratios adjusted for immigrant status
and psychiatric morbidity prior to baseline are presented for all
outcomes [aHRs].

Mortality
Table 2 describes the risks for selected outcomes during follow-up
among sex-reassigned persons, compared to same-age controls of
the same birth sex. Sex-reassigned transsexual persons of both
genders had approximately a three times higher risk of all-cause
mortality than controls, also after adjustment for covariates. Table 2

**Table 1.** Baseline characteristics among sex-reassigned subjects in Sweden (N = 324) and population controls matched for birth year and sex.

<table>
<thead>
<tr>
<th>Characteristic at baseline</th>
<th>Sex-reassigned subjects (N = 324)</th>
<th>Birth-sex matched controls (N = 3,240)</th>
<th>Final-sex matched controls (N = 3,240)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female at birth, male after sex change</td>
<td>133 (41%)</td>
<td>1,330 (41%)</td>
<td>1,330 (41%)</td>
</tr>
<tr>
<td>Male at birth, female after sex change</td>
<td>191 (59%)</td>
<td>1,910 (59%)</td>
<td>1,910 (59%)</td>
</tr>
<tr>
<td>Average age at study entry [years] (SD, min-max)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female at birth, male after sex change</td>
<td>33.3 (8.7, 20–62)</td>
<td>33.3 (8.7, 20–62)</td>
<td>33.3 (8.7, 20–62)</td>
</tr>
<tr>
<td>Male at birth, female after sex change</td>
<td>36.3 (10.1, 21–69)</td>
<td>36.3 (10.1, 21–69)</td>
<td>36.3 (10.1, 21–69)</td>
</tr>
<tr>
<td>Immigrant status</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female at birth, male after sex change</td>
<td>28 (21%)</td>
<td>118 (9%)</td>
<td>100 (8%)</td>
</tr>
<tr>
<td>Male at birth, female after sex change</td>
<td>42 (22%)</td>
<td>176 (9%)</td>
<td>164 (9%)</td>
</tr>
<tr>
<td>Both genders</td>
<td>70 (22%)</td>
<td>294 (9%)</td>
<td>264 (8%)</td>
</tr>
<tr>
<td>Less than 10 years of schooling prior to entry vs. 10 years or more</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Females at birth, males after sex change</td>
<td>49 (44%); 62 (56%)</td>
<td>414 (37%); 714 (63%)</td>
<td>407 (36%); 713 (64%)</td>
</tr>
<tr>
<td>Males at birth, females after sex change</td>
<td>61 (41%); 89 (59%)</td>
<td>665 (40%); 1,011 (60%)</td>
<td>595 (35%); 1,091 (65%)</td>
</tr>
<tr>
<td>All individuals with data</td>
<td>110 (42%); 151 (58%)</td>
<td>1,079 (38%); 1,725 (62%)</td>
<td>1,002 (36%); 1,804 (64%)</td>
</tr>
<tr>
<td>Psychiatric morbidity* prior to study entry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female at birth, male after sex change</td>
<td>22 (17%)</td>
<td>47 (4%)</td>
<td>42 (3%)</td>
</tr>
<tr>
<td>Male at birth, female after sex change</td>
<td>36 (19%)</td>
<td>76 (4%)</td>
<td>72 (4%)</td>
</tr>
<tr>
<td>Both genders</td>
<td>58 (18%)</td>
<td>123 (4%)</td>
<td>114 (4%)</td>
</tr>
<tr>
<td>Rural vs. [urban] living area prior to entry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female at birth, male after sex change</td>
<td>13 (10%)</td>
<td>180 (14%)</td>
<td>195 (15%)</td>
</tr>
<tr>
<td>Male at birth, female after sex change</td>
<td>20 (10%)</td>
<td>319 (17%)</td>
<td>272 (14%)</td>
</tr>
<tr>
<td>Both genders</td>
<td>33 (10%)</td>
<td>499 (15%)</td>
<td>467 (14%)</td>
</tr>
</tbody>
</table>

Note:
*Hospitalizations for gender identity disorder were not included.
doi:10.1371/journal.pone.0016885.t001
separately lists the outcomes depending on when sex reassignment was performed: during the period 1973-1988 or 1989–2003. Even though the overall mortality was increased across both time periods, it did not reach statistical significance for the period 1989–2003. The Kaplan-Meier curve (Figure 1) suggests that survival of transsexual persons started to diverge from that of matched controls after about 10 years of follow-up. The cause-specific mortality from suicide was much higher in sex-reassigned persons, compared to matched controls. Mortality due to cardiovascular disease was moderately increased among the sex-reassigned, whereas the numerically increased risk for malignancies was borderline statistically significant. The malignancies were lung cancer (N = 3), tongue cancer (N = 1), pharyngeal cancer (N = 1), pancreas cancer (N = 1), liver cancer (N = 1), and unknown origin (N = 1).

Table 2. Risk of various outcomes among sex-reassigned subjects in Sweden (N = 324) compared to population controls matched for birth year and birth sex.

<table>
<thead>
<tr>
<th>Number of events cases/controls</th>
<th>Outcome incidence rate per 1000 person-years</th>
<th>Crude hazard ratio (95% CI)</th>
<th>Adjusted* hazard ratio (95% CI)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1973–2003</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Any death</td>
<td>27/99</td>
<td>7.3 (5.0–10.6)</td>
<td>2.9 (1.9–4.5)</td>
</tr>
<tr>
<td></td>
<td>2.5 (2.0–3.0)</td>
<td>2.8 (1.8–4.3)</td>
<td>3.1 (1.9–5.0)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1.9 (0.7–5.0)</td>
</tr>
<tr>
<td>Death by suicide</td>
<td>10/5</td>
<td>2.7 (1.5–5.0)</td>
<td>0.1 (0.1–0.3)</td>
</tr>
<tr>
<td></td>
<td>19.1 (6.5–53.9)</td>
<td>19.1 (5.8–62.9)</td>
<td>N/A</td>
</tr>
<tr>
<td>Death by cardiovascular disease</td>
<td>9/42</td>
<td>2.4 (1.3–4.7)</td>
<td>1.1 (0.8–1.4)</td>
</tr>
<tr>
<td></td>
<td>2.6 (1.2–5.4)</td>
<td>2.5 (1.2–5.3)</td>
<td>N/A</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>N/A</td>
</tr>
<tr>
<td>Death by neoplasm</td>
<td>8/38</td>
<td>2.2 (1.1–4.3)</td>
<td>1.0 (0.7–1.3)</td>
</tr>
<tr>
<td></td>
<td>2.1 (1.0–4.6)</td>
<td>2.1 (1.0–4.6)</td>
<td>N/A</td>
</tr>
<tr>
<td>Any psychiatric hospitalisation</td>
<td>64/173</td>
<td>19.0 (14.8–24.2)</td>
<td>4.2 (3.6–4.9)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>4.2 (3.1–5.6)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2.8 (2.0–3.9)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3.0 (1.9–4.6)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2.5 (1.4–4.2)</td>
</tr>
<tr>
<td>Substance misuse</td>
<td>22/78</td>
<td>5.9 (3.9–8.9)</td>
<td>1.8 (1.5–2.3)</td>
</tr>
<tr>
<td></td>
<td>3.0 (1.9–4.9)</td>
<td>1.7 (1.0–3.1)</td>
<td>N/A</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>N/A</td>
</tr>
<tr>
<td>Suicide attempt</td>
<td>29/44</td>
<td>7.9 (5.5–11.4)</td>
<td>1.0 (0.8–1.4)</td>
</tr>
<tr>
<td></td>
<td>7.6 (4.7–12.4)</td>
<td>4.9 (2.9–8.5)</td>
<td>7.9 (4.1–15.3)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2.0 (0.7–5.3)</td>
</tr>
<tr>
<td>Any accident</td>
<td>32/233</td>
<td>9.0 (6.3–12.7)</td>
<td>5.7 (5.0–6.5)</td>
</tr>
<tr>
<td></td>
<td>1.6 (1.1–2.3)</td>
<td>1.4 (1.0–2.1)</td>
<td>1.6 (1.0–2.5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1.1 (0.5–2.2)</td>
</tr>
<tr>
<td>Any crime</td>
<td>60/350</td>
<td>18.5 (14.3–23.8)</td>
<td>9.0 (8.1–10.0)</td>
</tr>
<tr>
<td></td>
<td>1.9 (1.4–2.5)</td>
<td>1.3 (1.0–1.8)</td>
<td>1.6 (1.1–2.4)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>0.9 (0.6–1.5)</td>
</tr>
<tr>
<td>Violent crime</td>
<td>14/61</td>
<td>3.6 (2.1–6.1)</td>
<td>1.4 (1.1–1.8)</td>
</tr>
<tr>
<td></td>
<td>2.7 (1.5–4.9)</td>
<td>1.5 (0.8–3.0)</td>
<td>N/A</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>N/A</td>
</tr>
</tbody>
</table>

Notes:
*Adjusted for psychiatric morbidity prior to baseline and immigrant status.
†Hospitalisations for gender identity disorder were excluded.
N/A Not applicable due to sparse data.

Figure 1. Death from any cause as a function of time after sex reassignment among 324 transsexual persons in Sweden (male-to-female: N = 191, female-to-male: N = 133), and population controls matched on birth year.
doi:10.1371/journal.pone.0016885.g001
Psychiatric morbidity, substance misuse, and accidents

Sex-reassigned persons had a higher risk of inpatient care for a psychiatric disorder other than gender identity disorder than controls matched on birth year and birth sex (Table 2). This held after adjustment for prior psychiatric morbidity, and was true regardless of whether sex reassignment occurred before or after 1989. In line with the increased mortality from suicide, sex-reassigned individuals were also at a higher risk for suicide attempts, though this was not statistically significant for the time period 1989–2003. The risks of being hospitalised for substance misuse or accidents were not significantly increased after adjusting for covariates (Table 2).

Crime rate

Transsexual individuals were at increased risk of being convicted for any crime or violent crime after sex reassignment (Table 2); this was, however, only significant in the group who underwent sex reassignment before 1989.

Gender differences

Comparisons of female-to-males and male-to-females, although hampered by low statistical power and associated wide confidence intervals, suggested mostly similar risks for adverse outcomes (Tables S1 and S2). However, violence against self (suicidal behaviour) and others (violent crime) constituted important exceptions. First, male-to-females had significantly increased risks for suicide attempts compared to both female (aHR 9.3; 95% CI 4.4–19.9) and male (aHR 10.4; 95% CI 4.9–22.1) controls. By contrast, female-to-males had significantly increased risk of suicide attempts only compared to male controls (aHR 6.8; 95% CI 3.1–21.6) but not compared to female controls (aHR 1.9; 95% CI 0.7–4.8). This suggests that male-to-females are at higher risk for suicide attempts after sex reassignment, whereas female-to-males maintain a female pattern of suicide attempts after sex reassignment (Tables S1 and S2).

Second, regarding any crime, male-to-females had a significantly increased risk for crime compared to female controls (aHR 6.6; 95% CI 4.1–10.8) but not compared to males (aHR 0.8; 95% CI 0.5–1.2). This indicates that they retained a male pattern regarding criminality. The same was true regarding violent crime. By contrast, female-to-males had higher crime rates than female controls (aHR 4.1; 95% CI 2.5–6.9) but did not differ from male controls. This indicates a shift to a male pattern regarding criminality and that sex reassignment is coupled to increased crime rate in female-to-males. The same was true regarding violent crime.

Discussion

Principal findings and comparison with previous research

We report on the first nationwide population-based, long-term follow-up of sex-reassigned transsexual persons. We compared our cohort with randomly selected population controls matched for age and gender. The most striking result was the high mortality rate in both male-to-females and female-to-males, compared to the general population. This contrasts with previous reports (with one exception[8]) that did not find an increased mortality rate after sex reassignment, or only noted an increased risk in certain subgroups.[7,9,10,11] Previous clinical studies might have been biased since people who regard their sex reassignment as a failure are more likely to be lost to follow-up. Likewise, it is cumbersome to track deceased persons in clinical follow-up studies. Hence, population-based register studies like the present are needed to improve representativity.[19,34]

The poorer outcome in the present study might also be explained by longer follow-up period (median >10 years) compared to previous studies. In support of this notion, the survival curve (Figure 1) suggests increased mortality from ten years after sex reassignment and onwards. In accordance, the overall mortality rate was only significantly increased for the group operated before 1989. However, the latter might also be explained by improved health care for transsexual persons during 1990s, along with altered societal attitudes towards persons with different gender expressions.[35]

Mortality due to cardiovascular disease was significantly increased among sex-reassigned individuals, albeit these results should be interpreted with caution due to the low number of events. This contrasts, however, a Dutch follow-up study that reported no increased risk for cardiovascular events.[10,11] A recent meta-analysis concluded, however, that data on cardiovascular outcome after cross-sex steroid use are sparse, inconclusive, and of very low quality.[34]

With respect to neoplasms, prolonged hormonal treatment might increase the risk for malignancies,[36] but no previous study has tested this possibility. Our data suggested that the cause-specific risk of death from neoplasms was increased about twice (borderline statistical significance). These malignancies (see Results), however, are unlikely to be related to cross-hormonal treatment.

There might be other explanations to increased cardiovascular death and malignancies. Smoking was in one study reported in almost 50% by the male-to-females and almost 20% by female-to-males,[9] It is also possible that transsexual persons avoid the health care system due to a presumed risk of being discriminated.

Mortality from suicide was strikingly high among sex-reassigned persons, also after adjustment for prior psychiatric morbidity. In line with this, sex-reassigned persons were at increased risk for suicide attempts. Previous reports[6,8,10,11] suggest that transsexualism is a strong risk factor for suicide, also after sex reassignment, and our long-term findings support the need for continued psychiatric follow-up for persons at risk to prevent this.

Inpatient care for psychiatric disorders was significantly more common among sex-reassigned persons than among matched controls, both before and after sex reassignment. It is generally accepted that transsexuals have more psychiatric ill-health than the general population prior to the sex reassignment.[18,21,22,33] It should therefore come as no surprise that studies have found high rates of depression,[9] and low quality of life[16,25] also after sex reassignment. Notably, however, in this study the increased risk for psychiatric hospitalisation persisted even after adjusting for psychiatric hospitalisation prior to sex reassignment. This suggests that even though sex reassignment alleviates gender dysphoria, there is a need to identify and treat co-occurring psychiatric morbidity in transsexual persons not only before but also after sex reassignment.

Criminal activity, particularly violent crime, is much more common among men than women in the general population. A previous study of all applications for sex reassignment in Sweden up to 1992 found that 9.7% of male-to-females and 6.1% of female-to-males had been prosecuted for a crime.[33] Crime after sex reassignment, however, has not previously been studied. In this study, male-to-female individuals had a higher risk for criminal convictions compared to female controls but not compared to male controls. This suggests that the sex reassignment procedure neither increased nor decreased the risk for criminal offending in male-to-females. By contrast, female-to-males were at a higher risk for criminal convictions compared to female controls and did not differ from male controls, which suggests increased crime proneness in female-to-males after sex reassignment.
Strengths and limitations of the study

Strengths of this study include nationwide representativity over more than 30 years, extensive follow-up time, and minimal loss to follow-up. Many previous studies suffer from low outcome ascertainment,[6,9,21,29] whereas this study has captured almost the entire population of sex-reassigned transsexual individuals in Sweden from 1973–2003. Moreover, previous outcome studies have mixed pre-operative and post-operative transsexual persons,[22,37] while we included only post-operative transsexual persons that also legally changed sex. Finally, whereas previous studies either lack a control group or use standardised mortality rates or standardised incidence rates as comparisons,[9,10,11] we selected random population controls matched by birth year, and either birth or final sex.

Given the nature of sex reassignment, a double blind randomized controlled study of the result after sex reassignment is not feasible. We therefore have to rely on other study designs. For the purpose of evaluating whether sex reassignment is an effective treatment for gender dysphoria, it is reasonable to compare reported gender dysphoria pre and post treatment. Such studies have been conducted either prospectively[7,12] or retrospectively,[5,6,9,22,25,26,29,38] and suggest that sex reassignment of transsexual persons improves quality of life and gender dysphoria. The limitation is of course that the treatment has not been assigned randomly and has not been carried out blindly.

For the purpose of evaluating the safety of sex reassignment in terms of morbidity and mortality, however, it is reasonable to compare sex reassigned persons with matched population controls. The caveat with this design is that transsexual persons before sex reassignment might differ from healthy controls (although this bias can be statistically corrected for by adjusting for baseline differences). It is therefore important to note that the current study is only informative with respect to transsexuals persons health after sex reassignment; no inferences can be drawn as to the effectiveness of sex reassignment as a treatment for transsexualism. In other words, the results should not be interpreted such as sex reassignment per se increases morbidity and mortality. Things might have been even worse without sex reassignment. As an analogy, similar studies have found increased somatic morbidity, suicide rate, and overall mortality for patients treated for bipolar disorder and schizophrenia.[39,40] This is important information, but it does not follow that mood stabilizing treatment or antipsychotic treatment is the culprit.

Other facets to consider are first that this study reflects the outcome of psychiatric and somatic treatment for transsexualism provided in Sweden during the 1970s and 1980s. Since then, treatment has evolved with improved sex reassignment surgery, refined hormonal treatment,[11,41] and more attention to psychosocial care that might have improved the outcome. Second, transsexualism is a rare condition and Sweden is a small country (9.2 million inhabitants in 2008). Hence, despite being based on a comparatively large national cohort and long-term follow-up, the statistical power was limited. Third, regarding psychiatric morbidity after sex reassignment, we assessed inpatient psychiatric care. Since most psychiatric care is provided in outpatient settings (for which no reliable data were available), underestimation of the absolute prevalences was inevitable. However, there is no reason to believe that this would change the relative risks for psychiatric morbidity unless sex-reassigned transsexual individuals were more likely than matched controls to be admitted to hospital for any given psychiatric condition.

Finally, to estimate start of follow-up, we prioritized using the date of a gender identity disorder diagnosis after changed sex status over before changed sex status, in order to avoid overestimating person-years at risk after sex-reassignment. This means that adverse outcomes might have been underestimated. However, given that the median time lag between the hospitalization before and after change of sex status was less than a year (see Methods), this maneuver is unlikely to have influenced the results significantly. Moreover, all deaths will be recorded regardless of this exercise and mortality hence correctly estimated.

Conclusion

This study found substantially higher rates of overall mortality, death from cardiovascular disease and suicide, suicide attempts, and psychiatric hospitalisations in sex-reassigned transsexual individuals compared to a healthy control population. This highlights that post surgical transsexuals are a risk group that need long-term psychiatric and somatic follow-up. Even though surgery and hormonal therapy alleviates gender dysphoria, it is apparently not sufficient to remedy the high rates of morbidity and mortality found among transsexual persons. Improved care for the transsexual group after the sex reassignment should therefore be considered.

Supporting Information

Table S1 Risk of various outcomes in sex-reassigned persons in Sweden compared to population controls matched for birth year and birth sex.

(DOCX)

Table S2 Risk of various outcomes in sex-reassigned persons in Sweden compared to controls matched for birth year and final sex.

(DOCX)

Author Contributions

Conceived and designed the experiments: CD PL AJ NL ML. Performed the experiments: MB AJ. Analyzed the data: CD PL MB AJ NL ML. Contributed reagents/materials/analysis tools: PL NL AJ. Wrote the paper: CD PL MB AJ NL ML.

References

Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

*I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Darlene

* Last name Wurster

Email wursterdarlene@gmail.com

Phone

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Hello, City Clerk’s office. Upon more reflection, I have revised the original submission I sent in to your office yesterday, May 5, 2020. I am requesting that you replace it with this revised version. I am sorry to put you to the trouble, but I feel the changes I’ve made to the document warrant the substitution. Thank you aiding me in this. I appreciate all your efforts.
May 5th, 2020

Dear Mayor Nenshi and Calgary City Council,

I am a citizen of Spruce Grove, a Christian, a Feminist, and a Social Worker who deeply values the dignity and worth of all individuals and gender identities. As an active participant in the process of Spruce Grove City Council’s ban on conversion therapy, I would like to offer the following.

SGCC unanimously voted in favor of banning Conversion Therapy (CT) as everyone agreed that harmful practices should be banned. Where the challenge arose was with the broad definition and its potential harm and infringements of freedoms and rights for all its citizens.

The definition of a CT ban is extremely important to accomplish what it is intended to do, which is do no harm. While many municipalities are aligning their language to complement the proposed federal legislation, some lawyers that specialize in constitutional law do not agree with the potential infringements that are presented within the current language of CT bans.

Themes and important messages that emerged from the dialogue and processes were as follows:

Spruce Grove Administration comments:

1) We are not limiting freedom of speech.
2) The objective of changing a person’s sexual orientation, gender identity, or gender expression was often further clarified as an “intent to purposely change someone,” yet was not stated as such within the bylaw. Coercion is not mentioned but is implied.
   i. Definition of coercion: “persuade or restrain by force” -- Oxford dictionary
3) Valid consent was removed

Councillor Wayne Rothe voted against the definition of the ban. He argued:

1) “Everyone on this Council wants to protect the rights of the LGBTQ community; however, I don’t think it’s appropriate to take away the rights of one group to protect the rights of another.”
2) It is “inappropriate for a municipality to attempt to dictate to any willing adult that certain kinds of counseling and guidance cannot be provided, or that parents cannot provide guidance to their children. This is part of the fear of those who have reached out to Council members. I think this is where we are heading.”

Councillor Jeff Acker voted against the definition of the ban. He stated, “Within the church, if someone is stating their religious beliefs, would that be a breach?”

Administration’s response: “If the intent is or objective is to change someone’s gender identity, that would be in contravention of the bylaw.”

1) The interpretation of this exchange becomes problematic if the individual believes the person stating their religious beliefs is trying to change their sexual gender identity, gender expression, or sexual orientation when they are, in fact, stating their beliefs based on biblical truths.
2) Administration’s comment: “People are still allowed to preach their beliefs.”
3) This becomes a Charter of Rights and Freedoms religion issue.

Faith Perspective – Statement by Canadian Council of Christian Charites
1) Affirms the individual
2) Does not attempt to involuntarily change sexual orientation
3) Does provide “teaching and practice of traditional Christian beliefs”

Moving to a minority within a minority of the LGBTQ community and their rights.

**Detransitioners** – Research is needed [https://genderreport.ca/detransitioners-what-can-we-learn/](https://genderreport.ca/detransitioners-what-can-we-learn/)

1) Rise in gender dysphoria and individuals transitioning, especially Female to Male/FTM
   a. Researcher Lisa Littmann is currently researching gender dysphoria, desistance and detransition in teens and youth. The research is not completed.
2) Detransitioners Report
   a. World’s first gender detransition conference is sold out December 06, 2019.
   b. Identify as self-organizing to find support.
   c. Charlie Evans advocates for “support for Detransitioners, not detransitioning.”
   a. Do you believe you were given adequate counseling and accurate information about transition?
   b. 67.8% said no, 6% said yes, 26.1% said somewhat.
4) BBC [https://www.bbc.co.uk/programmes/p07w3f1q](https://www.bbc.co.uk/programmes/p07w3f1q)
   a. Dr. Anna Hutchinson, Clinical Psychologist at Gender Identity Diverse Services for under 18 youth who are questioning gender identity:
      i. “Many are very sure of what they want; medical intervention to transition.”
      ii. For some of this patient group, what they need is not what they want.”
   b. Dr. Hutchinson reports that:
      i. “Detransitioners were asked what they wished they had more of prior to transitioning? The response was “therapy.”
      ii. “Lack of specialized mental health resources are identified as an issue.”
5) Meghan Murphy with a Psychologist and Detransitioner is met with opposition/Vancouver. Examining this issue from a feminist lens/Feminist views vary, as not all of their opinions align.
6) New York Times reports that New York has rescinded their ban on conversion therapy.
7) UK is banning hormone blockers for youth under 18.

What does all of this have to do with a ban on Conversion Therapy in Calgary, or anywhere for that matter? The language that is attached to any ban on Conversion Therapy should protect the rights of all citizens, LGBTQ, detransitioners, faith-based groups, and a wide range of diversity. Ongoing research and open discourse should be at the foundation of laws that make it less complicated to access the support and services needed and requested, while protecting vulnerable individuals.

Darlene Wurster
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through [www.calgary.ca/ph](http://www.calgary.ca/ph). Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.
* First name Charlotte
* Last name Ivancic
Email civancic@telus.net
Phone
* Subject Conversion Therapy Ban, PFC2020-0116
* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment
Dear Mayor and Councillors,

**RE: Conversion Therapy Ban, PFC2020-0116**

I am writing to you regarding the proposed Conversion Therapy ban bylaw.

I have lived in Brentwood for 15 years. I went to the University of Calgary, and later moved back here with my husband after living in Ottawa, Toronto, and Vancouver to work and to raise our family. I believe that it is crucial that we have laws in place that protect everyone's rights and freedoms. I know that much focus right now is on fighting COVID-19, but I am concerned that many people are unaware of some of the very important issues that are being brought before Council. The ban on Conversion Therapy bylaw is one such issue.

*The Canadian Charter of Rights and Freedoms* protects basic rights and freedoms that are essential to keeping Canada a free and democratic society. It ensures that the government, or anyone acting on its behalf, does not take away or interfere with these rights or freedoms. As this bylaw is written, please keep in mind *The Canadian Charter of Rights and Freedoms* of all Canadians in order to uphold our democratic society.

Someone that I know was working at a children's sports camp last summer here in Calgary. The class had 8 to 10-year-old children participating in the camp. As they were sitting in a circle having their lunch the first day, they starting to discuss their sexual identity. They asked the leader who she identified as. She said that she was a female, and the children discussed what their sexual preferences/identities were. They were in Grades 3 and 4. This leader went to Dr. EW Coffin Elementary School, and she could not recall ever having discussions such as these ten years earlier when she was a student. When I heard this story I was very concerned. Childhood should be a time of learning and exploration. What an enormous burden "we" (our society) have put on our youngest generation in creating a society where they need to determine what their sexual identity is.

I know people in the LGBTQ community who were born as men, transitioned to women, and then realized that they had made the wrong decision for themselves, and they wanted to transition back to their gender at birth.

The laws that we make today will affect the well-being, wholeness, and freedoms of our children, our grandchildren, and our great-grandchildren. Laws should not inhibit people from seeking out support and counsel when faced with significant life decisions.

In order to receive counsel and input on decisions regarding sexuality and gender identity, many people turn to their faith for guidance and support, whether Jewish, Christian, or Muslim. Leaders in these faiths need to have their rights and freedoms protected in order to offer support to those in their communities.

I ask that you consider these things as this bylaw is brought to the table. I ask that you be very careful in the wording of the bylaw, in order to give religious leaders the freedom to listen to, support, and pray for individuals who are making decisions surrounding their sexuality and gender identity. People should have access to a safe place to have their voices heard, and to access the support and care of their choosing.

In conclusion, I ask that you vote against the ban on conversion therapy. Laws are already in place to charge those who treat others in a criminal, inhumane, and harmful manner.

For the wellness, wholeness, and thriving of our city, let us continue to protect the rights and freedoms of all Calgarians.

Sincerely,

Charlotte Ivancic
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Erika

* Last name  Forsythe

Email  admin@freetocare.ca

Phone

* Subject  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  Please see Attachment
Mayor and City Council  
City Clerk’s Office  
Legislative Service Division #8007  
The City of Calgary P.O. Box 2100, Station “M"  
Calgary, Alberta T2P 2M5  

RE: Conversion Therapy Ban, PFC2020-0116

Dear Mayor Nenshi and Councillors,

I am writing you today to indicate my support for a by-law that protects against abusive conversion and transition therapies where our LGBTQ+ community is concerned. I am petitioning Council, however, to not ban all conversion therapy, counsel, and conversation (which includes parent-to-child conversation, pastoral support, and other forms of guidance that may be helpful), and to not penalize those who offer it.

This proposed by-law is of personal interest to me as my daughter experienced gender confusion in her early years. I would like to share her story with you.

MY DAUGHTER’S EARLY YEARS

My daughter was conceived during a time of turmoil in my marriage and was born into an environment that was full of strife. At six months of age, her father and I separated. While he remained a significant part of her life, she experienced frequent absences from him.

My son was five years old when she was born. He struggled with having a sister, and communicated to my daughter on a couple of occasions that he wished he had a brother instead. I suspect that on some level, he associated my daughter’s arrival with the break-up of his family. Out of a place of hurt and resentment, he often disregarded her or treated her unkindly.

The challenges in these two relationships resulted in pain and loss for my daughter which affected how she viewed herself. In her own little way, she communicated feelings of insecurity and being unworthy of love.

GENDER CONFUSION SURFACING

Evidence of my daughter’s gender confusion surfaced as soon as she began talking. She often (decidedly) referred to herself as a boy, and expressed a strong aversion to all things overtly feminine from colors and clothing to play. I remember the day when she received a fluffy pink tutu from her Grandma and she wanted nothing to do with it.

With all that she had gone through since birth and observing its effect on her, it seemed understandable to me why she would be struggling with confusion in this area. Knowledge I had gained through discussions with others (counselors and moms in similar family situations) also contributed to my thinking that her life experiences and confusion were connected.

I lacked wisdom in knowing how to best support her. In the absence of clear direction, I waited and gave her the time and space time to continue developing. I loved her where she was at and respected her
likes and dislikes. My response, however, did not include giving way to my toddler’s immature sense of self-identity. When she spoke of herself as a boy, I consistently and very gently affirmed her biological sex and girlhood. As a woman of faith, I also prayed that God would heal every place of brokenness in her -- every wound that was impossible for me to fix through my own love for her.

Over the next two-and-a-half years, as I waited and observed and affirmed and prayed, I noticed a gradual change in my daughter. With age, and having more interaction with her older girl cousins, (expanding her world from having her brother as sole playmate), she became interested in the things that they liked -- some of which she was previously repulsed by.

By the age of three and a half, my daughter conveyed an understanding that she was a girl and considered herself as such, but on a few occasions her confusion resurfaced.

A BREAKTHROUGH CONVERSATION

Then one day I had a breakthrough conversation with my daughter. After a painful interaction with her brother she expressed, “I feel so sad when [my brother] is mean to me. I wish I was a boy!” When I asked her why she wished that, she said, “Because then he would be nice to me.” I was thankful to catch this insightful glimpse into how she was putting things together in her mind -- her wounding, her need for relief, and her way to make it better. I didn’t have to say much in response, but to affirm her yet again in the way I had times before. Except this time I added a little word of correction, “You know, brothers can be really mean to each other too. I know, because I grew up with two of them.” My daughter’s need was not to transition to being a boy. Her real underlying need was to feel securely loved and accepted for who she was -- a girl.

From that day on, I can’t recall her saying again that she was a boy. By age four, she fully identified herself as a girl, to the extent that now (at age six) she has a mild distaste of many things “boy” as young girls commonly do. And that pink tutu that Grandma bought? We have video of her twirling around like a ballerina in it!

IF THE CONVERSION THERAPY BAN WAS LAW

Now, having journeyed alongside my daughter and after coming to the most favourable outcome possible, I shudder to think of the disastrous consequences that would have ensued if this by-law had been in effect at the onset of her confusion. What a conflicted state of existence she would have later found herself in if our only legal option was to: 1) defer to her understanding of herself at that point in time; 2) prematurely guide her in an emotional and psychological process to become the person she considered herself to be (or more accurately, felt it was better to be); and 3) transition her to the opposite sex through hormone therapy and painful surgery. All of this would have exposed her to even further trauma, harming her emotions, sense of identity, confidence and interaction with others. *This is child abuse.*

To abide by the law would have been unthinkable, and a supreme neglect of duty on my part as her parent, especially as I was discerning that her confusion was due to wounding from broken family relationships. When I consider the penalties I could have faced in affirming her biological gender (i.e. paying fines that I couldn’t afford, jail time, or worse, having her taken away from me), I have great concern for the dangers other parents like me will surely face if this by-law is approved. *This is coercion.*
PARENTAL WISDOM AND DISCERNMENT CANNOT BE DISPLACED

Children do not have the ability to discern what is good for them, and what is truth, and they take all their cues from their caregivers. Is our role as parents not to teach them, guide them, and correct them in all things? Why, then, in such a matter of great importance (such as gender confusion) is the experience and understanding of the child exalted to such great degree, above parental wisdom and discernment, and even above science itself?

An ancient writer expressed it this way:

“When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.”

Here, we see a stark contrast between the understanding of a child and that of an adult, and the latter is superior to the former. This verse comes from the Bible (1 Corinthians 13:11-12).

Even as fallible humans, no one has a more vested interest in the well-being of a child than their parent. No one will be as vigilant as a parent in both recognizing a problem and seeking the most positive outcome for their child. A brief story of my son’s hospital experience illustrates this point:

My son was born prematurely, developed bowel disease, and was in hospital for six months after his birth. One day I noticed a small, slightly pinkish area of skin near the site of his IV – a tiny blip, unseen by his nurse. I had the inkling that he had an infection and pressured a string of doctors until a blood test (that they did not think was necessary) was ordered. His results were positive. Had I not been observing him so closely, had I not discerned that something wasn’t quite right, had I not actively been involved to help guide his treatment at the onset, the infection could have taken him over and even taken his life.

I acted similarly for the benefit of my daughter.

TRUE NORTH STRONG AND FREE?

Helping our children navigate through life’s biggest struggles often leads us through uneven ground and treacherous territory. At first we may not know where the path is leading us and our visibility is poor. It is usually in the passage of time, and in the process of seeking, that the way forward becomes clear. As parents, we have a real need for the time and space to:

- be able to question
- have ongoing parent/child discussions
- seek the advice and wisdom of others who have traveled similar roads
- draw upon the knowledge and wisdom of those with expertise
- give careful consideration to a host of options
- exercise our parental discernment

This by-law circumvents all of the above and simply channels suffering individuals and their parents down a solitary path -- one pre-emptively selected by an outside party who is neither privy to the child’s story, nor has any understanding of their special needs. This proposed by-law impedes the rights and freedoms of children and parents to have essential conversations -- the very conversations that in my
situation helped to bring clarity and calm to the confusion my daughter was experiencing. It prohibits rights and freedoms to access helpful therapy (in whatever form it takes). This bill erodes my trust in our government to care for all its citizens, as it elevates the needs of some above the needs of many.

As a municipal citizen and taxpayer, it is my expectation and requirement that our leaders exercise their authority within the limitations of their jurisdiction as defined by our current law. In addition to those you are seeking to protect through this by-law, I implore City Council to also not turn a blind eye to the population of families with children like my daughter, who are also entitled to equal and fair representation under the law.

I ask that Calgary’s City Council will change the wording of the by-law to be less restrictive (similar to that of St. Albert, AB), to ban all forms of abusive conversion and transition therapies, and allow gender-confused children, young people, and their parents the right and freedom to seek the appropriate and helpful therapy, counsel, and conversation according to their individual needs, and to protect those who offer it.

I greatly appreciate your time reading our story. I thank you in advance for working to serve us by giving a voice to our varying, individual interests and needs as we so rely on and trust our government to do.

Sincerely,

Erika Forsythe
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

<table>
<thead>
<tr>
<th>Field</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>First name</td>
<td>Jane</td>
</tr>
<tr>
<td>Last name</td>
<td>Singh</td>
</tr>
<tr>
<td>Email</td>
<td><a href="mailto:admin@freetocare.ca">admin@freetocare.ca</a></td>
</tr>
<tr>
<td>Phone</td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td>Conversion Therapy Ban, PFC2020-0116</td>
</tr>
<tr>
<td>Comments</td>
<td>Please see Attachment</td>
</tr>
</tbody>
</table>
Dear Mayor Nenshi and Councillors,

I am a professional counsellor and psychologist at a large counselling practice in Calgary, where I have worked for the past several years. In that time, I have seen many clients who belong to the LGBTQ+ community, as well as their loved ones. It has been my privilege to be a part of their journeys of self-discovery, relational growth and healing. I care about them and do my best every day to serve them as best as I can.

My concerns about the proposed law, which we are discussing, include how its wording may endanger my own ability to continue to serve my clients well, along with the psychological ramifications of its implementation. I do not and would not practice Conversion Therapy of any kind, but I am concerned that this law will do much more than ban Conversion Therapy. It may prevent me from being able to talk with my clients about their sexuality in a broader context.

It is my job as a psychologist to help people process their thoughts and emotions, and how their thoughts and emotions align or conflict with the reality of their situations. Much of counselling is aiding individuals in seeing and reflecting on the dissonance which they experience between how they feel and what is really happening to them. If a client is wrestling with how they feel about their sexuality, it is my job to help them process those thoughts and emotions, and to help them come to their own conclusions based on that data. However, this law has the potential to incapacitate me in my ability to do that.

Often in counselling, clients do not like what I have to say in the moment. I talk with people every day who are depressed, anxious, unstable, suicidal, angry, abusive, abused, and scared. I talk with people who have experienced incredible trauma, who have learned to cope with their pain by hurting their relationships with others, who want to change but don’t all at the same time, and who get defensive when their thoughts and emotions are challenged. It is my job to challenge them, but they are not always immediately receptive to it.

Yet, this law has the potential to prevent me from challenging them if the conversation we are having has anything to do with sexuality. I may be put in a situation where it is my job to help somebody to process their thoughts and emotions about love and sex, and find that I am unable to do so for fear of them reporting me in the anger or fear of the moment. I may find myself unable to be a psychologist because I am not allowed to help my clients process the dissonance that they experience. I may end up in jail for doing my job, because a client did not respond well to a question or a summarizing of what I hear them saying to themselves. That is greatly concerning indeed. The fact that I have to write this letter anonymously because of fear of backlash is equally concerning.
I also have clients who are children. Developmentally, they are not capable of comprehending the full weight of such a decision, nor do they yet have the decision-making tools to do so. Their brains do not have the ability to understand the gravity of the decision, and will not be fully matured until the age of 25 or 26 years old (when the prefrontal cortex develops). Before such age as prefrontal cortex is developed, people can engage in more impulsive behaviour, have more erratic emotional reactions, and difficulty predicting consequences of actions or planning for the future to list a few. To suggest that a counsellor (or parent for that matter) cannot play a role in helping a child to process their thoughts and emotions regarding their sexuality or gender is heartbreaking.

When I was a little girl, I wanted so badly to be a boy. I was a classic tomboy who spent all her time with her older brother and wanted nothing more than to be like him. How tragic it would have been if my parents or a psychologist had taken those 4-year-old thoughts and decided that I was a boy. How much more tragic if they were not even allowed to converse with me about my feelings!

The statistics are clear: the vast majority of children who experience a dissonance between their biological sex and their gender in their younger years resolve that tension on their own as they mature and develop. In almost all cases, that tension is resolved by becoming comfortable with their biological sex. Disallowing those who care for them from aiding them in this process is not protecting their vulnerability; it is actually taking advantage of it. It flies in the face of all scientific research to empower children to determine their own sexual identity while recognizing that they are not capable of deciding what diet will best serve their nutritional needs or when it is not safe to touch the stove. Just as it is not protecting their best interests to let them decide those things, it is not protecting them to let them have free reign over their gender with no aid or wise counsel.

I would love to maintain the freedom to talk with my clients as they are tracking through difficult conversations such as sexuality without feeling like I have to walk on eggshells. Especially when dealing with thoughts and feelings which are highly complex and intertwined, the potential impact of this law is that counsellors, psychologists, and social workers may not be sufficiently able to converse and relate to their clients and get to the root of potential struggle.

I understand the concerns that this law intends to address, and I hold the same view of not forcing any client toward a decision that is not theirs. However, I hope we can find a middle ground to protect the clients dealing with life-altering decisions and mental health professionals trying to help them delineate feelings, thoughts, and decisions.

Respectfully,

A Caring But Concerned Registered Psychologist in Calgary
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Wesley

* Last name Hynd

Email wes@newcitychurch.ca

Phone

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment
Mayor and City Council  
City Clerk’s Office  
Legislative Service Division #8007  
The City of Calgary P.O. Box 2100, Station “M”  
Calgary, Alberta T2P 2M5

RE: Conversion Therapy Ban, PFC2020-0116

City Councillors and Interested Parties,

As a member of the public, a future father awaiting his adopted daughter, and a Christian pastor, I want to express my shared concern alongside you regarding the practice of what has been called Conversion Therapy. With you, I lament that there are people in this world who feel that it is their responsibility to force their worldview upon others in an abusive or manipulative way. Like you, I am saddened by the necessity for a law like this to be written in the first place, because it is symbolic of the hatred and intolerance that often pervades our society, even though we may not wish to admit it. Alongside you, I declare that if what we mean by Conversion Therapy is the practice of trying to push someone to change their sexual identity against their will, then it is abhorrent and deplorable and should be condemned categorically.

That being said, I have great concerns about how this law will be worded, and about some of the discussions that have been taking place in our city, province, and country regarding how Conversion Therapy is defined. First of all, it would appear that there are many who see the very act of having a conversation with someone about their sexuality as in itself being a hate crime or an intolerant act. However, we must recognize that there is a distinct difference between having a conversation with someone, and pushing someone to do something against their will. We are free to converse and disagree about politics, sports teams, lifestyle choices, and religion. While we acknowledge the need to be careful about how we talk about sexuality in order not to attack the rights of individuals to practice theirs, at the same time we must protect the right of individuals to express their beliefs about sexuality, even if others disagree. Disagreement is not the same as hate. If that were not the case, then there would be many who would be guilty of hating those who hold to the traditional Christian view of sexual identity.

In addition, however, and perhaps more importantly, the desires of the affected persons themselves do not seem to matter in this conversation; if someone wants to talk about their sexual identity and desires to work through it of their own accord and initiative, the person they talk to under this new law is potentially at risk of being accused of Conversion Therapy, despite the fact that they are merely respecting the wishes of the person who has come to them. This is a gross inconsistency.

If this law is meant to protect the vulnerable and oppressed by respecting their wishes, then it must be consistent in how it does this. If a person does not want to discuss or change their sexuality, then they should not be forced to, but if they do desire this, then their wishes should be respected equally as much as if they did not. We cannot say that a person’s wishes only matter in some cases, because then we are guilty of pushing our worldview onto that person. The concerns motivating this law include concerns that some parties are pushing their worldviews onto those in the LGBTQ+ community; but, in fact, this law has the potential to push the personal opinions
of government employees onto those in the LGBTQ+ community if we are not careful. If it is the desires of the individual that matter here, then let that be consistently so. If someone wishes to discuss their sexuality, let them, and if someone does not wish to discuss their sexuality, prohibit others from forcing them to do so.

As a pastor, I have the privilege of caring for a variety of people from all different walks of life. In our Young Adults group, which meets in Northeast Calgary, there are many 18 to 30 year olds who are still forming their identities and trying to discern who they are in the world. This is a critical time for them because they are just reaching the age where they can carve out a distinct identity from their parents and families.

They are asking questions and establishing their worldviews. They are figuring out who they are. Sexuality is a piece of this. For many of them, they have a religious identity which tells them that just because they feel something, that doesn’t make it right. They believe that their relationship with God is more important than their sexual desires. They do not share the worldview that sexual desires and sexual identity are the same. As a result, this conversation is not so simple for them. Their religious identity and their perceived sexual identity may conflict.

According to this new law, in the form which it is taking in other parts of our province and country, I would not be able to have a conversation with any of these young people regarding this struggle. I would not be able to care for and help them as they ask these questions. We would be abandoning these young people to a grave of confusion, internal conflict, and helplessness, all because we condemned our own ability to help them navigate these waters.

It is not true that simply telling a person to accept their sexual identity to the neglect of their religious identity instantly gives them peace. To say that one is more important than the other, or is more protected by human rights than the other, is hypocrisy, inconsistency, and the championing of some worldviews over others. It is its own kind of government-supported Conversion Therapy, which is equally abhorrent, forcing individuals to change their religious identity against their will. Additionally, if this is the kind of internal turmoil which young adults experience figuring out their identities, it seems extremely questionable that we would let a young child, whose ability to understand themselves is comparably miniscule, determine their own sexual identity before they can even understand that decision or the implications of it.

Accordingly, let us together condemn Conversion Therapy of all kinds. Let us take a stand for the rights of individual people to hold to their own beliefs and values. And let us acknowledge in doing so that it is not only the right to hold to our sexual beliefs and values, but also our religious or other beliefs and values, which we are protecting. Let us be extremely clear in the wording of this law that it is the forcing of others to change their identity which is abominable, not the conversing with them about what their identity is. I am more than my sexuality.

In love and peace,

Wesley Hynd
New City Church Calgary
wes@newcitychurch.ca
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk's Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station 'M' 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Justin

* Last name Wishart

Email wishwon@gmail.com

Phone

* Subject Proposed Conversion Therapy Ban

Biblical View of Sexuality and Marriage

The purpose of this written submission is to provide a brief outline of the scriptural teachings of sexuality and marriage. This is not intended to provide an exhaustive presentation of what the Bible has to say on these subjects. I also will not attempt to persuade the reader of the truthfulness of the biblical view but only want to illuminate some of the things Scripture teaches. Also, it is presupposed by Christians that the Bible is primarily divine in origin. While God used humans to write the words found within the Bible, we hold as an axiomatic truth that the words found within are the words of God. Thus, what Scripture teaches is the same thing as what God teaches. Therefore, Christians believe that obedience and conformity to the teachings of the Bible is God’s will in our lives; and conversely, that to the degree one moves away from conforming to Scripture by that degree we are disobeying and dishonoring God.

The first glimpse into the purpose of sex marriage is found in the first chapter of Genesis.

“So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’” (Genesis 1:27-28)"

God created male and female, two genders. There are no others and any additional perceived genders are not real genders but imagined by people. The Bible, and biol-
ogy, teaches that it takes both genders to be fruitful and fill the earth. This, of course, refers to procreation. God did not create two men to have children and God did not create two women to have children, he created one woman and one man. Together, through the act of sex, came the rest of humanity. It is important to note that sex and children are considered by God to both be a blessing. Additionally, the man and woman work together to subdue the earth. The two genders work together to bring God's kingdom and order to this world.

The parallel creation account in chapter 2 gives us more information. "Then the LORD God said, 'It is not good that the man should be alone; I will make him a helper fit for him.' (Genesis 2:18)" There is also a sense that a man by himself is incomplete. He is certainly not able to procreate but Adam sees that he is alone. One of Adam's tasks of dominion o
Biblical View of Sexuality and Marriage

The purpose of this written submission is to provide a brief outline of the scriptural teachings of sexuality and marriage. This is not intended to provide an exhaustive presentation of what the Bible has to say on these subjects. I also will not attempt to persuade the reader of the truthfulness of the biblical view but only want to illuminate some of the things Scripture teaches. Also, it is presupposed by Christians that the Bible is primarily divine in origin. While God used humans to write the words found within the Bible, we hold as an axiomatic truth that the words found within are the words of God. Thus, what Scripture teaches is the same thing as what God teaches. Therefore, Christians believe that obedience and conformity to the teachings of the Bible is God’s will in our lives; and conversely, that to the degree one moves away from conforming to Scripture by that degree we are disobeying and dishonoring God.

The first glimpse into the purpose of sex marriage is found in the first chapter of Genesis.

“So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’ (Genesis 1:27-28)"

God created male and female, two genders. There are no others and any additional perceived genders are not real genders but imagined by people. The Bible, and biology, teaches that it takes both genders to be fruitful and fill the earth. This, of course, refers to procreation. God did not create two men to have children and God did not create two women to have children, he created one woman and one man. Together, through the act of sex, came the rest of humanity. It is important to note that sex and children are considered by God to both be a blessing. Additionally, the man and woman work together to subdue the earth. The two genders work together to bring God’s kingdom and order to this world.

The parallel creation account in chapter 2 gives us more information. “Then the LORD God said, ‘It is not good that the man should be alone; I will make him a helper fit for him.’
(Genesis 2:18)" There is also a sense that a man by himself is incomplete. He is certainly not able to procreate but Adam sees that he is alone. One of Adam’s tasks of dominion over the animals is to name them but in doing so he sees that there is not a suitable helper for him to work towards bringing God’s kingdom to this earth (vs. 19-20). So, God creates Eve. “So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. (vs. 21-22)” Notice that Eve is of the same flesh as Adam. Adam does and breaks out into song, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man. (vs. 23)” Much hinges on the next verse. “Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. (vs. 24)” By using the word “therefore,” we see that somehow marriage is tied directly with this account. Adam and Eve were one flesh as Eve came from Adam’s flesh and marriage is the act of making a man and woman one flesh again. Marriage, therefore, is a reflection of creation itself (notice the word procreation itself points towards this reality). The job God gave Adam and Eve becomes the job of husband and wife, that is to be fruitful and work together to bring God’s order to this world by becoming one flesh.

Biology clearly teaches that men and women play very different roles in procreation. The role of the man is very different than the role of the woman. Likewise, hints of the complementary roles in subduing the earth start to emerge. First, while the woman is of the same flesh as the man, they are not identical. Secondly, in verses 19-20, it is Adam who names the animals and not Eve as she had not been created yet. Thirdly, Eve is formed by the rib of Adam. This presents us with a beautiful picture. Eve was taken from Adam’s side and not his back or front. Adam and Eve, therefore, stand shoulder to shoulder and are of equal value. Adam was not able to fulfill God’s commands on his own, which makes Eve equally as important to complete the divine task. Yet, Eve is taken from under Adam’s arm and places her in a position to help hold up Adam when he is weary. Adam, conversely, is in the position to
shield and lead Eve away from the dangers of this world. Both Adam and Eve are “one flesh” when it comes to fulfilling God’s command but are different within their roles to accomplish the task.

When this order is ignored we get Genesis 3, which outlines the fall of humanity. First, the serpent talked to Eve and Adam did not protect her from this danger. Second, the Serpent challenged the word of God by asking, “Did God actually say, ‘You shall not eat of any tree in the garden?’ (Genesis 3:1)” This is the same argument against Christianity we get today. People still question whether the Bible is the words of God. Eve rightly confirmed that this was God’s command (vs. 2-3). So, the Serpent changed arguments. “But the serpent said to the woman, ‘You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ (vs. 4-5)” He argued that God is simply trying to hold you back. Again, we see similar arguments today, that Christianity is not progressive and is repressive, particularly against women (coincidence?). So, instead of trusting in the word of God, Eve went to investigate the truth of the matter for herself (vs. 6). This is the same argument used today. Instead of trusting in the word of God regarding sex and gender people look within themselves to try to determine the truth of the matter. We say same-sex marriage is okay because the individual feels attracted to the same sex. Or, we say transgenderism is real because it feels like that. We have denied God’s word in favor of our own conclusions. Thus, we have committed idolatry and made gods of ourselves. In the same verse, Eve gives the fruit to Adam after eating and he ate. Instead of Adam leading it was Eve who took the lead.

All these things had immediate implications. First, “the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (vs. 7)” The openness and vulnerability of their relationship was replaced with building up barriers and guardedness. Therefore, marriage ideally involves working to recreate the openness that was lost by the fall. God then said to Eve, “I will surely multiply your pain in
childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband,
but he shall rule over you. (vs. 16b)” Eve, who was formed in relationship with Adam, was told that her closest relationships will be affected. The blessing of children will be marred by pain. This new reality is prophetic of Christ in that God will birth the blessing of salvation but through great pain. Her relationship with her husband will also be affected. They will no longer be united in subduing the earth and will have different outlooks. Also, the complementary equality will be broken and Adam will overstep his role and begin to rule over Eve. Both these things we can easily see as our near-universal human historical experience. Biblical marriage is, therefore, to work towards reversing this curse and restoring our proper relationship with one another.

Turning to Adam, God says “cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. (vs. 17b-18)” Not only does our relationships suffer but also creation itself. While the earth was once a place of ease, corrupting forces now enter. Sustenance will come from hard work and death will become a reality. “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return. (vs. 19)” This will also create issues surrounding genetics such as people being born intersex. While intersex situations do exist, this does not invalidate there being only two genders. The rare genetic cases do not redefine the common genetic cases just like spina bifida does not redefine a properly formed spine.

Scripture never deviates from its view of marriage and sex. Genesis 2:24, quoted earlier giving the definition of marriage being between a man and woman, is repeated again in the New Testament. Jesus, when arguing about divorce, repeats this passage in Matthew 19:5. Additionally, the Apostle Paul repeats this passage in Ephesians 5:31. Both the Old and New Testament are in agreement. In addition to the direct definition, every time Scripture mentions marriage it is always between males and females. It is never between people of the same sex.
There is no exception. The Bible also teaches that sex should only happen within a marriage covenant. 1 Corinthians 7:2 reads, “But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.” Paul teaches that in order to avoid sexual immorality, men and women should be married. Thus, sex outside of marriage is classified as sexual immorality. The logical implications are clear, Scripture teaches that heterosexual marriage is the definition of marriage and that is the only context where sex is permitted. Thus, homosexual marriage and any sex outside of marriage is unscriptural.

This is why biblical Christians take marriage and sex seriously. We don’t reject that sex is enjoyable and fun but we also hold that it is sacred and loaded with serious consequences. We understand that God’s restrictions on sex are not to hold us back, like the same type of argument the Serpent used on Eve. We know that God places these rules on sex so we can enjoy it safely. Read Psalm 119 and see how the poet loves God’s commandments as they guide him and keep him safe. This is as true for sex as anything else. We ignore God’s rules regarding sex to our peril. Christians, then, follow God in our sexual relationships because God commands it. He also wants us to the opportunity to enjoy his gift of sex in a safe manner and we are grateful for that. Lastly, God created marriage as a way to reverse the effects of the fall and its curse on us.

So, what does this all have to do with your ban on conversion therapy? Since we love God and love others, Christians will want God’s law to be followed so as to honor God, bring forth his Kingdom, and for others to experience joy safely. It is our love for God and for others which will compel us to work towards people’s sanctification. We will pray and counsel that others should align their sexual behaviors to God’s precepts. No laws written by mere humans will stop us from honoring God and loving others. You are, therefore, left with two choices: 1. Draft a law that will persecute Christians from fulfilling the mandate given by God on how we are to love others. Christians have been persecuted for many centuries and we can handle more. The church will still be here long after this Council is long gone. We will still be loving others and
fulfilling God’s commission. 2. Draft a law that will not persecute Christians from caring for
others and following God’s precepts. Either way, we will work to spiritually heal people, including
their sexuality. Your laws do not supersede the laws of God. We must follow him and not you.

I would like to leave off with a biblical passage for the Council to ponder. It is found in 1
Corinthians 6:9-11:

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be
deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who
practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor
swindlers will inherit the kingdom of God. And such were some of you. But you were
washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and
by the Spirit of our God.

Pay particular attention when this passage says, “such were some of you.” Notice the past
tense. When Christ saves us, our former sinful identity no longer becomes our identity. We
become washed, sanctified, and justified. Our identity becomes Christ and what he did for us.
This includes homosexuality. I am no better than someone who practices homosexuality, or
anyone who would find themselves on this list. My past life was identified with more than one
thing on this list. The difference is Christ removed my previous identity and gave me a much
better one, a child of God. Christians have been adopted into the family of God and become
children of God. Just like when a child is adopted and takes on the new family’s identity, so do
we take on the identity of what we were adopted into. We no longer hang on to the identity we
once had. This verse is clear that it is God’s work that does this, it is a supernatural event. Yet,
we are also adopted into a church family. It is into God’s covenant family that we also enter.
And, within this family, we support one another and help us break free from our previous life.
We will pray together, we will counsel one another, and we will lovingly point out when our
brothers and sisters are not following Christ. This includes issues surrounding sexuality. It’s
what Jesus’s family does and it is what God expects of us. Christians have been lovingly
ministering to one another in this way for a very long time. Why would you want to try and get in
the way of this? To be honest, you can’t. You do not have the authority to denounce God’s
precepts that bind our consciences. God’s law will prevail in our lives. But, I would hope that the Council who is supposed to represent all Calgarians will not draft laws that would persecute those under their care. I pray that God will provide you with wisdom in this matter.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓  * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Concerned

* Last name  Psychologist

Email  graeme.lauber@freetocare.ca

Phone

* Subject  Calgary's proposed conversion therapy bylaw

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  The attached document is submitted on behalf of a professional psychologist who wishes to remain anonymous for fear of backlash. You can email the address provided for more information.
2020 April 29

To Whom This May Concern:

I am a Registered Psychologist of good standing in the Province of Alberta. I received my PhD in Clinical Psychology from the University of Calgary, and have specializations in trauma and addiction, gained throughout my doctoral training, post-doctoral training, and practice. I have almost twenty years of experience helping the people of Calgary in the areas of trauma and addiction, alone or in combination, in both the public and private sectors. In the last fourteen years the bulk of my practice has been with clients who are addressing sexual and relationship trauma, and compulsive sexual behaviour.

I am writing to comment on the proposed by-law prohibiting the practice of so-called 'Conversion Therapy' in the City of Calgary.

'Conversion Therapy' as a 'Prohibited Business Activity' is defined in the proposed by-law as: “the offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person's sexual orientation, gender identity, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including (a) services that provide acceptance, support, or understanding of a person or that facilitate a person's coping, social support, or identity exploration or development, or (b) gender-affirming surgery or any service related to gender-affirming surgery.”

The most generous reading of this proposed by-law indicates that it was formulated with the intent to protect citizens who are potential clients, presumably already in distress, from coercive interactions and conversations while they are in the process of considering significant and sensitive lifestyle decisions. However, according to the definition above, as a therapist I would be prohibited from offering help to a client who may wish to eliminate or reduce certain types of sexual attraction or sexual behaviour, even if this very elimination or reduction might be the expressed objective of the client.

The proposed by-law assumes that sexual attraction and expression is the highest value of any given client, and legislates therapeutic conversations based on this faulty assumption. The bulk of my clients over the years have valued their own integrity and peace of mind, and their chosen commitments, over so-called 'freedom' of sexual expression. In their experience, this 'freedom' ironically has come to enslave them (thus the term 'compulsive sexual behaviour'). These clients seek help precisely in order to reduce or eliminate certain types of sexual attraction or behaviour that threaten their higher values.

True 'acceptance, support, or understanding' and facilitation of 'coping, social support, or identity exploration' (see exclusion (a) above) in the context of therapeutic conversations must allow for the clients' ability, right, and responsibility to formulate their own goals for therapy. It is the responsibility of the therapist to model integrity by engaging in conversations about whether and how the therapist might or might not be able to support the client in reaching those goals effectively. The clients then decide whether and how to move forward with their own goals.
Often these conversations require values clarification on the parts of both the client and the therapist. These conversations are themselves therapeutic and valuable. They lead to greater understanding for both sides, whether or not collaborative work towards a common goal is deemed possible.

The proposed by-law would short-circuit this process by prohibiting conversations regarding certain therapy goals; and allowing only conversations regarding goals that have been predetermined, not by those seeking help, but by government legislation. In attempting to protect citizens from potential coercion (the best reading of this proposed by-law), the proposed by-law itself becomes coercive.

Perhaps the intent of the proposed by-law to protect citizens would be better communicated if somewhere in the definition of 'Conversion Therapy' an indication is given that the activities are undertaken without the client's informed consent. However, this would render the proposed by-law superfluous at best, since all helping professions are bound by ethical codes that preclude provision of services without informed consent.

Registered Psychologists are bound by the Canadian Psychological Association's Code of Ethics for Psychologists (CPA, 2017). According to this code, Psychologists are to provide services with careful consideration of four fundamental principles: (1) Respect for the Dignity of Persons and Peoples; (2) Responsible Caring; (3) Integrity in Relationships; and (4) Responsibility to Society. All four of these principles are compromised by the proposed by-law: to assume uniform values leading to predetermined, government-prescribed goals, without listening to the client first, is not respectful or responsible, and potentially compromises the integrity of therapeutic conversations. Furthermore, the well-being of society itself is put at risk when the government begins to legislate the kinds of conversation possible between its citizens.

Respectfully yours,

Concerned Psychologist
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

✓  * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name  Dan

* Last name  Lamont

Email  admin@freetocare.ca

Phone

* Subject  Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)  Please see attachment.
Mayor and City Council  
City Clerk’s Office  
Legislative Service Division #8007  
The City of Calgary P.O. Box 2100, Station “M”  
Calgary, Alberta T2P 2M5  

RE: Conversion Therapy Ban, PFC2020-0116  

To City of Calgary Council members and those concerned,  

I am opposed to the proposed Conversion Therapy Ban by-law which I understand is to be based on the Edmonton by-law. I agree that it is wrong to exert physical abuse, violence, or mental coercion or shame on people when it comes to their sexuality. Everyone should feel safe and welcome in our city. However, the proposed by-law allows full expression, both verbally and written, of the pros of the LGBTQ+ lifestyle, but specifically ignores the issues and needs of those who desire counselling or help in dealing with confusing or unwanted parts of these lifestyles.

All people need to be free to get the support and counselling which they choose, including professional counselling (psychologists, psychiatrists, social workers), and informal counselling from friends and family and faith-based advice. I would ask City Council to craft a bylaw that consults with Calgarians and works for everyone. This is certainly possible to do in a way that respects the needs of the people seeking help and meets the professional requirements of client confidentiality. People should also have the right to de-transition and get the counsel and support they choose. Also, there should be freedom of faith communities to hold and share their beliefs.

Libraries, print media, television, radio, the internet, and social media should have freedom to discuss the pros and cons of different lifestyles. Otherwise this interferes with freedom of speech and expression. People who have experienced and then left any particular lifestyle or belief system have the right to tell their stories.

Parents and their children should have the freedom to talk to each other about their beliefs, about lifestyles. Any stoppage of this is a violation of private conversations. The bylaw should not tell us how to run our personal lives and who one can or can’t turn to for support. This is a breach of basic human freedom. The bylaw proposed, as it stands, appears to be outside of the jurisdiction of a City Council.

Sincerely,

Dave Levson
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

<table>
<thead>
<tr>
<th>* First name</th>
<th>Jose</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Last name</td>
<td>Ramos</td>
</tr>
<tr>
<td>Email</td>
<td><a href="mailto:jose.ramosfbb@yahoo.com">jose.ramosfbb@yahoo.com</a></td>
</tr>
<tr>
<td>Phone</td>
<td></td>
</tr>
<tr>
<td>* Subject</td>
<td>Conversion Therapy Ban, PFC2020-0116</td>
</tr>
<tr>
<td>* Comments - please refrain from providing personal information in this field (maximum 2500 characters)</td>
<td>Please see Attached.</td>
</tr>
</tbody>
</table>
Dear Mayor Nenshi and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

I am writing today in response to the City of Calgary’s proposed conversion therapy ban. Though there is obviously no official wording of the ban yet as the by-law is still being debated, I received a survey with a proposed wording for the ban. The survey used the exact same wording from the City of Edmonton’s by-law that was passed last year. My submission is therefore based on the wording from that by-law.

My submission addresses four points:

1. The definition of conversion therapy in the proposed by-law is too broad as it seeks to control the behaviour of LGBT Calgarians, including preventing them from accessing essential services (page 3).

2. The by-law limits the rights of LGBT Christians and other people of faith from sharing and speaking about their faith by classifying churches and other religious non-profits, as businesses that can be regulated by the City. Preaching from religious holy books such, as the Bible, could be banned for merely teaching the traditional view of sexuality and gender (page 3).

3. Laws and professional standards are already in place against torture, forcible confinement and other coercive counselling practices. The by-law would then merely be a symbolic gesture that targets foundational beliefs of millions of Canadians about marriage. Municipal governments do not have the jurisdiction to create laws that regulate morality and religious teachings (page 5).

4. The by-law directly discriminates against LGBT Canadians, even those who do not want conversion therapy, by denying them services available to other Canadians (page 7).

Creating a Safe and Welcoming Community

On Feb. 3, the full council voted to instruct the city’s administration to draft a by-law banning conversion therapy. Though there was concern that the by-law violated municipal jurisdiction, Coun. Evan Wooley, a sponsor of the bill, insisted that the by-law was necessary to ensure that, “Calgary is a welcoming city for all people regardless of gender and sexual orientation.”¹ I cannot agree more with

¹ Unless otherwise noted, quotes are based on transcriptions from municipal meetings, interviews or other recordings of public events.
the statement. However, if the City adopts the wording of the Edmonton by-law, it will violate this very principle it aims to uphold.

Safe and welcoming?

I moved to Calgary fourteen years ago to continue my work in non-profit ministry. It was a difficult decision. After living on my own since university, I was forced to move into my parents’ home, with little income, single, and with my 30th birthday only a few weeks away. But as a Christian, I believed that God was guiding my career and I trusted Him with this difficult decision. I trust that God’s plans are always the best for us, including His plans for our career and our life choices. This includes in the area of sexuality. For over 2000 years, our faith, along with many other faiths which represent billions of people around the world, teaches that sex is a gift of God for a husband and wife in marriage. Any sexual activity outside that bond, including pre-marital sex, extra-marital sex or homosexual sex, is not part of God’s design. This does not mean we hate people who have a different sexual ethic. It simply means our belief about God’s design, governs how we ought to behave and act.

Being a single man, I accepted and still accept these teachings. I have chosen to avoid sexual activity and remain a virgin and celibate.

I also accept these teachings as a same-sex attracted man.

Before moving to Calgary, I sought out friends, Christian leaders and professional counsellors to help me deal with these attractions. Many argue that “conversion therapy” is fraudulent because sexual orientations cannot change. After seeing several counsellors, I also realized that a complete change may take a long time or may be impossible. But change isn’t the only reason why people like me would see a counsellor for our sexual questions.

Counselling helps us put sexuality into perspective and encourages us to remain celibate while trusting our God for the intimacy we need. And that’s why within months of moving to Calgary, I sought out a Christian counsellor who would talk to me about my sexuality. The counsellor helped me understand that my identity did not have to be based on my sexual attractions. It did not have to define me. For me, the identity that I have in Christ is far more important and far more life-giving. Though it has not been an easy decision, I have never regretted seeing that counsellor or living out a chaste life.

Unfortunately, the conversion therapy ban proposed by the City of Calgary would prevent me from seeing any professional counsellor in Calgary who agrees with my sexual ethic. Being celibate and same-sex attracted is difficult enough as it is. But when my own municipal government is attempting to prevent me from accessing counselling services simply because of my faith and my sexual orientation, that makes me feel unwelcome and unsafe.

Worst of all, because I am wanting to access the same services available to others, I have been accused by those pushing for this by-law of endorsing the torture of gay children in church basements. These groups are already aiming to use this by-law to justify shutting down the ministry I
am involved in and removing the charitable status of churches based on that false accusation.

I strongly support a targeted by-law that would prevent torture or coercion in the counselling room. However, a broad ban, such as the one from Edmonton, treats torturing gay children in church basements the same as praying for someone to overcome a gay pornography addiction. It prevents the teaching of texts from religious books like the bible, violates the rights of LGBT people of faith to exercise that faith and even prevents LGBT people, regardless of faith, from getting counselling available to heterosexual, cisgender Calgarians. To avoid this, the by-law must remain focused on coercive counseling techniques and not venture into banning religious and moral beliefs that govern behaviour. I urge the council to consider these four concerns in the wording of the by-law:

1. Defining conversion therapy: Free to choose behavior

The first problem of the proposed by-law is how it defines “conversion therapy.” I gave a public submission to the Edmonton City Council when they were defining “conversion therapy” and heard the stories of those advocating for the by-law. We heard many horrible stories of people being tortured, coerced or harmed by people attempting to change their sexual orientation. But when the wording of the by-law came out, words like “coercion,” “forcible confinement,” or “torture” were nowhere to be found. Instead, the wording was as broad as possible to prevent anyone from merely advocating for a traditional or religious view of sexuality.

Those testifying for the ban cited healthcare groups opposed to conversion therapy. Many healthcare professional groups have come out against “conversion therapy” and define it as an attempt to change someone’s orientation often using manipulative or harmful techniques. However, the definitions used by these health care groups are not the same as the one in the by-law. As you can see in Appendix 1, major North American health associations do not add the phrase, “eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex.” The only time behaviour is mentioned is when the Canadian Psychological Association includes “behaviour modification” as a tool to change sexual orientation.

The definitional difference is key because even if studies could show that sexual orientations don’t change, they do not deny that “behaviour” can change with counselling. Professional counsellors and others will testify that those who seek counselling mostly seek help to change their behaviour. Sexual behaviour, regardless of your orientation, is a choice and in law, we are free to engage, or not engage, sexually with any consenting adult.

This is what my counsellor helped me understand. He helped me accept that I may not be able to choose my sexual attractions but I could choose my behaviour and remain chaste. He did not do anything extreme or harmful to me but respected my choice to refrain from same-sex sexual behaviour. Unfortunately, the broad definition adopted by the Edmonton City Council does not respect that choice. If my counsellor encouraged me to remain chaste and not act on my same-sex attractions today, that practice would be considered “conversion therapy” under the by-law and banned. In other words, I can remain chaste but I cannot access professional support available to others who are straight and want to remain chaste.
2. Treating religious charities as for-profit businesses: Free to care?

The Edmonton by-law however, does more than take away my support from professional counsellors. In order to stop perceived torture allegedly happening in churches, the Edmonton by-law utilizes an incredibly broad definition of “business” which includes:

(i) a commercial, merchandising, or industrial activity or undertaking,
(ii) a profession, trade, occupation, calling, or employment, or
(iii) an activity providing goods or services,

whether or not for profit and however organized or formed, including a co-operative or association of persons;

This definition would capture churches and other not for profit religious groups, and with a “conversion therapy” ban, involve the municipality in governing the religious behaviour and language in our places of worship. Sasha Russel, the senior lawyer for the City of Calgary working on this file, explained at the Feb. 3rd meeting that, “We can catch church organizations within a by-law that would be crafted for business activities but we have to restrict it to the carrying on of the business. Just to give you a better definition, ‘carrying on’ means to ‘conduct, operate, perform, keep, hold, occupy, deal in or use for a fee or exchange of benefits.’” Neither the Edmonton bylaw or the proposed Calgary bylaw utilize the phrase “carrying on” or require a “fee or exchange of benefits”.

The phrase, “fee or exchange of benefits” would mean a variety of ministry-related work would be banned as “conversion therapy.” Since all religious faiths govern its adherents’ sexual behaviour, religious teachings and counsel about our sexual behaviour would be affected by this by-law. For example, any paid staff person who I approach for counselling would no longer be allowed to encourage me to be celibate and discourage me from engaging in same-sex sexual behaviour, since that pastor or staff person would benefit financially from providing that service.

The by-law, as worded, would also force paid staff to contradict their religious and moral beliefs. For example, as a youth leader in my church, I already encourage the teenagers in my group to abstain from sexual behaviour until they are married to one member of the opposite sex. If a 14-year-old girl from our group came to me to ask my opinion if she were to engage in sexual behaviour with her boyfriend, I would reiterate the teachings of our faith. However, if she wanted to engage in sexual behaviour with a girlfriend, this by-law would prevent me from discouraging her sexual activity, as a paid staff person. I would be allowed to care for my youth in one situation by telling her an important teaching that I believe leads to her benefit but prohibited from providing care in another situation because of who she wants to have sex with. I’ve attached as Appendix 3, correspondence between one constituent and a member of the Spruce Grove legal staff team who cannot give a definitive answer that such discriminatory requirements would not be imposed by the by-law (Spruce Grove’s by-law also utilized the same language as the Edmonton bylaw).

Moreover, as part of my job, I speak regularly at a variety of different religious settings such as
schools, youth groups and church services. I receive honorariums in exchange for those presentations. But if I were to share my testimony of being celibate despite my same-sex attractions and encourage others to do the same, I would then be receiving a “benefit” from discouraging “sexual behaviour between persons of the same sex.” Thus a sermon involving my personal biography would be considered “conversion therapy” and be censored by this by-law. However, if I was compensated for that same testimony about being celibate but I spoke about not engaging in opposite-sex sexuality outside of opposite-sex marriage, I would not be censored. The by-law would directly discriminate against me because of my sexual orientation.

In fact, anyone who preaches from their religious texts in order to discourage same-sex sexual behaviour could then be classified as committing “conversion therapy” under the broadly worded by-law. For example, the Apostle Paul in his first letter to the church of Corinth, states,

Don’t you realize that those who do wrong will not inherit the Kingdom of God? Don’t fool yourselves. Those who indulge in sexual sin, or who worship idols, or commit adultery, or are male prostitutes, or practice homosexuality, or are thieves, or greedy people, or drunkards, or are abusive, or cheat people—none of these will inherit the Kingdom of God. Some of you were once like that. But you were cleansed; you were made holy; you were made right with God by calling on the name of the Lord Jesus Christ and by the Spirit of our God. 1 Corinthians 6:9-11

The plain reading of this biblical text seems to imply that same-sex sexual behaviour can change. But if any Christian who gets paid by the church, publicly teaches this passage of scripture and encourages his or her congregation to follow the biblical principles found in this text, that would qualify as an attempt to “reduce...sexual behaviour between persons of the same sex.” Now some Christian groups argue that this passage has nothing to do with homosexuality but pedastry and rape. That is their right to believe that. Parsing through what religious texts mean however, is not the job of a by-law officer or municipal councillors. You simply do not that jurisdiction, yet this broadly-worded by-law requires city staff to become those religious scholars.

The plain reading of the by-law would mean that sermons, homilies or any religious presentation would be subject to city scrutiny in the enforcement of the by-law. I had the privilege of sitting right beside Dr. Kris Wells, one of the main advocates for these conversion therapy bans, when we gave opposing testimonies to the Edmonton City Council. When I asked the councillors if they intended to send by-law officers to every house of worship to ensure we were not, “praying the gay away,” they responded that this was not their goal. Dr. Wells, however nodded the entire time I asked that question: he has publicly said that churches have to be regulated by the by-law. And despite the Edmonton councillors’ insistence, the wording of the by-law corresponds to Dr. Wells interpretation, since in practice, it targets the religious belief that sex is meant for a married, opposite-sex couple.

3. A question of jurisdiction: Targeting a religious belief

Those who push for a conversion therapy ban insist that it is necessary because religious organizations continue to harm LGBT individuals by forcing them to change their sexual orientation.
This despite the fact that the practices that justify the need for a ban, are already criminal acts under the federal *Criminal Code* or banned by provincial regulations.

- **Torture** is defined and banned under the Criminal Code Section 269.1 (1). Though the clause explicitly deals with government officials using torture, Michael Spratt of the national Criminal Lawyers’ Association, told a Parliamentary committee that existing laws on aggravated assault, kidnapping, and forcible confinement “are sufficient to deal with the issues addressed through this legislation.”

- **Forcible confinement** is dealt with in the Criminal Code under a ban on “kidnapping.” Section 279 (2) of the Criminal Code says:

  Every person commits an offence who kidnaps a person with intent

  o (a) to cause the person to be confined or imprisoned against the person’s will;

  o (b) to cause the person to be unlawfully sent or transported out of Canada against the person’s will; or

  o (c) to hold the person for ransom or to service against the person’s will.

- **The Alberta Child Welfare Act** requires that all reasonable suspicions of child abuse or neglect be reported. Failure to report is an offence under this Act.

In fact, Sasha Russell, Calgary’s senior lawyer, admitted that this by-law was not necessary because criminal and provincial laws are already in place and because the federal government is already drafting its own laws. At a January 21st committee meeting, she said, “I don’t think that we necessarily need a bylaw in this case, but I understand that there are some public policy objectives that the City wants to further, and that’s important unto itself, so the City can -- it’s free to do as it wants in that respect.”

What is this policy objective that justifies a law that is deemed unnecessary by your own legal counsel? At the Feb. 3 Calgary City Council meeting, Coun. Gian-Carlo Carra, explained that the motion was about making a moral statement, the jurisdiction of the federal, not municipal government:

That is to say that whether you are doing this as a business or whether you are doing this as a misguided, amateuristic attempt to foist a worldview on someone that doesn’t comport to reality, it’s not acceptable in our city. And so, I look forward to council’s support of this today and I look forward to administration bringing forward something that reaches potentially, a little bit farther than we have jurisdictional control because this is, by in large a statement about our values that we are advocating to other orders of government and it’s important that we do that much

---

more clearly than we stay within the ringed fence of what we’re legally allowed to do.

What is this worldview that Coun. Carra is saying churches and others “foist” on people? That seems to be the worldview which teaches that homosexual orientation ought to change because God designed sex only for a husband and wife in marriage. Dr. Wells even blames the belief that homosexual practice is sinful, for harming LGBT Canadians. At a Feb 19th event in Calgary, he said:

Those opposed or who support conversion therapy, those who oppose legislation, often come from an anti-LGBTQ ideology to begin with. There will never be acceptance or full support of being an LGBTQ person. And that’s the root of conversion therapy is the belief that this is a disorder, a disease, a pathology and to gain acceptance or validation, you fundamentally have to change who you are. And we know, what the research shows us, is the harm, the grave harm, the post-traumatic stress, the mental anguish, the self-harming behaviours. We have research now that shows the elevated suicide ideation and suicide completions because of that denial of self.

Attacking this belief system seems to be the goal of Dr. Wells and those pushing for this by-law. In his statement to Edmonton City Council, Dr. Wells mentioned that Edmonton was still exposed to “conversion therapy” because the Edmonton Convention Centre hosted a large religious event that featured dozens of organizations which “support conversion therapy.” The only event that this could be referring to is Breakforth/The One Conference, a yearly Christian conference which covers a variety of Christian topics.

One of the topics that year was on sexuality. I know this because I participated on a panel to discussion about how Christians ought to love our LGBT neighbours despite our disagreements. Conversion therapy was never part of the program. Yet this example shows how easy it is for Wells to conflate merely upholding the traditional belief on sexuality with wanting to torture gay young people until their sexual orientation changes.

Wells along with Pam Rocker, a leader in her church, also created a document that claims a ban would not prevent religious Calgarians from exercising their faith. But further down the document, it becomes clear that Calgarians would only be allowed to practice their faith if we agree with their moral or theological views of sexuality:

What is not allowed under a conversion therapy bylaw is any form of intervention that tries to change, fix, repair, or heal a person’s sexual orientation, gender identity, or gender expression. These methods or tactics assume LGBTQ2S+ people are disordered, broken, pathological, or sinful. All forms of support, including prayer, are welcome and encouraged when they focus on supporting and affirming a person’s sexual orientation, gender identity, or gender expression.  

3 Wells, Kris, Keith Murray and Pam Rocker, ENDING the Practices of CONVERSION / REPARATIVE THERAPY or SEXUAL ORIENTATION, GENDER IDENTITY and EXPRESSION CHANGE EFFORTS (SOGIECE) in CALGARY,
The debate over conversion therapy more than suggests what the real agenda is behind the push for the by-law. No Conversion Canada, another group working with Dr. Wells has already openly stated on our ministry Facebook page that it will use this to law to try to silence the non-profit group I work for – even though we don’t even do counselling. Simply supporting my right to get the counselling of my choice justifies them to make a threat like this:

Luckily for LGBTQ+ Canadians your open support for conversion therapy will soon be illegal in Calgary, and then everywhere in Canada. We will be reporting this post. 
Shame on you. Jan, 24 2020 Faith Beyond Belief Facebook page comment

I hope that Council’s aim is not to go after the religious belief that God designed sexuality for opposite sex marriage. It is a belief held by millions of Canadians which is protected under the law. Even when same-sex marriage was legalized in Canada, the then Liberal government of the day explicitly made exemptions for churches and other religious groups from having to adopt this view as part of their religious practices. This basic right should then mean groups and individuals like myself can practice this belief openly and advocate for it. A targeted by-law against coercive practices would then protect both LGBT Canadians from harmful therapy while protecting the right of Canadians to get religious counselling of their choice. They are not mutually exclusive goals.

As someone who constantly needs support and prayer, I of course agree that we should always support those who come to us for help. But support does not always mean agreement with a person’s beliefs or behaviour. That is not part of the Christian worldview. In fact, the Christian view of support requires that all of us, regardless of sexual orientation, admit that we need to change and that God can use our church, our friends and are experiences to foster that change.

Unfortunately, the by-law as written, and as Dr. Wells nodded in agreement with at the Edmonton City Council, would require the municipal government to police prayer. Is this what the City of Calgary really wants to ban? Are you prepared to send by-law officers to go into religious services to regulate our prayers? The only way to avoid this is if you refuse to conflate belief that God has a right to dictate our behaviour with the torture gay children in the name of religion.

We can believe that sex should be saved for a husband and wife and still respect and care for our LGBT friends just as they can care for us and not agree with our theology. Disagreement is not hate. These are two different things and that must be acknowledged. City Council must respect the rights of its citizens to decide what our sexual behaviour should be and who we can talk to about that behaviour. On this issue, this means the by-law must target “coercive” and “harmful” practices that are akin to torture, not theological beliefs about sexuality.

4. Denying services to LGBT Canadians: Free to choose one’s identity

One of the most effective arguments made to justify a conversion therapy ban is that all studies show that everyone who has gone through a conversion therapy ban has been harmed or traumatized. On the Edmonton-based radio program, The Ryan Jesperson Show, Dr. Wells asserted that there is no evidence that anyone has benefited from “conversion therapy.”

It should still not be allowed and accepted because quite simply we know it doesn’t work [even for consenting adults]. There’s no research anywhere that proves that that approach is appropriate. That it’s valid and that it actually changes someone. What it does is it increases their shame, their stigma that no matter how hard I pray or I try, I can’t change. Quite frankly it leads people to take their own lives. And talk to the survivors that have gone through that, even as young adults, it’s often the pressure in their community to fit in to gain acceptance that forces them to go to their elders, these religious leaders to lay hands on them for them to change and every single one of them who has survived conversion therapy will tell you it’s inappropriate and it doesn’t work and it needs to stop.  

Flawed Methodology

The authors of the document, Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities,\(^5\) cite several studies that purport to show that conversion therapy is always harmful and that anyone who has experienced it, has been harmed. They then use this research to advise municipal governments to ban any counselling that would uphold a traditional ethic of sexuality, gender identity and sexual behaviour. However, each of the studies cited, suffers from one fundamental methodological flaw which is acknowledged by some of the researchers themselves: they only interviewed those harmed by conversion therapy and not those who claim to be helped by it (Please see Appendix 2).

In order to study the efficacy of any procedure, researchers should study a representative sample of those who have experienced the procedure. In this case, the researchers only interviewed people who were active in the LBGT community or who identify as LGBT, those already hostile to the notion of changing one’s sexual orientation or gender identity. Conversion therapy purports to change someone’s sexual orientation and so if successful, those who have undergone successful “conversion therapy” could never be captured in these studies.

One sympathetic analysis of a study cited in the document, explained, “The study has some limitations, which are further described in the manuscript. Notably, the authors recruited only people who identified as LGBT at the time of the study. The study would not have included people who

\(^4\) Ryan Jesperson Show: Will Edmonton become the next city to institute a conversion therapy ban? 630 CHED, August 20, 2019, https://omny.fm/shows/ryan-jespersen-show/will-edmonton-become-the-next-city-to-institute-a

\(^5\) Conversion Therapy in Canada: The Roles and Responsibilities of Municipalities, MacEwan University et. al, Oct. 11, 2019 https://static1.squarespace.com/static/5bfdaabb6365f02c7e82f8a82/t/5da0829e5d0b280255df6bfaf/1570800302517/Conversion+Therapy+in+Canada++Roles+%26+Resposibilities+for+Municipalities+(October+11,+2019).pdf
identified as LGBT during adolescence but not that the time of the study.”

Dr. Travis Salway, who helped produced research for this document openly admits that men who do not frequent gay bars or gay dating websites, were excluded from his research, the very people who would want conversion therapy and claim it helped them.

We estimate that 3.5% of sexual minority men in Canada have been exposed to SOCE at some time in their life. Assume that 4% of the population are sexual minorities this estimate corresponds to approximately 20,000 Canadian sexual minority men. The burden of exposure is in fact much larger because our survey excluded sexual minority men who do not frequent sexual minority websites or community channels and therefore are not part of the sampling frame for the study as well as sexual minority women.

But rather than acknowledging that their research cannot be representative of all those who have gone through conversion therapy, these researchers extrapolate conclusions about people they did not survey. In fact, Salway estimates how many men have gone through conversion therapy and assumes that all of their experiences must be negative.

We believe that 4% is an underestimate of the prevalence of SOGICE exposure for the following reasons. First, in the Sex Now study, 30% of those exposed to SOGICE had attempted suicide; assuming this association extends to suicide deaths, many individuals who were exposed to SOGICE and subsequently died by suicide are unfortunately missing from the survey sample. Second, interviews with SOGICE survivors suggest that many SOGICE survivors remain reluctant to participate in LGBTQ2-branded spaces or events or even identify as a sexual minority; thus, SOGICE survivors are less likely than the average sexual minority individual to be recruited into the study (which relies upon sexual minority community organizations, websites, social media channels to recruit participants, and sexual minority identification).

But if these individuals do not identify as gay and are not part of the gay community, they will likely not behave the same as those who do identify as gay. Good research methods prevent extrapolating data about one group from another group that behaves completely differently.

These research flaws do not negate, of course, that some people have had bad experiences with conversion therapy. But it should put into question the sweeping legislation based on non-

---


7 Ibid, p5 [emphasis added].

8 Protecting Canadian sexual and gender minorities from harmful sexual orientation and gender identity change efforts: *A brief submitted to the Standing Committee on Health for the Committee’s study of LGBTQ2 Health in Canada*, Travis Salway, PhD Postdoctoral Research Fellow School of Population and Public Health University of British Columbia, https://www.ourcommons.ca/Content/Committee/421/HESA/Brief/BR10447600/br-external/SalwayTravis-2-e.pdf
representative samples. At the bare minimum, it should create an impetus for a study that captures all the experiences of Canadians with “conversion therapy.” We cannot trust someone that says 100% of people who have gone through conversion therapy are harmed if the only people who they are willing to talk to, are already hostile to it.

Because these researchers completely ignore those of us who have benefited from Christian counselling, even in their data collection, they come up with harmful stereotypes to explain the existence of same-sex attracted Christians who want “conversion therapy.” Dr. Kris Wells argues that those still seeking “conversion therapy” are akin to drunk drivers too inebriated to make any clear choice. Therefore, we should not be allowed to choose the healthcare professional we want and must get Dr. Wells’ permission to decide who can take care of us professionally. In other words, LGBT Canadians who disagree with Dr. Wells should not have access to a counsellor of their choice because of our faith and our sexual orientation. This is clearly a violation of our human rights and the Canadian Charter of Rights and Freedoms.

Even the American Psychiatric Association, “opposes discrimination against individuals with same-sex attraction whether it be in education, employment, military service, immigration and naturalization status, housing, income, government services, retirement benefits, ability to inherit property, rights of survivorship, spousal rights, family status, and access to health services” (2013 Statement).” [Emphasis added]

Now the Edmonton by-law does create a small caveat for those seeking help. It does not ban, “services that provide acceptance, support, or understanding of a person or that facilitate a person’s coping, social support, or identity exploration or development...” but because the definition of “conversion therapy” includes any attempt to change sexual behaviour, this caveat would not protect LGBT Canadians from being unequally prevented from accessing professional counselling services, even those not seeking “conversion therapy.”

For example, a person seeking help to overcoming sexual addiction or pornography use, may want counselling to reduce engaging in those sexual behaviours. If those sexual behaviours involved heterosexual activity, they would get professional help without any government interference. However, if it was gay sexual activity they were involved in, discouraging those practices would be considered “conversion therapy.” Even if council or by-law officers say they would not prosecute in those situations, the chilling effect in the counseling community would discourage many from broaching the topic at all. It is appropriate for LGBT Calgarians, just like any Canadian, to want to reduce or change their sexual behaviour sometimes. But this by-law would only allow straight Calgarians to get professional help to do this, not LGBT Calgarians.

In the same way, the by-law would encourage support services for any one, including minor children as young as five or sex, to transition from their biological sex. However, if they choose to de-transition and return to their biological sex, they would be prevented from accessing the same kind of counselling under the by-law. In other words, cisgender people wanting to transition would get

---

9 What is conversion therapy? An expert explains, July 9, 2019 https://www.youtube.com/watch?v=zncdQ9KFDok
support but transgender people wanting to de-transition would not. This double standard is prima facie discrimination against transpeople.

Conclusion: A safe and welcoming community for all

I, and others concerned about this by-law, are not interested in any kind of legal response to it. We hope that this submission and others will help City Council shape a by-law that speaks against the coercive therapy that we all oppose but is truly welcoming of all Calgarians. This is what true tolerance looks like. However, if Calgary pass a bylaw utilizing the Edmonton language, the City would be publicly professing that it is not actually being tolerant and open to all. Calgarians must know that such a by-law limits the rights of LGBT and religious Calgarians. In such case, legal action may be necessary.

This is what happened in New York City. In January of this year, Dr. David Shwartz, a Jewish counsellor, took his city to court for interfering with private conversations he has with willing patients through NYC’s badly worded conversion therapy by-law, a by-law not even as broadly worded as the ones here. NYC’s by-law stated,

For the purposes of this subchapter, the term “conversion therapy” means any services, offered or provided to consumers for a fee, that seek to change a person’s sexual orientation or seek to change a person’s gender identity to conform to the sex of such individual that was recorded at birth.10

His lawsuit made the point that those who come to him do so willingly, often because they want to hear from someone who adheres to the Jewish faith. The lawsuit states, “The patient-psychotherapist relationship requires giving patients the ability to express themselves without fear of reprisal and allowing therapists the freedom to respond to that expression with understanding; it is the last possible place where the government should be dictating what topics or ideas are off limits.” The by-law “reaches into this confidential relationship to prohibit the discussion and exploration of ideas—and even the patient’s own, personal goals—to which the New York City Council objects.”11 The city, realizing that courts would likely rule that their by-law violated fundamental rights, rescinded its by-law.

I still very much agree with Coun. Wooley stated goal in passing a by-law banning “conversion therapy.” We all want a safe and welcoming community. However, disagreement does not mean being unwelcoming. We can still disagree, even on issues like the nature of sexuality, and be good

---

10 https://legistar.council.nyc.gov/LegislationDetail.aspx?id=3080991&GUID=959D1885-B55F-46CE-B422-7FC094A1E3EF&Options=ID%7cText%7c&Search=conversion+therapy
neighbours to each other. I can believe sex should be saved for opposite sex marriage and I do NOT want gay children to be tortured.

I believe that my beliefs about sexuality are part of God’s good design and benefit all of us when we obey Him. I take my beliefs about sexuality so seriously, I choose to live out those beliefs everyday by remaining celibate and not acting out on my sexual attractions. Despite this, I am not suicidal. I am not depressed. I am ever grateful for the chance to serve my God and my community. But just like many people here in our city, I want to be able to get the support of a professional counsellor, or pastor or friend, whenever I need it and to talk about whatever we need to talk about. Please do not take away that right from me just because of my faith and my sexuality. At the end of the day, if you truly believe what Coun. Wooley stated, then you would pass a by-law that welcomes all Calgarians, not just the ones who share your view of sexuality.

Sincerely,

Jose Ramos
jose.ramosfbb@yahoo.com
Ward 5, City of Calgary
Appendix 1: Definitions of Conversion Therapy Among Different Healthcare Groups in Contrast with the Edmonton By-law:

Though these healthcare organizations oppose any attempt to change sexual orientation, they do not state or cite any studies that say patients cannot alter or choose their behaviour with the help of a trained counsellor. In contrast, the municipal by-laws, such as Edmonton’s, define conversion therapy to include changing one’s behaviour and ban any counselling that would help a consenting patient choose how to behave.

<table>
<thead>
<tr>
<th>Organization</th>
<th>Conversion Therapy Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Psychiatric association</td>
<td>APA expanded on that position with a statement in 2013: “The American Psychiatric Association does not believe that same-sex orientation should or needs to be changed, and efforts to do so represent a significant risk of harm by subjecting individuals to forms of treatment which have not been scientifically validated and by undermining self-esteem when sexual orientation fails to change. No credible evidence exists that any mental health intervention can reliably and safely change sexual orientation; nor, from a mental health perspective does sexual orientation need to be changed.”</td>
</tr>
<tr>
<td>Canadian Psychiatric Association</td>
<td>Reparative or conversion therapy: A range of pseudo-scientific treatments that aim to change a person’s sexual orientation from homo- to heterosexual.</td>
</tr>
</tbody>
</table>
|                                        | Mental Health Care for People Who Identify as Lesbian, Gay, Bisexual, Transgender, and (or) Queer Albina Veltman, MD, FRCPC; Gary Chaimowitz, MB, ChB, FRCPC
A position paper developed by the Canadian Psychiatric Association’s Standing Committee on Professional Standards and Practice and approved by the CPA’s Board of Directors on April 22, 2014.
| American Psychological Association     | Sexual orientation conversion therapy refers to counseling and psychotherapy to attempt to eliminate individuals’ sexual desires for members of their own sex.                                                                                   |
| Canadian Psychological Association     | Conversion therapy, or reparative therapy, refers to any formal therapeutic attempt to change the sexual orientation of bisexual, gay and lesbian individuals to heterosexual (e.g., Nicolosi, 1991; Socarides & Kaufman, 1994). It can include prayer or religious rites, modification of behaviours, and individual or group counselling (Bright, 2004; Nicolosi, 1991). |
| **Canadian Pediatric Society** | Conversion or reparative therapy, where attempts are made to turn gay males or lesbians into heterosexuals, are clearly unethical and should not be provided by physicians, nor should physicians refer patients for such therapy. | **Adolescent sexual orientation: Position Statement** https://academic.oup.com/pch/article/13/7/619/2639171 |
| **American Academy of Child and Adolescent Psychiatry** | The American Academy of Child and Adolescent Psychiatry finds no evidence to support the application of any “therapeutic intervention” operating under the premise that a specific sexual orientation, gender identity, and/or gender expression is pathological. Furthermore, based on the scientific evidence, the AACAP asserts that such “conversion therapies” (or other interventions imposed with the intent of promoting a particular sexual orientation and/or gender as a preferred outcome) lack scientific credibility and clinical utility. Additionally, there is evidence that such interventions are harmful. As a result, “conversion therapies” should not be part of any behavioral health treatment of children and adolescents. | *The AACAP Policy on “Conversion Therapies”* (2018), *available at* https://www.aacap.org/aacap/policy_statements/2018/Conversion_Therapy.aspx. |
| **American Psychoanalytic Association** | As with any societal prejudice, bias against individuals based on actual or perceived sexual orientation, gender identity or gender expression negatively affects mental health, contributing to an enduring sense of stigma and pervasive self-criticism through the internalization of such prejudice. Psychoanalytic technique does not encompass purposeful attempts to ‘convert,’ “repair,” change or shift an individual’s sexual orientation, gender identity or gender expression. Such directed efforts are against fundamental principles of psychoanalytic treatment and often result in substantial psychological pain by reinforcing damaging internalized attitudes. | |
| --- |
| **American School Counselor Association** | The professional school counselor works with all students through the stages of identity development and understands this may be more difficult for LGBTQ youth. It is not the role of the professional school counselor to attempt to change a student’s sexual orientation or gender identity. Professional school counselors do not support efforts by licensed mental health professionals to change a student’s sexual orientation or gender as these practices have been proven ineffective and harmful (APA, 2009).  
| **Community-Based Research Centre** | The more commonly used term of “conversion therapy” (also known as “reparative therapy”) is any form of treatment which attempts to actively change someone’s sexual orientation, gender identity or gender expression. This involves organized, sustained efforts.  
Conversion Therapy & SOGIECE  
https://www.cbrc.net/conversion_therapy_sogiece |
| **City of Edmonton** | The offering or provision of counselling or behaviour modification techniques, administration or prescription of medication, or any other purported treatment, service, or tactic used for the objective of changing a person's sexual orientation, gender identity, gender expression, or gender preference, or eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex, not including:  
(a) services that provide acceptance, support, or understanding of a person or that facilitate a person's coping, social support, or identity exploration or development, or  
(b) gender-affirming surgery or any service related to gender-affirming surgery. |
### Appendix 2: Methodological Issues with Conversion Therapy Studies

<table>
<thead>
<tr>
<th>Conversion Therapy Study</th>
<th>Methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Under the Lens of the Investigators: Sex Now Survey 2011</strong>, Page 2-3</td>
<td>This research group is the main source for the data presented to city councils in Alberta. Unfortunately, the research it presents cannot represent a complete picture of Canadian experience on conversion therapy because of its flawed methodology. The researchers claim to want to look at the effect of conversion therapy on Canadians but then only survey those active in the gay community, at bars, on gay websites and as part of gay organizations. But if conversion therapy is used by those who do not want to identify with or be part of the gay community, then those individuals would be hard to capture in the data. Worse, those who would be happy with the results of their “conversion therapy” counselling, would be completely left out of their research. This means their research should not form the basis of any by-law. Though these are the 2011 numbers, current documents they use still cite this data. Though they are in the process of collecting new data for 2020, there is no sign that they have changed their sample collection methodology. For example, I only saw this study because of the research I am doing for this report. Groups with people who have had positive experiences with conversion therapy or people who no longer identify as LGBT, are not directly contacted for their survey. “Our next challenge, and what became a big component of our weekly Investigators’ meetings, was our outreach strategy and work to recruit survey participants. We each took on different regions of Canada and began connecting with different gay groups, organizations, sports teams, gay clubs and bars, sub-communities, and other various gay networks within those regions—to reach as many gay men as possible. We also worked on advertising our survey through online sites and social media...” Travis Salway describes their methodology for this study this way: “Participants were recruited from an array of online community venues including dating and sex-seeking websites,</td>
</tr>
</tbody>
</table>
social media, community organization newsletters, a database of previous study participants, and word of mouth.”

He goes on to admit that the research could not capture a large segment of men exposed to conversion therapy.

“We estimate that 3.5% of sexual minority men in Canada have been exposed to SOCE at some time in their life. Assume that 4% of the population are sexual minorities this estimate corresponds to approximately 20,000 Canadian sexual minority men. The burden of exposure is in fact much larger because our survey excluded sexual minority men who do not frequent sexual minority websites or community channels and therefore are not part of the sampling frame for the study as well as sexual minority women. (Emphasis mine)”

Rather than recognizing that this lack of representation would completely skew their data, especially since they are supposed to be testing the efficacy of “conversion therapy,” the researchers double down.

Salway and the CRBC are the source of the estimation that there are 20,000 sexual minority men in Canada who have undergone any kind of conversion therapy known as SOGICE (a term that includes both conversion therapy and any behavioural modification counselling). But by interviewing only self-identified LGBT individuals, he of course could not capture the thoughts of those who have left the community or who do not want to identify as LGBT. He even acknowledges this flaw in his research but makes it worse. He extrapolates from the reactions of those in the community and assumes that those who have not been surveyed would feel the same. He does not even consider that those who did go through “conversion therapy” and are happy with the results, would give different answers and would not be represented in his study.

“We believe that 4% is an underestimate of the prevalence of SOGICE exposure for the following reasons. First, in the Sex Now

---

13 Ibid, p5.
study, 30% of those exposed to SOGICE had attempted suicide; assuming this association extends to suicide deaths, many individuals who were exposed to SOGICE and subsequently died by suicide are unfortunately missing from the survey sample. *Second, interviews with SOGICE survivors suggest that many SOGICE survivors remain reluctant to participate in LGBTQ2-branded spaces or events or even identify as a sexual minority; thus, SOGICE survivors are less likely than the average sexual minority individual to be recruited into the study (which relies upon sexual minority community organizations, websites, social media channels to recruit participants, and sexual minority identification).”* [Emphasis mine]

<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>This study only surveyed those who identified with the LGBT community. Anyone who chose not to identify with the LGBT community and has gone through conversion therapy, and benefited from it, would not have been surveyed.</td>
</tr>
<tr>
<td>“In July 2017, the Government launched a national survey of LGBT people. The survey was open to anyone who identified as having a minority sexual orientation, gender identity or had variations in sex characteristics. It asked questions about people’s experiences of living in the UK and in accessing public services. We asked questions about education, healthcare, personal safety and employment.”</td>
</tr>
<tr>
<td>In producing the study, the government also reiterated their support for non-coercive counselling:</td>
</tr>
<tr>
<td>“We will bring forward proposals to end the practice of conversion therapy in the UK. These activities are wrong, and we are not willing to let them continue...Our intent is protect people who are vulnerable to harm or violence, whether that occurs in a medical, commercial or faith-based context. <em>We are not trying to prevent LGBT people from seeking legitimate medical support or spiritual support from their faith leader in the exploration of their sexual orientation or gender identity.“</em> [Emphasis added]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Conversion Therapy and LGBT Youth Update: Brief, UCLA School of Law, Williams Institute Study, June 2019, <a href="https://williamsinstitute.law.ucla">https://williamsinstitute.law.ucla</a></th>
</tr>
</thead>
<tbody>
<tr>
<td>In the footnotes of this study, the researchers explained that only those who identified as LGBT were offered the survey on conversion therapy. It did not ask if the respondent had same-sex sexual attractions. This means only those who have embraced an LGBT identity and who would naturally be opposed to conversion...</td>
</tr>
</tbody>
</table>
therapy, would be surveyed. Anyone who claims that conversion therapy reduced or eliminated their same-sex or transgender feelings (the very claim of conversion therapists), or who refuse to identify with the LGBT community, would not be captured in this survey:

“About the Generations Study. *Generations* participants were recruited by Gallup, Inc., a survey research consulting company (http://www.gallup.com/) using the Gallup Daily Tracking Survey as initial contact. *Generations* baseline participants were screened and enrolled in the study between March 28, 2016 – March 30, 2017. The Daily Tracking Survey is a telephone interview of a national probability sample of 1,000 adults ages 18 and older that is conducted daily (350 days a year) to inquire about topics including the respondents’ politics, economics and general well-being...

The *Generations* study used a 2-step recruitment procedure. In the first step, utilizing a question asked of all Gallup respondents, all LGBT individuals were identified. The Gallup question to assess sexual orientation and gender identity asked by the phone interviewer is, “I have one final question we are asking only for statistical purposes. Do you, personally, identify as lesbian, gay, bisexual, or transgender?”

In the second step, Gallup respondents who were identified as LGBT were assessed for eligibility for participation in the *Generations* study and those eligible were invited to participate in *Generations*. Respondents were eligible if they identified as LGB (and not transgender) in response to a *Generations* question that asked if they were lesbian, gay, bisexual, queer, or same-gender loving, if they were in the age and race/ethnicity groups targeted for the 3 cohorts under investigation in *Generations*: ages 18–25, 34–41, or 52–59; Black, Latino, or White; completed 6th grade at least, and if they spoke English well enough to conduct the phone interview in English. Transgender respondents were recruited into a contemporary TransPop study…”


| Parent-Initiated Sexual Orientation Change Efforts | This small study purports to show the harm LGBT youth face when their parents force them to undergo conversion therapy. |
But even friendly responses pointed out a flaw in the research.

In response to this study, Dr. Jack Turban, who also researches LGBT issues and opposes conversion therapy, points out the flaw in the study’s methodology in a footnote to his review of the study:

“The study has some limitations, which are further described in the manuscript. Notably, the authors recruited only people who identified as LGBT at the time of the study. The study would not have included people who identified as LGB during adolescence but not that the time of the study. Regardless, however, the study shows that there is a sizable number of people exposed to sexual orientation conversion therapy who then suffer poor mental health outcomes and that these mental health outcomes are worse than LGB young adults who are not exposed to conversion efforts.”


Dr. Jack Turban surveyed self-identified transgendered individuals but admitted the flaw in only surveying them when studying the effects of conversion therapy:

“With those considerations in mind, outreach efforts were focused on addressing potential demographic disparities in our final sample that could result from online bias and other issues relating to limited access. Although the intention was to recruit a sample that was as representative as possible of transgender people in the U.S., it is important to note that respondents in this study were not randomly sampled and the actual population characteristics of transgender people in the U.S. are not known. Therefore, it is not appropriate to generalize the findings in this study to all transgender people. [Emphasis added]

An initial phase of outreach involved developing lists of active transgender, LGBTQ, and allied organizations who served transgender people and would eventually support the survey by spreading the word through multiple communication platforms and in some cases providing direct access to the survey at their offices or facilities. Establishing this network of “supporting organizations” was an essential component of reaching a wide,
|---|

In contrast to the research cited, these researchers were able to find participants from gay and lesbian AND non-gay press and reached out to both gay and ex-gay organizations, including a national professional association of conversion therapists. Some participants even joined the study based on the recommendation of “conversion” therapists. Because they were able to capture a wider set of experiences, Drs. Ariel Shidlo and Michael Schroeder, admitted that they had to change the name of their study when they started doing interviews. “After the first 20 interviews, we discovered that some participants reported having been helped as well as harmed. Consequently, we broadened the inquiry and changed the project name [from Homophobic Therapies: Documenting the Damage] to a more inclusive one: Changing Sexual Orientation: Does Counseling Work?”\(^{14}\) [Emphasis added]

---

Appendix 3: Correspondence with Spruce Grove Legal Representative and Pastor David Fisher over their similarly-worded “conversion therapy” by-law, March 2020

1) Would we as a church be in contravention of the proposed by-law if we advertise a study in which traditional Christian teaching on sexuality is presented, namely fidelity in heterosexual marriage and chastity outside of marriage?

As mentioned above, this is difficult to answer without all of the context. The bylaw does not prohibit freedom of speech or the preaching in general of one’s beliefs. The definition of advertise in the bylaw says: “Advertise means to promote by any means or through any medium of communication the availability of a good or service or other thing.” Therefore, sharing a story or a study would not fall under that definition unless it was used to promote services for conversion therapy or as its objective is specifically attempting conversion therapy – as defined in the bylaw.

2) Would I be considered to have engaged in conversion therapy if I counsel youth to limit their sexual behaviour? (see 2.4 & 3.1). Or would the law only apply to counsel offered to homosexual youth?

Again, very difficult to answer without the entire context. The definition of conversion therapy does include “counselling” but also discusses the objective of any such practice. If the intent is about “changing” a person’s sexual orientation or reducing or eliminating same sex attraction then it may be a violation. The bylaw does say that “services that provide acceptance, support, or understanding of a Person or that facilitate a person’s coping, social support, or identity exploration or development” are permitted. Again, the whole context and intent would be key as to whether counsel was simply to limit sexual behaviour of any kind (which is not contemplated in the bylaw) or if it met the other parameters of the bylaw prohibition and/or exclusions as defined.

3) Would this by-law enshrine the affirmation of gender transitioning as the only legally acceptable approach in counselling transgendered youth asking for a sex change?

Our bylaw excludes gender affirming surgery or “related services” as those are not within municipal jurisdiction. There are already rules and regulation in place regarding those in the Province of Alberta. I would again refer you to the bylaw definition of conversion therapy and the exclusions thereof listed under 2.4 a) and b) as a general answer to the question posed.
Appendix 4: Responses to Arguments by “Conversion Therapy” Ban Proponents

The following are responses to the common arguments used to justify a broadly defined, “conversion therapy” ban:

1. Conversion therapy studies show that it harms participants.

The studies in Canada that look at the effectiveness of “conversion therapy” are based on incomplete data. In fact, researchers openly admit they only seek participants from gay organizations, bars, dating sites and other outlets in the gay community. If a therapy purports to change one’s sexual orientation from gay to straight, then anyone who has been helped with that therapy would not be surveyed using this methodology.

Moreover, all the respondents to these surveys would not be sympathetic to conversion therapy since they identify as LGBT and do not want to change their sexual identity. Only those harmed by it or who are strongly opposed to it would be surveyed. This does not negate the negative experiences cited by the researchers but it does show that a more comprehensive study needs to be done before it becomes the foundation for any legislation.

2. “Conversion therapy” is fraudulent because it doesn’t work.

This argument assumes that people who seek conversion therapy would only see success if their sexual identity or orientation changes. Some people claim that it does but more often than not, the counselling participants receive, help them simply to reduce unwanted attractions or help them avoid sexual behaviour they do not want to indulge in. This could include pornography, lust or sexual activity. Sometimes the counselling simply helps encourage them to remain celibate and to keep the faith. Proponents of the ban point to various health organizations that say that “conversion therapy” does not work to change sexual orientation. However, none of these organizations say that good, healthy counselling cannot help patients change unwanted behaviour.

3. The proposed conversion therapy ban would only target businesses.

The Edmonton by-law specifically defines non-profit organizations as businesses in order for the municipality to be able to govern its activities. When an organization or individual benefits through fees or payments for its services, such as receiving a speaking honorarium or getting paid a salary, that would qualify as a business transaction.

4. The proposed conversion therapy ban would not target churches and religious groups.

Since non-profit organizations are classified as businesses for the purpose of the by-law, then all religious charities, including churches and other religious institutions, would qualify as businesses. Churches pay staff to counsel, preach and serve their communities. This payment would then qualify as a “business transaction” that the municipality has a right to adjudicate according to this by-law.
5. The proposed conversion therapy ban does not go after religious beliefs about sexuality.

The wording of the Edmonton by-law prevents any kind of counselling that reduces unwanted sexual attractions or behaviour. However, all faiths have moral rules about how and when sexual behaviour can be practised. Most teach that it should only occur within opposite-sex marriage. Since the by-law classifies churches and other religious institutions as businesses, this means City Council now can adjudicate what sexual behaviour limits a religious institution can teach. For example, a pastor who is paid an honorarium could not preach from parts of the Bible that explicitly forbids sexual behaviour outside of an opposite-sex marriage without it being defined as “conversion therapy.”

Criminal laws or at the very least, professional standards of healthcare unions, are already in place against torture, coercive counselling and forcible confinement. A federal criminal law has also been proposed. This means any municipal law is redundant unless it aims to ban something other than behaviour that is already a criminal act. In this case, it seems to be that the ban would target the beliefs and practices of those who uphold the view that sexuality should be saved for opposite-sex marriage.

6. The proposed conversion therapy ban would not require by-law officers to investigate prayer.

The conversion therapy ban targets any methods used to modify or reduce sexual behaviour, including prayer. The phrase, “pray the gay away” is used a pejorative to describe faith-based prayers for those with unwanted same-sex attractions or gender confusion. Proponents of the ban, like Dr. Kris Wells have openly called for by-law officers to investigate prayers at churches and other religious services.

7. The proposed conversion therapy ban would not target conversations between consenting adults.

Unless the ban explicitly mentions coercive practices, there is no provision for protecting conversations between a counsellor and a consenting patient, of any age. In fact, attempts to add a “consent” clause have been removed in various drafts of municipal by-laws in Alberta.

8. The proposed conversion therapy ban helps transgender youth.

The ban makes an exemption for a youth, of any age, to get counselling and support to transition from their biological sex. However, no support is allowed under this by-law for that same child if she chooses to de-transition. In other words, a cisgender person can get support to transition but a transgender person cannot get support to de-transition.
9. Churches and other religious groups cannot use their religion to justify torture and coercive counselling. Courts have ruled that “conversion therapy” bans are a legitimate restriction on religious freedoms.

No one who opposes the ban has argued that their religious beliefs justify torture or coercion. However, the rights of LGBT Canadians to receive the counselling of their choice must be protected. The Edmonton by-law directly discriminates against LGBT Calgarians, even those not seeking conversion therapy, as it would prevent them from reducing unwanted same-sex sexual behaviour. They would not be able to get counselling to help them stop using porn or to avoid sexual addictions, if it involved same-sex behaviour. Courts have not adjudicated on the rights of LGBT Canadians to choose not to identify with the LGBT community or to modify their same-sex behaviour.

10. The proposed conversion therapy ban promotes a safe and welcoming society for all Calgarians.

The current wording of the by-law prevents Calgarians from accessing services available to others simply because of their faith and sexual orientation, thus making them feel unsafe and unwelcome.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk's Legislative Coordinator at 403-268-5861, or City Clerk's Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station 'M' 8007, Calgary, Alberta, T2P 2M5.

✔️ * I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Nathan

* Last name Scott

Email NathanScottt2@gmail.com

Phone

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

I am deeply concerned with the proposed conversion therapy ban. As a young man who experiences same-sex attraction, it is alarming that my right to choose how I live out my sexuality, and those who I invite to be my mentors, advisors, and strongest supporters, could be fined for helping me. At a young age I was sexually abused by an older male in my neighborhood. I have no doubt that that experience has greatly affected me even in the way I relate with other men and how I view them. Through the love, care, and support of professional therapists, religious organizations and my parents, I have been able to make positive change in the way I relate to other men and have increased my attraction to the opposite gender. I know that without the support of others I would not be able to make that claim.

Even so, the presence of real change in my life, or even the possibility of change, should have no bearing on this discussion. This proposed ban infringes on the very fabric of my constitutional freedoms. The Canadian Charter of Rights and Freedoms protects my right of thought, belief, opinion, and expression. This ban would erode my ability to live out my most basic rights.

The media and activists offer unsubstantiated claims that all conversion therapy is harmful. Both my experience and many other documented cases show that the type of therapy I received is loving, supportive, and in no way harmful. But even if you maintain, despite my personal experience, that conversion therapy is in some way harmful, there would still be no case to ban it. Although smoking has been proven to be incredibly harmful to one’s health, cigarettes are still sold at every corner store. This is because personal autonomy to engage in any activity supersedes the real or perceived effects it has on the individual. My right to receive support and therapy, whether harmful or not, is still my right as an individual.

I’m pleading with you as one individual, representative of a larger community, who has received real and fulfilling support from the type of therapy you propose to ban, please do not ban conversation and talk therapy.

The existence of one person such as myself who desires the support of others to change my sexual orientation is enough to warrant rewording the currently proposed ban.

We do not need to be blindly reaffirmed in a sexual orientation that we may or may not want to identify with. Just because I experience same-sex attraction does not mean I desire to form my
identity around it. Allow us to explore all the options of our sexuality with professional counselors, churches and individuals who seek to support us on our journey. Please consider our side of the story as you make this decision. There are hundreds, if not thousands, of people in this city who experience unwanted attractions like me.

I urge you to reword this ban in a way that allows for the personal autonomy of all individuals. Ban the use of coercion and abuse; However, you must ensure that people like me are not banned from receiving the help and support we need to achieve our personal goals.

Sincerely,

A same-sex attracted man who desires to change.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

- ✔ I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

- **First name** Paul

- **Last name** Dirks

- **Email** bishopandmulholland@gmail.com

- **Phone** 7787095995

- **Subject** Conversion Therapy Ban, PFC2020-0116.

**Submission Summary:**

Sexual minorities are far more likely than heterosexuals to have faced a wide variety of childhood trauma. The findings in the medical literature cannot be explained by minority stress or victimization. An overly-broad definition of “conversion-therapy” ensures this vulnerable sub-group will not be able to access counseling and therapy related to their sexuality or gender, ensuring greater harm. This is particularly problematic for sexual minority youth, the majority of whom will become heterosexual in young adulthood.
Calgary’s “Conversion-Therapy” Ban

Further hurt to vulnerable groups
Summary

Sexual minorities are far more likely than heterosexuals to have faced a wide variety of childhood trauma. The findings in the medical literature cannot be explained by minority stress or victimization. An overly-broad definition of “conversion-therapy” ensures this vulnerable sub-group will not be able to access counseling and therapy related to their sexuality or gender, ensuring greater harm. This is particularly problematic for sexual minority youth, the majority of whom will become heterosexual in young adulthood.

Childhood Trauma and Sexual Minorities

Research over the last decade has solidified the finding that sexual minorities are far more likely to have faced adverse experiences during childhood. This is not a completely new finding, as researchers have known for some time that gay men, in particular, are far more likely than heterosexual men to have been sexually assaulted as children or adolescents. Two theories have been put forward to explain this finding. It has been suggested, firstly, that proto-homosexual children may be particularly vulnerable to predators because of their gender non-conformity. This non-conformity may mark children as outsiders among their peers or family members and may be noticed by abusers who would take advantage of it. The second theory, one that is held by a minority of therapists and researchers, is that sexual abuse may at times be a confusing or causal mechanism in same-sex attraction, behavior, or identity. Richard Gartner writes that an abused boy,

may fear that he somehow invited the abuse and therefore is “really” interested in men. Or he may wonder why he was chosen by a man as a sexual target, and whether having been chosen means he is “truly homosexual.” Whether he is aroused or not during the abuse, he may fearfully assume he is “really” gay.

As the literature has expanded past the particular category of childhood sexual abuse, however, it has become a well-replicated finding that almost all categories of adverse childhood experiences (ACEs) are elevated for sexual minorities, and in particular for those who identify as bisexual. For instance, in one of the largest studies to date, the researchers found that a wide range of ACEs from parental divorce to physical abuse were elevated for both bisexuals and homosexuals when compared to heterosexuals.

What is particularly relevant for considering bans on treatments for sexual minorities, however, is that some of these adverse childhood experiences cannot be associated with the prevailing minority-stress theory. The minority-stress theory posits that sexual minorities face both overt victimization as well as more subtle structural stigma in society, and that these experiences are responsible for the elevated rates of mental disorder, substance abuse, and physical illness found in this population. This perspective accords with the above-mentioned predator-targeting theory concerning the elevated rates of sexual abuse in persons identifying as LGBT. The belief is that proto-homosexuals face adverse childhood effects simply because they don’t adhere to norms and are singled out within families for a wide range of abuses, both subtle and overt.
While there is validity to this theory, the recent research demonstrates that it cannot explain all the disparity in negative childhood experiences. For instance, not only did a leading study find elevated rates of childhood sexual abuse and emotional abuse (which could possibly be attributed to the minority stress theory), it also found higher rates of household mental illness, household substance abuse, and a household member having a history of incarceration. Previous studies have noted elevated rates of family suicide. None of these findings can be attributed to the presence of a proto-homosexual in the household or be explained by the minority stress theory.

While many researchers are unwilling to suggest possible theories for these findings, some dare to broach the subject. Michael Bailey, one of the leading sex researchers over the last couple decades, and his son Drew, argue that genetics may play a roll. Support for this theory may possibly be found in a recent and very large study which replicated the finding that same-sex sexual behavior is somewhat, but not predominantly, genetic. Total heritability was estimated at 32.4 percent. However, they also found significant genetic correlation between same-sex sexual behavior and smoking, cannabis use, bipolar disorder, ADHD, and major depressive disorder. While this is not determinatively against the minority stress theory, it does lend some support for shared genetic factors pre-birth. The other possibility, as some therapists have previously suggested in regard to sexual abuse, is that some sexual minorities may be confused about their attractions partly because of adverse childhood events.

Regardless of the theory one chooses to explain these findings, or whether both have validity, the fact that many LGBT people have childhood trauma in their past argues that these experiences ought to legally be able to be explored in therapy. This is especially the case for minors, a group that are often singled out as a particular reason for banning therapy related to sexual orientation or gender identity.

The studies show that teens and young adults are much more likely to identify as sexual minorities than the adult population. Prevalence of homosexuality is challenging to determine because sexual attractions, behaviors, and identities don’t always align, and because it is possible that the population of sexual minorities is growing overall. However, in most population-based studies the adult LGBT-identified population is around 3 percent. In adolescents, the numbers can be much higher.

Moreover, adolescents and young adults are much more likely than adults to experience change in their sexual identities and attractions. One large, longitudinal study found that over 80 percent of same-sex behaved adolescents became exclusively heterosexually behaved after six years. Another study of young adults found that “sexual fluidity in attractions was reported by 64 percent of women and 52 percent of men, with 49 percent of those women and 36 percent of those men reporting sexual fluidity in sexual identity based on experiencing changes in attractions.” A recent longitudinal study of a female cohort is particularly notable. Over eight years, between the ages of fourteen and twenty-two, it found fluidity in sexual identity to be highly prevalent. No less than 63 percent of the total participants reported at least one change in their sexual orientation over the eight years; in the “lesbian” class, the girls averaged three orientation changes.
What is perhaps even more relevant in this study is that low socio-economic status was associated with likelihood of sexual-orientation change and, as the authors state, “oversampling for low socioeconomic status at least partially accounts for the overrepresentation of sexual-minority youth in this sample.” But why would low socioeconomic status be associated with both sexual-minority status in young people and changes in orientation? While it is perhaps not impossible that poverty could be a causal mechanism in homosexuality, a far more likely theory is that poverty is associated with other childhood trauma and family dysfunction which are, in turn, causal mechanisms, at least in young people.

This conclusion is supported by another set of data concerning homeless youth and sexual minorities. While it is well recognized that lesbians, gays, and bisexuals are overrepresented among homeless youth, this sobering fact is often attributed to homophobic parents who throw their children out because of their sexual identities or behaviors. No doubt this does occur and is both tragic and reprehensible. The studies, however, indicate that the factors leading to homelessness in sexual minority youth are exactly the same as in heterosexual youth: family conflict, desire for freedom, and difficulties with family members. Sexual minority youth simply experience these things more often. Again, family dysfunction seems to be the culprit.

Many lines of evidence lead to the conclusion that some sexual-minority adults—and particularly youth—may face confusion about their sexual identities, attractions, or behaviors on account of childhood trauma or dysfunction. At the very least, these things may be linked genetically. A compassionate approach to trauma requires that individuals ought to be able to access therapy in order to explore the relationship of these adverse experiences to their sexuality.

Based on the empirical data presented here, and to ensure the best outcomes for victims of trauma, I urge you to vote against Calgary’s proposed bylaw prohibiting “conversion-therapy”.

Respectfully submitted,

Paul Dirks
Good morning. I have attached my article for council on the subject of Gender Dysphoria and conversion therapy. Along with this I have included here the link for the video I previously send, as I don't think the first one will open. Can this video be presented the day of the meeting. It is less than 5 minutes.

https://youtu.be/n6__8SyKJuY

Thanks so much for all your help.
A

--

Ann E. Gillies Ph.D.
Trauma Specialist
Author and Speaker

CONFIDENTIALITY: This email message (including any attachments), is confidential and intended only for the addressee. Any unauthorized use or disclosure is strictly prohibited. If you received this communication in error, please notify the sender immediately and delete this from your systems.
Effect of a Conversion Therapy Ban on Treatment of Children with Gender Dysphoria
Ann E. Gillies, PhD

May 4, 2020

BREAKING NEWS
In late April news broke in the UK on the subject of treatment for gender dysphoria.

On April 22 the Telegraph reported

“Trans children to be banned from surgery to change their gender, the equalities minister announces

“Children who wish to undergo surgery to change their gender will be banned from doing so in future, the equalities minister has announced.

“In a landmark move, which has been criticised by trans rights charities as introducing “a new form of inequality into British medical practice”, Liz Truss said that the Government will set out details of the plans later this summer.

“Currently, people under the age of 18 are allowed surgery but with parental consent.”

On April 23 the Times reported

“Transgender rules will change to protect wellbeing of under-18s

“Children who believe they are transgender face new curbs on gender reassignment treatment to protect them from “irreversible” decisions.

“Liz Truss, minister for women and equalities, told MPs that the wellbeing of under-18s was a key principle that would guide her response to a review of government policy on gender identity.

“Earlier this year, Britain's National Health Service set in motion both a review of puberty-blocking drugs and the rules pertaining to when youth are allowed to begin gender-transitioning.

“Truss also informed the House of Commons that additional protections for female-only spaces are coming such as changing rooms, women's refuges, and restrooms.”

The Times article also stated

“Last month, the Alabama state Senate voted to ban the use of puberty blockers, cross-sex hormones and body-altering gender surgeries on minors.

This comes on the heels of the 4,440 % spike in Gender Dysphoria cases noted in my paper and the resignation of 35 psychologists from the Tavistock Gender Clinic in 2019 due to concerns of utilizing gender affirming treatments and medications too quickly.
In ‘Conversion Therapy in Canada’ Wells (2019) states that conversion therapy includes ‘any attempt to change... gender identity’ (p. 2). Currently emerging therapy bans are very precise in their conclusions that gender dysphoric (GD) and transgender individuals should not be exposed to “conversion therapy” as identified by activists – i.e. the affirmation of birth gender.

I wish to present to you a summary of research and evidence pertaining to the issue of Gender Identity and the Transgender movement.

According to the American Psychiatric Association’s DSM (Fifth Edition, 2013), rates of persistence of Gender Dysphoria into adulthood are very low. Resolution of biological sex confusion occurs in up to 97.8% of boys and as many as 88% of girls (American Psychiatric Association 2013 p. 455). This means that the vast majority of these children no longer continued to exhibit signs of Gender Dysphoria as adults.

What has happened in the last several years is the development of a new category of personhood – the Transgender Child or Adolescent. Transgender is not a scientific or medical term. It is an activist and political term that has gained incredible acceptance due to media representation along with an educational agenda to train children under the guise of acceptance and diversity. Such curriculum is now deeply ensconced in all levels of education and in each field of study (Biggs, 2019 in Brunskell-Evan and Moore, Eds, 2019, p.18).

The result of such teaching at young ages has literally changed the brains of our children. We now know that children are often confused with such teaching, even to the point of changing their “identity” several times a day. Daily affirmation by trusted adults that a boy is a girl or a girl is a boy, is likely to have a self-fulfilling effect.

According to Barbara Kay of the National Post (2019), “one Ontario family is asking a school board to ensure that lessons do not devalue, deny or undermine the female identity. The family filed a human rights complaint after their six year old watched two YouTube videos in school: "He, She and They?!?—Gender: Queer Kid Stuff #2.” The video contained statements such as, “some people aren’t boys or girls,” and that there are people who do not “feel like a ‘she’ or a ‘he,’” and therefore might not have a gender. The young teacher, whom I will refer to by her initials, JB, continued to teach gender theory throughout the semester. According to N’s feedback to her mother, JB told the children that “there is no such thing as girls and boys,” and “girls are not real and boys are not real” (June 25, 2019).

The child even asked her parents if she could go “to the doctor” to discuss the fact that she was a girl. The parents became alarmed by their daughter's confusion. She had never shown any signs of being confused about her gender before (Lawrence, Lifesite News, June 28, 2019).
I would suggest Canadian children would benefit tremendously by minimizing such confusion rather than expanding it. We are now experiencing an exponential rise in the number of children and adolescents attending clinics either with a diagnosis of Gender Dysphoria or the claim of being transgender, which I believe is the outcome of teaching on gender diversity as identified below in the Gender Unicorn (Sikkema, 2017) in our education system.

www.transstudent.org/gender

The following graph shows the rampant growth of referrals in one Australia hospital with a GD clinic from 2003 to 2017 (Hancock, 2018).
Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.

Referral rates of girls and boys to Tavistock clinic

In both the graphs above note the rise from 1 or 0 admissions prior to 2008, then the aggressive growth of referrals since a “progressive” curriculum was implemented in elementary and high schools.

In 2018 CNSNews released a news report entitled “Transgender Kids in the UK: Number of Girls Jumps 4,415%, Number of Boys Rises 1,151%” (Bannister, 2018). “In 2017, 800 children were given drugs to stall the onset of puberty, including some aged 10, with some also given hormones to start the process of changing sex; 45 children age six or under were referred to the UK’s National Health Service (NHS) for treatment, with at least one being only four years old” (Bannister, 2018).

The UK’s Government Equalities Office is looking into whether the influence of social media and the teaching of transgender philosophy by the educational system have contributed to the striking increase in referrals (Rayner, 2018).

The Tavistock clinic opened 100 years ago and is world renowned in its application of Psychoanalytic ideas to the study and treatment of mental health. The Gender Identity Clinic is the largest and oldest in the UK. Last year Marcus Evans, one of the governors of The Tavistock and Portman NHS Foundation Trust resigned after accusing management of having an ‘overvalued belief in’ the expertise of its Gender Identity Development Service (GIDS) “which is used to dismiss challenge and examination” (Doward, 2019).

In December 2019, the UK National Health Service warned of over diagnosing of children having gender dysphoric treatment. According to The Telegraph (Laura Donnelly, December 12, 2019) since 2016, 35 psychologists have resigned from London's Gender Identity Development
Effect of a Conversion Therapy Ban
on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.

Service (GIDS) at the Tavistock and Portman NHS Foundation Trust. This service had 2,590 young patients referred to them last year, compared with just 77 patients a decade ago, over a thirty-fold increase (Lockwood and Lambert, 2019).

Carl Heneghan, director of the Centre of Evidence-Based Medicine at Oxford University asserts that “Given paucity of evidence, the off-label use of drugs [...] in gender dysphoria treatment largely means an unregulated live experiment on children (Heneghan, 2019, p.1).

Developments in Canada appear to be following the same trajectory as data reported in Australia and the United Kingdom. For instance the Hospital for Sick Children in Toronto reports that the number of GD related referrals they are receiving also has doubled since 2013. Stephen Feder, who co-directs the gender diversity clinic at the Children’s Hospital of Eastern Ontario, explained that it’s getting hard to keep up with the increasing demand his clinic is seeing. About a decade ago, Feder said his hospital would perhaps see one or two patients each year struggling with gender dysphoria. But in 2018, over 189 patients were referred to the CHEO gender clinic. The hospital serves patients living in eastern Ontario and western Quebec (Smith, March 6, 2019).

The following chart from Trans Youth Canada is broken down into Gender Dysphoric referrals by clinic across the country.

### Pediatric patient referrals * to specialist clinics for hormone treatment for gender identity issues: 9 Canadian clinics

![Chart showing pediatric patient referrals to clinics](chart-image)

* Some referral numbers estimated. Some referrals are for prepubertal youth, though blockers are not prescribed prior to puberty. (Lawson et al., 2017)

These reports seem to indicate the exponential spread of Gender Dysphoria and claims of Transgender identity. While not in the same category as a contagious disease, I would suggest that this ascending trajectory could indeed be considered a social contagion.
Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.

The Endocrine Society’s guidelines suggest starting puberty blockers for transgender children when they hit a stage of development known as Tanner stage 2 — usually around 10 or 11 years old for a girl and 11 or 12 years old for a boy. The same guidelines suggest giving cross sex hormones — estrogen for transgender girls and testosterone for transgender boys — at age 16 (Hembree, et.al 2009). The Canadian Medical Association Journal has published a review article urging doctors to prescribe hormone blockers to “trans kids” as young as 10 years old (Kirkley, 2019).

The current approach to the treatment of Gender Dysphoria in children and adolescents is to affirm their perceptions as reality. These guidelines are part of a commitment by medical professionals to ‘affirm’ a child’s thinking that they are in the wrong body, supporting the highly experimental use of such medications for physically healthy children.” These guidelines ignore decades of solid research on child development, as well as sound psychological interventions that act in the best interest of the child, parent, families and society. Without thorough mental health assessments, comorbid conditions such as Asperger’s Syndrome, child abuse and neglect, early childhood trauma, disorganized parental attachment, etc., that have been discovered to be associated with Gender Dysphoria (formerly Gender Identity Disorder) teens are left untreated, thereby creating greater dysfunction and increasing the risk of suicidal ideation. These children will be started on experimental medical interventions that have probable lifetime implications and many unknown risks. The medication will need to be taken for life, the multiple surgeries and body mutilation also continues with a high psychological, emotional, physical and financial cost.

As identified previously, children are receiving a multitude of messages that are likely to create gender confusion for a child.

Flawed Research?

In the early 2000s the National Health Service (NHS) of Britain was seen by gender specialists worldwide as a conservative outlier, offering puberty blockers only to young people aged 16 or over. Recognizing a weak evidence base for prescribing puberty blockers for children, the British Society of Pediatric Endocrinology and Diabetes recommended earlier use of puberty blockers but only as part of a research study (Cohen and Barnes 2019).

“In 2010 GIDS and University College London’s Institute of Child Health applied for ethical approval to conduct a cohort study offering puberty blockers to a ‘carefully selected group of adolescents; with gender dysphoria in early puberty” (Cohen and Barnes 2019, p.1). This study has come under much criticism with critics saying the “researchers had downplayed interim findings that might suggest increased suicidality” (p. 1). Despite the fact that the full study findings remaining unpublished, the National Health Service (NHS) subsequently changed its policy to allow Gender Identity Disorder Services (GIDS) to prescribe these drugs to children under 12 in established puberty (Cohen and Barnes, 2019, p. 1).
Effect of a Conversion Therapy Ban
on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.

In 2014, just after the London study “had finished recruiting participants, NHS England approved policy changes to permit GIDS to offer puberty blockers as described in the study protocol, following evaluation” (Cohen and Barnes, 2019; p. 366). In addition to lowering the age limit from 16 to 12, as per the study, puberty blockers could now also be considered for children under 12 in established puberty declaring that the policy was changed on the basis of ‘international evidence and clinical “expertise”’ (Cohen and Barnes 2019; p. 366).

Following the NHS change of policy regarding puberty blockers, the director of the Tavistock Gender Identity Disorder Service stated, “The results thus far have been positive.” (Manning and Adams, 2014).

In 2019, new allegations came to light demonstrating that researchers might have broken rules when seeking ethical approval. “Michael Biggs, an Oxford University sociologist, used freedom of information requests to obtain the early intervention study’s protocol and information sheets for young people and parents and alleges that the GIDS has suppressed ‘negative’ data” (Cohen and Barnes, 2019, p. 1). “Biggs concluded that data showed “no evidence for the effectiveness of GnRHa [puberty blocking drugs]…in addition, there is unpublished evidence that … puberty blockers exacerbated gender dysphoria” (Cohen and Barnes, 2019, p. 1). Of further concern, Biggs found that follow up has not been possible because transgender activists successfully lobbied the NHS to provide new numbers to patients as well as to change the ‘gender’ on their medical records.

Of the children placed on puberty blockers in the Dutch clinic that pioneered this treatment, every single one of them persisted in their transgender identity. For these children who persist in their transgender identity, taking puberty blockers and then cross-sex hormones, leads to irreversible infertility (Greenall, 2019, p.1). “Puberty blockers have not been certified as effective or safe in the treatment of gender dysphoria by the National Institute for Health and Care Excellence (NICE) or their manufacturers. They remain an experimental treatment, but new prescriptions were recently running at 300 per year (Greenall, 2019, p.1.).

Experts are extremely wary of speaking publically for fear of reprisal although they noted that the cohort study had no control group, outcome measures were not well defined and there was no definition of what would constitute a serious adverse event (Cohen and Barnes, 2019, p. 2).

While ignoring decades of successful treatment using wait and see or psychotherapeutic techniques, the risk is that teens will be started on irreversible medical interventions that have lifetime implication and unknown psychological and physical risk. Those who regret transitioning are increasing in number and many are beginning to speak out (Transgender Trend (2016).

Multifactor Influencers in GD
As with homosexuality, there seem to be multiple influencers in the sexual development (Zucker, 2004; Zucker and Bradley, 1995) of children diagnosed with Gender Dysphoria.

The following list indicates just some of the complexities that therapists treating Gender Dysphoric children and youth need to be apprised of in order to effectively help the individual and family. “Affirmation only therapy” has become the only acceptable therapeutic treatment in Canada and resulted in the firing of Dr. Ken Zucker (Anderssen, 2016, Singhal, 2016) one of the forerunners and most respected clinicians and researchers on children experiencing Gender Dysphoria. There is little to no openness now to discussing the co-morbidity of conditions that exist with regard to Gender Dysphoria, but that does not negate the reality of mental health issues for this population.

1. Childhood traumatic experiences
   a. Tragic death of a loved one
   b. Sexual or severe physical abuse
   c. Shock of viewing death or disfigurement

2. Parental attachment systems
   a. Early childhood abuse
   b. Foster home experiences
   c. Adoption

3. Past or concurrent mental health problems
   a. Anorexia
   b. Autism Spectrum Disorder
   c. Conduct Disorder
   d. Personality disorders
   e. Psychiatric disorders

The potential link between Autism Spectrum Disorder (ASD) and gender dysphoria was noted by researchers as early as 1981, when they recognized that 10% of 30 children with a clinical diagnosis of autism had trouble answering a gender identity question (“Are you a little boy or a little girl?”) that fewer than 1% of neuro-typical children of the same age struggle with (Vrangalova, 2017, p.1).

Gender dysphoria and Autism Spectrum Disorder are rare conditions. Both conditions indicate low population prevalence rates “between 1 in 10,000 and 1 in 50,000 individuals exhibiting GD” (Zucker and Lawrence 2009 p. 8). According to (Blumberg et al. 2013) between “1 in 50 and 1 in 500 individuals) exhibit ASD (in VanderLaan, et al. 2014, p.1). Significant increases in both conditions have been reported since 2007. “The magnitude of the increase was greatest for boys and for adolescents aged 14–17” (Blumberg et al. 2013, p. 1).
Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.

It wasn’t until the 2010s that more systematic research on this topic began to emerge. Nine larger-scale studies have been published in medical and psychological literature, from the U.S., the UK, Canada, Finland, the Netherlands, identifying Autism Spectrum Disorder (ASD) as a contributor to gender dysphoria (Vrangalova, 2017). Across all of these studies, almost without exception, rates of ASD or autism traits range from 5% to 54% among those with gender dysphoria, significantly higher than among the general population (Vrangalova, 2017, p.1).

The APA 2014 Handbook confirms that “there is possible evidence that psychopathology may be related to the development of transgender identity” (Bockting 2014, p.1). The use of puberty blockers and hormone therapy has been criticized. In the past, some specialists prefer a wait & see or biological affirming therapy (Zucker 2004; 2018; Zucker & Bradley 1995; Zucker et. al 2002). Yet, the only sanctioned treatment for children, adolescents and adults in Canada who self-determine their identity, is to affirm this new identity. This is all done without exploring personal attachment and abuse histories, childhood traumas or other kinds or concurrent pathologies caused by such traumas.

I believe that this is just the tip of the iceberg as new Gender Clinics are opening to keep up with the new demand for service across North America. This escalation in the diagnosis and treatment of ‘transgender children and youth’ would be considered an epidemic if it were regarding any other health issue (see Marchiano, 2018). It is definitely a condition in need of sound scientific research without the ongoing pressure from a repressive academia to suppress such studies. According to Butler and Hutchinson (2020) there is now a pressing need for research and services for gender desisters/detransitioners.

Conclusion

And what does all this have to do with the conversion therapy discussion? The significance here is stated in the ‘Conversion Therapy in Canada’ document (Wells, 2019) which states that conversion therapy includes ‘any attempt to change… gender identity’ (p. 2). Successful therapies practiced up to 2015 (see Zucker, 2004; Zucker et al.,2002) which specified a ‘wait & see’ method and helped the child identify with their biological designation showed a success rate between 80 and 97%. Such a success rate for any therapy is astronomically high in the field of psychology.

These children were not given puberty blockers, did not risk infertility, increased suicidality and multiple health risks associated with puberty blockers and hormone therapy. ‘Conversion therapy’ in this sense was extremely successful. But if a “conversion therapy” ban is enacted, this treatment will be illegal!
Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.

References


Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.


Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.


Effect of a Conversion Therapy Ban on Treatment of Children with a diagnosis of Gender Dysphoria

Ann E. Gillies, Ph.D.


Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Linda

* Last name Osborne

Email lindaosborne100@icloud.com

Phone

* Subject Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters) Please see Attachment
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Violet

* Last name Edwards

Email chanty.osborne@gmail.com

Phone

* Subject RE: Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

Please see attached document. I am using a friends email as my email is changing tomorrow.
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

Dear Calgary Mayor and City Councillors,

Thank you for allowing Calgarians an opportunity to provide input into the formulation of the Conversion Therapy Ban Bill.

I am very concerned that the wording of this bill will affect the rights and freedoms of all Canadians in relation to sharing advice and/or opinions related to this subject.

I feel as though the wording for the same bill in Edmonton was extremely broad and restrictive. Using this same language for Calgary’s bill would translate as an attack on our freedom of speech and religious rights. This includes the rights of the LGBTQ+ community because if an individual who transitioned as a child or adult wants to de-transition, they would not be able to receive counseling, written information or even ask for prayer in making their decision.

It is my understanding that an individual can receive written material, counsel and advice to transition, however, to de-transition this would not be possible. Children as young as five are able to change their gender, however, de-transitioning is not possible. This seems unfair and unconstitutional. De-transitioning should be an individual choice and there should be help provided to assist them in making this decision.

Many people live their lives according to their conscience, morals and values in relation to their faith. Not allowing individuals to pray for or discuss these decisions with a friend, parent, counselor or pastor/priest/rabbi is removing their rights and those of the aforementioned. Religious clergy will not be able to freely speak or listen to those who would like, and ask for, counsel or prayer. Counselors will be prohibited from counseling the entire individual as a sexual, emotional, physical, mental and spiritual being. Rarely do people seek counseling for only one issue. Banning discussion of one area of their life limits the counselor from being able to address all the aspects of their being, as well as causing fear of financial or legal repercussions.

I believe this is an attack on our historical Christian beliefs and I see totalitarianism creeping in, in matters of morality and sexuality. The wording in the bill for other municipalities, including Edmonton, is a dangerous intrusion of personal freedoms.
would respectfully ask that the committee word this bill to protect ALL individuals who comprise the community of Calgary. We should be able to embrace all people's beliefs, not just those of one particular group. Please don't be the arbiter of religious beliefs or the rights of any community, including the LGBTQ+ community.

I firmly believe that Governments at any level should not be legislating laws that restrict beliefs and freedom of speech. Please consider all individuals when formulating this bill.

Thank you for your time.

Violet Edwards
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name
  Emanuel

* Last name
  Herkel

Email
  e.herkel@fsspx.email

Phone

* Subject
  ban on conversion therapy

May 6, 2020

Mayor and City Council
The City of Calgary
P.O. Box 2100, Station M
Calgary, AB, T2P 2M5

Re: Request for Consultation to Address Concerning “Conversion Therapy” Ban

Dear Mayor Nenshi and Councillors,

I am sincerely concerned that the ban on opposition to sexual conversion therapy which is being considered by the City of Calgary. This sexual conversion therapy is an attempt to change a person’s gender. This ban will be harmful to the citizens of Calgary.

A male or female biological gender is given to each of us by God, our Creator. An attempt to change a person’s gender through sexual conversion therapy is an insult to God.

* Comments - please refrain from
  Medical science is not able to truly change a person’s gender. Instead, some doctors
alter the shape of the body and adjust hormones/chemicals to create the illusion of a change of gender. But the original gender of a person is marked on every cell; gender is in our DNA. Sexual “conversion therapy” is a deceptive and harmful medical practice.

Some people are psychologically confused about their gender. These people are being invited to undergo sexual conversion therapy as a remedy for their confusion. It is assumed that this remedy will work. However, some people have undergone sexual conversion therapy and now regret it; sexual conversion therapy did not solve their psychological problems. The proposed ban on opposition to sexual conversion therapy assumes that conversion therapy is always a good thing that will help these confused people. Sexual conversion therapy as bad psychology.

Public statements from city councillors behind the proposed bylaw indicate that the wording of the law would largely be modelled on a similar ban passed recently in Edmonton, which contains a definition of conversion therapy that is both broad and vague. The Edmonton bylaw banned “any tactic used for the objective of … eliminating or reducing sexual attraction or sexual behaviour between persons of the same sex.”[1] In Edmonton, this by-law applies to businesses, including non-profit organizations (churches, etc.). This will make it difficult, even illegal, for pastors, teachers and Christian counselors to teach or promote the traditional Biblical understanding of God’s good and loving plan for our sexuality. This is a serious and even shocking intrusion into the religious freedoms and sexual lives of Calgarians. We already have laws against physical and sexual abuse. This ban seems to be an attempt to silence any op
May 6, 2020

Mayor and City Council

The City of Calgary
P.O. Box 2100, Station M
Calgary, AB, T2P 2M5

Re: Request for Consultation to Address Concerning “Conversion Therapy” Ban

Dear Mayor Nenshi and Councillors,

I am sincerely concerned that the ban on opposition to sexual conversion therapy which is being considered by the City of Calgary. This sexual conversion therapy is an attempt to change a person’s gender. This ban will be harmful to the citizens of Calgary.

A male or female biological gender is given to each of us by God, our Creator. An attempt to change a person’s gender through sexual conversion therapy is an insult to God.

Medical science is not able to truly change a person’s gender. Instead, some doctors alter the shape of the body and adjust hormones/chemicals to create the illusion of a change of gender. But the original gender of a person is marked on every cell; gender is in our DNA. Sexual “conversion therapy” is a deceptive and harmful medical practice.

Some people are psychologically confused about their gender. These people are being invited to undergo sexual conversion therapy as a remedy for their confusion. It is assumed that this remedy will work. However, some people have undergone sexual conversion therapy and now regret it; sexual conversion therapy did not solve their psychological problems. The proposed ban on opposition to sexual conversion therapy assumes that conversion therapy is always a good thing that will help these confused people. Sexual conversion therapy as bad psychology.

Public statements from city councillors behind the proposed bylaw indicate that the wording of the law would largely be modelled on a similar ban passed recently in Edmonton, which contains a definition of conversion therapy that is both broad and vague. The Edmonton bylaw banned “any tactic used for the objective of … eliminating or reducing sexual attraction or sexual behaviour between persons of
the same sex.”[1] In Edmonton, this by-law applies to businesses, including non-profit organizations (churches, etc.). This will make it difficult, even illegal, for pastors, teachers and Christian counselors to teach or promote the traditional Biblical understanding of God’s good and loving plan for our sexuality. This is a serious and even shocking intrusion into the religious freedoms and sexual lives of Calgarians. We already have laws against physical and sexual abuse. This ban seems to be an attempt to silence any opposition to the practice of sexual conversion therapy.

I am encouraged by the city’s Engage! policy, which “... assigns a high priority to appropriately involving citizens and other stakeholders early on and throughout the process, especially when decisions impact their lives” and would welcome the opportunity to “listen to and learn about each others’ views, plans, concerns, and expectations.” As a Catholic priest I have strong views, plans, concerns, and expectations. I ask that any ban in this matter make specific allowance for religious teaching, practice and counselling opposed to conversion therapy. Allow debate on this issue and allow the church to freely care for people inside and outside our community in a manner consistent with our doctrine and tradition.

Sincerely,

Fr. Emanuel Herkel
St. Dennis Church
4718 Worcester Dr. SW
Calgary, AB, T3C 3L6

http://sirepub.edmonton.ca/sirepub/cache/2/30lecarxfd2mrp5dk3bvr/8937870129202010014387.PDF
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name

Linda

* Last name

Osborne

Email

lindaosborne100@icloud.com

Phone

* Subject

Conversion Therapy Ban, PFC2020-0116

* Comments - please refrain from providing personal information in this field (maximum 2500 characters)

Please see Attachment
Dear Mayor and Councillors,

RE: Conversion Therapy Ban, PFC2020-0116

RESEARCH PAPER ON CONVERSION THERAPY

Introduction and Personal Experience

As a child I was sexually abused by an older girl. This was very confusing for me, and within days I began to engage in same-sex behaviour. I also sometimes wanted to be a boy; I tried to act like a boy and envied them in some ways. But my behaviour did not mean that I had to, or even wanted to, be affirmed in same-sex orientation or gender identity.

Today I am married with 100 percent heterosexual attraction and orientation and absolutely no gender dysphoria. I am so happy to have three wonderful children and an adorable grandson. I am completely at peace with my sexuality and gender. No one should have the right to take that away from me, my children, my grandchildren or any Calgarian. How different my life might have been if my parents, perceiving my gender questioning and same-sex experiences, had no other legal option but to affirm me to identify as a lesbian or direct me towards transgender surgery. Had I had transgender surgery, it would have made it impossible for me to bear children, and my children are one of my greatest joys in life.

We, as survivors of same-sex abuse, should have the right to access the type of counsel that we emotionally need for our well-being and emotional healing. I saw a Professional Counsellor of my choice. My therapist was not fined $10,000 for helping me explore my same-sex behaviour or gender dysphoria. And no counsellor should ever have to choose between helping their client seek healing or risk being fined. That is unethical and could cause grave harm to the client.

Activists have claimed that counselling and prayer for same-sex behaviour or attraction and gender dysphoria is harmful and cruel. Please read my perspective below, which is not as widely shared, but is every bit as valid and documented.

When I heard that City Council was proposing to ban professional, religious and parental counselling as part of the “Conversion Therapy Ban,” I was alarmed. “Conversion Therapy” has inappropriately been redefined. I firmly stand against any abuse or coercion. No one should have to undergo shock therapy, aversion therapy, lobotomies, coercion or even shame. But that
was not my experience. And I know from research and other individual’s personal experiences that positive outcomes are true for many of us.

Professional, religious or parental counselling must not be included in the definition of conversion therapy, if conversion therapy is to be banned. No one should be compelled to have counselling or prayer. But nor should anyone be denied the type of counsel or prayer they desire and need. With mutual consent between therapist and client, those of us who experience these feelings or traumas have the right to discuss issues of personal concern.

In our current society, I have the right to determine when and how I die (assisted dying), the right to have an abortion (early or even late term), yet my right to talk to a counsellor, religious leader or parent about my sexuality is being threatened if the discussion is about changing or reducing same-sex attractions or resolving my gender dysphoria.

If this ban is passed, I would legally be allowed to access counsel about reducing opposite-sex attractions or transgender hormone therapy. But I would have no access to counsel for reducing same-sex behaviour or advice on learning how to love the body I was born with. Businesses and churches would be banned from advertising one specific type of counsel. This discriminates against individuals, like me, who want counsel for same-sex abuse and same-sex behaviour and gender dysphoria.

“It is ironic in an age which claims to take tolerance of diversity as one of its highest values that SOCE (change orientation change efforts) should be thought to be an exception to the principle.”

This ban is based on claims that have not been proven. One of these premises is that sexual orientation is immutable or fixed, hence any attempt to change sexual orientation or even behaviour is psychologically torturing or cruel. But is sexual orientation really unchangeable? And are the civil rights of individuals who wish to pursue change in sexual orientation and behaviour being denied as a result of this ban?

As my degree is in Psychology, I determined to find out what the research in this field demonstrates.

RESEARCH CONTRADICTING THE BAN

I found that:

1) sexual fluidity (the ability to change from homosexual to heterosexual and the reverse) is uncontested in the scientific literature;

---

2) there are numerous studies showing positive outcomes in sexual and mental wellbeing without harmful effects in those who sought to reduce or change sexual orientation or behaviour, especially if they were highly motivated to change;

3) all psychotherapy (not just conversion therapy), regardless of the nature of the mental health issue or method of treatment, can and does inadvertently harm in a percentage of those it is intended to help; and

4) to withhold therapy from an individual who desires to reduce or change their sexual attractions, behaviour or orientation is unethical and potentially harmful.

**Sexual Fluidity With Beneficial Outcomes Without Significant Harmful Effects**

**A Comparison: Spritzer vs Shidlo and Schroeder**

In May 2001, Dr. Robert Spitzer presented a paper to the American Psychiatric Association. Spritzer studied 143 men and 57 women who solicited support to change their sexual orientation. 66 percent of the men and 44 percent of the women reported achieving “good heterosexual functioning” through therapy.

Spritzer recruited predominately from organizations that agree with change therapy, but he was careful to state that his findings were not representative of the homosexual and lesbian population at large. He only maintained and showed evidence that change is achievable for highly or religiously-motivated people who desire change.

Even though Spritzer was invalidated for sampling primarily a sub-group of the LGBT population that agreed with SOCE (sexual orientation change efforts), many of those same researchers advertise in places that will give them the results they desire, such as Gay Bars or Gay and Lesbian organizations. Shidlo and Schroeder, 2 gay researchers, did exactly that.

> “Additional problems with how the Shidlo and Schroeder study was conducted further erode the scientific credibility and significance of any of its results. Initial participants of the study were recruited with the following advertisement:

> Have you gone through counseling or therapy where you were encouraged to become heterosexual or ex-gay? The National Lesbian and Gay Health Association wants to hear from you. The organization is conducting research for a project titled “Homophobic Therapies: Documenting the Damage.”

---


3 Shidlo and Schroeder 2020, app. A.
Spritzer was also criticized because he took participants’ testimonies at face value. But researchers on either side of this debate rarely scrutinize the credibility of participants. Shidlo and Schroeder, like Spritzer, used participants’ recollections of the past for their data.

“This ... (Shidlo and Schroeder’s) study was based on the retrospective accounts of consumers. Their self reports may not always accurately reflect therapist behaviour or therapist effects.”

In addition, bias is suspected when studies are funded by organizations that support the researchers’ thesis. Shidlo and Schroeder fully admit that:

“We are openly gay psychologists and that our research was hosted by two gay organizations: the National Lesbian and Gay Health Association and the National Gay and Lesbian Task Force.”

They further showed their bias by titling their paper “Homophobic Therapies: Documenting the Damage.” But after the first 20 participants reported being helped through SOCE, they were compelled to change their title to “Changing Sexual Orientation.” Clearly, research does not demonstrate that people are damaged while attempting to change their sexual orientation or reduce same-sex attractions and behaviours. Shidlo and Schroeder, even with a biased group of participants, set out specifically to prove “harm” from SOCE, could not accomplish their goal.

Ironically, a careful reading of the report of this study, which admittedly was intended to document the harm experienced by consumers of “conversion therapy,” also showed the opposite result. In particular, the results suggest that pre-existing suicidality was at least managed, not induced, by the participants’ experience of the care they received.

Results Similar to Spritzer

Interestingly, a more recent independent study in 2018, called Effects of Therapy on Religious Men who have Unwanted Same-Sex Attraction, by Santero, PhD; Whitehead, PhD; and Ballesteros, PhD published results very similar to Spritzer’s. Notably, this study was not funded by any outside organizations. Spritzer found a 66 percent increase in “heterosexual shifts” and Santero et al noted a 68 percent shift in heterosexuality. They both studied a group of highly motivated and religious participants and concluded that results were attributed to highly motivated individuals but could not be generalized to the population at large. Participants in the latter study reported decrease suicides, which is a significant result in the homosexual

---

6 Whitehead 2010, 161-165.
population. Once again, in this study, the researchers were disputing vague, unsubstantiated claims made by the APA:

“*The American Psychological Association* and other organizations have formally claimed that sexual orientation change therapies should not be used because they are *probably ineffective* and *may* cause harm.”7

The researchers specifically asked participants for any negative and positive experiences while undergoing sexual orientation change therapies. The results “strongly conflicted” with the APA’s claims. 68 percent of the 125 men studied who underwent group sessions or professional counselling reported “heterosexual shifts in sexual attraction, sexual identity and behavior with large statistical effect sizes.” The participants reported many positive effects such as *decreased suicide* and depression, reduced substance abuse and better self-esteem and social functioning. “Almost all harmful effects were reported as none to slight.”

Michael Cook, summarizes Santero et al’s study in the “Mercatornet - Navigating Modern Complexities”, 2018.

“About one in seven (14 percent) claimed that their orientation had changed from exclusively homosexual to exclusively heterosexual. *As the authors point out, even though the APA has declared that SOCE (Sexual Orientation Change Efforts) is ‘unlikely to be successful,’* many men with religious convictions might think that a one-in-seven chance of success is well worth taking,” …

“*The authors are not arguing that all homosexuals can be ‘converted.’* They only say that some men who have a religious motivation to change can change and that those who tried, whether or not they succeeded, *did not suffer ill-effects, let alone psychological torture.*” They conclude that “*The concept of the immutability of sexual attraction must be rejected.*”8

Santero et al make these profound conclusions:

“For this survey group, contrary to the null hypotheses, *SOCE is neither ineffective, nor harmful, conflicting with APA findings.* … *Degree of harm is zero to slight and about typical of harm for therapy for other unwanted problems. This therapy is not really exceptional but should be considered in the ranks of the conventional …*”9

The research showing the potential for change in sexual orientation is not limited to religious groups. In May of 2019, Science Writer and Neuroscientist, Carly Cassella, published an article entitled: “*Here’s More Evidence Sexual Orientation Is Fluid Right Into Our Adult Years.*” While advocating for the LGBT community, she writes:

8 https://mercatornet.com/can-sexual-orientation-change-yes-according-to-a-new-study/23495/
“Far from being a fixed preference, the findings suggest that sexual identity and attraction undergo extensive and often subtle changes throughout a person’s life, continuing long past adolescence and into adulthood…”

Well-known researcher, Professor Lisa M. Diamond, is herself a lesbian. She claims that sexual orientation can definitely change. In her 10-year study of 80 non-heterosexual women, chronicled in her influential book, *Sexual Fluidity*, she found that a significant number of lesbian women reported completely switching their sexual orientation to heterosexual. Diamond and other researchers also cite numerous case studies of homosexual men who experienced 180-degree turns in their sexual orientation.

In an article called, “Can Sexual Preference Change at Midlife?” November 20, 2014, the author discusses Diamond’s research and claims that more and more this story is being told:

“… you suddenly find yourself attracted to someone of an entirely new gender. That may sound unlikely, but as researchers are discovering, a person's sexual orientation is not carved in stone.”

Michael LaSala Ph.D, LCSW, an openly gay man, references Lisa Diamond’s study mentioned above. In his article entitled, “Sexual Orientation: Is It Unchangeable? Are we all really ‘born this way?’” he reveals that in Diamond’s study 67 percent of these women who initially identified as exclusively lesbian changed their sexual attractions and behaviours to include heterosexual attractions and behaviours. Some of the lesbian women even became 100 percent heterosexual. These results are almost identical to the religious studies referenced earlier! Let me reiterate. This research is from a self-identified lesbian -- not from so-called SOCE researchers or studies done on religious subjects. Why are these statistics not more well-known?

Even though LaSala is gay, he believes that trying to claim that sexual orientation is unchangeable is not helpful.

“If we truly believe that it is acceptable to have sexual and romantic relationships with the same sex, then it shouldn’t matter whether or not sexual orientation is changeable. People of all sexual orientations … need to find ways to live … and those of us called upon to support and assist these people need to understand this if we are to be helpful.”

In an article called, “Attempts to Change Sexual Orientation,” the question is asked:

---

“Does this mean that no one ever changes his or her orientation from homosexual to heterosexual through the use of such techniques? Not necessarily. It is possible that some individuals who enter such therapies eventually make such a change …” 

Fallacious Arguments Often Used to Deny Same-Sex Behaviour Changes

1. Many scientists recognize change is possible, but still unfairly criticize behavior-change approaches, not because they are harmful or don’t work, but because not everyone who tries is successful in changing their sexual orientation. But why should we discard a form of therapy simply because it doesn’t have a hundred percent success rate? Not every individual who suffers with depression is able to overcome it. Not every person who tries to change their eating habits or sleeping habits is successful. We still offer them counsel because some people are helped. Research indicates:

“that as many as 50% of psychotherapy clients experience no reliable change during treatment.”

Having a high success rate should not be the criterion for offering counselling.

2. Another argument was found in an article called “Facts About Changing Sexual Orientation.” In their attempt to deny sexual fluidity, the author maintained that many ‘successful conversions’ were invalid because they were really just bisexuals “mislabeled as homosexuals… who were highly motivated to adopt a heterosexual behavior pattern.”

But doesn’t that still reflect change? If bisexuals can reduce their homosexual behavior, why are we not recognizing that at least one group (bisexuals) has the ability to change?

No one is trying to prove that all homosexuals can become heterosexual. And the goal of therapists is not to turn all homosexuals into heterosexuals. But it is evidence that some people who want to change, can change, and should not be prevented from changing.

3. This same article, with so-called “Facts” About Changing Sexual Orientation, makes one more erroneous assumption. The author admits that change efforts have in fact worked for many people, but then veers from the scientific research and ventures into moral rationale. The author proposes that because

---

14 Hansen, Lambert, and Forman 2002; Lambert and Ogles 2004
“many interventions aimed at changing sexual orientation have succeeded only in reducing or eliminating homosexual behavior rather than in creating or increasing heterosexual attractions” that such methods have “deprived individuals of their capacity for sexual responses to others.”  

In other words, even though it is clearly understood that some individuals are successful in reducing or eliminating homosexual behaviors and attractions, the claim is made that such individuals should not attempt to change because they would have a better sexual experience with a same-sex partner. Science, and in this case, the government, has no business advocating with whom or how much individuals derive pleasure in their sexual relationships. As Pierre Elliott Trudeau said many years ago,

"There's no place for the state in the bedrooms of the nation."  

A Percentage of Clients are Harmed Regardless of the Mental Health Problem

But how do we interpret the allegations that “attempting to change sexual orientation or reducing sexual attractions or behaviour is harmful or has the potential to harm? Phillip M. Sutton, PhD in his article, “Professional care for unwanted same-sex attraction: What does the research say?” explains the confusion over “potential harm” for sexual orientation change therapies.

“Unfortunately, the research “literature on negative effects” also offers “substantial … evidence that psychotherapy can and does harm a portion of those it is intended to help. These include the relatively consistent portion of adults (5% to 10%) and a shockingly high proportion of children (14% to 24%) who deteriorate while participating in treatment” Such findings have been reported in the therapeutic and scientific communities for over three decades.

How many people are aware that inadvertent harm occurs in any type of counselling, not just in so-called “conversion therapy”? Although psychologists do not intend to inflict harm on their clients, there are negative effects to absolutely any type of psychotherapy.”

Unfortunately, a percentage of clients are unintentionally harmed through any type of therapy and for any mental health issue. But “reasonable clinicians and mental-health
association representatives should agree that anecdotal accounts of harm constitute no basis upon which to prohibit a form of psychological care."  

Many studies, including the study quoted earlier where 68 percent of 125 homosexual men reported changes in their sexual orientation, (Santero et al), found that the “harmful effects were none too slight ... and were comparable with those for conventional psychotherapy for unrelated mental health issues.”

Psychotherapy is unable to help every individual who wishes to reduce or change same-sex attractions or behaviours. Some may even experience regression. This is typical of all psychotherapy for any mental health issue. It is not a reason to discontinue all related therapy. Counselling for same-sex attractions or behaviour is helpful to many people and should not be discontinued.

To Withhold Therapy is Unethical and Potentially Harmful to Some Individuals

The APA is beginning to recognize not only the possibility of change in sexual orientation but that it could be harmful to deny some individuals access to strategies enabling them to change sexual behaviour or attractions.

“The American Psychiatric Association recognizes that in the course of ongoing psychiatric treatment, there may be appropriate clinical indications for attempting to change sexual behaviors.”

In other words, for a counsellor to withhold supportive counselling from an individual who wishes to change their homosexual attractions or behaviour is inappropriate and harmful. For some individuals who suffer from unwanted same-sex attraction, reducing their homosexual attractions would indeed be a huge measure of success. To deprive them of that opportunity is unethical and detrimental.

Therapists must be free to explore all underlying factors with their clients, if they are to provide a beneficial service. They also have an ethical obligation to respect the rights, dignity and worth and self-determination of all their clients.

Phillip M. Sutton, PhD, in his paper entitled, “Professional care for unwanted same-sex attraction: What does the research say?” calls on the public to remember that in a democratic society, individuals have certain rights. He makes the following assertions:

“Surely, this must include the rights of persons to choose to manage or resolve same-sex attractions and behaviors.”

---

20 https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4771007/
21 https://mercatornet.com/can-sexual-orientation-change-yes-according-to-a-new-study/23495/
“There is a violation of some clients’ right to “self-determination” and a potential for harm, for not offering—let alone forbidding—professional care for unwanted SSA (same-sex attraction) to persons who freely choose to seek such care.”

“Also, there would appear to be the potential for grave harm caused to some people by neglecting to provide such care for those who want it. There are significant medical and psychological health risks which co-occur with engaging in same-sex behavior, sec. III, “Response to APA Claim: There Is No Greater Pathology in the Homosexual Population than in the General Population,” 53–87.

Conclusion

This research paper raises serious questions about laws banning attempts to change or reduce sexual attractions and behaviours for those who want it. I am not arguing that anyone should be forced or coerced, but I am asking that you give Calgarians the freedom to live as they wish. Although LGBT activists claim that “sexual orientation is unchangeable” this is not substantiated in the scientific literature. Although they maintain that harm occurs to anyone who tries to reduce or change sexual attractions and behaviour, many subjects reported shifts in their attractions and behaviour that were rewarding for them.

The goal of therapists is to help individuals to achieve personal goals. These goals could be changing or reducing behaviours such as depression, self-harm, gender dysphoria, or sexual attractions to the same-sex. What matters is the goals and desires of the person seeking help.

“...Mental-health professionals do not attempt to “cure” SSAs and behaviors. Rather, we agree that change in “sexual orientation” is not typically categorical in nature and observe that clients may experience changes on a continuum that is personally meaningful and satisfying.”

Although I have presented evidence to support change, the argument is not whether or not homosexuals and lesbians can change their orientation or reduce their attractions. The issue at stake is: Everyone has the right to the type of therapy they want or need for their own mental or emotional health. In fact, it is unethical and detrimental to deny this right to them.

Emotional issues can occur after same-sex abuse, as I have personally experienced. When I was molested by someone of my own gender, it definitely triggered same-sex behaviour for me. Many other same-sex survivors also report that same-sex abuse resulted in their same-sex attractions or behaviour.

24 https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4771007/
25 CDC 2014; NARTH 2009,
“While further research is needed to clarify the extent of any causal connection between traumatic childhood events and the development of SSA and behavior, their co-occurrence is undeniable. Professional compassion warrants assisting those who want to try to manage and resolve SSA (same-sex attraction) behaviors—and the underlying feelings and experiences which may motivate them.

People, like me, should have the right to get professional, religious and parental counsel of their choice.

“Obviously no one should be coerced, but why shouldn’t someone who wants to change be allowed to? Laws banning conversion therapy are banning choice; they condemn people to live in a ... (way) which they find uncomfortable or even abhorrent.” 28

“The acronym for unconventional sexual orientations is LGBTQ. The Q stands for “queer” or “questioning.” Aren’t gays and lesbians allowed to ask questions anymore? Banning questions about the deepest issues in life is not protecting them; it’s putting them in chains.” 29

By their own admission, some individuals in the LGBTQ community are still questioning. Let’s not make it illegal to question anything about our sexual orientation or gender identity. Two adults in a private counselling session should be able to discuss whatever they wish without government reprisal. Remember what Pierre Elliot Trudeau has already legislated:

"what's done in private between adults doesn't concern the Criminal Code." 30

City Councillors, thank you for taking the time to hear my heart. This issue matters to people like me. Please don’t rush into this decision: Listen to the research. Listen to parents, counsellors, organizations, and churches. Don’t just follow the status quo which is operating contrary to scientific research. Set your goal on making Calgary a safe place for all Calgarians. Please do not blindly follow Edmonton’s Bylaw that takes away choice from Calgarians. Be known as the first city in Canada to champion Human Rights for all.

The only solution to the “Conversion Therapy” ban is to allow individual choice --with mutual consent between counsellors and individuals wishing to reduce same-sex attractions and behaviours or gender dysphoria. Please let parents direct their own children. Let religious leaders give their congregants the guidance that they need. Let professional therapists do their job as they know best, unobstructed by City Council.

28 https://mercatornet.com/can-sexual-orientation-change-yes-according-to-a-new-study/23495/
29 https://mercatornet.com/can-sexual-orientation-change-yes-according-to-a-new-study/23495/
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk’s Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name: Graeme

* Last name: Lauber

Email: graeme.lauber@freetocare.ca

* Subject: Petition Regarding Conversion Therapy Ban

* Comments - please refrain from providing personal information in this field (maximum 2500 characters): Please find attached a petition regarding the conversion therapy bylaw being considered by the city.
To: Calgary City Council  
Re: Banning Conversion Therapy, PFC2020-0116  

May 6, 2020, 11:00am  

Councillors;  

Attached you can find a petition that was posted to the website change.org regarding the conversion therapy ban being discussed in Calgary. For you reference, I have included the text of the petition that was signed and the names and locations of the signatories. While some who have signed the petition live outside of Calgary, many are Calgarians concerned about the potential of a bylaw that intrudes into the personal, relational and sexual lives of Calgarians.  

As of writing, the subject petition had over 2,600 signatures. Once again, these are not people who want to see the LGBTQ+ community exposed to coercion, abuse or shame when it comes to their sexuality – these are people who are concerned about the potential for legal wording that would exceed the proper jurisdiction of the city.  

Thank you for your kind attention to this matter.  

Graeme Lauber  
Executive Director  
Free to Care – Calgary
Petition at change.org regarding Calgary’s Proposed Conversion Therapy Ban

Available at: https://www.change.org/p/calgary-city-council-petition-to-city-council-to-respect-the-choices-and-fundamental-freedoms-of-individuals

The City of Calgary is proposing to ban “conversion therapy,” which commonly refers to coercive and abusive attempts to change one’s sexual orientation or gender identity.

However, the proposed wording of Calgary’s ban does not directly mention coercion or abuse but instead defines conversion therapy to include any “tactic” to change a persons’ “gender identity” or to “reduce” “sexual behaviour.” The ban would impose a fine of “not less than $10,000.”

This bylaw would deny LGBTQ2+ individuals healthcare and counseling choices available to other Calgarians. For example, the bylaw would prohibit a person with same-sex attraction from receiving support to refrain from sexual behaviour in accordance with that person’s own moral or religious beliefs.

Likewise, such a bylaw would limit the counseling and treatment options available to persons with gender dysphoria. Counseling would be available to transgender individuals who want to transition but not to individuals who may choose to transition back.

It is particularly egregious to impose this kind of arbitrary restriction on treatments for minor children experiencing gender dysphoria. Such decisions should not be dictated by government, but rather should be made by individual families along with competent medical and counseling professionals to ensure the best interests of each individual child.

While we stand against any coercive, abusive or manipulative attempts to change an individual’s sexual orientation or gender identity, we support the freedom of all people to make voluntarily choices about their sexual and gender identity, without interference from government in their private lives.

THEREFORE;

We urge Calgary City Council to ban abusive and coercive practices, while:

1. Respecting the voluntary choices of individuals concerning their sexuality and identity; and

2. Trusting that individuals, families, counselors and medical professionals understand the best interests of children with gender dysphoria much more than any government official.
Please note:

An opinion poll with over 2600 individuals’ names and their location was provided with this submission, with respect to Report CPS2020-0532, Banning Conversion Therapy.

As no *Freedom of Information and Protection of Privacy Act* statement to collect personal information with the intent of reproducing it in an Agenda was included, the opinion poll will not be made part of the public Agenda, but the list of names and locations will be provided to Council by a confidential attachment, not to be released further.
Please use this form to send your comments relating to matters, or other Council and Committee matters, to the City Clerk’s Office. In accordance with sections 43 through 45 of Procedure Bylaw 35M2017, as amended. The information provided may be included in written record for Council and Council Committee meetings which are publicly available through www.calgary.ca/ph. Comments that are disrespectful or do not contain required information may not be included.

**FREEDOM OF INFORMATION AND PROTECTION OF PRIVACY ACT**

Personal information provided in submissions relating to Matters before Council or Council Committees is collected under the authority of Bylaw 35M2017 and Section 33(c) of the Freedom of Information and Protection of Privacy (FOIP) Act of Alberta, and/or the Municipal Government Act (MGA) Section 636, for the purpose of receiving public participation in municipal decision-making. Your name, contact information and comments will be made publicly available in the Council Agenda. If you have questions regarding the collection and use of your personal information, please contact City Clerk’s Legislative Coordinator at 403-268-5861, or City Clerk's Office, 700 Macleod Trail S.E., P.O Box 2100, Postal Station ‘M’ 8007, Calgary, Alberta, T2P 2M5.

* I have read and understand that my name, contact information and comments will be made publicly available in the Council Agenda.

* First name Flora

* Last name Suen

Email flora.suen@me.com

Phone 4036161327

* Subject Conversion therapy ban

I am writing to share some of my concerns with the proposed bylaw on Banning Conversion Therapy currently being discussed by city council. I understand and agree that there are abusive and coercive practices that have taken place regarding conversion therapy. These are unacceptable practices and don't support an inclusive community that defines the city of Calgary. I am completely supportive of banning abusive and coercive practices that cause harm to any individual. However, the current wording of the Conversion Therapy bylaw (based on the Edmonton bylaw) concerns me because its broad definition places restrictions on how people can choose to live in accordance to their constitutional freedoms of conscience and religion. Specifically, individuals would not be able to seek support in a manner of their own choosing that is congruent to their desires with regards to their sexuality. For example, this bylaw bans "any tactic" used to "reduce sexual behaviour between members of the same sex." But prohibition of such a behaviour is a viewpoint shared and practiced for centuries by many of the world's major religions, including Judaism, Christianity, Hinduism, and Islam. The vague definition of the proposed bylaw would therefore cause confusion and restrict the constitutional right of many Calgarians to their own religious freedom. Another example of the shortcomings in the proposed bylaw concerns gender identity. The bylaw only allows for gender transition (through surgery) and would, regrettably, ban any discussion or support for those seeking peace or congruence with their own biological gender. I support city council's quest to protect vulnerable people from manipulation and abuse. But it is also important that council recognizes the constitutional freedoms of...
conscience and religions of all its citizens. For this reason, I'm asking that you support a more balanced bylaw that respects the wide opinions of people in the city. I would also invite the council to engage in broader discussions with Calgarians on the bylaw before it is finalized.