

IFTCC Principles of Practice

PRINCIPLE 1: RECOGNITION

Creating safe spaces for former- and non-LGBT-identified persons. There is a tremendous need to acknowledge and recognize those who are non-LGBT identified.

PRINCIPLE 2: CHOICE

Championing the therapeutic aspirations of the gender incongruent or dysphoric, mixed-attracted and mostly- heterosexual individuals, who seek to understand and resolve underlying dynamics which may have impacted their sexuality. These persons often reject government-prescribed sexual or gender identity which has refused to acknowledge their concerns.

PRINCIPLE 3: FREEDOM OF RELIGION

Respecting clients who prioritise traditional, chaste marriage commitment over sexual license and who seek to align sexual expression to monogamy and chastity.

PRINCIPLE 4: AUTONOMY

Validating the autonomous decisions of adults to reject government-prescribed, or state-mandated, sexual identity in the pursuit of healing and recovery from the dynamics which impacted their sexuality.

PRINCIPLE 5: CRITICALITY

Protecting safe spaces for former- non-LGBT-identified persons by identifying and recognising hypotheses, ideological theories and viewpoints impacting clinical decisions and policies.

PRINCIPLE 6: IDEOLOGICAL DIVERSITY

Advocating for approaches that support former- and non-LGBT- identified individuals, while addressing the possibility that research, scholarship, policy, and outputs from mental health and other bodies, both in the UK and internationally, may have inadvertently influenced Parliament with incomplete or biased information.

IFTCC Benefits of Practice

BENEFITS 1: RECOGNITION

By recognising the existence of former- and non-LGBT-identified persons in UK society, who do not take an LGBT identity, and who are protected under the Equality Act 2010, we safeguard them against discrimination and afford public access to clinical and pastoral care that is quality marked and assured. Such care is regulated in the same way, to the same level, and under the same authority as all other non-statutory providers in the UK.

BENEFITS 2: CHOICE

We assert that individuals have the right and freedom to reject imposed or mandated ideologies which do not reflect their own chosen direction or life goals. There must be a protection of the rights of individuals to detransition and/or those seeking to enhance the heterosexual side of their mixed attractions. Consequently, we afford individuals the freedom to reject government mandated ideology which seeks to impose its own ideology, and which disparages the choices of people to maximise heterosexual identity and practices. Individuals should not be deprived of choice in seeking therapy.

BENEFITS 3: FREEDOM OF RELIGION

Individuals should never be denied access to professional, quality marked, publicly accountable support, that respects their religious understanding and ethical values. Respecting freedom of religion and the right to practise such religion recognises that all major faith groups uphold that permissible marriage is between a single male and female, only. Individuals of faith may validly prioritise sexual fidelity in committed, monogamous relationships because they reject same- sex sexual relationships, or marriage, as a viable or desired alternative.

BENEFITS 4: AUTONOMY

We can respect and understand clients better by critically examining the rigid belief that sexuality is hardwired and the concept of fluid gender. Exploring the role of counselling and psychotherapy allows us to identify alternative pathways for individuals who oppose government interference in matters of sexual and gender identity, while also preserving treatment options for those experiencing confusion or dissatisfaction in these areas.

BENEFITS 5: CRITICALITY

Helping clients to discern ideological and political initiatives that threaten their rights and freedoms to access professional and pastoral care is an important contribution to this population. Whatever highlights the injustice and both active and passive discriminatory practices in defending LGBT rights at the expense of former- and non-LGBT identified individuals empowers this group. Criticality protects democracy.

BENEFITS 6: IDEOLOGICAL DIVERSITY

Preserving clients' rights to choose is essential in fostering an ethical, fair and inclusive approach to sexual and gender identity, orientation, and related practices. The failure to challenge totalitarian monocultures that suppress ideological diversity has enabled PSA accredited statutory and non-statutory bodies, as well as the UK Parliament, to overlook scientific evidence that contradicts or questions prevailing LGBT ideologies. By addressing these issues, we can encourage open dialogue and ensure that patients, clients, and their supporters or practitioners are empowered with diverse and multiculturally appropriate treatment options and perspectives.

PRINCIPLE 7: SEXUAL FLUIDITY AND BIOLOGICAL INTEGRITY

Recognising the reality of sexual fluidity and the heterogeneity of 'LGBT': reflecting the ontological claim of former- or non-LGBT-identified and homosexual desisters.

PRINCIPLE 8: WELLBEING

Regardless of degree of outcomes, counselling or therapeutic work - irrespective of modality used by providers, has been demonstrated to improve participants' well-being. Access to such provision for this minority group is a product of the right of self-determination.

PRINCIPLE 9: REDUCING SUICIDALITY

Participation in change-exploring therapies has been shown to lower - not increase - suicidality and indicates there is no correlation between suicidality for those undertaking change-exploring therapies.

PRINCIPLE 10: INCLUSION

Recognising the place of theologically conservative (TC) former- and non-LGBT-identified sexual minorities associated with Christian communities, potentially increases the potential for their inclusion and integration into Christian communities and thereby reduces shame. SOCE is perceived as helpful by this minority, regardless of whether change takes place. This is not the perception of LGBT-identified persons in receiving change-exploring work. LGBT-identified and former- and non-LGBT-identified persons cannot be considered a homogenous group and grateful recipients of LGBT affirming work, because each group has different support needs and goals.

PRINCIPLE 11: PROVIDING HELPFULNESS

Research that has claimed harm has made serious methodological mistakes. Studies claiming harm often incorrectly infer that an association between two factors reveals a cause-and-effect relationship, a logical error known as the "fallacy of association." However, individuals who are former- or non-LGBT-identified often perceive therapeutic interventions or change-exploring therapies as beneficial rather than harmful. Support providers should feel confident in offering assistance and not be deterred or intimidated from providing the support these individuals seek.

BENEFITS 7: SEXUAL FLUIDITY AND BIOLOGICAL INTEGRITY

Recognizing the fluidity of sexuality alongside the biological foundation of gender is critically important. It establishes the essential framework for providing meaningful and effective support to individuals grappling with unwanted sexual and gender-related issues. This recognition enables them to explore and, where possible, resolve challenges tied to their desires, behaviours, and identity, ensuring their needs are addressed with compassion and respect.

BENEFITS 8: WELLBEING

Provision of LGBT-affirmative therapies alone, is insufficient given that former- and non-LGBT-identified persons also need support - consistent with their own values. Insisting that these individuals accept unwanted feelings or behaviours as their core identity, is damaging and harmful. Bans preventing change-exploring therapies discriminate against conscience, freedom of association and religious liberty. Imposing mono-cultural viewpoints is indoctrinatory and profoundly unethical. Therapy results in wellbeing, regardless of whether or not clients experience any shifting of unwanted feelings, should be the goal.

BENEFITS 9: REDUCING SUICIDALITY

Research failing to identify suicidal ideation before therapy interventions are examined, have distorted understanding of the relationship between change-exploring work and suicidality. Likewise, failure to distinguish between suicidal ideation and suicidal completers, has also distorted our understanding of the role of change-exploring therapy - especially for former- and non-LGBT-identified groups. No research has been conducted that explores suicidal completion as a result of refusal to allow individuals to access change-exploring therapies.

BENEFITS 10: INCLUSION

Prejudice and 'homonegativity' will impact both former- and non-LGBT-identified persons. When this is experienced within faith communities because of fear, prejudice and misinformation, it is important that support works for integration and inclusion. Those celebrating LGBT identity will be supported by LGBT communities. Those who do not assume the socio-political identity of LGBT, and who reject that same-sex feelings are innate, are likely to find support from Christian ministers and churches (or other faith groups) which support their goals to leave unwanted practices and desires, rather than with the LGBT community who only wish to affirm LGBT practices.

Theologically conservative Christians who reject 'gay Christian' constructs for themselves will experience rejection from LGBT communities who do not recognise either their counselling goal or identity as former- or non-LGBT-identified. Inclusion into and recognition of communities suited to clients is therefore essential.

BENEFITS 11: PROVIDING HELPFULNESS

Recognizing the challenges faced by former- and non-LGBT-identified individuals and fostering their inclusion within Christian communities can significantly enhance their well-being and help prevent suicidality. Offering support aligned with the values of conservative Christians who reject progressive, LGBT-affirming agendas is essential for addressing the needs of this minority segment of the UK population. Criminalizing or restricting such assistance marginalizes and fails to serve those who reject government-mandated views on sexuality and identity.