COMING OUT MORMON:

AN EXAMINATION OF RELIGIOUS ORIENTATION, SPIRITUAL TRAUMA, AND PTSD

AMONG MORMON AND EX-MORMON LGBTQQA ADULTS

by

BRIAN WILLIAM SIMMONS

(Under the Direction of Shari E. Miller)

ABSTRACT

Participation in organized religion has been correlated with various negative mental health outcomes for LGBTQQA persons, including shame, anxiety, depression, suicidal ideation, and substance abuse. However, previous research has not fully examined the impact of specific religious events on these outcomes. The purpose of this study was to explore the relationships between Allport & Ross' (1967) religious orientations, orthodoxy, spiritual trauma, and PTSD in LGBTQQA Mormons and ex-Mormons. Mormonism was selected as the study's focus population given its centralized governing structure as well as its strong doctrinal and policy restrictions against homosexuality and transgenderism.

The study used a cross-sectional online survey design. Two-hundred and seventy-eight participants were recruited primarily through LDS-affiliated LGBTQQA support and discussion groups on Facebook. Existing measures were used to collect data on religious orientation and PTSD, while the researcher developed questions to quantify spiritual trauma specific to Mormon doctrine and policies. The majority of participants (85.6%) were raised in an LDS family and half (51.8%) indicated they still attend LDS services at least monthly.

On average, participants identified 13.8 religious beliefs, teachings, or experiences as "damaging" or "extremely damaging." A majority of participants (89.2%) likely met criteria for PTSD diagnosis related to their religious experiences. Respondent's perception of religious experiences as damaging had a statistically significant positive effect on PTSD symptomology. Conditional process analysis did not show any significant relationship between religious orientation and orthodoxy on spiritual trauma or PTSD. Overall, the findings of this study indicate LGBTQQA Mormon and ex-Mormon adults experience a substantial amount of spiritual trauma and PTSD related to their religious experiences. Thus, it is recommended social workers incorporate religious and spiritual dimensions into assessment efforts to assess both positive and negative impacts of religious participation, with social work education providing additional training in the topics of spirituality and spiritual trauma. Implications for future research, including continued efforts to build a conceptual consensus of spiritual trauma, are also shared.

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DEDICATION

For anyone who has ever been taught that who they are is abhorrent to God. May we build a future where "all are alike unto God" (2 Nephi 26:33).

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CHAPTER 1

INTRODUCTION

According to the National Association of Social Workers' (NASW) Code of Ethics, "the

primary mission of the social work profession is to enhance human well-being . . . with particular

attention to the needs and empowerment of people who are vulnerable [or] oppressed" (NASW,

2008, Preamble section, para. 1). Historically, lesbian, gay, bisexual, transgender, queer,

questioning, and asexual (LGBTQQA) persons have experienced varied types of oppression and

bias, including hate crimes, sexual orientation violence, antigay harassment, gay slurs, and

familial and social rejection (see Bourassa & Shipton, 1991; Burn, 2000; D'Augelli & Rose,

1990; DiPlacido, 1998; Herek, 1989, 2000; Herek, Cogan, & Gillis, 2002; Plummer, 2001;

Thurlow, 2001). National surveys have estimated anywhere from 3.4% to 16.5% of adults in the

United States (U.S.) either identify as lesbian, gay, bisexual, transgender, or have engaged in

same-sex sexual behavior (Gates & Newport, 2012; Herbenick et al., 2010; Ward, Dahlhmer,

Galinsky, & Joestl, 2014), suggesting that up to 52,000,000 adults are potential targets of

LGBTQQA oppression. In order to effectively work to enhance human well-being for

LGBTQQA persons, and to enhance their compassion, social workers must first educate

themselves on the various systems that can cause conflict or contribute to the oppression of the

client group (NASW, 2008).

One area of conflict for LGBTQQA persons that has received increased research

attention is the intersection between religion and sexual identity. Many Protestant, Catholic,

Islamic, and Judaic traditions strictly prohibit homosexuality and view non-heterosexual

sexualities as sinful and immoral (Lease, Horne, & Noffsinger-Frazier, 2005; see also Clark, Brown, & Hochstein, 1990; LeVay & Nonas, 1995; Melton, 1991; Sherkat, 2002). This prohibitive position can lead to emotional and social distress for LGBTQQA individuals as they attempt to integrate their spiritual and sexual selves (Lease et al., 2005; Schuck & Liddle, 2001). Even in religions where non-heteronormative sexualities are not strictly forbidden, they are rarely publically embraced (Barret & Barzan, 1996; Dworkin, 1997). In the process of fortifying an LGBTQQA identity, individuals may feel their sexual identity is incompatible with their religious beliefs, resulting in cognitive dissonance and potentially the forfeiture of their religious beliefs and community (Dahl & Galliher, 2009; Lease et al., 2005; Ryan & Rees, 2012; Schuck & Liddle, 2001; Sherkat, 2002). LGBTQQA individuals who participate in organized religion can experience decreased mental health outcomes (Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000), including shame, depression, suicidal ideation, and difficulty accepting their sexual identity (Schuck & Liddle, 2001). Additionally systemized anti-gay discrimination has been connected with increased symptoms of post-traumatic stress disorder (PTSD) among LGBTQQA persons (Alessi, Meyer, & Martin, 2011; Roberts, Rasario, Corliss, Koenen, & Austin, 2012; Szymanski & Balsam, 2011). Roberts et al. (2012) found sexual minorities' risk for PTSD was between 1.6 to 3.9 times greater than their heterosexual counterparts, with childhood abuse victimization accounting for one-third to one-half of this disparity.

In situations where tension between the client's religion and LGBTQQA identity appears to be causing emotional distress, social workers may find it challenging to affirm both identities of the client (Jacobsen & Wright, 2014), as is encouraged by the NASW Code of Ethics (2008). Thus, social workers and other mental health professionals should be aware of the impact various

religious traditions can have on the experiences of LGBTQQA clients (Jacobsen & Wright, 2014). Social workers can intervene through micro practice efforts, like individual or family therapy, as well as through macro practice efforts, like policy practice and advocacy. However, interventions are seldom mutually exclusive, with advocacy often being a component of micro practice efforts.

The Encyclopedia of Social Work defines social work advocacy as "the exclusive and mutual representation of a client(s) or a cause in a forum, attempting to systematically influence decision-making in an unjust or unresponsive system(s)" (Schneider, Lester, & Ochieng, 2008, para. 1). Advocacy can be either cause or case focused. Cause advocacy is concerned with macro-level change, such as working to change existing discriminatory and heterosexist policies or laws (Epstein, 1981; Ezell, 1991, 2001). As the policies and beliefs of religious organizations are generally not related to democratic processes, efforts to pressure religious leaders to change biased policies might be seen as hostile, and result in forced removal of an individual from the religious community (see Dias, 2013; Montgomery, 2015; Zavadski, 2015). Thus, when working with LGBTQQA clients and their religious organizations, case advocacy to address the needs of a particular client (Ezell, 1991) may be more appropriate. Case advocacy with LGBTQQA clients can take the form of providing LGBTQQA clients connections to affirming support networks, and providing family members or congregation leaders accurate information about sexuality and gender (Morrow, 1993). When clinically appropriate and desired by the client, social workers can also help LGBTQQA persons to become more visible within their religious and social networks, which can potentially lead to changes in attitudes and belief of their reference group (Griffin, Lee, Waugh, & Beyer, 2004; Penney, 2013; Woodford, Atteberry, Derr, & Howell, 2013).

The Church of Jesus Christ of Latter-day Saints (also referred to as the Mormon or LDS Church) is among those conservative religions that doctrinally refute homosexual relationships and same-sex sexual behaviors. The LDS Church is also a highly centralized organization that emphasizes uniformity of doctrine and policies worldwide, likely resulting in increased homogeneity in the indoctrination of church members to a degree not present within decentralized religious traditions. While LGBTQQA involvement in religion has been connected to a variety of mental health impairments (see Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000; Schuck & Liddle, 2001; Sowe, Taylor & Brown, 2017), this study will focus specifically on religious-based posttraumatic stress disorder (PTSD) in LGBTQQA Mormons. Through focusing on the experiences of LGBTQQA Mormons and ex-Mormons, the purpose of the current study is to examine the intersection of religious orientation, spiritual abuse, and PTSD in order to provide knowledge, insight, and recommendations for social workers and other mental health professionals.

Statement of the Problem

Unlike their heterosexual counterparts, religious activity for LGBTQQA identified people has been shown to result in negative outcomes rather than functioning as a potentially protective mechanism (Schuck & Liddle, 2001). Dahl and Galliher (2010) found negative religious experiences impacted mental health outcomes more strongly than positive religious experiences for sexual minority youth; indeed, those who experienced a fear of God and shame regarding their sexual orientation were more likely to have decreased self-esteem. LGBTQQA identified people can experience a variety of consequences from the challenges associated with reconciling spiritual and religious identities, including loss of family and friends, loss of an "afterlife" or expected salvation, and the need to readdress one's life purpose (Halderman, 2004). In

experiencing the loss of one's faith or religious foundation, individuals may doubt their personal identity constructed through religious experiences, leading to "a pervasive sense of meaningless, self-doubt, confusion, and disintegration" (Lucas, 2003, p. 24).

The reaction of LGBTQQA Mormons' families and communities can impact their well-being and behavior. In their work on LGBTQQA acceptance with LDS families, Ryan and Rees (2012) indicated that supportive family reactions to a child's LGBTQQA identification acted as a protective factor against risky behaviors and mental health problems, while rejecting messages correlated with increased risk for suicide, substance use, HIV infection, and other serious mental health problems. LGBTQQA youth who felt rejected by their families experienced decreased self-esteem and increased social isolation. In fact, those who experienced family rejection were over eight times more likely to attempt suicide, six times more likely to have high levels of depression, three times more likely to use illegal drugs, and three times more likely to be at high risk for HIV and other STDs. LDS parents might forbid children from having LGBTQQA friends in an attempt to prevent them from being gay; the child might view this then as rejection of their core identity, and a belief the parent does not love, or is ashamed of, them (Ryan & Rees, 2012). Given the immense impact LGBTQQA clients may face as they navigate self-identifying or publically disclosing their sexual orientation or gender identity in a religious environment, social workers and other mental health professionals would benefit from an increased understanding of the client's religious tradition to understand any unique needs and context.

The following section will provide an overview of LDS Church structure, LDS teachings on homosexuality, gender, and transgenderism to provide the reader with additional contextual insight.

Mormonism as a Study Population

While the LDS Church is not alone in its religious prohibition against homosexuality, the centralized structure of the church makes current and former church members a meaningful and useful research group. As will be identified in this section, this centralized structure of beliefs and policies likely creates an increased homogeneity in the experiences and indoctrination of church members, which might not be present among members of more decentralized religious traditions. A brief history of the evolution in LDS Church doctrine and policies regarding homosexual attractions, behaviors, orientation, identity, and transgenderism is provided in this section to offer clarity of context.

Correlation of LDS Doctrine and Culture

During the 1950s and 1960s, as the LDS Church experienced rapid national and international growth away from the headquarters in Utah, church leaders "realized that an organization was needed at the general Church level to correlate the teaching of doctrines in the varied priesthood auxiliary quorums and organizations" (Church Education System, 2003, p.562). In 1961, church apostle Harold B. Lee established a council to correlate curriculum and activities for all church members (called the All-Church Coordinating Council and later the Correlation Program) (Church Education System, 2003). Under Lee's guidance, the Correlation Program developed and promoted shared policies and curriculum suitable for "Mormons in Utah and Uganda, Arizona and Austria" (Bowman, 2012, p. 196). Thus, the hierarchical nature of Mormonism endeavored to create uniformity in belief and practice among members worldwide.

Through establishment of the Correlation Program church administration started addressing the fragmentation, overlap, and sometimes contradiction between curricula produced by the various church auxiliaries. The Correlation Program brought the development and

publication of all official church manuals, magazines, and other materials under the direction of the faith's headquarters. The curriculum was designed for "accessibility, to speak to the newest convert as well as those raised in the church" (Bowman, 2012, p. 196), and to prevent church teachers from "accept[ing] too readily the views of uninspired educators'" (Church Education System, 2003, p. 567). Similarly, the Correlation Program established regional representatives to oversee local church units under the direction of church general authorities (Church Education System, 2003), thus creating a clear church governing structure from local congregation leaders to the upper echelons of church leadership.

The Correlation Program brought not only uniformity of church doctrine and hierarchy, but also uniformity in church culture. For example, in 1964 families were directed to set aside Monday evenings for family-based, in-home religious instruction (referred to as Family Home Evening or FHE), using church-created manuals (Church Education System, 2003), and in 1980 all weekly church meetings were consolidated into a uniformed three-hour block of meetings on Sunday (The Church of Jesus Christ of Latter-day Saints, 1980). Other later efforts to provide a uniform worship environment and experience included specific directives for local congregation leaders on the structure of weekly worship services for adults, children, and youth; approved church curriculum; church social activities; appropriate music in worship meetings; and even identification of approved artwork for display in church buildings (The Church of Jesus Christ of Latter-day Saints, 2010). Thus, one could anticipate the content, emotion, and tone of worship services would be consistent regardless of geographic location.

Church leaders were instructed to rely on approved church curriculum and not "teach their own rules or interpretations regarding the commandments" (The Church of Jesus Christ of Latter-day Saints, 2010, p. 132). While church hierarchy utilized approved curriculum as an

effort to ensure accurate doctrine is taught worldwide, the content of this curriculum has been met with criticism. Bowman (2012) indicated correlated curricula downplayed theology while emphasizing the revelatory power of church leadership, and strict personal adherence to church tenets. Additionally, skepticism of academia, philosophy, and theological innovation replaced early Mormon thinkers' intellectual pursuits. As such, Bowman (2012) states correlated curricula were "designed not to promote theological reflection but to produce Mormons dedicated to living the tenets of their faith" (p. 197). Bowman (2012) adopted the term "retrenchment Mormonism" (p. 191), which he attributes to other unnamed scholars, to define this culture of strict obedience to conservative tenets and church leadership.

It is this highly correlated culture of retrenchment Mormonism that creates a unique research population for the purposes of this study. Under the hierarchal nature of the LDS Church, it is expected members worldwide have received similar messages and instructions regarding homosexuality and gender. As will be described in the next section, official statements regarding homosexuality and gender have become increasingly focused on behavioral obedience to a strict moral code. While local congregation leaders and instructors will undoubtedly hold varying interpretations of religious theology, they are continually instructed to align their messages with approved curriculum, and not present personal opinion or interpretation as official doctrine (The Church of Jesus Christ of Latter-day Saints, 2010). Therefore, it is anticipated LGBTQQA Mormons will present as a homogenous group in their religious experiences and indoctrination.

Sexuality from a Mormon Framework

As of December 31, 2016, the LDS Church a reported worldwide membership of 15,882,417 (Hales, 2017), with 41.5% (6,592,195) of those members living within the United

States. The church does not keep an accounting of the number of LGBTQQA members. So, though an exact accounting of LGBTQQA members does not currently exist, population estimates can be used to approximate the number of LGBTQQA members in the United States. Recent national surveys have estimated up to 3.4% of U.S. adults identified as lesbian, gay, bisexual, or transgender (Gates & Newport, 2012; Ward et al., 2014), and 3.4% of adolescent males to 9.5% of adolescent females identified as gay, lesbian, bisexual, or "other" (Herbenick et al., 2010). However, when behavior was examined, up to 13.8% of men and 16.5% of women reported having engaged in a same-sex oral sex (Herbenick et al., 2010). Thus, when sexual activity is considered, a greater number of individuals report a lifetime experience of same-sex sexual activity than those who identify as lesbian, gay, bisexual, or other. Given a total U.S. LDS membership of 6,592,159, one could estimate an approximate 200,000 to 1,000,000 Mormons in the U.S. might either identify as gay, lesbian, bisexual, or other, or have engaged in same-sex sexual activities, respectively. A 2012 *It Gets Better* video reported an estimated 1,800 lesbian, gay, bisexual, or transgender students attend LDS-owned Brigham Young University (Avramenko, Dillard, & Wilcox, 2012), with a student population of approximately 30,000.

LDS Church Teachings on Homosexuality and Transgenderism

Mormonism has a strong heteronormative element. Official LDS scriptures teach that the highest level of spiritual salvation is reserved for those who "enter into . . . the new and everlasting covenant of marriage" (Doctrine and Covenants 131:1-4). Church leaders teach marriage "is not merely a temporary legal contract . . . rather it is a sacred covenant with God that can be binding in time and throughout eternity" (Bednar, 2006, p. 86), and that when officiated within a LDS temple, couples and families are thereby "sealed" throughout eternity (The Church of Jesus Christ of Latter-day Saints, 2009; Eyring, 2012; Hinckley, 2003; Nelson,

2008). Thus, Mormon doctrine and theology see marriage as more than a social experience, but instead, explicitly tie a person's ultimate salvation to the experience of marriage. LDS leaders also teach that members are commanded to "multiply, and replenish the earth" (Genesis 1:28, KJV; see also Bednar, 2006), thus asexuality or intentional singlehood is not endorsed. However, Mormon teachings on marriage extend only to heterosexual couples, as the church officially "affirms defining marriage as the legal and lawful union between a man and a woman" and teaches sexual relations outside marriage "including those between persons of the same gender, are sinful and undermine the divinely created institution of the family" (The Church of Jesus Christ of Latter-day Saints, 2010, p. 196). As of 2015, LDS Church policy designated same-sex marriage as apostasy (Walch, 2015), indicating the church views those who enter into a same-sex relationship as being in clear, open, and deliberate opposition to the church (The Church of Jesus Christ of Latter-day Saints, 1994).

Leadership Attitudes toward Homosexuality

Prior to the 1960s, LDS leadership was relatively silent on the issue of homosexuality, with the topic appearing infrequently through the 19th and early 20th centuries. However, as the Gay Rights Movement (1969-1974) brought the issue to national attention, LDS leaders started publically condemning homosexuality (Phillips, 2005). Through the late 1960s and 1970s, church apostle (and later prophet) Spencer W. Kimball issued some of the first official statements on homosexuality (Bowman, 2012). Kimball taught homosexuality was "an ugly sin, repugnant to those who find no temptation in it" as well as unnatural, wrong, and "deviation from normal, proper heterosexual relationships" (Kimball, 1969, p. 78). Kimball also stated "there is no future for a homosexual . . . only futility and disappointment and loneliness lie ahead" (Kimball & Petersen, 1970). During this time, leaders' attitudes in discussing

homosexual attractions and behaviors were often harsh, referring to homosexuals as "perverts" (see Kimball & Petersen, 1970) or to homosexuality as a "perversion" (see Packer, 1976).

Starting in the late 1980s, a softening in leader's attitudes became visible. Rather than categorizing homosexuality as a perversion, leaders were more likely to describe it as a serious or "grievous sin," similar to pre-marital and extramarital sex (Hinckley, 1987, para. 30). However, homosexuality was still seen as a "dangerous lifestyle" (Packer, 1990, Three Dangerous Life-Styles section, para. 2) and one of three dangers to church apostasy, or turning away from principles of the gospel, (the others being feminism and "so-called scholars or intellectuals") (Packer, 1993a). By the mid to late 1990s, church members were being counseled to respond with kindness, compassion, and love to homosexuals and lesbians as fellow children of God (Hinckley, 1998; Oaks, 1995). Even while the LDS Church became more vocal in its opposition to same-sex marriage, members instructed that church policy and doctrine "should never be interpreted as justification for hatred, intolerance, or abuse of those who profess homosexual tendencies, either individually or as a group" (Hinckley, 1999, para. 28).

Starting in the early 2000s, church leadership expressed increased empathy for LGBTQQA Mormons. Leadership acknowledged that reconciling a non-heteronormative identity and Mormon identity is a trying dilemma (The Church of Jesus Christ of Latter-day Saints, 2012), and ranks "among the most taxing, most visceral of any of the issues that any religious group wrestles with" (Whitney, 2007a, Another Anguishing Issue section, para. 1). Church members were continually encouraged to avoid judgment and reach out to LGBTQQA Mormons with tolerance and love (Ballard, 2014; The Church of Jesus Christ of Latter-day Saints, 2007, 2012), While church leaders recognize the topic of homosexuality requires utmost sensitivity (The Church of Jesus Christ of Latter-day Saints, 2012), homosexual relationships

remained immoral and sinful behaviors. Despite softening messages regarding homosexuality, following the legalization of same-sex marriage in the U.S. in June 2015, the LDS Church updated its policies to codify same-sex marriage as both apostasy, and a sin that warrants church disciplinary council. Additionally, children of same-sex couples are to be restricted from baptism and other religious ordinances until they are 18 and disavow same-sex marriage and cohabitation (Walch, 2015).

Homosexual Attractions vs Homosexual Behaviors

Similar to the change in attitude toward homosexuals, statements from church leaders demonstrate a clarification regarding the morality of homosexual attractions and behaviors. In a 1981 LDS handbook on homosexuality, homosexual attractions and fantasies were seen as sinful even if not accompanied with sexual acts (Phillips, 2005). However, in a 1991 statement from the highest governing body of the church, immoral thoughts or feelings were differentiated from immoral behavior (The Church of Jesus Christ of Latter-day Saints, 1991), with thoughts being seen as less severe than behaviors (Oaks, 1995). Since the latter part of the 1990s, church leadership frequently stressed this delineation between homosexual thoughts and homosexual behaviors, stressing homosexual attractions alone are not sinful and thus not reason for church disciplinary action (The Church of Jesus Christ of Latter-day Saints, 2006, 2007, 2010, 2012; Hinckley, 1998). However, as homosexual activities continue to be seen as sinful, persons who engage in homosexual relationships can face disciplinary action, including excommunication (The Church of Jesus Christ of Latter-day Saints, 2010; Oaks, 1995). In November 2015, LDS Church policy was updated to include same-sex marriage as apostasy and thus making church discipline a requirement for any who enter into same-sex marriage (Walch, 2015).

In addition to delineating between homosexual attractions and behaviors, LDS leaders have also attempted to delineate between homosexual attractions and identity. Starting in 1995, church members were encouraged to refrain from the use of the words "homosexual, lesbian, and gay" when describing people, as it was believed those terms implied a consigned circumstance "in which he or she has no choice in respect to the critically important matter of sexual *behavior*" (Oaks, 1995, emphasis in original, Application of Doctrines and Responsibilities section, para. 5). Leaders instructed LGBTQQA members to interpret homosexuality as "an adjective that describe feelings or behavior" rather than a noun or identity (The Church of Jesus Christ of Latter-day Saints, 2006, para. 9). Leaders further taught the use of the labels "homosexual," "lesbian," or "gay" put disproportionate attention on one's sexual attractions and thus belittled, depreciated, and disparaged the person's true identity as a child of God (Holland, 2007; McMullin, 2010). LGBTQQA members were similarly encouraged to avoid excessive concentration on or attention to their sexual attractions (The Church of Jesus Christ of Latter-day Saints, 2007; Hafen, 2009). Rather, church leadership promoted the term same-sex attraction to refer to a person's feelings, thoughts, or attractions. As such, much of the church literature during the past 20 years shows a preference for the term "same-sex attraction," with the entry for "homosexuality" on the church's official website returning the redirection to "see same-sex attraction." Similarly, a 2014 study of young adult Mormons' attitudes on same-sex marriage and homosexuality conducted by the LDS Church initially provided respondents only three options for sexuality: "I am heterosexual, but struggle with same-sex attraction," "I am heterosexual and do not struggle with same-sex attraction," or "Other, please specify" (Ring, 2014).

Origins, Nature, and Mutability of Homosexuality

Starting in 1960s, church leaders strongly refuted the concept of inborn homosexuality, but rather emphasized it as a disease (similar to addiction) to be cured if the person were sincere and committed enough. LDS Church apostles Spencer Kimball and Mark Petersen (1970) stated homosexuality could be cured through abandoning previous people, situations, or literature related to homosexuality and replacing these with scripture study and wholesome thoughts. Through patient and determined removal of same-sex intimacy, and openness to intimacy with the opposite gender, "gradually they can move their romantic interests where they belong [and] marriage and normal life can follow" (p. 6). Whereas homosexual orientation was seen as a sinful behavior that impeded heterosexual marriage and ultimately eternal salvation, it was taught that God would not allow a person to be created gay from birth (Faust, 1995; Kimball & Petersen, 1970; Oaks, 1995; Packer, 1976, 2000). Additionally, it was implied that if homosexuality were inborn and unchangeable then the LGBTQQA person would be trapped in sin and not responsible for their behaviors (Packer, 2000).

Church leadership recommended various sexual orientation change efforts, ranging from increased spirituality to aversion therapy. In his doctoral dissertation at LDS-owned Brigham Young University, McBride (1976) used a form of aversion therapy where homosexual men were administered genital electric shock while shown pictures of men in sexual poses (see also Phillips, 2005). Additionally, homosexual Mormon men were urged by ecclesiastical leaders to pursue heterosexual dating and marriage under the assumption that "nature will take over" (Phillips, 2005, p.32). By the late 1980s, church leaders no longer recommended marriage "as a therapeutic step to solve problems such as homosexual inclinations or practices" (Hinckley,

1987, para. 43) but continued to present homosexuality as a changeable characteristic, similar to addiction (The Church of Jesus Christ of Latter-day Saints, 1991; Condie, 1993; Oaks, 1995).

By the mid-1990s, church leaders acknowledged sexuality was likely a product of both nature and nurture (Oaks, 1995), and in the 2000s acknowledged that homosexuality may be a permanent experience for some gay, bisexual, and lesbian members (The Church of Jesus Christ of Latter-day Saints, 2007; Holland, 2007; Packer, 2000). Nonetheless, church leaders continued to encourage gay, bisexual, and lesbian members to attempt sexual orientation change and marriage when possible; however, in cases where the member is unable to experience a change in sexuality, leaders strongly urged against marriage as to not create future broken homes and families (The Church of Jesus Christ of Latter-day Saints, 2006; Holland, 2007). Since the mid-2000s, the church has held no official position on the potential origins of sexuality (The Church of Jesus Christ of Latter-day Saints, 2006), and church leaders have stated homosexuality should not be viewed as a disease or illness (The Church of Jesus Christ of Latter-day Saints, 2012).

For church members who are unable to marry, either due to sexuality or other reasons, the church expects complete celibacy (The Church of Jesus Christ of Latter-day Saints, 2006). While some leaders viewed this expectation of celibacy as being qualitatively equal for both homosexual and heterosexual single members (The Church of Jesus Christ of Latter-day Saints, 2006), others note acknowledge the expectation of life-long celibacy likely carries greater emotional impact for homosexual persons. In an interview for the PBS miniseries, *The Mormons*, Marlin K. Jensen stated:

> "Some people argue sometimes, well, for the gay person or the lesbian person, we're not
> asking more of them than we're asking of the single woman who never marries. But I
> long ago found in talking to them that we do ask for something different: In the case of

the gay person, they really have no hope. A single woman, a single man who is

heterosexual in their thinking always has the hope, always has the expectation that

tomorrow they're going to meet someone and fall in love and that it can be sanctioned by

the church. But a gay person who truly is committed to that way of life in his heart and

mind doesn't have that hope. And to live life without hope on such a core issue, I think, is

a very difficult thing" (Whitney, 2007b, What is the Official Position section, para. 4).

In consoling homosexual members with the lifetime prospect of singlehood and celibacy,

church leadership often rely on Mormon beliefs regarding premortal and post-mortal existence.

Simply put, Mormon doctrine teaches all humans existed spiritually prior to birth (see Jerimiah

1:5 KJV), and will continue to exist after death, with mortality being a period wherein faith and

obedience in God is tested (Oaks, 1993). As such, homosexuality is conceptualized as a mortal

trial; one that did not exist either before or after this mortal life (The Church of Jesus Christ of

Latter-day Saints, 2006; McMullin, 2010; Whitney, 2007b). Within this theological belief is the

implicit expectation that all persons will experience a heterosexual orientation in a post-mortal

experience and that homosexual, bisexual, and lesbian persons will have the opportunity for

heterosexual marriage in the afterlife (The Church of Jesus Christ of Latter-day Saints, 2012).

Thus, one's non-heteronormative sexual orientation will no longer be a barrier to spiritual

salvation.

Teachings on Gender and Transgenderism

One's biological sex greatly impacts one's experiences and position within the LDS

Church structure and culture. Starting in adolescence, the church provides religious education

and weekly social activities specific to males and females (Young Men and Young Women).

Among the purposes of these programs include preparing young men to "become a worthy

husband and father" (The Church of Jesus Christ of Latter-day Saints, 2010, p. 51) and preparing young women "for her divine roles as a daughter, wife, mother, and leader" (The Church of Jesus Christ of Latter-day Saints, 2010, p. 76). Thus socialization of gender roles is deeply entrenched in weekly religious education and worship. At age 12, boys can be ordained to the priesthood (The Church of Jesus Christ of Latter-day Saints, 2010) while women are denied this right indefinitely (Oaks, 2014). Because women are not allowed priesthood ordination, they are unable to serve as bishops (congregation leaders) or general authorities within the church. Adult female leadership roles within the church involve oversight of other women and children. Culturally, women are seen as being responsible for the emotional nurturing of children, while men are responsible for providing for and presiding over the family (The Church of Jesus Christ of Latter-day Saints, 1995).

The Family: A Proclamation to the World states "gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose", and affirms men and women have different gender roles (The Church of Jesus Christ of Latter-day Saints, 1995, para. 2). Parents are instructed to teach their children that male and female gender roles are eternally significant (The Church of Jesus Christ of Latter-day Saints, 1985). Within the Mormon belief of both premortal and post-moral existences, a person's gender is seen as a fixed, eternal characteristic (The Church of Jesus Christ of Latter-day Saints, 2012; Packer, 1993b). Church leaders have taught "there is no mismatching of bodies and spirits. Boys are to become men – masculine, manly men – ultimately to become husbands and fathers" (Packer, 1976, p. 16; see also Packer, 2000), and that Satan seeks to confuse gender (Oaks, 1993). Therefore, while church leadership may not frequently speak about transgenderism, it is strongly implied that a person's

gender identity and biological sex are unquestionably congruent, and as such the experience of transgenderism is invalid.

Purpose of the Study

As addressed earlier, religious activity for LGBTQQA people has been linked to negative outcomes, including shame, decreased self-esteem, loss of community, anxiety depression, and substance abuse (see Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000; Schuck & Liddle, 2001; Sowe et al,, 2017). Mormonism is a useful focus for research in this area due to its centralized, hierarchical structure and stance against homosexuality and transgenderism in both doctrine and policy. The purpose of this study is to examine the relationship between religious orientation, orthodoxy, spiritual trauma, and PTSD in adult LGBTQQA Mormons and ex-Mormons. Specifically, this study will empirically investigate the following research questions: 1) Does orthodoxy moderate the relationship, if any, between religious orientation and spiritual trauma? 2) Does spiritual trauma correlate positively with PTSD? And, 3) Does religious orientation have an indirect impact on PTSD through a moderated mediation with orthodoxy and spiritual trauma?

Summary

This chapter highlighted social work's professional commitment to address the needs of vulnerable and oppressed persons. LGBTQQA persons have historically been systematically oppressed within the world, including from religious sources. Prior research linking non-accepting religious involvement to decreased mental health functioning in LGBTQQA persons was presented. Using the LDS Church as a study population, this chapter reviewed the church's teachings on homosexual attractions, behaviors, orientation, identity, and transgenderism. Given the LDS Church's centralized hierarchy and focus on correlated doctrine, this chapter justified

using an LDS population as the study focus in order to examine the strain between religious

teachings and LGBTQQA identities.

CHAPTER 2

REVIEW OF THE LITERATURE AND CONCEPTUAL FRAMEWORK

As seen in the preceding chapter, religious contexts have great propensity to impact client outcomes as they navigate the intersection between their spiritual identity and sexual orientation and/or gender identity. The following chapter will present a comprehensive review of the literature for the variables to be used in the current study. First, Allport's (1963) religious orientation framework will be presented, including conceptualization of intrinsic, personal-extrinsic, social-extrinsic, and quest orientations. Additionally, the concept of orthodoxy will be reviewed, as previous research has shown this concept to be of importance when utilizing Allport's (1963) religious orientation framework. Concepts of trauma, PTSD, and spiritual trauma will then be presented, with a conceptualization of spiritual trauma within an LDS context provided. The final section of this chapter will present the conceptual framework and study hypotheses.

Religious Orientation

The study of religion, faith, and spirituality has produced a variety of definitions, theories, and conceptualizations. This is unsurprising given both the variety of religious and spiritual traditions that exist worldwide, and the individual nature of faith and spirituality. The impacts of religion and spirituality have been studied in connection with many health, mental health, and well-being outcomes, although spirituality has rarely been used as the primary outcome variable (Hill & Pargament, 2003). While the terms spirituality, faith, and religion might be used interchangeably by some, increasingly religion denotes an organized or fixed

belief system while spirituality is characterized by highly individualized beliefs and views (Hill & Pargament, 2003). As such, it is possible to engage with religion with little spirituality, and similarly to possess great spirituality without being religious. For the purposes of this study, the terms faith and spirituality will be used to describe individual beliefs or values, and the term religion will be used to describe an organized institution and belief system.

Fowler (1986) described faith as a founding principle for one's entire worldview, attachments to others, and highly held values. As such, one's faith development permeates all aspects of one's life and identity, as it impacts how one views oneself, others, and the world. Hill and Pargament (2003) noted that religion and spirituality "are not a set of beliefs and practices divorced from everyday life, to be applied only at special times and on special occasions. Instead, religion and spirituality are ways of life to be sought, experienced, fostered, and sustained consistently" (p. 68). This is certainly true for Mormonism where members are encouraged to "never check your religion at the door," and to be constantly loyal to church commandments (Holland, 2012, Lesson 1 section, para. 2).

Embracing a Mormon identity has far-reaching impacts in one's personal and public life. As stated by a LDS apostle, "[M]embers of The Church of Jesus Christ of Latter-day Saints have what we call a gospel culture. It is a distinctive way of life, a set of values and expectations and practices common to all members . . . It guides us in the way we raise our families and live our individual lives" (Oaks, 2012, A Distinct Way of Life section, para. 1). When members' cultural or familial traditions contradict with official church teachings, church members are encouraged to eschew those traditions for adherence to church guidance (Oaks, 2012). Church members are encouraged to participate in daily family scripture study and prayers (The Church of Jesus Christ of Latter-day Saints, 1987; Groberg, 1982); daily personal scripture study and prayers (Davies,

2013); weekly Family Home Evening (Perry, 2003); weekly church attendance (Doctrine and Covenants 59:9-12; Oaks, 2012); pay a tithe of 10% of their income (Doctrine and Covenants 119:4; Oaks, 2012); and refrain from alcohol, coffee, tea, tobacco, and illicit drugs (Doctrine and Covenants 89; Packer, 1996). Youth are also encouraged to engage in weekday religious education from age 14 through college (called seminary and institute) (Perry, 1997), and to prepare for missionary service in young adulthood (two years for males, 18 months for females) (Monson, 2012).

Forms of Religious Orientation

Religious orientation has been identified as the "single most dominant research paradigm in the psychology of religion", and "did more than anything else to foster the empirical investigation of how one approaches religion" (Hill & Hood, 1999, p. 119; see also Donahue, 1985; Kirkpatrick, 1989). Allport and Ross (1967) lamented that despite recurrent teachings of equality, brotherhood, compassion, and human kindness within a variety of religions, existing research, at that time, had shown religious people to be less humanitarian than nonreligious people, particularly in their attitudes toward criminals, delinquents, prostitutes, homosexuals, and those with mental health challenges. By establishing a taxonomy of religious orientations, Allport (1963) hoped to explain religion's paradoxical position as both a "therapeutic community" (p. 188), and its use of pathogenic appeals wherein "religion instills an abnormal degree of terror" (p. 189).

Allport (1963) theorized that religious sentiment varied from person to person, being superficial or trivial for some, yet deep and pervasive for others. The resulting framework placed extrinsic and intrinsic religious orientations at opposing ends of a continuum. The extrinsic orientation characterized religion as "something to use, but not to live" (Allport, 1963, p. 193),

potentially using religion to improve status, bolster self-esteem, gain power, or influence. Although the intrinsic orientation was not as clearly defined initially, Allport and Ross (1967) stated the intrinsic religious orientation subordinates all needs to an overarching religious commitment. Through embracing and internalizing a religious creed, the intrinsic religious person "*lives* his religion" (p. 434, emphasis in original). Allport and Ross (1967) also included a potential third religious orientation – the indiscriminately proreligious – who endorse "any or all items that to them seem favorable to religion in any case" (p. 437). As seen from this original taxonomy, religious orientation speaks to the motivation for, or orientation to, religion rather than differing types or forms of religion (Allport & Ross, 1967).

Additional expansion of Allport's framework was driven by the results of scale development. The first religious orientation measure, Wilson's (1960) Extrinsic Religious Values Scale, examined extrinsic religious orientation, but did not define the opposing end of the continuum beyond the absence of an extrinsic orientation. Feagin's (1964) Intrinsic/Extrinsic (I/E) Scale showed intrinsic and extrinsic orientations as two separate, orthogonal concepts, and not opposing ends of a bipolar continuum as Allport (1963) had initially proposed. Additionally, Feagin (1964) found the separate concept subscales were more useful than the combined measure score. Allport and Ross' (1967) Religious Orientation Scale maintained Feagin's (1964) conceptualization of intrinsic and extrinsic orientation as separate concepts.

Following Allport's death in 1967, "research by others mushroomed so much that the religious orientation scale and its various spin-offs . . . are among the most frequently used measures in the psychology of religion" (Hill & Hood, 1999, p. 120). The primary developments have been regarding an expansion of extrinsic faith into two subtypes (see Amón & Yela, 1968; Hoge, 1972; Hunt & King, 1971). Kirkpatrick (1989) concluded the Intrinsic/Extrinsic Scale

(Feagin, 1964), and the Religious Orientation Scale (Allport & Ross, 1967) produced three factors rather than two: intrinsic, social-extrinsic, and personal-extrinsic. Social-extrinsic was concerned with social rewards, such as social gain or power provided by religion, while social-personal viewed religion as a pathway to personal relief, protection, and comfort. Based on these conclusions, Gorsuch and McPherson (1989) developed the Religious Orientation Scale-Revised to measure intrinsic, social-extrinsic, and personal-extrinsic orientations. The Religious Orientation Scale-Revised also incorporated previous work by Gorusch and Venable (1983) to make Allport and Ross' (1967) scale more amenable to lower educational levels.

Intrinsic orientation. While the intrinsic orientation was not originally well defined, but rather viewed as the absence of an extrinsic orientation at times (see Hunt and King, 1971; Wilson, 1960), this orientation gained additional conceptual clarity with continued research. Allport (1963) described the intrinsic orientation as one wherein religious commitment is a major motive in life – "subordinate to no other motives" (p. 193). Religion acts as an end in itself and not an instrument for other need fulfillment. Persons with an intrinsic orientation hold religion as a master motive, "covering everything in experience and everything beyond experience . . . it is a hunger for, and a commitment to, an ideal unification of one's life, but always under a unifying conception of the nature of all existence" (Allport, 1963, p. 195). Intrinsic orientation was beyond a "mere mode of conformity, nor a crutch, nor a tranquilizer, nor a bid for status" (Allport & Ross, 1967, p. 441), but was a deeply internalized creed wherein the person fully "lives his religion" (Allport & Ross, 1967, p. 434). Donahue (1985) stated intrinsic religiousness is an appropriate measure for religious commitment, separate from religious belief, and is useable with most Christian denominations.

Early studies found lower levels of racial and ethnic prejudice among the intrinsic religious orientation (Allport & Ross, 1967; Wilson, 1960); however, later research has shown the intrinsic orientation to be positively correlated with discrimination against homosexuals (Herek, 1987; McFarland, 1989). As such, Herek (1987) suggested the need to consider the religious system that serves as a primary motivation. As mentioned in the prior section, many religions view homosexuality as an immoral behavior (Lease et al., 2005; see also Clark et al., 1990; LeVay & Nonas, 1995; Melton, 1991; Sherkat, 2002). When controlling for orthodoxy, McFarland (1989) found the positive correlation between intrinsic orientation and discrimination against homosexuals disappeared, indicating orthodoxy might have been the source of sexual orientation prejudices.

Extrinsic orientation. Allport's earlier writings stated persons with an extrinsic religious orientation view religion as a "dull habit" (Allport, 1963, p. 193) connected to ceremony, family convenience, or personal comfort. As such, the extrinsically oriented person sees religion as "something to *use*, but not to *live*" (Allport, 1963, p. 193, emphasis in original). Allport and Ross (1967) indicated that within this orientation, religion serves the other, more ultimate interests of the person, whether it be status, self-confidence, power, or influence. Thus, religion is a means to an end. In terms of developmental psychology, Allport (1963) described the extrinsic religious orientation as having immature formation (p. 194), wherein one "turns to God, but without turning away from self" (Allport & Ross, 1967, p. 434). Unsurprisingly, Hunt and King (1971) found measures of extrinsic faith tended to emphasize instrumental and selfish characteristics. Additionally, Allport (1963) thought the pathogenic strains in religion, "such as excessive terror, superstition, a built-in hostility to science, or a palliative defensiveness" (p. 195), were not inherent components of religious doctrine but rather extrinsic additions.

Personal-extrinsic and social-extrinsic. Given the view of extrinsic orientation as the use of religion as a means to another end, Kirkpatrick (1989) theorized a variety of ends could be identified. Kirkpatrick provided psychometric support for the identification of two extrinsic factors: 1) social-extrinsic, and 2) personal-extrinsic. These extrinsic subscales were uncorrelated with intrinsic faith, indicating they continued to be separate concepts. Additionally, the lack of correlation suggested individuals can potentially endorse intrinsic faith as well as social-extrinsic and/or personal-extrinsic faith.

Kirkpatrick (1989) described the personal-extrinsic orientation as one that facilitates personal relief, protection, and comfort from religion. This subscale was shown to have a positive relationship with God-control and orthodoxy. Personal-extrinsic was more strongly related to frequency of prayer, suggesting prayer acted as a form of personal comfort rather than an institutional activity. Social-extrinsic orientation was concerned with social rewards and was more strongly related to feelings of social isolation and church attendance. Thus, Kirkpatrick (1989) indicated those who use religion for social gain "tend to be those who feel socially isolated, and they are more frequent church attenders" (p. 23).

Although the personal-extrinsic and social-extrinsic factors were not fully integrated into studies of religious orientation until the late 1980s, studies since that time have shown great benefit in including these components. Kirkpatrick (1989) found that in instances of near-zero correlations between the complete extrinsic scale and another variable, examination of social-extrinsic and personal-extrinsic orientations would identify strong, opposing relationships with the variable. Thus, potentially significant relationships can be overlooked or incorrect conclusions reached when the extrinsic items are combined (Kirkpatrick, 1989). This was

supported by McFarland (1989), who stated, "The real power of extrinsic religion to predict discrimination is in its subscales" (p, 334).

   Indiscriminately proreligious and indiscriminately nonreligious. In their study of 309 churchgoers, Allport and Ross (1967) found that the endorsement of extrinsically worded items did not necessarily equate to a rejection of intrinsically worded items or vice versa. While there were subjects who were consistently intrinsic or consistently extrinsic, other respondents did not endorse only one religious orientation, but rather appeared to endorse "any or all items that to them seem favorable to religion in any case" (p. 437). Allport and Ross labeled this group as indiscriminately proreligious, and found indiscriminately proreligious churchgoers displayed greater ethnic prejudice than the consistently extrinsic type. Allport and Ross also hypothesized the existence of an indiscriminately antireligious or nonreligious group who show a strong tendency to disagree with both scales; however, as their sample included only churchgoers they did not identify any indiscriminately nonreligious individuals in their study.

   In his factor analysis of Feagin's (1964) and Allport and Ross' (1967) measures, Kirkpatrick (1989) found extrinsic scale items that did not relate to either the social-extrinsic and personal-extrinsic factors. Of these remaining "residual" extrinsic items, three items appeared to be essentially reverse-coded intrinsic items that expressed "an explicit denial of an intrinsic or committed orientation toward religion" (p. 26). Indeed, Kirkpatrick indicated these three residual items would act as ideal items for measuring the absence of an intrinsic orientation. As such, Kirkpatrick (1989) theorized these three items are what "Allport had in mind when he referred to his indiscriminately proreligious subjects . . . as 'muddleheads'" (p. 26).

   Although Allport and Ross (1967) viewed the indiscriminately proreligious as being "provokingly inconsistent" (p. 437), Echemendia and Pargament (1982) viewed the

indiscriminately proreligious categorization as individuals who both "live" and "use" their religion (as cited in Pargament et al., 1987). To gain additional conceptual clarity, Pargament et al. (1987) developed a two-factor measure for indiscriminate proreligiousness. In development of their measure, Pargament et al. operationalized indiscriminate proreligiousness as "a positive response to religious material regardless of its plausibility" (p. 185). Using two samples (261 church members, and 305 churchgoing students), Pargament et al. found their measure had sufficient content validity, reliability, construct validity, and generalizability. Additionally, indiscriminate proreligiousness was found to be related to social desirability, rather than identical constructs. Given these results, Pargament et al. (1987) suggested indiscriminate proreligiousness as a valid construct, and recommend measuring it directly as opposed to being a by-product of the intrinsic/extrinsic scales (see also Kirkpatrick & Hood, 1990).

Quest orientation. In examination of Allport and Ross' (1967) Religious Orientation Scale, Batson (1976) supported the addition of a third category: religion as a quest. Batson stated those with a quest orientation "view religion as an endless process of probing and questioning generated by the tensions, contradictions, and tragedies in their own lives and in society" (p. 32). This is in contrast to the intrinsic orientation, which Batson (1976) viewed as "a compulsive, conforming, and unquestioning 'true believer'. . . who identified with religious dogma, persons, or institutions with a rigid, unthinking, dependent fashion" (p. 32). Batson indicated the quest orientation is not necessarily connected with a specific religion, but a continual processing of the ultimate "whys" of society. Those with a quest orientation recognize that final truth about such questions may never be discovered; however, the questions are deemed important and answers are sought (Batson & Schoenrade, 1991b). As such, Batson and Ventis (1982) viewed religion as "all those ways of coming to grips with existential concerns" (p. 9), thus encompassing both

traditional and nontraditional forms of religion. Studies by Batson (1976), Batson and Ventis (1982), and Batson and Schoenrade (1991b) found that religion as quest could be identified as a behaviorally different orientation orthogonal from intrinsic or extrinsic orientations. McFarland (1989) found that quest orientation predicted less discriminatory attitudes, acting as a "general anti-discrimination attitude" (p. 333), which was anticipated given previous research showing quest to be negatively related to racial prejudice.

  Concerns and considerations. Although Allport's intrinsic/extrinsic framework has been dominant in the psychology of religion (Donahue, 1985; Hill & Hood, 1999; Kirkpatrick, 1989), it has not been free of critique. One concern to be addressed is the issue of conceptual clarity. As noted previously, the intrinsic orientation was originally ill defined in Allport's early writings (see Hunt & King, 1971; Wilson, 1960), at times identified only as the absence of an extrinsic orientation. Although later writings provided more information regarding the intrinsic orientation, critics have continued to question the conceptual clarity within Allport's taxonomy. Kirkpatrick and Hood (1990) asked, "What precisely does 'religious orientation mean? As straightforward as this question may seem, a precise answer proves to be elusive" (p. 443). While Allport and Ross (1967) described religious orientation as a motivation toward religion, Kirkpatrick and Hood (1990) found researchers "fill in the blank . . . with a diverse array of terms . . . sometimes [avoiding] the issue entirely by simply referring to 'intrinsicness' or extrinsicness'" (p. 443). Hunt and King (1971) stated the intrinsic/extrinsic descriptions increasingly looked more like personality variables, thus measuring pervasive personality characteristics rather than religiosity (see also Kirkpatrick & Hood, 1990). Gorsuch (1984) similarly stated the items included in the Religious Orientation Scale (Allport & Ross, 1967) represented a hodgepodge of attitudes, beliefs, values, and behaviors.

In line with Allport and Ross' (1967) view of orientation as motivation, Batson and Ventis (1985) provided a conceptualization of religious orientation that will be applied in the current study:

> "[W]e are more interested in how an individual relates to his or her religious beliefs than in the specific content of the beliefs . . . we wish to know the degree to which the person claims to hold these beliefs as (a) an instrumental means to satisfy security and conformity needs (the extrinsic, means dimension), (b) an intrinsic end in itself and master motive in life (the intrinsic, end dimension), and (c) a tentatively held view in an ongoing attempt to make sense of life (the quest dimension)" (p. 400).

The current study is designed to build understanding regarding how sexual minorities have responded to Mormon beliefs regarding homosexuality and gender identity. Given the highly correlated nature of retrenchment Mormonism that emphasizes obedience to a strict moral code, and the authority of the leadership of the LDS Church (Bowman, 2012), the current study is informed by a highly homogenous set of related beliefs. Therefore, the current study focuses not on LGBTQQA Mormons and ex-Mormons beliefs (or prior beliefs), but how those beliefs impacted spiritual trauma and PTSD. Consistent with Herek (1987), the current study provides a contextual understanding of the religious system involved to help explain potential relationships between respondents' religious orientation and outcome variables.

Within the existing literature, there appears to be a tendency to identify some religious orientations as "good" and others as "bad" (Kirkpatrick & Hood, 1990). For example, Donahue (1985) stated extrinsic religiousness "does a good job of measuring the sort of religion that gives religion a bad name" (p. 416). Allport (1963) insinuated many of the negative aspects of religion were due to extrinsic additions that distracted from the true, intrinsic, qualities of religion. As

such, Kirkpatrick and Hood (1990) considered Allport's framework to be overly value-laden. Although most social science researchers have to address personal beliefs and biases, this challenge is "nowhere more obvious and more challenging than in the psychology of religion" (Kirkpatrick & Hood, 1990, p. 457). However, Batson and Schoenrade (1991b) attempted to maintain a value-neutral view of the differing orientations, stressing that attempting to identify one orientation as "best" is as inappropriate as identifying which dimensional space of height, weight, and depth is "best." As noted in Chapter 1, the challenge of reconciling one's non-heteronormative sexual identity and religious orientation has been acknowledged as "among the most taxing, most visceral of any of the issues that any religious group wrestles with" (Whitney, 2007a, Another Anguishing Issue section, para. 1); therefore, it is imperative researchers continually challenge and address personal biases as to respect the varied experiences of LGBTQQA Mormons and ex-Mormons. This is particularly relevant given the current researcher's personal identity as both Mormon and queer.

Existing literature using Allport's framework has examined correlations between religious orientation and bias toward women, Blacks, Communism, those of different faiths, and homosexuality (see Allport & Ross, 1967; Feagin, 1964; Herek, 1987; McFarland, 1989; Wilson, 1960). As such, existing literature has generally focused on the religious person's views and attitudes toward the other. Allport (1954) identified prejudice as a stereotyped overgeneralization and inability to distinguish minority members as individuals. However, in the current study the minority group member, or "other", is the respondent's self. As such, discriminatory attitudes might be presented as internalized homophobia or decreased self-worth. While Brennan-Ing, Seidel, Larson, and Karpiak (2013) utilized Allport's framework in examining older GLBT adults' religious adaptation strategies, this classification was related to the adaptation behavior

and not the individual's personal religious orientation. Thus, within the existing literature, it appears that no previous studies have applied Allport's (1963) intrinsic/extrinsic orientation framework to examine the relationship between religious orientation and perceived trauma from religious experiences in a LGBTQQA population. Whereas the current study is the first to examine the connections between religious orientation and one's sense of self as "other," it is hopeful the results will demonstrate if Allport's (1963) framework is suitable for use in other circumstances where one's in-group identity conflicts with their religious identity, and other forms of religious identity conflict.

Orthodoxy

Components of religious orthodoxy have been included in several studies utilizing Allport's extrinsic/intrinsic orientation (see Batson & Schoenrade, 1991a, 1991b; Feagin, 1964; Herek, 1987; McFarland, 1989). Within several of these studies, orthodoxy does not appear with a concise conceptual definition; however, an examination of the measures used assists in understanding this concept. McFarland (1989) developed six items "stressing the perfection and authority of the Bible, the necessity of keeping 'the true teachings of God's word,' and the importance of preparing for heaven and avoiding 'worldly ideas'" (p. 328). Herek (1987) adapted Putney and Middleton's (1961) orthodoxy subscale, which includes items regarding the existence of a physical hell, the Devil as a supernatural being, and a Divine plan and purpose for every living person and thing. Thus, orthodoxy generally appears to be conceptualized as having a literal belief in one's religious teachings. Batson and Schoenrade (1991b) clarified that orthodoxy is not meant to be seen as an opposition to quest, which is supported by correlations between these two concepts ranging from .00 to -.20 (p. 422). Batson and Ventis (1985) differentiated orthodoxy from fundamentalism, stating their orthodoxy scale "assesses amount of

agreement with belief statements that are not endorsed by only fundamentalists, but also by a wide range of non-fundamentalist Christians" (p. 401).

Overall, current research suggests orthodoxy is not correlated with either intrinsic or extrinsic orientation, but is correlated with prejudice (Feagin, 1964; Herek, 1987; McFarland, 1989). Additionally, McFarland (1989) found when orthodoxy was controlled, positive correlates between intrinsic orientation and discrimination vanished (p. 332). As such, it would appear orthodoxy is a valuable variable to include in a study of religious orientation.

Trauma and Posttraumatic Stress Disorder

Prior to the Franco-Prussian War (1870-1871), the term "trauma" carried no psychological connotation, but was generally reserved for open wounds and physical injuries to the skin (Jones & Wessley, 2007). Physicians working with soldiers and war veterans at this time started to identify a connection between terrifying events and psychological distress among veterans; however, it was assumed frightening events were merely triggers for those predisposed to mental illness – a belief that would remain prevalent until the mid-1960s (Jones & Wessley, 2007). As the understanding of psychological impact from painful and stressful events was expanded, the term trauma was also expanded. Thus, the current conceptualization of trauma is far broader, and much more well-defined than that of the 19th and 20th centuries.

Early research on trauma focused on individuals who experienced extreme environmental stressors, such as war or natural disasters (APA, 1952; Jones & Wessley, 2007). Despite the severity of these stressors, associated symptoms were considered acute reactions with assumed short-lived impairment (Brett, Spitzer, & Williams, 1988; Jones & Wessley, 2007). When posttraumatic stress disorder (PTSD) was first recognized as a mental health diagnosis in the third edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III) (APA,

1980), the existence of chronic or delayed trauma-related psychological impairment was finally

recognized. Although the DSM-III PTSD task force was initially reluctant to endorse a diagnosis

connected with a specific historic event, clinical evidence identified similar stress responses to

rape, natural disasters, life-threatening accidents, or confinement in a concentration camp

(McNally, 2003). Thus, the DSM-III framework identified trauma as a psychologically

distressing event "outside the range of usual human experience" (APA, 1980, p. 236) capable of

inducing "significant symptoms of distress in almost everyone," (APA, 1980, p. 238). Events

within everyday life, such as divorce, job loss, or developing a chronic illness were not

considered traumatic experiences, as they were within the expected experience for many

individuals (McNally, 2009).

　　While the DSM-III focused on individuals with a direct experience of combat, rape, life-

threatening accidents, or natural disasters, the list of potentially traumatic experiences grew to

include (but were not limited to) deliberately caused disasters (APA, 1987), robbery, kidnaping,

life-threatening disease diagnosis, and contact with dead bodies/body parts (APA, 1994).

Similarly, the DSM-III-R broadened trauma to include witnessing or hearing about the

experiences of one's close friends and relatives or witnessing the serious injury or death of

another person (APA, 1987; Brett et al., 1988; McNally, 2003). Thus, a person who is not

physically present for a trauma but is exposed to the details of a traumatic event qualified as

being exposed to trauma and eligible for diagnosis – just as if they had experienced the traumatic

event directly (McNally, 2009; McNally & Breslau, 2008). The DSM-5 includes those who

experience "repeated or extreme exposure to aversive details of the traumatic event" (APA,

2013, p. 271) – such as first responders, police officers, or trauma counselors; however, exposure

via media (such as television, movies, or pictures) was excluded as a potential source of trauma

(APA, 2013). As such, the generally accepted conceptualization of trauma at the time of writing encompasses actual or threatened injury, other threat to one's safety, or learning about such experiences of one's close friends and relatives.

Trauma Response and PTSD Diagnosis

Not all individuals who have traumatic experiences develop related psychosocial impairment. Projected lifetime prevalence for PTSD diagnosis is 8.7%, with a 12-month prevalence of 3.5% among U.S. adults. Survivors of rape, military combat, interment, and genocide report the highest rates – from one-third to more than one-half (APA, 2013; Kessler, Sonnega, Bromet, Hughes, & Nelson, 1995). The trauma response is especially severe or long-lasting in the case of human-induced events, such as torture, rape, or terrorism (APA, 1987, 1994, 2000, 2013). Similarly, the propensity toward psychosocial impairment may increase with the intensity and physical proximity of the event (APA, 1994, 2013). Osterman and de Jong (2007) theorize PTSD is a psychobiological response, rising from humans' protective fight or flight response; however in PTSD the reactivity lasts beyond the interpreted danger. From a classical conditioning perspective, the traumatic event acts as a conditioned event that produces toxic levels of fear, guilt, and/or shame (McNally, 2003).

Several response features have been consistent since PTSD was officially recognized in the DSM-III. These core features include re-experiencing (recurrent recollections or dreams), numbing (diminished interest), avoidance of stimuli, and hypervigilance (see APA 1980, 1987, 1994, 2000, 2013). Other responses include intense fear, hopelessness, horror, recurrent dreams, flashbacks, memory difficulties, sleep disturbances, anger, depression, detachment, substance use, and other self-harming behaviors (APA, 1994, 2000, 2013; McNally, 2003). These

symptoms result in clinically significant distress or impairment in social, occupational, academic, or other important areas of functioning (APA, 1994, 2000, 2013).

DSM-5 diagnostic criteria for PTSD include direct exposure to or witnessing a traumatic event (or learning about such experiences of a loved one), in addition to a minimum of six symptoms from the four identified clusters (see Table 1). Diagnosis requires one (or more) re-experiencing symptoms, one (or both) avoidance symptoms, two (or more) negative alterations in cognition and mood, and two (or more) increased arousal symptoms. Symptoms must persist for over one month, and cause clinically significant impairment in functioning (APA, 2013).

Table 1

DSM-5 PTSD Clusters and Symptomology

Cluster	Symptom
Re-experiencing	Recurrent, involuntary, intrusive distressing recollections of the event
	Recurrent dreams of the event
	Acting or feeling as if the traumatic event were recurring
	Psychological distress at exposure to events associated with the trauma
	Physiologic reactivity by exposure to events associated with the event
Avoidance	Efforts to avoid thoughts or feelings associated with the trauma
	Efforts to avoid external reminders that arouse recollections of the trauma
Negative alterations in cognition and mood	Inability to recall an important aspect of the trauma
	Exaggerated negative beliefs about oneself, others, or the world
	Persistent negative emotional state (fear, horror, anger, guilt, or shame)
	Markedly diminished interest in significant activities
	Feeling of detachment or estrangement from others
	Persistent inability to experience positive emotions
Increased arousal	Irritability behavior and angry outbursts
	Reckless or self-destructive behavior
	Hypervigilance
	Exaggerated startle response
	Problems with concentration
	Sleep disturbances

Diagnostic Concerns and Limitations

Not all researchers have viewed the expanding range of qualifying events as a positive outcome, but rather consider this conceptual "bracket creep" as a confounding factor (McHugh & Triesman, 2007; McNally, 2003, 2009). While the initial PTSD framework was only invoked

when people directly experienced a traumatic stressor, this expanded to include experiences of witnessing, and later, being presented with information regarding, a stressor. Thus, conceptual "bracket creep" equates the experience of being subjected to artillery bombardment with those who learn of such events. McNally (2009) rejects this assumption, indicating it would be absurd to equate first-hand lived experiences with those who obtain second-hand knowledge. Indeed, McNally (2012) remarked the expanded conceptualization and increased coverage of violence and war on television designates "nearly everyone in America" a trauma survivor (p. 597). McNally (2012) recommended eliminating indirect exposure from being a qualifying traumatic event, which appears to have been partially addressed in the removal of exposure via media in the DSM-5 (APA, 2013).

A similar problem discussed by McNally (2003, 2012) is that of an adequate dose-response model. The frequency of traumatic events does not always equate with trauma severity, with some persons with extensive trauma history reporting less impairment than those with relatively few experiences (McNally, 2003). Additionally, other studies have shown that stressors which do not meet PTSD diagnostic criteria can produce more pronounced PTSD symptoms than those included in the criteria (see Alessi et al., 2011; Gold, Marx, Soler-Baillo, & Sloan, 2005; Long et al., 2008; Mol et al., 2005; Van Hooff, McFarlane, Baur, Abraham, & Barnes, 2009). With a weakened causal relationship between the traumatic event and PTSD symptomology, researchers must then turn to emphasize vulnerability factors (McNally, 2012).

Previous literature has attempted to identify risk factors for developing PTSD, however these studies have been scarce (McNally, 2003). Several factors correlated with later development of PTSD include decreased levels of social support (Keane, Scott, Chavoya, Lamparski, & Fairbank, 1985), lower intelligence (McNally & Shin 1995; Vasterling, Brailey,

Constans, Borges, & Sutker, 1997; Vasterling et al., 2002), neuroticism (Breslau, Davis, Andreski, & Peterson, 1991; McFarlane, 1989), unstable family of origin (King, King, Foy, & Gudanowski, 1996), mood or anxiety disorder (Breslau et al., 1991; Smith, North, McCool, & Shea, 1990), and a family history of anxiety or mood disorder (Breslau et al., 1991; Davidson, Swartz, Storck, Krishnan, & Hammett, 1985). A history of childhood physical and/or sexual abuse has also been correlated with adult PTSD diagnosis (Bremner, Southwick, Johnson, Yehuda, & Charney, 1993; Engel et al., 1993; Nishith, Mechanic, & Resick, 2000). Even when accounting for childhood abuse victimization, sexual orientation minorities have demonstrated an elevated risk for PTSD (Roberts et al., 2012), thus it is likely LGBTQQA persons experience additional trauma beyond their heterosexual counterparts. As religious activity has been shown to result in negative outcomes for LGBTQQA people (Schuck & Liddle, 2001), it is plausible that spiritual trauma accounts for a portion of this elevated PTSD risk.

Spiritual Trauma

When trauma and religion are examined in social science research, it is often under the assumption that religion is a tool of recovery from trauma rather than a potential source of trauma (Smith, 2004; Stone, 2013; Ward, 2011). Although peer reviewed research has not yet given significant attention to religion as a source of trauma, popular literature includes many books on this subject (see Plante, 2004; Purcell, 2008; Winell, 1993; Wright, 2001). Thus, this appears to be an area where rigorous scientific study lags behind more mainstream media.

Conceptual Definition

Scholarly publications focused on spiritual trauma grew out of research on the cult phenomenon, which emphasized observational behavior with little insight into the psychological impact of the affected (Ward, 2011). Spiritual trauma (also called spiritual abuse) as a distinct

phenomenon slowly started gaining attention through the 1990s and 2000s (Purcell, 1998a), resulting in a variety of conceptual definitions. Johnson and VanVoderen (1991) were among the first to define spiritual abuse, describing it as mistreatment of a person in spiritual need by a religious leader that results in weakening, undermining, or decreasing the person's spiritual empowerment. Ward (2011) similarly indicated spiritual abuse is a misuse of power and distortion of authority in a spiritual context that results to the detriment of the individual. Although Stone (2013) utilized a definition emphasizing the "pervasive psychological damage" (p. 324) caused by spiritual trauma, this definition identifies the source of the trauma as religious messages, beliefs, and experiences rather than religious leaders. Purcell (1998a, 1998b) defined spiritual abuse as the fear an individual experiences when they are brought to believe, either through overt statements or merely implication, that they will experience punishment and/or eternal torment in hell if they fail to live according to the standards required for admission to heaven. Like Stone's (2013), this definition highlights religious messages or beliefs as the potential source of spiritual abuse, but directly connects this to teachings of judgment and punishment in the afterlife.

For the purposes of this study, spiritual trauma will be defined as intentional or unintentional psychological or emotional harm resulting from religious messages, beliefs, and experiences, thus combining components from both Purcell (1998a, 1998b) and Stone (2013). Within LDS theology, messages and teachings from church leadership (such as apostles, prophets, or other general authorities) can be viewed as equivalent to directives from God (see Doctrine and Covenants 1:38). Additionally, LDS scripture encourages members to place greater reliance on God and church teachings than one's own understanding or instincts (see 2 Nephi

4:34; Proverbs 3:5 KJV). Thus, an inherent authority can be ascribed to messages from LDS religious leaders.

Unlike other trauma that occurs in relationship to distinct events or incidents, spiritual trauma often involves long-term exposure – sometimes from birth – to messages and beliefs that can impair mental health (Stone, 2013). The severity of the trauma and resulting impairment is determined by intensity, age of onset, duration, and individual reaction (Purcell, 1998b). Individuals who are born into a religious environment might find those teachings and beliefs become influential as they develop views of themselves and the world. Additionally, unlike other forms of trauma where the individual may have the ability to potentially escape or defend themselves from the abuser, spiritual trauma includes concepts of God, "who has all knowledge all power, and is present everywhere" (Purcell, 1998a, p. 167), thus the spiritually abused may feel they have no escape. Purcell (1998a, 1998b) theorized spiritual trauma as a continuum from "from terroristic to zero abuse" (Purcell, 1998b, p. 227), with the extreme being identified as spiritual terrorism. Whereas spiritual trauma may result from unintentional messages, spiritual terrorism is obvious, "like a flashing neon sign" (p. 227), and emphasizes "a strong dose of eternal hell-fire and damnation" (p. 228). While the current study does not differentiate between intentional and unintentional trauma, this presents opportunities for future research in this area.

Causes and themes of spiritual trauma. In addition to conceptualizing spiritual trauma as being on a continuum from subtle abuse to spiritual terrorism, Purcell (1998b) identified three causes of spiritual trauma: 1) legalism, 2) literalism, and 3) mixed messages. Legalism is described as the belief that admission to heaven is reliant upon obedience to a system of "dos" and "don'ts," with the taboo list often being much more extensive. Literalism is identified as a literal interpretation of the Bible (for the case of Mormonism, this would include The Book of

Mormon, Doctrine and Covenants, and Pearl of Great Price as these are accepted canonical scripture). Mixed messages involves the receipt of messages including God's unconditional love, yet God's love is contingent on personal obedience, commitment, and submission.

In a qualitative study of individuals who had exited "Bible-based" groups, Ward (2011) identified six core themes of spiritual trauma: 1) leadership representing God, 2) spiritual bullying, 3) acceptance via performance (or obedience), 4) spiritual neglect, 5) expanding external/internal tension, and 6) manifestation of internal states. Of these core themes, three have particular relevance in conceptualizing spiritual trauma for the purposes of the current study. Leadership representing God aligns with the designation of the church president and apostles as "prophets, seers, and revelators" and as such are commissioned by God to be his mouthpiece (Doctrine and Covenants 1:38; Holland, 2004). Therefore, as Ward (2011) states, "essentially to obey them is to obey God; to disagree is to be in opposition to God" (p. 903). Spiritual bullying includes fears of separation from family, which would connect to the higher prevalence of homelessness for LGBT youth (Ray, 2006; Ryan & Rees, 2012). Expanding external/internal tension relates to one's suppression of individuality and emotional pain to conform to the demands of the group milieu, resulting in tension between their inner and outer worlds. For LGBTQQA Mormons, they might feel compelled to suppress or hide their sexual orientation or gender identity for fear of church discipline, or loss of relationships.

Outcomes associated with spiritual trauma. Spiritual trauma is a "multi-faceted and multi-layered experience that is both process and event, affecting the bio/psycho/social and spiritual domains of an individual" (Ward, 2011, p. 899). Gubi and Jacobs (2009) indicated spiritual abuse can be associated with character assassination, psychological abuse, and emotional abuse (see also Chrnalogar, 2000; Howard, 1996; Parsons, 2000). Purcell (1998a)

stated spiritual trauma can produce anger, anxiety, fear of God, guilt, low self-esteem, panic,

hopelessness, shame, and a feeling of never being good enough. Spiritual trauma can also lead

persons to disaffiliate from religious communities due to doctrinal inconsistencies,

mental/emotional exhaustion, and stifled self-expression (Lucas, 2003). If the abused leaves the

religion, they may experience a spiritual crisis where they may come to doubt previous spiritual

experiences, and their personal identity constructed through these experiences "can begin to

fracture and implode," leading to a "pervasive sense of meaningless, self-doubt, confusion, and

disintegration" (Lucas, 2003, p. 24). Hill and Pargament (2003) stated religious conflicts can

challenge one's self-worth, self-control, and self-efficacy. These conflicts can be particularly

upsetting as they challenge the most sacred aspects of life, and the mental and psychological

well-being of may never fully recover (Gubi & Jacobs, 2009).

When faced with unrealistic expectations of religion, followers of dogmatic religions can

develop unhealthy coping strategies, "including repression, denial, projective identification,

reaction formation, and splitting . . . driven by fear of the consequences of failure to comply with

legalistic religious standards" (Stone, 2013, p. 325). Stone (2013) noted that clients rarely seek

treatment for spiritual trauma directly. However, the related negative emotional, intellectual,

developmental, or interpersonal impacts from such trauma can be a component of the presenting

issues leading to therapy. Individuals who have experienced spiritual trauma may manifest

symptoms of PTSD, such as avoidance of religious stimuli, environments, people, and materials.

These people may avoid religion completely, and may engage in a therapeutic relationship for

years without disclosing their religious history and experiences. As such, Stone (2013) urged that

spiritual trauma "deserves careful attention" (p. 324) among mental health clinicians and

researchers.

Spiritual Trauma in an LDS context

As noted earlier, the LDS Church views homosexual behaviors and relationships as sinful (The Church of Jesus Christ of Latter-day Saints, 2010). Within The Book of Mormon, sexual sins are identified as "abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost" (Alma 39:3-5). Thus, within Mormon theology sexual sins are seen as near equivalent with murder and apostasy. While church teachings have delineated between homosexual attractions and homosexual behaviors since 1991, LGBT members who pursue same-sex romantic relationships are presented with the belief that their relationship is spiritually akin to murder. Mormon scriptures further teach that sin results in the separation from God's influence, resulting in "spiritual death" (Alma 12:16; Alma 40:26; Helaman 14:18). As such, persons who have same-sex sexual relationships are seen as being involved in particularly serious transgressions, and are at risk of eternal damnation and torment, introducing threats to their spiritual well-being and integrity.

When members of the LDS Church confess homosexual relationships, they can face disciplinary action (The Church of Jesus Christ of Latter-day Saints, 2010; Oaks, 1995). Since November 2015, official LDS policy requires church disciplinary action for those who enter a same-sex marriage (Walch, 2015). Disciplinary action can range from probation to disfellowship or excommunication. Formal probation is considered a temporary discipline, where the person may be asked to refrain from participating in ordinances, volunteering in church positions, or participating in church meetings. Disfellowship is also a temporary discipline, generally lasting at least one year. During this time the person is not permitted to pray publically, partake of the sacrament, participate in ordinances, or give sermons in public settings. Excommunication is a formal loss of church membership. While those who have been excommunicated are still allowed

to attend public church services, they are placed under similar participation restrictions as those who have been disfellowshipped. Should an excommunicated person desire to return to church membership, rebaptism would be required (The Church of Jesus Christ of Latter-day Saints, n.d.). With this model of church discipline, LGBTQAA Mormons risk loss of faith community and social connections. Additionally, LDS doctrine teaches that family relationships can continue eternally, if individuals are worthy – meaning obedient and faithful to church teachings (Faust, 1997). Thus, persons in same-sex relationships further risk eternal exclusion and isolation from family relationships.

Conceptual Framework and Hypotheses
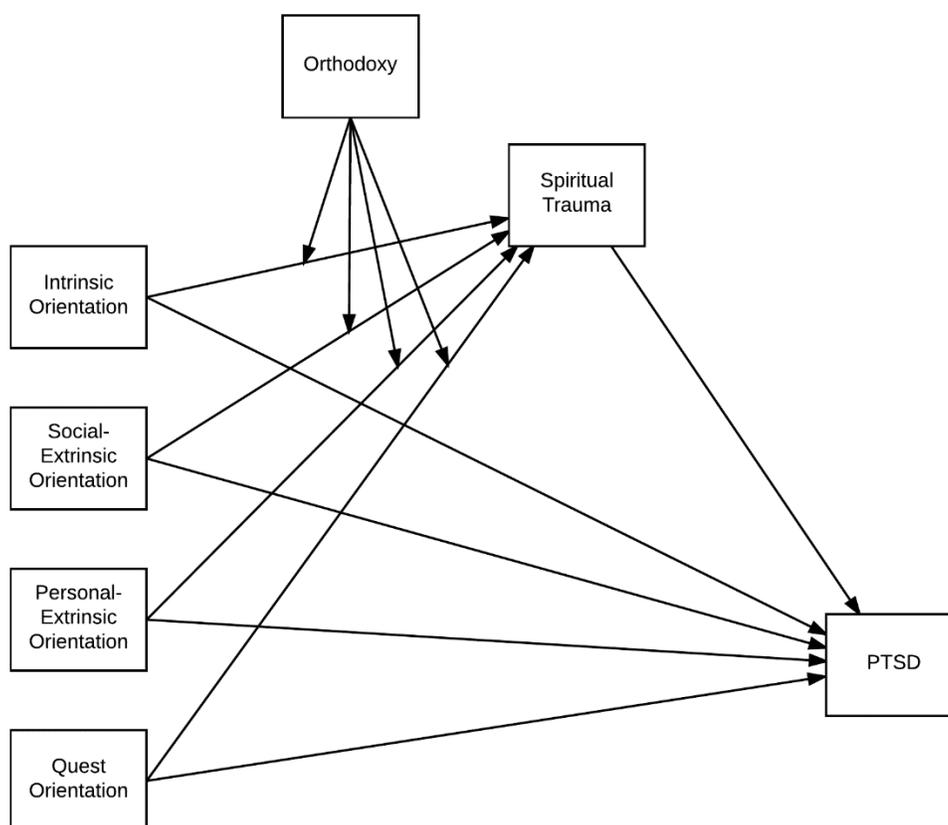
Figure 1. Proposed conceptual framework of religious orientation on PTSD through a moderated mediation by orthodoxy and spiritual trauma.

As seen in Figure 1, it is hypothesized that the various religious orientations will have a direct effect on spiritual trauma, with orthodoxy moderating this effect. Religious orientation will thus have an indirect effect on PTSD, through a mediated moderation of orthodoxy and spiritual trauma. Whereas religious orientation, sexuality, and trauma are multi-faceted concepts, the research questions and hypotheses for the current study are:

1. Does orthodoxy moderate the relationship, if any, between religious orientation and spiritual trauma?

    a. It is hypothesized that intrinsic orientation will be negatively correlated with spiritual trauma.

    b. It is hypothesized that social- and personal-extrinsic orientations will be positively correlated with spiritual trauma.

    c. It is hypothesized that quest orientation will be negatively correlated with spiritual trauma.

    d. It is hypothesized that orthodoxy will be positively correlated with spiritual trauma.

2. Does spiritual trauma correlate positively with PTSD?

3. Does religious orientation have an indirect impact on PTSD through a moderated mediation with orthodoxy and spiritual trauma?

    a. It is hypothesized that no religious orientations will have a direct effect on PTSD.

Summary

This chapter reviewed the existing literature for the variables included in this study. Allport's (1963) taxonomy of religious orientation was reviewed, as well as Batson's (1976)

addition of quest orientation. Based on the previous work of Allport & Ross (1967), Kirkpatrick (1989), and Batson (1976), the four religious orientations reflected in the conceptual framework (intrinsic, social-extrinsic, personal-extrinsic, and quest orientation) served as the antecedent variables in the current study. Literature on orthodoxy was also presented, with this variable being used as the study's moderating variable. The existing literature on spiritual trauma and PTSD were reviewed. In the current study, respondent's perception of spiritual trauma from their LDS experiences are conceptualized as the mediating connection between religious orientation and PTSD.

CHAPTER 3

METHODOLOGY

This chapter details the methodology of this study, including the 1) research design, 2) sample and data collection, 3) measures and instruments, and 4) data analysis.

Research Design

This study employed cross-sectional online survey design with convenience sampling to examine the impact of religious orientation on spiritual trauma and PTSD among LGBTQQA Mormons and ex-Mormons. As the primary focus of the current study was the impact of religious orientation on spiritual trauma, the relationships for consideration are: 1) Does orthodoxy moderate the relationship, if any, between religious orientation and spiritual trauma? 2) Does spiritual trauma correlate positively with PTSD? And, 3) Does religious orientation have an indirect impact on PTSD through a moderated mediation with orthodoxy and spiritual trauma?

Data analysis was conducted via conditional process analysis (Hayes, 2013). Conditional process analysis utilizes ordinary least squares (OLS) regression analyses to quantify and examine relational pathways between an independent (or antecedent) variable and a dependent (or consequent) variable. Inclusion of a mediating variable allows consideration of direct and indirect pathways, while inclusion of a moderating variable examines the interaction effect of the antecedent variable at varying levels of the moderating variable. Conditional process analysis allows researchers to combine both mediation and moderation analyses to examine "the conditional nature (the moderating component) of the indirect and/or indirect effects (the

mediation component) of X on a Y in a causal system" (Hayes, 2013, p. 10). In terms of the present study, conditional process analysis allowed for examination and interpretation of the conditional nature of orthodoxy on religious orientation in concurrence with the direct and indirect effects of religious orientation on PTSD via spiritual trauma.

The resulting conditional process model looks similar to a path diagram used in structural equation modeling (SEM). While conditional process analysis shares conceptual similarities with SEM, there are some differences worth noting. First, SEM performs parameter estimations for the entire system simultaneously through iteration (Kline, 2011; Pek & Hoyle, 2016) while conditional process analysis estimates OLS regression equations separately, meaning the estimations of one equation have no impact on other equations (Hayes, Montoya, & Rockwood, 2017). While these different estimation methods can produce varying results, Hayes et al. (2017) have shown these differences to be minor, and indicated that they do not alter overall statistical significance even in studies with small sample sizes. Second, SEM allows for estimation of random measurement error through use of multiple indicators for latent variables (Kline, 2011). Conditional process analysis requires observed variables (including sum scores or averages of indicators) and thus cannot address latent variable measurement error (Hayes et al., 2017). Finally, SEM programs rely on large asymptotic theory and thus is generally regarded as a large sample technique (Hayes et al., 2017).

Sample and Data Collection

Participants were required to be 1) a current or former member of The Church of Jesus Christ of Latter-day Saints, 2) at least 18 years old, and 3) identify as lesbian, gay, bisexual, transgender, queer, questioning, asexual, or same-sex (same-gender) attracted. Because no complete census of LGBTQQA Mormons and non-Mormons exists (Phillips, 2005) to support

probability-based sampling, the current study utilized a convenience sample of LGBTQQA

Mormons and ex-Mormons through a variety of sources.

Similar to the method utilized by Dehlin, Galliher, Bradshaw, Hyde, and Crowell (2014),

the researcher posted recruitment messages and survey links in 12 LDS-affiliated LGBTQQA

support and discussion groups on Facebook. Recruitment messages were posted by the

researcher to these groups three times from October 6, 2016 to January 31, 2017. Additionally,

the researcher contacted known members or administrators of seven additional LDS-affiliated

LGBTQQA support and discussion groups on Facebook; however, the researcher was unable to

confirm the distribution of recruitment messages for these groups. Efforts were made to include

groups both supportive of the LDS Church as well as those for former members. The researcher

also shared recruitment messages on his personal social media profiles (Facebook and Twitter,

see Appendix A), and encouraged those within his personal networks to re-share the messages.

Prior to the study, the researcher had existing connections to the Mormon LGBTQQA

community through his personal experiences as a queer person raised within Mormonism. In

order to avoid presenting undue personal biases during recruitment, the researcher either

removed or restricted personal information on social media sites, removed prior posts regarding

sexuality from a Mormon framework, and avoided online discourse in LDS-affiliated

LGBTQQA support and discussion groups. Additionally, to not oversaturate the sample with the

former member perspective, the researcher avoided posting recruitment messages in forums that

did not have a substantive focus on the intersection of Mormonism and LGBTQQA identities, or

in forums that were exclusively focused on the ex-Mormon experience, such as reddit's ex-

Mormon subreddit.

In addition to online social media recruitment, the researcher sent recruitment information to non-religiously affiliated LGBTQQA organizations in areas of substantial Mormon populations, including Equality Utah, Utah Pride Center, University of Utah LGBT Resource Center, Weber State University LGBT Resource Center, Salt Lake Community College LGBTQ+ Resource Center, Dixie State University Gay Straight Alliance, and Utah Valley University Gay Straight Alliance (see Appendix B). While the researcher was unable to guarantee the dissemination of the invitation through these agencies, attempts were made to utilize a variety of recruitment sources to result in a diverse sample, including active and ex-Mormons, as well publically self-identified ("out") people, and those who do not publically identify as LGBTQQA.

Data were collected through an online survey via Qualtrics Research Suite (2016). Surveys were self-administered through an anonymous link. Survey completion was anticipated to take 30-45 minutes. Participation was voluntary, and respondents could chose to terminate the survey at any point without penalty. Additionally, respondents were allowed to skip any question should they feel uncomfortable answering. Prior to data collection, the study was approved by the Institutional Review Board at the University of Georgia. An informed consent statement describing the study, participants' rights, and potential risks was included on the first page of the survey. Participants were asked to provide their year of birth to both indicate they were 18 years of age or older and consented to participate.

Measures and Instruments

Preference was given to existing measures where available, primarily to operationalize religious orientation and PTSD consistently with other studies. Additional questions examining relevant demographics, experiences of coming out, and LDS Church involvement were built on

prior research with this population group (Alper, Feit, & Sanders, 2013; Dehlin et al., 2014; The

Fenway Institute, 2013; The Williams Institute, 2009). The following measures were included in

the survey instrument (see Appendix C for the full survey instrument).

Measures

      Religious Orientation.

      The Intrinsic/Extrinsic – Revised scale (I/E–R; Gorsuch & McPherson, 1989) consists of

14 items assessed on a five-point bidirectional Likert scale covering three subscales (intrinsic,

personal-extrinsic, and social-extrinsic) (see items 39-56 in Appendix C). Items are scored from

"strongly disagree" (1) to "strongly agree" (5), with "am not sure" as the midpoint (3). This scale

is based on Allport and Ross's (1967), and Kirkpatrick's (1989) concepts of intrinsic and

extrinsic religion, and includes Gorsuch and Venable's (1983) revision to accommodate lower

educational levels. Individuals with an intrinsic orientation internalize their religious beliefs and

prescriptions (Markstrom-Adams & Smith, 1996) wherein the person "*lives* his religion" (Allport

& Ross, 1967, p. 434, emphasis in original). Those with extrinsic religious orientations are

"disposed to use religion for their own ends" (Allport & Ross, 1967, p. 434), with those with the

personal-extrinsic orientation seeking personal relief, protection, and comfort from religion and

those with the social-extrinsic orientation seeking social rewards (Kirkpatrick, 1989). Since its

inception in 1967, Allport and Ross's Religious Orientation Scale has been widely used in the

psychological study of religiosity (Batson, Schoenrade, & Ventis, 1993; Gorsuch & McPherson,

1989; Kirkpatrick & Hood, 1990; Leak, 2009). Internal consistency reliability ranges from .57 to

.83 (Kirkpatrick & Hood, 1990).

      While scores from the I/E-R have been used to categorize respondents into discrete

religious orientation(s) through the use of sample median cutoff points (Donahue, 1985; Hood,

1970), this has not been without criticism. As sample median cutoff points undoubtedly vary from sample to sample, resulting inconsistencies in final classifications limit comparability and replicability of findings. To address these inconsistencies, Donahue (1985) encouraged implementation of a consistent score cutoff points be used by all researchers. However, when testing theoretical median criteria with students at LDS-owned Brigham Young University, Donahue found 90% of the sample were identified as intrinsic. This uneven distribution of religious orientations resulted in the inability to examine interactions due to empty nonreligious cells (Donahue, 1985, p. 410). Conversely, Batson and Ventis (1982) recommended treating the different religious orientations as dimensions, and not mutually-exclusive types. As such, respondents get individual dimension scores. Given the current sample's potential homogeneity (similar to Donahue's sample at Brigham Young University), the current study will follow Batson and Ventis' (1982) recommendations to examine the religious orientations as non-exclusive dimensions.

Quest Scale (Batson & Schoenrade, 1991b) is a 12-item measure designed to identify the extent to which a person's religious orientation is an ongoing dialogue with existential questions raised by the contradictions of life (see items 67-81 in Appendix C). This measure contains three factors, "readiness to doubt," "doubt as positive," and openness to change." All items are scored on a 10-point bidirectional Likert scale from "strongly disagree" (0) to "strongly agree" (9). This measure has a satisfactory internal consistency reliability of .75 (Batson & Schoenrade, 1991b).

Orthodoxy.

Dimensions of Religiosity Scale (DOR; Cornwall, Albrecht, Cunningham, & Pitcher, 1986) was developed by researchers at the University of Utah, LDS Church-owned Brigham Young University (BYU), and the LDS Church Correlation Department, and thus incorporates

questions specific to the Mormon faith. The DOR consists of 31 items assessed with Likert-type

questions scored on either a five-point unidirectional scale (from "not at all" to "exactly") or a

five-point bidirectional scale (from "strongly disagree" to "strongly agree"), and frequency

questions scored on a seven-point scale (from "never" to "daily"). Cross-classification provided

six initial dimensions, with a seventh dimension (home religious observance) identified through

psychometric analysis (Cornwall et al., 1986). The split-half reliability correlation coefficient for

this instrument has been calculated at .95 (Kirkpatrick & Hood, 1990). For the current study,

particularistic orthodoxy and church commitment dimensions were included as Mormon-specific

components of religious orthodoxy (see items 57-61 and 82-87 in Appendix C).

Fundamentalism Scale consists of six items adapted from McFarland (1989). While

McFarland (1989) identified this as a fundamentalism scale, the questions contained fit the

current study's conceptualization of orthodoxy. These items stress the perfection of scriptural

authority, the necessity of following God's word, and the importance of avoiding worldly ideas.

All items were scored on the same five-point bidirectional Likert scale as the I/E-R instrument.

Wording of these questions was slightly altered by the researcher to incorporate particular

features of Mormonism, including The Book of Mormon and living prophets. Several items from

the Fundamentalism Scale duplicated items from the DOR home religious observance subscale;

in these instances the DOR scale items were retained as they were initially written for a Mormon

population (see items 62-66 in Appendix C).

Trauma.

Secondary Traumatic Stress Scale (STSS; Bride, Robinson, Yegidis, & Figley, 2004) is

a 17-item self-report measure to assess intrusion, avoidance, and arousal symptoms related to

PTSD. Items are scored on a five-point Likert scale indicating how frequently the symptom was

experienced in the recent seven days. While the STSS was developed to assess symptoms associated with secondary traumatic stress, the researcher determined this would be an appropriate instrument in the current study. Items on the STSS each correlate with DSM-IV-TR (APA, 2000) PTSD symptomology, and are clearly worded without complicated jargon. As secondary traumatic stress is related to the knowledge of trauma experienced by a significant other, it was determined this item would likely have sufficient sensitivity to measure the impact of unintentional as well as intentional traumatic experiences. For use in the current study, the researcher modified the language of the STSS items replacing references to work with clients for references to one's religious experiences (see items 197-217 in Appendix C). Internal consistency reliability for the STSS is very good, ranging from .80 to .93 (Bride et al., 2004)

Spiritual Trauma. Unlike the other primary concepts, there was no existing measure for spiritual trauma at the time instrument design and suffers from conceptual clarity. However, the newness of this concept presents "a fertile area" for research (Purcell, 1998b, p. 229). For the current study, the researcher developed items to quantitatively measure this concept. Whereas previous research on spiritual trauma has emphasized both the mistreatment by religious leaders (Johnson & VanVoderen, 1991; Ward, 2011) as well as punitive messages, beliefs, and experiences (Purcell, 1998a, 1998b; Stone, 2013), consistent with the conceptual definition noted earlier, questions were developed to measure both potentially abusive experiences from ecclesiastical leadership, and potentially abusive religious teachings or beliefs. Twelve items were developed to measure ecclesiastical spiritual trauma, such as being counseled not to speak to others about one's sexual or gender identity, being encouraged to seek professional treatment to change one's sexual or gender identity, and threatening one's church membership because of one's gender or sexual identity (see items 157-171 in Appendix C). Additionally, 20 items were

developed to measure punitive or traumatic teachings and beliefs, such as labeling

homosexuality as a sin, requiring heterosexual marriage for exaltation, and being punished by

God for one's sexual attractions (see items 172-196 in Appendix C). These items were reviewed

by several self-identified LGBTQQA Mormons or ex-Mormons prior to survey data collection.

All spiritual trauma items were rated on a 5-point bidirectional Likert scale from "extremely

beneficial" (1) to "extremely damaging" (5), with "neither damaging or beneficial" as the

midpoint (3). Additionally, respondents were provided an option for "not applicable" in the event

they never experienced the teaching, belief, or ecclesiastical response. Respondents were

provided the possibility to rate items as beneficial in an attempt to accurately measure the

response LGBTQQA Mormons and ex-Mormons have to the various experiences, and to ensure

the survey instrument was not perceived as overly biased.

Survey Flow

Given the sensitivity of the subject, it was important for the survey flow to progress in

such a way that earlier questions built rapport, and logically led into the next section.

Additionally, to avoid respondent fatigue it was important to not reserve mentally taxing

questions for the final sections (Ben-Nun, 2008). Thus, the survey flow progressed from

relatively benign concepts (age of LDS baptism, prior and current LDS involvement) to more

emotionally intimate concepts (religious orientation, spiritual trauma, PTSD) before de-

escalating with potentially positive (religious-based coping) or neutral concepts (demographic

information). Within survey concepts, items that shared a common response set were randomized

to avoid unintended question order effects. In most cases, response sets were unique for each

survey instrument; however, I/E-R, DOR particularistic orthodoxy, and fundamentalism items

shared a common response set and collectively represented similar concepts. Therefore, items

within I/E-R, DOR particularistic orthodoxy, and fundamentalism were allowed to randomize across instruments (see items 40-66 in Appendix C). By allowing this multi-instrument randomization, the current study not only protected against artificial item dependency within instruments, but also ensured participants' responses to intrinsic, social-, personal-extrinsic, particularistic orthodoxy, and fundamentalism did not have artificial dependency with each other due to contrast or assimilation effects (Dillman, Smyth, & Christian, 2014). The final survey question page included an open text box inviting participants to share any additional experiences they had regarding being LGBTQQA and Mormon, as well as an opportunity to provide contact information should they want to be included in future studies on this topic. To protect anonymity, respondents' contact information was collected through redirection to a separate survey and thus contained in a separate database from survey responses.

While the current study was cross-sectional in design, the conceptual framework placed religious orientation as an antecedent variable predicting later perceptions of spiritual trauma and PTSD symptomology. Thus, respondents were asked to identify the period of their life where they felt the greatest concern about being LGBTQQA and Mormon, including their "fit" with church doctrines, acceptance from other church members, standing with God, or future as a LDS church member. Respondents were then asked to answer items regarding religious orientation, and orthodoxy during this identified period of greatest concern. Sections regarding spiritual trauma and PTSD were framed as lifetime experiences, thus spiritual trauma and PTSD can be conceptualized as consequent, or dependent, variables. While this method introduced possible biases due to memory and later life experiences, it was important to understand the religious orientation the respondent held at the time of greatest conflict.

Data Analysis

Since the survey instrument was comprised nearly entirely of close-ended questions,

analysis was principally quantitative in nature. Descriptive statistics were computed using IBM

SPSS Statistics version 24.0 (2016). Conditional process analysis was completed with PROCESS

macro for SPSS version 2.16 (hereto referred to as PROCESS) (Hayes, 2013). Whereas previous

research using Allport and Ross' (1967) taxonomy of religious orientation among LDS students

found 90% of respondents scored highly on intrinsic faith (Donahue, 1985, p. 410), the current

study examined religious orientation as four distinct items, and not mutually-exclusive types (as

recommended by Batson and Ventis (1982)). Thus, conditional process analysis was repeated

four times, once for each religious orientation per analysis with the other three orientations

controlled for as additional covariates (Hayes, 2013).

Univariate descriptive statistics including means and standard deviations of the

distributions were run for each of the observed variables included in the study analysis. Measure

scores were relatively normal, with slight skewing in social-extrinsic religious orientation,

orthodoxy, and spiritual trauma. However, Hayes (2013) indicated the assumption of normality

is one of the least important in linear regression analysis. Residuals plots did not show any

violations of homoscedasticity for any antecedent variables when regressed on spiritual trauma

or PTSD. Thus, the data showed no substantive violations of the assumptions required for OLS

and conditional process analyses.

PROCESS provides estimation of unstandardized model coefficients, standard errors, *t*

and *p*-values, and confidence intervals using OLS or maximum likelihood logistic regression (for

dichotomous outcomes) (Hayes, 2013, p. 419). PROCESS also provides estimations for both

direct and indirect mediation for mediation models, as well as conditional effects in moderation

models. Confidence intervals for statistical inference of indirect effects can be produced using a normal theory approach (i.e., the Sobel test), bootstrap confidence intervals, and Monte Carlo confidence intervals (Hayes, 2013, p. 430).

While PROCESS can be used with a combination of multiple mediators and moderators, PROCESS does not allow for more than one antecedent variable (referred to as *x-var*) at one time (Hayes, 2013, p. 426). Thus, when proposed models involve multiple antecedent variables, conditional process analyses are conducted repeatedly for the individual antecedent variables with the remaining antecedent variables controlled as covariates (Hayes, 2013, p. 428). With each iteration for the current study, orthodoxy was *w-var*, spiritual trauma was *m-var*, and PTSD was *y-var*. Indirect effects were examined through 95% bias-corrected bootstrap confidence intervals with 10,000 samples. Additionally, bootstrap samples were seeded with a randomly selected number (seed=164709440) so the sets of random samples could be replicated with each analysis. As of version 2.16, PROCESS is capable of analyzing 74 different models; the current study used Model 7 (Figure 2).

Conceptual Diagram   Statistical Diagram

Conditional indirect effect of *X* on *Y* through $M_i = (a_{1i} + a_{3i}W)b_i$.
Direct effect of *X* on *Y=c'*.
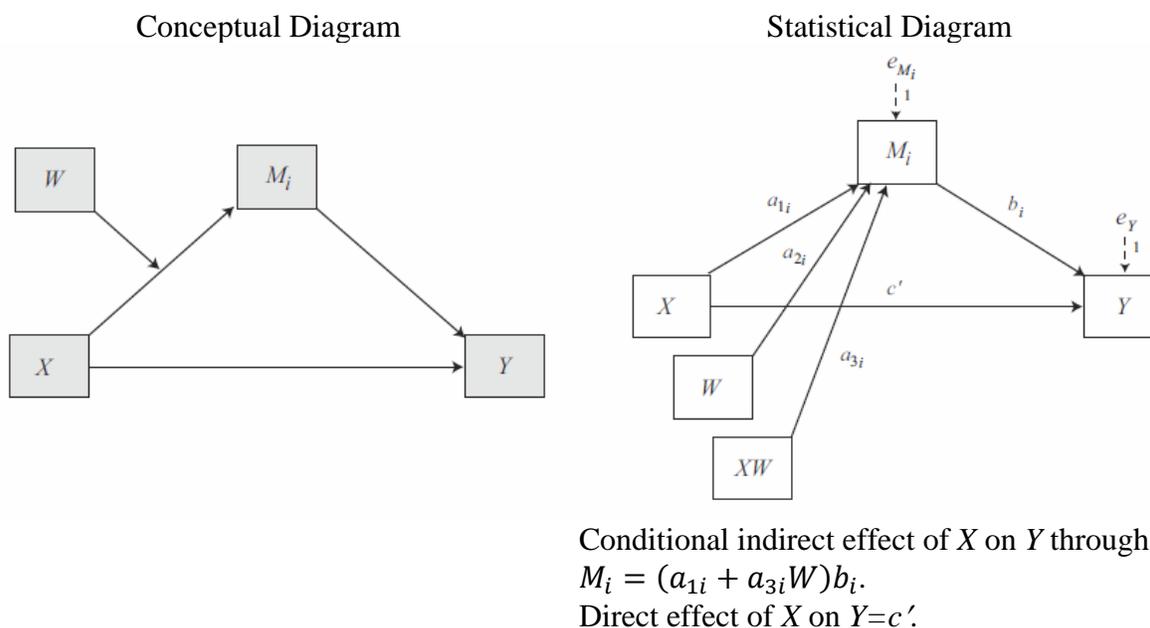
Figure 2. PROCESS version 2.16 Model 7 conceptual and statistical diagrams. Note: Model 7 allows up to ten mediators operating in parallel.

Summary

This chapter outlined study methodology, including the research design, data collection, instrumentation, and data analysis. The study utilized a cross-sectional online survey design with convenience sampling. Recruitment was primarily through LDS-affiliated LGBTQQA support and discussion groups on Facebook, with supplemental recruitment through non-religiously affiliated LGBTQQA organizations in areas of substantial Mormon populations via email. Surveys were open to adults identifying as LGBTQQA (or same-sex attracted) who are or have been members of the LDS Church. The survey instrument was primarily comprised of existing measures to examine religious orientation, orthodoxy, and PTSD, while the researcher developed items to measure spiritual trauma. Data analysis was computed using IBM SPSS Statistics version 24.0 and PROCESS macro for SPSS version 2.16.

CHAPTER 4

FINDINGS

Data were collected over 17 weeks from October 2016 to January 2017. A total of 407 surveys were initiated. Four respondents opted-out of participation at the consent page. An additional 18 were identified as duplicate responses through an examination of recorded IP address and demographic information (year of birth and sex) and removed from analysis. Of the 385 valid responses retained, 278 (72.2%) progressed through all relevant study measures. Prior research on online survey drop-out rates for gay and bisexual men found 33% of respondents dropped-out from a 158-item online survey (Evans, Wiggins, Bolding, & Elford, 2008). Thus, the current study's drop-out rate of 27.8% is appropriate for a 263-item survey with an LGBTQQA population.

Missing data is often a concern for social science researchers (Raghunathan, 2004; Rubin, 1976). Within cross-sectional survey data item nonresponse occurs when a participant fails to answer a survey item, resulting in missing data (Raghunathan, 2004). In the current study, item nonresponse ranged from 0.4% to 1.1% for items measuring intrinsic orientation, personal-extrinsic orientation, social-extrinsic orientation, orthodoxy, and PTSD. Item nonresponse was slightly higher for quest orientation items, ranging from 2.5% to 13.3%. Spiritual trauma items showed a great deal of missing data, with item nonresponse ranging from 6.5% to 71.9%. A visual examination of the data identified nonresponse on items for religious orientation, orthodoxy, and PTSD were due to the respondent seeing the item, but not providing a response. For all spiritual trauma items, missing data was due to respondents selecting "not applicable" in

all but one to three cases. The inclusion of "not applicable" allowed the respondent to report the absence of the event or belief in question; however, this response cannot be mapped on the item's bidirectional Likert scale and was thus coded as missing data. The selection of "not applicable" would indicate data were missing not at random (MNAR) (Rubin, 1976), and cannot be corrected by statistical techniques like multiple imputation and maximum likelihood estimation (Allison, 2000; Raghunathan, 2004).

Only 18 respondents provided a valid response to all 32 spiritual trauma items, thus use of listwise deletion in scale scoring would have eliminated at least 93.5% of respondents from conditional process analyses. Additionally, 21.2% (*n*=59) of survey respondents provided valid responses on less than half of the measure items. Thus, scale scoring without accounting for "not applicable" responses would likely result in skewed estimates. In order to avoid skewed scoring, it was determined to eliminate spiritual trauma items with high incidence of "not applicable" from the scale summation. Over 50% of respondents selected "not applicable" on seven spiritual trauma items, including three items specific to the transgender experience. Additionally, only 15.5% (*n*=43) of respondents identified as non-cisgender, indicating other items specific to transgender experiences or teachings were potentially incongruent to the respondent group. Thus, of the original 32 items developed, 11 spiritual trauma items were excluded from scale summation. To further account for missing data and "not applicable" responses, all score summations were calculated for only cases with a minimum of 50% valid responses on the measure. Thus, the current study incorporated partial listwise, and partial pairwise deletion in calculating scale scores to be used in conditional process analysis. Table 2 outlines the study measures by concept, number of items, and number of valid responses required to calculate a total score.

Table 2

Study Measures by Concept, Number of Items, and Number of Required Valid Responses for Scale Summation

Measure(s)	Concept	# Items	# Required
	Intrinsic	8	4
Intrinsic/Extrinsic – Revised	Social-Extrinsic	3	2
	Personal-Extrinsic	3	2
Quest Scale	Quest	12	6
DOR Fundamentalism Scale (Adapted)	Orthodoxy	13	7
Researcher-developed	Spiritual Trauma	21	11
STSS (Adapted)	PTSD	17	9

Descriptive Analyses

Sample Demographics

Respondents were between 18 to 71 years of age, with an average age of 33.2 years. Respondents were predominantly White (88.5%, $n=246$); while 5.8% ($n=16$) of respondents identified as Multiracial, all of these included White in addition to another racial group. Only 2.5% ($n=7$) identified solely as Black, Asian, or some other race. Race was unknown for 3.2% ($n=9$) of respondents. Few respondents (4.0%, $n=11$) reported being of Hispanic, Latino, or Spanish origin. Nearly all respondents were located in the United States (94.2%, $n=262$), with half of those living in Utah (51.5%, $n=134$). An additional 22.9% ($n=60$) reported living in other states with large Mormon populations (Arizona, California, Idaho).

Respondents most commonly identified as male (45.0%, $n=125$) or female (39.2%, $n=109$), with only 15.5% ($n=43$) identifying as transgender, genderqueer, agender, or other genders. Assigned sex at birth was equally distributed between male (49.3%, $n=137$) and female (48.9%, $n=136$). In regards to sexual orientation, just over half of respondents identified as lesbian or gay (53.2%, $n=148$), while approximately one-quarter (23.7%, $n=66$) identified as bisexual. An additional 9.7% ($n=27$) identified as same-sex attracted and 10.4% ($n=29$)

identified as another sexuality, including queer, trisexual, omnisexual, pansexual, and asexual. Very few respondents (1.4%, *n=4*) identified as straight (non-cisgender), and sexual orientation was unknown or unreported for 1.4% (*n=4*) of respondents.

Just over half of respondents (51.1%, *n=142*) were mostly or totally open about their sexual orientation, while just over one-quarter (28.1%, *n=78*) have never disclosed or only disclosed their sexual orientation to a few trusted people. Non-cisgender respondents seemed to be less open about their gender identity, with 43.2% (*n=19*) having never disclosed or only disclosed their gender identity to a few trusted people. On average, respondents were 11.2 years old when they first began to sense a difference between themselves and others regarding their sexuality, and 15.3 years old when they first realized they had same-sex sexual or romantic attractions. For those who reported same-sex sexual experiences (78.4%, *n=218*), the average age of first same-sex sexual experience was 20.7 years old. On average, self-identifying as gay, lesbian, bisexual, queer, or same-sex attracted occurred at approximately the same age as first disclosing this to others (23.4 and 23.0 years old, respectively). The average age non-cisgender respondents first sensed a difference relating to their gender identity was 9.1 years old; however, average age of self-identification and first disclosure to others was in early adulthood (24.6 and 24.5 years old, respectively).

LDS Church Engagement

The majority of respondents (85.6%, *n=238*) reported they were born into an LDS family. Age of baptism (for those not born into LDS families) ranged from eight to 41, with an average of 17.9 years old. Approximately half of respondents (51.8%, *n=144*) indicated they still attend LDS Church services at least monthly. Most respondents (65.5%, *n=182*) indicated they were currently a member of the LDS Church in good standing (not under current church

discipline), while 14.7% (*n=41*) indicated they had resigned from the church, and 1.8% (*n=5*) had been excommunicated. Few respondents indicated they were members under church discipline (including probation (4.0%, *n=11*) or disfellowship (1.4%, *n=4*)). An additional 11.2% (*n=31*) reported "other" involvement with the church, with many of these indicating they no longer attended or affiliated with the church but have not officially resigned or been excommunicated. The inclusion of respondents who both still attend and identify as Mormon, as well as those who no longer engage with the LDS Church addresses criticisms of prior studies that do not include or apply to both religious and nonreligious LGBTQQA persons (Sowe et al., 2017).

Respondents were asked several questions regarding their past and current involvement with the LDS Church. For those born as male, 96.4% (*n=132*) were ordained to the Aaronic Priesthood (which customarily occurs at age 12) and 88.3% (*n=121*) were ordained to the Melchizedek Priesthood (which customarily occurs at or after age 18). Women are not ordained to either priesthood in the LDS Church. Over half of respondents (69.4%, *n=193*) reported they had engaged in temple ordinances, which are seen as the penultimate rites in the church. Almost half (48.2%, *n=134*) of all respondents had previously been a full-time missionary; however, this was much higher for those born as male (75.9%, *n=104*) as is customary in the LDS Church. Nearly one-third (32.0%, *n=89*) of respondents had been married to (or "sealed" to) a spouse through an LDS temple ordinance. Since only 1.4% (*n=4*) of respondents identified as straight, these marriages would likely have been mixed-orientation marriages endorsed by the LDS Church. Most respondents (71.2%, *n=198*) reported being involved in youth leadership positions during adolescence, while less than half (42.8%, *n=119*) reported similar leadership positions as an adult.

Regarding current LDS Church involvement, 33.1% (*n=92*) reported they had a current

temple recommend, which would allow them to participate in temple ordinances. In order to hold

a current temple recommend, a person must attest to their ecclesiastical leaders that they

maintain faith in the LDS Church, and live according to the standards (including no sexual

activity outside of heterosexual marriage and abstaining from coffee, tea, alcohol, tobacco, and

illicit drugs). Only 6.1% (*n=17*) reported currently being involved in an adult leadership

position, while 41.4% (*n=115*) reported they had no official responsibilities in their

congregation. Whereas the LDS Church does not have any paid clergy in the local congregations,

members are generally expected to have a specific responsibility (or "calling") in the

congregation either through teaching various Sunday School classes or overseeing various

auxiliary programs (like programs for children, youth, and adults). Overall, data indicate

participants were highly involved in the LDS Church previously, predominantly during

adolescence and into early adulthood.

Period of Greatest Concern

Respondents were asked to identify approximately how old they were when they felt the

most concern about being LGBTQQA and Mormon. Respondents were between 10 to 60 years

old during this period of greatest concern, with an average of 23.9 years old. Thus, the average

age at time of greatest concern over one's LGBTQQA identity and Mormonism seems to align

with the average age of self-identifying as non-straight, and average age of first disclosure to

others. Using the respondents' provided year of birth and age of greatest concern, the

corresponding decade was calculated. Just over half of the respondents (58.3%, *n=162*) were

experiencing this period of concern after 2010 and approximately one-quarter (23.4%, *n=65*)

experienced this concern between 2000 and 2009. While this is primarily a function of the age of

the respondent group, it is noteworthy that the LDS Church was actively involved in opposing

legalized same-sex marriage in several states during this period (most prominently in California

in 2008). Overall, less than 20% of respondents reported experiencing their greatest concern

regarding their LGBTQQA identity and Mormonism during the 1990s (7.6%, *n*=21), 1980s

(6.2%, *n*=17), 1970s (3.2%, *n*=9), and 1960s (0.7%, *n*=2).

During this period of greatest concern, approximately one-third (35.3%, *n*=98) of

respondents were not "out" to anyone. Respondents were most likely to have disclosed their

LGBTQQA identity to friends (46.0%, *n*=128), followed by parents (30.6%, *n*=85), LDS

Church leaders (29.1%, *n*=81), and siblings (27.7%, *n*=77). Respondents were less commonly

"out" to coworkers or classmates (13.3%, *n*=37), others in their LDS congregation (7.6%, *n*=21),

or someone else (15.1%, *n*=42).

Variable Characteristics

This study explored four antecedent variables, one mediator, one moderator, and one

consequent variable. The next section summarizes the descriptive statistics of each variable

involved in the conditional process analysis.

Antecedent Variables.

Intrinsic orientation. Intrinsic orientation is one of three religious orientations measured

by the I/E-R (Gorsuch & McPherson, 1989). Intrinsic orientation has been conceptualized as the

internalizing of one's religious beliefs and prescriptions (Markstrom-Adams & Smith, 1996)

wherein the person "*lives* his religion" (Allport & Ross, 1967, p. 434, emphasis in original). The

intrinsic orientation subscale is comprised of eight items, all scored from "strongly disagree" (1)

to "strongly agree" (5), with "am not sure" as the midpoint (3), thus higher scores relate to higher

intrinsic orientation. Three items were reverse-coded prior to scale summation. For the current

study, intrinsic orientation scores ranged from 13 to 40, with a mean of 28.9 (*SD*=6.01, *n*=276).

The intrinsic orientation subscale was found to have a Cronbach's alpha of .77 (*n*=276) with the

current study sample. Table 3 shows the response distribution for the eight intrinsic orientation

variables.

Table 3

Intrinsic Orientation Item Responses

Item	N (Missing)	I strongly disagree (%)	I tend to disagree (%)	I am not sure (%)	I tend to agree (%)	I strongly agree (%)
I enjoyed reading about my religion.	276 (2)	15 5.4%	58 21.0%	32 11.6%	93 33.7%	78 28.3%
It didn't much matter what I believed so long as I was good.*	276 (2)	38 13.8%	90 32.6%	49 17.8%	71 25.7%	28 10.1%
It was important to me to spend time in private thought and prayer.	276 (2)	19 6.9%	31 11.2%	24 8.7%	114 41.3%	88 31.9%
I often had a strong sense of God's presence.	276 (2)	25 9.1%	56 20.3%	44 15.9%	77 27.9%	74 26.8%
I tried hard to live all my life according to my religious beliefs.	276 (2)	12 4.3%	21 7.6%	8 2.9%	81 29.3%	154 55.8%
Although I was religious, I didn't let it affect my daily life.*	276 (2)	107 38.8%	103 37.3%	23 8.3%	36 13.0%	7 2.5%
My whole approach to life was based on my religion.	277 (1)	12 4.3%	43 15.5%	27 9.7%	89 32.1%	106 38.3%
Although I believed in my religion, many other things were more important in life.*	276 (2)	30 10.9%	79 28.6%	43 15.6%	79 28.6%	45 16.3%

*Item was reverse coded for scale summation

Social-extrinsic orientation. Social-extrinsic orientation is also measured by the I/E-R

(Gorsuch & McPherson, 1989). Social-extrinsic orientation is conceptualized as being "disposed

to use religion for their own ends" (Allport & Ross, 1967, p. 434), primarily seeking social

rewards (Kirkpatrick, 1989). The social-extrinsic orientation is measured by three items, all

scored from "strongly disagree" (1) to "strongly agree" (5), with "am not sure" as the midpoint

(3), thus higher scores relate to higher social-extrinsic orientation. In the current study, scores

ranged from three to 15, with a mean of 7.6 (*SD*=3.14, *n*=276). The social-extrinsic subscale

produced a Cronbach's alpha of .80 (*n*=276). Table 4 shows the response distribution for the

three social-extrinsic orientation variables.

Table 4

Social-Extrinsic Orientation Item Responses

Item	N (Missing)	I strongly disagree (%)	I tend to disagree (%)	I am not sure (%)	I tend to agree (%)	I strongly agree (%)
I went to church because it helped me to make friends.	276 (2)	60 21.7%	102 37.0%	32 11.6%	59 21.4%	23 8.3%
I went to church mostly to spend time with my friends.	276 (2)	77 27.9%	106 38.4%	22 8.0%	50 18.1%	21 7.6%
I went to church because it helped me to make friends.	276 (2)	42 15.2%	117 42.4%	32 11.6%	70 25.4%	15 5.4%

Personal-extrinsic orientation. Personal-extrinsic orientation is the final religious

orientation measured by the I/E-R (Gorsuch & McPherson, 1989). Like social-extrinsic

orientation, personal-extrinsic orientation is also conceptualized as being "disposed to use

religion for their own ends" (Allport & Ross, 1967, p. 434). However the personal-extrinsic

orientation seeks personal relief, protection, and comfort from religion (Kirkpatrick, 1989).

Personal-extrinsic orientation is measured by three items, all scored from "strongly disagree" (1)

to "strongly agree" (5), with "am not sure" as the midpoint (3), thus higher scores relate to higher

personal-extrinsic orientation. In the current study, scores ranged from three to 15, with a mean

of 10.3 (*SD*=2.63, *n*=276). The social-extrinsic subscale produced a Cronbach's alpha of .53

(*n*=276). While the internal reliability was lower for personal-extrinsic orientation than for

social-extrinsic or intrinsic orientations, the reliability score is consistent with prior studies

(Kirkpatrick & Hood, 1990). Table 5 shows the response distribution for the three personal-

extrinsic orientation variables.

Table 5

Personal-Extrinsic Orientation Item Responses

Item	N (Missing)	I strongly disagree (%)	I tend to disagree (%)	I am not sure (%)	I tend to agree (%)	I strongly agree (%)
I prayed mainly to gain relief and protection.	276 (2)	18 6.5%	44 15.9%	26 9.4%	124 44.9%	64 23.2%
What religion offered me most was comfort in times of trouble and sorrow.	276 (2)	44 15.9%	67 24.3%	44 15.9%	83 30.1%	38 13.8%
Prayer was for peace and happiness.	277 (1)	15 5.4%	40 14.4%	43 15.5%	113 40.8%	66 23.8%

Quest orientation. Quest orientation is measured by the Quest Scale (Batson &

Schoenrade, 1991b), and examines the extent to which a person's religious orientation is an

ongoing dialogue with existential questions raised by the contradictions of life. All 12 items are

scored on a 10-point bidirectional Likert scale from "strongly disagree" (0) to "strongly agree"

(9). Two items were reverse-coded prior to score summation. Similar to other religious

orientation measures, a greater score indicates a higher quest orientation. Scores for quest

orientation ranged from six to 95, with an average of 50.0 (SD=19.06, n=271). Internal

reliability with the current sample was satisfactory, with a Cronbach's alpha of .83 (n=211).

Table 6 shows the response distribution for the 12 quest orientation variables.

Table 6

Quest Orientation Item Responses

| | | Strongly Disagree | | | | Strongly Agree |
Item	N (Missing)	0-1 (%)	2-3 (%)	4-5 (%)	6-7 (%)	8-9 (%)
I was not very interested in religion until I began to ask questions about the meaning and purpose of my life	242 (36)	101 41.7%	61 25.2%	33 13.6%	30 12.4%	17 7.0%
I was driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	264 (14)	27 10.2%	24 9.1%	30 11.4%	82 31.1%	101 38.3%
My life experiences led me to rethink my religious convictions.	268 (10)	23 8.6%	30 11.2%	28 10.4%	67 25.0%	120 44.8%
God wasn't very important for me until I began to ask questions about the meaning of my own life.	241 (37)	98 40.7%	66 27.4%	34 14.1%	28 11.6%	15 6.2%
It might be said that I valued my religious doubts and uncertainties.	258 (20)	53 20.5%	53 20.5%	50 19.4%	64 24.8%	38 14.7%
For me, doubting was an important part of what it meant to be religious.	263 (15)	68 25.9%	53 20.2%	44 16.7%	59 22.4%	39 14.8%
I found religious doubts upsetting.*	268 (10)	21 7.8%	40 14.9%	28 10.4%	73 27.2%	106 39.6%
Questions were far more central to my religious experience than were answers.	257 (21)	38 14.8%	45 17.5%	68 26.5%	62 24.1%	44 17.1%
As I grew and changed, I expected my religion also to grow and change.	254 (24)	69 27.2%	45 17.7%	52 20.5%	44 17.3%	44 17.3%
I was constantly questioning my religious beliefs.	269 (9)	41 15.2%	51 19.0%	44 16.4%	64 23.8%	69 25.7%
I did not expect my religious convictions to change in the next few years.*	271 (7)	18 6.6%	40 14.8%	43 15.9%	54 19.9%	116 42.8%
There were many religious issues on which my views were still changing.	269 (9)	25 9.3%	35 13.0%	45 16.7%	89 33.1%	75 27.9%

*Item was reverse coded for scale summation

Moderating Variable.

Orthodoxy. For the current study, orthodoxy was measured by 13 items from two

existing measures. Nine items were taken from the DOR (Cornwall et al., 1986), which was

developed by researchers at the University of Utah, LDS Church-owned BYU, and the LDS

Church Correlation Department. For the current study, particularistic orthodoxy (four items) and

church commitment dimensions (five items) were included as Mormon-specific components of

religious orthodoxy. Particularistic orthodoxy items are scored on a five-point Likert-type scale

from "strongly disagree" (1) to "strongly agree" with "am not sure" as the midpoint (3). Church

commitment items were scored on a five-point unidirectional Likert-type scale from "not at all"

(1) to "exactly" (5). Four of the five church commitment items were reverse scored prior to scale

summation. Four items were taken from McFarland's (1989) Fundamentalism Scale. Items on

this scale stress the perfection of scriptural authority, the necessity of following God's word, and

the importance of avoiding worldly ideas. Item wording was altered to emphasize particular

beliefs in Mormonism, including The Book of Mormon and living prophets. Two items from the

Fundamentalism Scale were not included as they duplicated content with particularistic

orthodoxy and church commitment items on the DOR. Fundamentalism scale items were scored

on the same bidirectional five-point Likert-type scale as the I/E-R instrument. All items included

to measure orthodoxy are scored in such a way that higher overall scores indicate higher

orthodoxy beliefs. Scores ranged from 13 to 65, with an average of 47.2 (SD=11.76, n=276).

This concept had a high internal reliability, with a Cronbach's alpha of .92 (n=276). Tables 7

and 8 show the response distribution for the 13 orthodoxy variables.

Table 7

Orthodoxy Item Responses (Particularistic Orthodoxy and Fundamentalism)

Item	N (Missing)	I strongly disagree (%)	I tend to disagree (%)	I am not sure (%)	I tend to agree (%)	I strongly agree (%)
I believed the president of the LDS Church was a prophet of God.	277 (1)	14 5.1%	17 6.1%	39 14.1%	73 26.4%	134 48.4%
I believed The Book of Mormon was the word of God.	276 (2)	11 4.0%	17 6.2%	35 12.7%	82 29.7%	131 47.5%
I believed The Church of Jesus Christ of Latter-day Saints was the only true church on earth.	276 (2)	25 9.1%	34 12.3%	44 15.9%	68 24.6%	105 38.0%
I believed Joseph Smith actually saw God the Father and Jesus Christ.	276 (2)	8 2.9%	16 5.8%	34 12.3%	84 30.4%	134 48.6%
I believed The Book of Mormon contained no errors or contradictions	277 (1)	35 12.6%	54 19.5%	50 18.1%	81 29.2%	57 20.6%
I believed Mormons should not let themselves be influenced by worldly ideas.	276 (2)	17 6.2%	57 20.7%	53 19.2%	96 34.8%	53 19.2%
I believed living prophets imparted true teachings of God.	276 (2)	15 5.4%	31 11.2%	37 13.4%	89 32.2%	104 37.7%
I believed Mormons must know and follow the teachings of God's ancient and modern prophets.	276 (2)	10 3.6%	30 10.9%	39 14.1%	89 32.2%	108 39.1%

Table 8

Orthodoxy Item Responses (Church Commitment)

Item	N (Missing)	Not at all (%)	Slightly (%)	Somewhat (%)	Moderately (%)	Exactly (%)
Some doctrines of the LDS Church were hard for me to accept.*	276 (2)	25 9.1%	53 19.2%	39 14.1%	54 19.6%	105 38.0%
I didn't really care about the LDS Church.*	276 (2)	179 64.9%	42 15.2%	35 12.7%	11 4.0%	9 3.3%
I didn't accept some of the standards of the LDS Church.*	276 (2)	78 28.3%	68 24.6%	35 12.7%	44 15.9%	51 18.5%
The LDS Church put too many restrictions on its members.*	276 (2)	65 23.6%	47 17.0%	57 20.7%	68 24.6%	39 14.1%
Church programs and activities were an important part of my life.	276 (2)	35 12.7%	35 12.7%	38 13.8%	66 23.9%	102 37.0%

*Item was reverse coded for scale summation

Mediating Variable.

Spiritual trauma. At the time of study development, the researcher was unable to identify

any existing quantitative measures of spiritual trauma. Therefore, the researcher developed 32

items to examine potential mistreatment by religious leaders (Johnson & VanVoderen, 1991; Ward, 2011) as well as potentially punitive messages, beliefs, and experiences (Purcell, 1998a, 1998b; Stone, 2013). All items were rated on a five-point bidirectional Likert scale from "extremely beneficial" (1) to "extremely damaging" (5), with "neither damaging or beneficial" as the midpoint (3). Although items were reviewed by several self-identified LGBTQQA Mormons or ex-Mormons prior to survey data collection, items on this measure suffered from substantial missing data in the form of "not applicable" responses. To address this missing data, 11 items were removed from score summation (four from leadership trauma and seven from traumatic beliefs). To address item nonresponse in the remaining 21 items, total scores were calculated only for respondents with valid responses to at least 11 items. Scores for spiritual trauma ranged from 15 to 105, with an average of 77.5 ($SD=18.96$, $n=236$). Higher scores indicate a greater perception of harm from experiences with ecclesiastical leaders or religious beliefs. The amended 21-item spiritual trauma measure produced a satisfactory Cronbach's alpha of .95 ($n=61$). Table 9 shows the response distribution for the 21 spiritual trauma variables retained for score creation. While not included in inferential analysis, the response distributions for the excluded 11 spiritual trauma items are presented in Table 10. Despite being uncommon experiences in the study respondents, these events were still predominantly seen as "damaging" or "extremely damaging" when experienced.

Table 9

Spiritual Trauma Item Responses (Retained)

Item	N (Missing)	Extremely Beneficial (%)	Beneficial (%)	Neither damaging or Beneficial (%)	Damaging (%)	Extremely Damaging (%)
Counsel you to not focus on your sexual or gender identity.	228 (50)	6 2.6%	15 6.6%	42 18.4%	103 45.2%	62 27.2%
Counsel you to not speak to others about your sexual or gender identity.	179 (99)	2 1.1%	2 1.1%	18 10.1%	77 43.0%	80 44.7%
Counsel you to not identify as gay, lesbian, bisexual, homosexual, or transgender.	201 (77)	3 1.5%	5 2.5%	12 6.0%	99 49.3%	82 40.8%
Counsel you to separate your sexual attractions from your sexual behaviors.	208 (70)	10 4.8%	29 13.9%	41 19.7%	76 36.5%	52 25.0%
Associate your gender or sexual identity with an addiction or other temptation.	226 (52)	3 1.3%	2 0.9%	12 5.3%	97 42.9%	112 49.6%
Encourage you to seek professional treatment to change your sexual or gender identity.	161 (117)	5 3.1%	9 5.6%	22 13.7%	52 32.3%	73 45.3%
Encourage heterosexual marriage as a solution for your sexual or gender identity.	199 (79)	3 1.5%	4 2.0%	29 14.6%	76 38.2%	87 43.7%
Encourage you to increase your religious participation to change your sexual or gender identity.	206 (72)	5 2.4%	11 5.3%	39 18.9%	72 35.0%	79 38.3%
God would punish me for my sexual attractions.	206 (72)	2 1.0%	0 0.0%	8 3.9%	69 33.5%	127 61.7%
I would be excommunicated for my sexual attractions.	189 (89)	2 1.1%	2 1.1%	11 5.8%	67 35.4%	107 56.6%
I would be eternally separated from my family for my sexual attractions.	192 (86)	4 2.1%	2 1.0%	9 4.7%	48 25.0%	129 67.2%
God would punish me for my same-sex sexual behaviors.	241 (37)	4 1.7%	8 3.3%	18 7.5%	76 31.5%	135 56.0%
I would be excommunicated for my same-sex sexual behaviors.	224 (54)	5 2.2%	6 2.7%	18 8.0%	77 34.4%	118 52.7%
I would be eternally separated from my family for my same-sex sexual behaviors.	208 (70)	5 2.4%	2 1.0%	15 7.2%	49 23.6%	137 65.9%
Heterosexual marriage would change my sexual or gender identity.	206 (72)	2 1.0%	3 1.5%	23 11.2%	74 35.9%	104 50.5%
I would not be exalted without heterosexual marriage.	253 (25)	5 2.0%	6 2.4%	24 9.5%	70 27.7%	148 58.5%
Homosexuality was a sin.	260 (18)	5 1.9%	2 0.8%	19 7.3%	68 26.2%	166 63.8%
A stronger belief in God would change my homosexuality or gender identity.	229 (49)	4 1.7%	2 0.9%	7 3.1%	91 39.7%	125 54.6%
I needed to change my sexual or gender identity to be acceptable before God.	212 (66)	3 1.4%	0 0.0%	9 4.2%	71 33.5%	129 60.8%
My sexual or gender identity would be changed after death.	222 (56)	6 2.7%	9 4.1%	36 16.2%	66 29.7%	105 47.3%
Life-long celibacy was required for me to return to God.	221 (57)	3 1.4%	4 1.8%	15 6.8%	66 29.9%	133 60.2%

Table 10

Spiritual Trauma Item Responses (Dropped)

Item	N (Missing)	Extremely Beneficial (%)	Beneficial (%)	Neither damaging or Beneficial (%)	Damaging (%)	Extremely Damaging (%)
Associate your sexual or gender identity with pedophilia.	124 (154)	3 2.4%	1 0.8%	5 4.0%	20 16.1%	95 76.6%
Out you to your family, friends or other church members.	103 (175)	3 2.9%	8 7.8%	13 12.6%	32 31.1%	47 45.6%
Threaten your church membership because of your gender or sexual identity.	135 (143)	2 1.5%	3 2.2%	8 5.9%	34 25.2%	88 65.2%
Threaten your church membership because of your same-sex relationships or gender non-conforming appearance/behavior.	133 (145)	4 3.0%	2 1.5%	8 6.0%	46 34.6%	73 54.9%
God would punish me for not identifying as my assigned gender.	91 (187)	3 3.3%	1 1.1%	16 17.6%	31 34.1%	40 44.0%
I would be excommunicated for not identifying as my assigned gender.	78 (200)	3 3.8%	1 1.3%	17 21.8%	23 29.5%	34 43.6%
I would be eternally separated from my family for not identifying as my assigned gender.	90 (188)	6 6.7%	1 1.1%	12 13.3%	22 24.4%	49 54.4%
Satan seeks to confuse gender and gender roles.	226 (52)	10 4.4%	9 4.0%	28 12.4%	73 32.3%	106 46.9%
Gender roles were ordained of God.	237 (41)	15 6.3%	10 4.2%	43 18.1%	70 29.5%	99 41.8%
Gender was a fixed, eternal characteristic.	211 (67)	14 6.6%	16 7.6%	67 31.8%	59 28.0%	55 26.1%
God intended me to live as the gender I was assigned at birth.	155 (123)	12 7.7%	11 7.1%	52 33.5%	38 24.5%	42 27.1%

To examine the incidence of potentially traumatic spiritual events, responses of "damaging" or "extremely damaging" were assessed for the retained 21 items. Overall, nearly all of the study respondents (94.6%, $n=263$) indicated experiencing at least one damaging event. Experiencing multiple "damaging" or "extremely damaging" spiritual events was common; 17.3% ($n=48$) reported two to nine events, 20.5% ($n=57$) reported 10 to 14 events, 47.5% ($n=132$) reported 15 to 20 events, and 9.0% ($n=25$) reported all 21 events. On average, respondents reported 13.8 ecclesiastical interactions or religious beliefs/teachings as being "damaging" or "extremely damaging." As noted previously, this study did not attempt to

measure perceived intent to harm; thus, it is impossible to ascertain if respondents felt these messages were with any malicious purpose. It should be noted that while not included in the list of potential spiritual trauma events, several respondents noted the November 2015 policy specifying same-sex marriage as apostasy as having a strong negative influence.

Consequent Variable.

PTSD. The STSS (Bride et al., 2004) was used to assess intrusion, avoidance, and arousal symptoms related to PTSD. All items were scored on a five-point Likert scale on how frequently the symptom was experienced in the recent seven days from "never" (1) to "very often" (5). As noted previously, this measure was utilized as the items were directly connected to DSM-IV-TR (APA, 2000) PTSD diagnostic criteria and are clearly worded without complicated jargon. The STSS measures secondary traumatic stress through assessing PTSD symptoms associated with working with traumatized clients; however, for the current study wording was modified by the researcher to focus on PTSD symptomology associated with the respondents' religious experiences. Given the retrospective nature of the current study, participants were asked to answer these items for any period in their life and not the most recent seven days. Unlike questions regarding religious orientation, respondents were not instructed to restrict responses regarding PTSD or spiritual trauma to the identified period of greatest concern; this was done to conceptually allow earlier religious orientation to impact later life events and responses. Total scores for the current sample ranged from 17 to 85, with an average of 53.9 (*SD*=14.42, *n*=276). This measure also had a strong internal reliability for the current sample (Cronbach's alpha=.92, *n*=273). Table 11 shows the response distribution for the 17 PTSD items.

Table 11

PTSD Item Responses

Item	N (Missing)	Never (%)	Rarely (%)	Occasionally (%)	Often (%)	Very often (%)
I felt emotionally numb.	276 (2)	22 8.0%	27 9.8%	57 20.7%	74 26.8%	96 34.8%
I felt discouraged about the future.	276 (2)	8 2.9%	15 5.4%	40 14.5%	59 21.4%	154 55.8%
I had little interest in being around others, particularly those from the LDS community.	276 (2)	27 9.8%	42 15.2%	68 24.6%	63 22.8%	76 27.5%
I was less active than usual.	276 (2)	36 13.0%	43 15.6%	57 20.7%	77 27.9%	63 22.8%
I avoided people, places, or things that reminded me of my religious beliefs or experiences.	276 (2)	54 19.6%	48 17.4%	63 22.8%	51 18.5%	60 21.7%
I wanted to avoid aspects of my religious beliefs or experiences.	276 (2)	28 10.1%	26 9.4%	62 22.5%	73 26.4%	87 31.5%
I noticed gaps in my memory about religious experiences.	276 (2)	132 47.8%	55 19.9%	49 17.8%	18 6.5%	22 8.0%
My heart started pounding when I thought about my religious beliefs or experiences.	275 (3)	49 17.8%	56 20.4%	76 27.6%	50 18.2%	44 16.0%
It seemed as if I was reliving previous religious experiences.	276 (2)	107 38.8%	59 21.4%	76 27.5%	18 6.5%	16 5.8%
Reminders of my religious beliefs or experiences upset me.	276 (2)	50 18.1%	47 17.0%	71 25.7%	50 18.1%	58 21.0%
I thought about my religious beliefs or experiences when I didn't intend to.	275 (3)	26 9.5%	40 14.5%	75 27.3%	78 28.4%	56 20.4%
I had disturbing dreams about my religious beliefs or experiences.	276 (2)	89 32.2%	70 25.4%	64 23.2%	26 9.4%	27 9.8%
I had trouble sleeping.	276 (2)	31 11.2%	50 18.1%	66 23.9%	55 19.9%	74 26.8%
I felt jumpy.	275 (3)	43 15.6%	60 21.8%	83 30.2%	53 19.3%	36 13.1%
I had trouble concentrating.	275 (3)	24 8.7%	35 12.7%	72 26.2%	72 26.2%	72 26.2%
I was easily annoyed.	276 (2)	20 7.2%	49 17.8%	71 25.7%	86 31.2%	50 18.1%
I expected something bad to happen.	276 (2)	20 7.2%	37 13.4%	72 26.1%	68 24.6%	79 28.6%

Bride (2007) identified three possible methods for interpreting scores from the STSS, two

of which were used to estimate likely PTSD prevalence for the study respondents. The first

method based on a recommended cutoff score of 38, with scores greater than 38 indicating a

likely PTSD diagnosis. Using this cutoff method, 86.0% (*n=239*) of the study participants would

have likely met criteria for PTSD diagnosis. The second method is an algorithm approach to identify potential PTSD diagnosis based on DSM-IV-TR diagnostic criteria (APA, 2000). For this method, a response of "occasionally," "often," or "very often" is interpreted as endorsing the symptom. In the current study, 94.6% of participants indicated at least one event from the spiritual trauma measure was "damaging" or "very damaging," which was seen as meeting DSM-IV-TR Criterion A1 and Criterion A2. A large majority of respondents (89.2%, $n=248$) endorsed at least one intrusion criteria (Criterion B), with similar percentages endorsing at least three avoidance criteria (86.3%, $n=240$) (Criterion C) or endorsing at least two arousal criteria (85.6%, $n=238$) (Criterion D). Using this algorithm approach, approximately three-quarters (73.4%, $n=204$) of respondents would have likely met criteria for PTSD diagnosis based on the presence of a religious-based Criteria A event, and combination of intrusion, avoidance, and arousal symptoms. An additional four participants reported likely PTSD symptomology, but did not endorse any spiritual trauma items as being "damaging" or "extremely damaging." Those who no longer currently attend LDS services were significantly more likely to meet criteria for PTSD diagnosis than those who currently attend at least monthly (83.8% vs. 64.6% respectively, $\chi^2(1, n=274) = 13.09$, $p > .000$). According to the DSM-IV-TR (APA, 2000), lifetime prevalence for PTSD in the U.S. adult population is approximately 8%, substantially lower than the likely prevalence for the study respondents.

Inferential Analyses

Univariate descriptive analyses and regression residual plots did not show any substantive violations of normality or homoscedasticity required for OLS and conditional process analysis. To accommodate for the four antecedent variables, conditional process analysis was conducted four times with one religious orientation as the *x-var* and the remaining three as

covariates. With each iteration for the current study, orthodoxy was *w-var*, spiritual trauma was *m-var*, and PTSD was *y-var*. Conditional process analysis was run via PROCESS through three main steps: 1) OLS regression analysis of the antecedent, moderator, and mediator variables, 2) OLS regression analysis of the mediator and consequent variables, and 3) testing for direct and conditional process effects (including moderated mediation) through bootstrapping confidence intervals. This next section will present the findings for each of these three steps by specified religious orientation.

OLS Regression of Religious Orientation, Orthodoxy, and Spiritual Trauma

PROCESS was used to compute OLS regressions of each religious orientation on spiritual trauma, with orthodoxy as a moderator. Because PROCESS allows for only one antecedent variable at a time, the model was computed four times. Inferential statistics, the overall model summary, and regression coefficients are presented in Table 12.

Intrinsic orientation. When regressed on spiritual trauma, intrinsic orientation did not show any significant effect ($B = -1.20$, $t(224) = -1.60$, $p = .111$) when controlling for social-extrinsic, personal-extrinsic, and quest orientations. Orthodoxy had a near significant effect ($B = -.87$, $t(224) = -1.94$, $p = .053$); however, the mediated interaction of orthodoxy on intrinsic orientation was non-significant ($B = .03$, $t(224) = 1.89$, $p = .060$). Overall, this model had poor predictive value ($R^2 = .04$, $F(6, 224) = 1.583$, $p = .153$).

Social-extrinsic orientation. Social-extrinsic orientation also had a significant effect on spiritual trauma ($B = -1.85$, $t(224) = -1.22$, $p = .225$) when controlling for intrinsic, personal-extrinsic, and quest orientation. Orthodoxy did not have a significant effect on spiritual trauma independently ($B = -.54$, $t(224) = -1.79$, $p = .075$) or as a mediator on social-extrinsic orientation

($B = .06$, $t(224) = 1.82$, $p = .071$). This model did not provide significant predictive value ($R^2 = .04$, $F(6, 224) = 1.536$, $p = .167$).

Personal-extrinsic orientation. Although this model did not have significant predictive value ($R^2 = .04$, $F(6, 224) = 1.705$, $p = .121$), personal-extrinsic orientation did have a significant effect on spiritual trauma ($B = -3.47$, $t(224) = -2.03$, $p < .000$) when controlling for intrinsic, social-extrinsic, and quest orientation. Orthodoxy was also found to have a significant independent effect on spiritual trauma ($B = -.74$, $t(224) = -2.07$, $p = .040$). Additionally, orthodoxy was found to significantly moderate the effect of personal-extrinsic orientation on spiritual trauma ($B = .07$, $t(224) = 2.07$, $p = .040$). However, since the overall model summary did not provide statistical significance, the effects between personal-extrinsic orientation and orthodoxy on spiritual trauma should be seen as correlational and not predictive.

Quest orientation. Quest orientation failed to provide a significant effect on spiritual trauma ($B = .42$, $t(224) = 1.46$, $p = .146$) when controlling for intrinsic, social-extrinsic, and personal-extrinsic orientation. Orthodoxy had no significant effect on spiritual trauma, either independently ($B = .33$, $t(224) = .95$, $p = .345$) or as a moderating variable ($B = -.01$, $t(224) = -1.37$, $p = .173$). As with the models above, this model did not have significant predictive value ($R^2 = .03$, $F(6, 224) = 1.292$, $p = .262$).

Table 12

*Model Summary and Regression Coefficients for Religious Orientations and Orthodoxy
Regressed on Spiritual Trauma*

Model Predictor	B	SE B	F	df1	df2	R^2
Intrinsic Orientation Model			1.583	6	224	0.04
Intrinsic Orientation (IO)	-1.20	0.75				
Orthodoxy (Odx)	-0.87	0.45				
Interaction (IO x Odx)	0.03	0.02				
Social-Extrinsic Orientation Model			1.536	6	224	0.04
Social-Extrinsic Orientation (EsO)	-1.85	1.52				
Orthodoxy (Odx)	-0.54	0.30				
Interaction (EsO x Odx)	0.06	0.03				
Personal-Extrinsic Orientation Model			1.705	6	224	0.04
Personal-Extrinsic Orientation (EpO)	-3.47*	1.71				
Orthodoxy (Odx)	-0.74*	0.36				
Interaction (EpO x Odx)	0.07*	0.04				
Quest Orientation Model			1.292	6	224	0.03
Quest Orientation (QO)	0.42	0.29				
Orthodoxy (Odx)	0.33	0.35				
Interaction (EpO x Odx)	-0.01	0.01				

*$p < .05$; **$p < .01$; ***$p < .001$

OLS Regression of Spiritual Trauma on PTSD

The second step in PROCESS computations is an OLS regression of the mediator
(spiritual trauma) on the consequent variable (PTSD) with all other model variables included as
covariates. Since each preceding model included all four antecedent variables (one as *x-var* and
the other three as covariates) this part of the PROCESS computations consistently used all four
antecedent variables as covariates. Thus, the inferential statistics describing the relationships
between spiritual trauma and PTSD are computationally exact for all the models above, and only
need to be presented once. OLS regression indicated spiritual trauma had a significant effect on
PTSD ($B = .30$, $t(225) = 6.83$, $p < .000$) when controlling for intrinsic, social-extrinsic, personal-
extrinsic, and quest orientations. The overall model was also significant ($F(5, 225) = 10.197$, $p <$
.000), with spiritual trauma explaining approximately 18% of the variance in PTSD scores ($R^2 =$
.18).

Table 13

Model Summary and Regression Coefficients for Spiritual Trauma on PTSD

	B	SE B	F	df1	df2	R²
Model Fit			10.197***	5	225	0.18
Spiritual Trauma	0.30***	0.04				

p < .05; **p* < .01; ***p* < .001

Testing for Direct and Conditional Process Effects

The final step in PROCESS computations are inferential statistics for both direct and indirect effects of the antecedent variable on the consequent variable. Direct effects are a measure of the hypothetical path from the antecedent to the consequent variable rather than the proposed path through the mediator and moderator. For the antecedent variables in the current study, none had a significant direct effect on PTSD (see Table 14).

Table 14

Direct Effects of Religious Orientation on PTSD

Predictor	B	SE B	95% CI	p
Intrinsic Orientation	-0.15	0.17	[-0.48, 0.18]	0.360
Social-Extrinsic Orientation	-0.13	0.26	[-0.64, 0.38]	0.623
Personal-Extrinsic Orientation	-0.34	0.36	[-1.04, 0.37]	0.346
Quest Orientation	-0.01	0.05	[-0.11, 0.08]	0.752

Conditional process effects are calculated through bootstrap confidence intervals. For the current study, 10,000 bootstrap samples were used to produce bias-corrected confidence intervals. These bootstrap confidence intervals provide an estimation of the effect of a moderated mediation in the model. Bootstrap confidence intervals that do not contain zero indicate the moderated mediation has an effect that is statistically different from zero. For the current study, none of the religious orientations showed evidence of a moderated mediation based on bootstrap confidence intervals (Table 15).

Table 15

Index of Moderated Mediation of Religious Orientation on PTSD through Spiritual trauma and Orthodoxy

Predictor	Bootstrap 95% CI
Intrinsic Orientation	[0.00, 0.02]
Social-Extrinsic Orientation	[0.00, 0.04]
Personal-Extrinsic Orientation	[0.00, 0.04]
Quest Orientation	[-0.01, 0.00]

Summary

This chapter presented the findings of the current study. Two-hundred and seventy-eight participants completed all relevant study measures. These participants were between 18 to 71 years old, with an average age of 33.2 years old. Respondents were also predominantly White 88.5%, *n=*246) and lived in the United States (94.2%, *n=*262). Over half of respondents identified as lesbian or gay (53.2%, *n=*148), approximately one-quarter (23.7%, *n=*66) identified as bisexual, 9.7% (*n=*27) identified as same-sex attracted, and 10.4% (*n=*29) identified as another sexuality. Half of respondents (51.8%, *n=*144) indicated they still attend LDS Church services at least monthly, and most respondents (65.5%, *n=*182) were currently a member of the LDS Church in good standing (not under current church discipline). Perceiving LDS teachings or experiences as "damaging" or "very damaging" was quite common, with nearly all respondents (94.6%, *n=*263) experiencing at least one damaging event. On average, respondents reported 13.8 ecclesiastical interactions or religious beliefs/teachings as being "damaging" or "extremely damaging." Three-quarters (73.4%, *n=*204) of respondents would have likely met criteria for PTSD diagnosis related to their religious experiences.

OLS regression analyses did not show any statistically significant interaction between intrinsic, social-, personal-extrinsic, or quest orientation and spiritual trauma, either directly or when moderated by orthodoxy. Spiritual trauma did have a statistically significant effect on

PTSD ($B = .30$, $t(225) = 6.83$, $p < .000$), with the overall model explaining approximately 18% of the variance in PTSD scores ($R^2 = .18$, $F(5, 225) = 10.197$, $p < .000$). However, neither intrinsic, social-, personal-extrinsic, nor quest orientation had any substantial effects on PTSD, either directly or through a moderated mediation with orthodoxy and spiritual trauma.

CHAPTER 5

DISCUSSION

LGBTQQA persons continue to experience acts of oppression in society, including hate crimes, sexual orientation violence, anti-gay harassment, gay slurs, and familial and social rejection (see Bourassa & Shipton, 1991; Burn, 2000; D'Augelli & Rose, 1990; DiPlacido, 1998; Herek, 1989, 2000; Herek et al., 2002; Plummer, 2001; Thurlow, 2001). LGBTQQA persons also often face bias from religious cultures that prohibit homosexuality, and view non-heteronormative sexualities as sinful and immoral (Lease et al., 2005; see also Clark et al., 1990; LeVay & Nonas, 1995; Melton, 1991; Sherkat, 2002). This population may experience cognitive dissonance between their sexual or gender identity and religious teachings, which can lead to the loss of their religious beliefs or community (Dahl & Galliher, 2009; Lease et al., 2005; Ryan & Rees, 2012; Schuck & Liddle, 2001; Sherkat, 2002), and decreased mental health outcomes (Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000; Schuck & Liddle, 2001).

This study is one of a growing number of studies assessing the relationship between religious-based anti-gay prejudice, LGBTQQA identity, and mental health outcomes. In a recent nationwide U.S. study of 1600 individuals, Sowe et al. (2017) found that religious anti-gay prejudice predicted increased anxiety, stress, and shame; however, the authors stated "the specific measurement of religious-based homonegativity has been largely absent in empirical studies" (p. 2). Through an empirical examination of spiritual trauma via mistreatment by religious leaders (Johnson & VanVoderen, 1991; Ward, 2011) as well as potentially punitive messages, beliefs, and experiences (Purcell, 1998a, 1998b; Stone, 2013), this study provides

additional insight to the mechanisms of anti-gay religious bias on PTSD. Given the LDS Church's centralized, hierarchy structure with correlated doctrinal messages and policies that oppose homosexuality and transgenderism, LBGTQQA Mormons and ex-Mormons serve as a useful study group. This study examined the relationship between religious orientation, orthodoxy, spiritual trauma, and PTSD in adult LGBTQQA Mormons and ex-Mormons. As such, this study's research questions and hypotheses were:

1. Does orthodoxy moderate the relationship, if any, between religious orientation and spiritual trauma?

   a. It is hypothesized that intrinsic orientation will be negatively correlated with spiritual trauma.

   b. It is hypothesized that social- and personal-extrinsic orientations will be positively correlated with spiritual trauma.

   c. It is hypothesized that quest orientation will be negatively correlated with spiritual trauma.

   d. It is hypothesized that orthodoxy will be positively correlated with spiritual trauma.

2. Does spiritual trauma correlate positively with PTSD?

3. Does religious orientation have an indirect impact on PTSD through a moderated mediation with orthodoxy and spiritual trauma?

   a. It is hypothesized that no religious orientations will have a direct effect on PTSD.

In the following sections, the study findings for the key hypotheses will be discussed, study limitations will be addressed, and implications for practice and further research will be considered.

<div align="center">**Religious Orientation and Spiritual Trauma**</div>

For the current study, religious orientation was operationalized using Allport and Ross's (1967) intrinsic/extrinsic taxonomy, with the addition of Batson's (1976) quest orientation. Allport and Ross' taxonomy of religious orientations is "among the most frequently used measures in the psychology of religion" (Hill & Hood, 1999, p. 120), and attempts to explain religion's paradoxical position as both a "therapeutic community" (Allport, 1963, p. 188), and its use of pathogenic appeals that "[instill] an abnormal degree of terror" (Allport, 1963, p. 189). Thus, this taxonomy was deemed an appropriate mechanism to identify how religious messages and experiences could act as a source of both potential benefit and potential harm to LGBTQQA Mormons and ex-Mormons. Drawing on McFarland's (1989) research on religious orientation and homophobia, orthodoxy was included as a potential moderating variable.

Intrinsic Orientation

As intrinsic orientation was originally viewed as a deeply internalized creed wherein the person fully "lives his religion" (Allport & Ross, 1967, p. 434), initial hypotheses predicted this would be negatively correlated with spiritual trauma. Thus, those whose religious commitment was "subordinate to no other motives" (Allport, 1963, p. 193) would view religious teachings and experiences in a favorable light. While OLS regression analysis showed a slight negative association between intrinsic orientation and PTSD when controlling for social-extrinsic, personal-extrinsic, and quest orientations ($B = -1.20$), this relationship was not statistically significant ($t(224) = -1.60, p = .111$). Thus, there is insufficient support to indicate intrinsic

orientation has any true interaction on spiritual trauma. Additionally, orthodoxy was not found to have a significant interaction on intrinsic orientation ($B = .03$, $t(224) = 1.89$, $p = .060$). These findings would indicate that the degree to which the respondent "lives his religion" (Allport & Ross, 1967, p. 434) has no practical bearing on their perceived harm from their religious experiences. Rather, perceptions of spiritual trauma demonstrate independence from respondents' degree of intrinsic orientation or orthodoxy.

Social- and Personal-Extrinsic Orientations

Allport (1963) initially conceptualized extrinsic orientation as the opposite to intrinsic orientation; extrinsic orientation views religion as "something to *use*, but not to *live*" (p. 193, emphasis in original). Extrinsic orientation was an "immature formation" (Allport, 1963, p. 194) that used religion to serve other, more ultimate interests of the person. Kirkpatrick (1989) separated extrinsic orientation into two distinct subtypes: 1) social-extrinsic and 2) personal-extrinsic. These two subtypes differed on the interests the person sought to gain from religion. The social-extrinsic orientation was focused on social rewards, like avoiding isolation or other social prestige. The personal-extrinsic was more oriented toward finding personal comfort, relief, and protection through religion.

Being conceptualized as an opposite to intrinsic orientation, the current study hypothesized both social- and personal-extrinsic orientations would be positively correlated with spiritual trauma. In the case of social-extrinsic orientation, messages of rejection would hypothetically run counter to the internal goals of social acceptance and prestige. For personal-extrinsic orientations, punitive messages and leadership experiences would by hypothetically unfavorable to personal comfort in religious engagement. Contrary to the hypothesis, OLS regression analysis found social-extrinsic orientation to have a slight negative regression on

spiritual trauma (B = -1.85); however, this test lacked statistical significance (t(224) = -1.22, p = .225). Orthodoxy did not have a significant interaction on social-extrinsic orientation (B = .06, t(224) = 1.82, p = .071). Personal-extrinsic orientation also had a negative relationship to spiritual trauma, which was statistically significant (B = -3.47, t(224) = -2.03, p = .044). Personal-extrinsic orientation was also significantly moderated by orthodoxy (B = .07, t(224) = 2.07, p = .040). The direction of this relationship was counter to the hypothesized relationship; it is plausible that personal-extrinsic orientation's relationship to frequency of prayer (Kirkpatrick, 1989) acts as a protective factor against institutional activity. However, overall model inferential statistics showed personal-extrinsic orientation explained only 4% of overall variability in spiritual trauma when controlling for intrinsic, social-extrinsic, and quest orientation (R^2 = .04, F(6, 224) = 1.705, p = .121). Thus, there is insufficient support to indicate either social- or personal-extrinsic orientations have a significant impact on spiritual trauma. Similar to intrinsic orientation, participants' responses to social- or personal-extrinsic orientation do not drive the participants' perceptions of spiritual trauma.

Quest Orientation

One key aspect of quest orientation is the emphasis toward questions rather than the ability to discover an ultimate truth (Batson & Schoenrade, 1991b). Those with a quest orientation use religion as the process of "probing and questioning generated by the tensions, contradictions, and tragedies in their own lives and in society" (Batson, 1976, p. 32). Thus, it was hypothesized quest orientation would be negatively correlated with spiritual trauma as it eschews rigid dogma and provides a framework to examine contradictions. Results from the current study showed quest orientation had the weakest direct relationship to spiritual trauma (B = .42, t(224) = 1.46, p = .345), and was similarly not moderated by orthodoxy (B = -.01, t(224) = -1.37, p =

.173). Therefore, there is insufficient evidence to support quest orientation has a predictive relationship to spiritual trauma. The results of this study indicate participants' ability to use religion to probe and question their own lives and society does not impact their perceived trauma from their LDS religious experiences; those who might be considered high questioners experience spiritual trauma similarly to those who would be considered low questioners.

Orthodoxy

Consistent with McFarland (1989) and Herek (1987), orthodoxy was conceptualized as having a literal belief in Mormon teachings and doctrines. This was measured through assessing participants' agreements with statements regarding the veracity of LDS scripture, relevance of modern LDS prophets, and the importance of the LDS Church in their lives. Given the conceptual similarities between orthodoxy and spiritual literalism (Purcell, 1998b), it was hypothesized that orthodoxy would be positively correlated with spiritual trauma. However, when included as a moderating variable for each religious orientation, orthodoxy was not significantly related to spiritual trauma in three of the four tests (intrinsic orientation, social-extrinsic orientation, and quest orientation). In the case of personal-extrinsic orientation, orthodoxy did produce a significant regression coefficient ($B = -.74$, $t(244) = -2.07$, $p = .040$); however, the overall model proved to have almost no predictive value ($R^2 = .04$, $F(6, 224) = 1.705$, $p = .121$). Overall, there is insufficient evidence to support any significant relationship between orthodoxy and spiritual trauma when controlling for intrinsic, social-extrinsic, personal-extrinsic, and quest orientations. The degree to which a respondent holds an orthodox belief of the LDS Church does not appear to impact their perceived spiritual trauma from their religious experiences; individuals with an orthodox belief in the LDS Church show no greater disposition toward spiritual trauma than unorthodox believers. This finding is perhaps one of the most

intriguing since orthodoxy had been conceptualized similarly to spiritual literalism, indicating

orthodoxy and spiritual trauma may be more distinct than originally hypothesized.

Relationship between Religious Orientation and Spiritual Trauma

For the current study, religious orientation was viewed as a multi-dimensional construct

as recommended by Batson and Ventis (1982), rather than mutually-exclusive types based on

mean cutoff scores (see Donahue, 1985; Hood, 1970). In the current study, if respondents had

been categorized according to mean cutoff scores, most respondents (77.7%, $n=216$) would have

been categorized into two, three, or four orientation types. Only 17.6% ($n=49$) of study

respondents would have been categorized into one orientation type, and 4.7% ($n=13$) would not

have been categorized into any religious orientation type. Thus, in the current study there was a

high degree of overlap in religious orientations among the participants.

By using religious orientation as a dimension score, and simultaneously using all

orientations (as either the antecedent variable or covariates), OLS regression analysis was able to

identify the amount of variation in spiritual trauma specific to the identified religious orientation.

Overall, each religious orientation accounted for only 3% to 4% of the variability in spiritual

trauma specific to that religious orientation when moderated by orthodoxy. Any variance shared

by the different religious orientations was cancelled out through the use of other religious

orientations as covariates. Therefore, results from this study do not find intrinsic orientation,

social-extrinsic, personal-extrinsic, or quest orientation to have any substantive impact on

respondents' perceptions of spiritual trauma. Additionally, orthodoxy was not found to have any

substantive impact on spiritual trauma either directly or as a moderating variable. As such,

hypotheses 1a, 1b, 1c, and 1d are not supported; religious orientation and orthodoxy do not

provide valid correlation to the perception of spiritual trauma among LGBTQQA Mormons and ex-Mormons in the current study.

<div align="center">**Spiritual Trauma and PTSD**</div>

Scholarly attention to spiritual trauma grew out of research on the cult phenomenon (Ward, 2011); however, this has been covered more in popular literature than in peer reviewed research (see Plante, 2004; Purcell, 2008; Winell, 1993; Wright, 2001). Building off the work by Stone (2013) and Purcell (1998a, 1998b), spiritual trauma in this study was operationalized as perceived damage caused by punitive religious teachings, beliefs, and experiences. Respondents were presented with 32 items representing possible teachings or ecclesiastical counsel regarding sexual and gender identity. While 11 items were removed from analysis due to item nonresponse, the remaining 21 items allowed for the current study to assess the relationship between LGBTQQA Mormons' and ex-Mormons' perceived spiritual trauma and reported PTSD symptoms.

Spiritual Trauma

Overall, study participants reported fairly high perceived trauma from leadership interactions, and LDS teachings and beliefs. Scores on this measure ranged from 15 to 105, with an average of 77.5 ($SD = 18.96$, $n=236$). Overall, nearly all of the study respondents (94.6%, $n=263$) perceived at least one event or teaching as "damaging" or "extremely" damaging." Experiencing multiple "damaging" or "extremely damaging" spiritual events was common; 17.3% ($n=48$) reported two to nine events, 20.5% ($n=57$) reported 10 to 14 events, 47.5% ($n=132$) reported 15 to 20 events, and 9.0% ($n=25$) reported all 21 events. On average, respondents perceived 13.8 ecclesiastical interactions or religious beliefs/teachings as being "damaging" or "extremely damaging."

Table 16 presents the ten most common LDS teachings, beliefs, or ecclesiastical experiences from study participants. The prevalence of these experiences, teachings, and beliefs include those who perceived either harm *or* benefit from the item, thus mean scores are also presented to provide contextual information as to how the study group perceived the item. Full response distributions for all items can be found in Table 9 in Chapter 4.

Table 16

Ten Most Commonly Experienced LDS Beliefs, Teachings, or Ecclesiastical Counsel Regarding Sexual or Gender Identity

Item	Experienced	%	Mean	SD
Homosexuality was a sin.	260	93.5%	4.49	0.82
I would not be exalted without heterosexual marriage.	253	91.0%	4.38	0.90
God would punish me for my same-sex sexual behaviors.	241	86.7%	4.37	0.89
A stronger belief in God would change my homosexuality or gender identity.	229	82.4%	4.45	0.76
Counsel you to not focus on your sexual or gender identity.	228	82.0%	3.88	0.97
Associate your gender or sexual identity with an addiction or other temptation.	226	81.3%	4.38	0.75
I would be excommunicated for my same-sex sexual behaviors.	224	80.6%	4.33	0.90
My sexual or gender identity would be changed after death.	222	79.9%	4.15	1.01
Life-long celibacy was required for me to return to God.	221	79.5%	4.46	0.81
I needed to change my sexual or gender identity to be acceptable before God.	212	76.3%	4.52	0.71

The most common experience was being taught that homosexuality was a sin. On average, respondents scored this belief as 4.49, putting it between "damaging" or "extremely damaging." Being taught that heterosexual marriage is required for salvation was also extremely common, reported by 91.0% (*n*=253) participants, and believing that God would punish same-sex sexual behaviors (86.7%, *n*=241). Being taught or believing that God would change homosexuality or gender identity through increased faith was also a common experience (82.4%). While the current study did not ask participants if they had attempted to change their sexuality through increased faith, the frequency of this belief in the current study supports findings by Dehlin et al. (2014) wherein personal righteousness was the most common sexual

orientation change effort among same-sex attracted current and former LDS members. This belief was seen as unfavorable, with an average rating of 4.45 (between "damaging" and "very damaging"), which is also consistent with prior research indicating attempts to change sexual orientation through personal righteousness were seen as more harmful than helpful (Dehlin et al., 2014).

Other items experienced by at least three-quarters of respondents include being counseled to not focus on one's gender or sexual identity (82.0%, *n=228*), having one's gender or sexual identity associated with an addiction or temptation (81.3%, *n=226*), believing one would be excommunicated from the church for same-sex behaviors (80.6%, *n=224*), believing one's sexual or gender identity would be changed after death (79.9%, *n=222*), believing life-long celibacy would be required for salvation (79.5%, *n=221*), and believing that one needed to change their sexual or gender identity to be acceptable before God (76.3%, *n=212*). On average, nearly all these common events were perceived within "damaging" to "extremely damaging," with the exception of being counseled to not focus on one's gender or sexual identity, which had an overall rating just below "damaging."

It should be noted that while 11 items were removed from scale scoring and inferential analysis due to being uncommon experiences or specific to the non-cisgender experience, on average these events were also perceived as being primarily "damaging" or "very damaging" when experienced. For example, only 44.6% (*n=124*) had a leader associate their sexual or gender identity with pedophilia, but this item had the highest mean score (4.46, *SD=.81*) among all 32 items. Thus, even uncommon religious experiences can carry substantial weight for those who experience them. When observed as a group, the study participants perceived the identified religious experiences, teachings, and messages to be primarily damaging. As noted in the prior

section, this perception of damage cannot be ascribed to the respondents' religious orientations or orthodoxy. These findings demonstrate that study participants overwhelmingly perceived LDS teachings, messages, and experiences associated with their gender or sexual identity to be harmful.

PTSD

PTSD has been recognized as a mental health diagnosis since the third edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III) (APA, 1980); however, research on trauma has been traced back to veterans of the Franco-Prussian War (1870-1871) (Jones & Wessley, 2007). Since the diagnostic inception of PTSD, "traumatic" events have included (but were not limited to) direct experience of combat, rape, life-threatening accidents, natural disasters, deliberately caused disasters (APA, 1987), robbery, kidnaping, life-threatening disease diagnosis, and contact with dead bodies/body parts (APA, 1994). At the time of this study, the generally accepted conceptualization of trauma encompasses actual or threatened injury, other threat to one's safety, or learning about such experiences of one's close friends and relatives.

The STSS (Bride et al., 2004) was used to measure potential PTSD symptoms in the current study. This measure assesses 17 symptoms of arousal, intrusion, and avoidance, consistent with DSM-IV-TR (APA, 2000) diagnostic criteria. Items were adapted to reflect respondent's reaction to their religious experiences. Total scores for the current sample ranged from 17 to 85 (mean=53.9, SD=14.42, n=276), with higher scores indicating greater PTSD symptomology. A large majority of respondents (89.2%, n=248) endorsed at least one intrusion symptom, with similar percentages endorsing at least three avoidance symptoms (86.3%, n=240) or endorsing at least two arousal symptoms (85.6%, n=238). Overall, nearly three-quarters

(73.4%, *n*=204) of respondents would have likely met criteria for PTSD diagnosis based on the presence of a "damaging" or "extremely damaging" religious belief or experience and combination of intrusion, avoidance, and arousal symptoms. This estimation of PTSD prevalence in the current study respondents is *ten times greater* than the approximately 8% for the general U.S. adult population (APA, 2000). This substantial difference in likely PTSD prevalence between the study respondents and general U.S. adult population presents a significant concern for the psychosocial functioning of the overall study population. Since participants were asked to consider PTSD symptoms in relationship to their religious experiences, these findings further highlight religious engagement as a potential source of decreased mental health outcomes for LGBTQQA adults (see Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000; Schuck & Liddle, 2001; Sowe et al., 2017).

Relationship between Spiritual Trauma and PTSD

At the time of this study, there was no available peer reviewed research examining the relationship between spiritual trauma and PTSD. Recent work by Sowe et al. (2017) found exposure to religious anti-gay prejudice predicted higher levels of anxiety, stress, and shame, but noted an absence of studies exploring the relationship between forms of religious homonegativity and psychosocial harm. Thus, this study is perhaps the first quantitative study to attempt to link specific religious teachings or events with perceived spiritual trauma

OLS regression analyses showed total spiritual trauma had a statistically significant effect on total trauma scores ($B = .30$, $t(225) = 6.83$, $p < .000$) when controlling for intrinsic, social-extrinsic, personal-extrinsic, and quest orientations. This relationship was positive, indicating that when total spiritual trauma scores raised by one point, total PTSD scores raised by .30 points. The regression analysis produced statistically significant predictive qualities ($F(5, 225) =$

10.197, $p < .000$), with spiritual trauma accounting for 18% of the variance in total PTSD scores ($R^2 = .18$). Thus, the findings support the second research question; spiritual trauma is positively correlated with PTSD. Participants' who perceived LDS teachings, beliefs, and experiences regarding sexuality and transgenderism to be more damaging also reported increased PTSD symptomology. As both participants' perception of spiritual harm and PTSD symptomology were expressively connected to their LDS religious experiences, these findings demonstrate a substantive connection between one's LDS religious experiences and spiritual trauma and PTSD. These results lend further support to viewing punitive religious teaching and experiences as a being a valid source of PTSD symptomology and clinical impairment in LGBTQQA Mormons and ex-Mormons.

Direct and indirect effects of religious orientation on PTSD. The final set of study hypotheses address the relationship between religious orientation and PTSD. The original model theorized religious orientation would indirectly impact PTSD through a mediated moderation with orthodoxy and spiritual trauma. As noted above, the results of the current study did not show any substantive relationship between the four religious orientations and spiritual trauma, either directly or through moderation by orthodoxy. Therefore, presence of a conditional process interaction between religious orientation on PTSD through spiritual trauma and orthodoxy would not be expected. An examination of the bootstrap 95% confidence intervals did not support the presence of a moderated mediation for any of the religious orientations (see Table 15). Thus, the second research question is not supported; it appears that religious orientation does not have an indirect impact on PTSD. Similarly, there was no significant indication of direct effects of the four religious orientations on PTSD (see Table 14), which supports hypothesis 3a. Respondent's PTSD symptomology is not dependent on their spiritual orientation. Holding an intrinsic, social-,

personal-extrinsic, or quest orientation (or any combination of these religious orientations) has no impact on the participants' reported PTSD symptomology, regardless of the presence of orthodox beliefs or perceived spiritual trauma. Similar to findings regarding religious orientation and spiritual trauma, this study does not show that any particular religious orientation has an effect on the participants' report of PTSD symptoms related to their LDS religious experiences. Across all religious orientations and levels of orthodoxy, PTSD symptomology remained fairly consistent.

Overall Findings

Overall, this study does not support the conceptual framework outlined in Figure 1. Primarily, the results of this study failed to identify substantive effects of the four religious orientations on spiritual trauma, whether independently or when moderated by orthodoxy. As such, there is insufficient evidence to indicate religious orientation impacts respondents' perceptions of spiritual trauma or PTSD symptoms that they experience related to their religious beliefs, teachings, or experiences.

Despite the lack of support for the conceptual framework, this study does provide substantive information regarding spiritual trauma and PTSD among LGBTQQA Mormons and ex-Mormons. When presented with 32 potentially harmful religious teachings, beliefs, and ecclesiastic experiences, respondents overwhelmingly indicated these experiences were either "damaging" or "very damaging." Among the spiritual trauma items, the lowest average score was 3.56, being between "Neither damaging or beneficial" and "damaging." The majority of items (84.4%, $n=27$) had an average score corresponding to "damaging" or "very damaging". Regarding the 11 spiritual trauma items retained for scale scoring and inferential analysis, nearly all study respondents (94.6%, $n=263$) indicated experiencing at least one damaging event. On

average, respondents reported 13.8 ecclesiastical interactions or religious beliefs/teachings as being "damaging" or "extremely damaging." Therefore, data from this study would indicate that LDS teachings and beliefs are often experienced as spiritually damaging to LGBTQQA members and former members.

Similarly, the study respondents presented as having substantial PTSD symptomology related to their experiences within Mormonism, with approximately three-quarters (73.4%, $n=204$) likely meeting criteria for associated PTSD diagnosis during their lifetime. This prevalence is far above the 8% estimated for the U.S. population (APA, 2000). Further, results of the study show a statistically significant link between respondent's perceptions of spiritual trauma and PTSD symptoms. While the current study was unable to support any link between religious orientation and PTSD, it has demonstrated a strong link between spiritual trauma and PTSD among LGBTQQA Mormons and ex-Mormons. These findings would indicate that receiving potentially punitive or biased religious messages can have a direct impact on PTSD symptomology and associated clinical impairment.

Study Limitations

Given this study's use of convenience sampling, it is plausible that recruitment resulted in selection bias. Recruitment relied heavily on LDS-affiliated LGBTQQA Facebook support and discussion groups. While efforts were made to recruit outside these Facebook groups (including through other social media channels and via email to non-religiously affiliated LGBTQQA organizations in areas of substantial Mormon populations), it is possible these results are reflective of LGBTQQA Mormons and ex-Mormons who engage in online discussion and support groups rather than the overall population of LGBTQQA Mormons and ex-Mormons. Individuals who engage in such online support and discussion groups might experience spiritual

trauma differently than those who do not, or prior negative experiences might have disposed

them to seek online support and discussion groups. Similarly, those who have had negative

experiences within Mormonism might have had additional personal incentive to participate than

those with net positive experiences. However, efforts were made to recruit through LDS

affirming groups, and approximately half of respondents (51.8%, $n=144$) indicated they still

attend LDS Church services at least monthly. Nevertheless, the lack of randomized,

representative sampling does not allow results from this study to be widely generalized to the

larger population.

Secondly, the research method relied on a cross-sectional design to study historic

experiences. While questions were presented to encourage participants to respond regarding

earlier and later life periods, this approach lacks the kind of rigor necessary to make causal

assumptions. For the current study, spiritual trauma was conceptually positioned as an antecedent

to PTSD, but it is impossible to verify this time sequence from the resulting data. Additionally, it

is plausible participant's reactions to early potentially spiritual traumatic experiences impacted

their perception of later spiritual traumatic experiences. Issues of memory recall and

retrospective memory changes can also be problematic for cross-sectional research.

Thirdly, as highlighted by Sowe et al. (2013), studies on religious anti-gay prejudice

often lack inclusion of a heterosexual comparison group. The lack of a comparison group in the

current study makes it impossible to ascertain what variance is a result of the specified study

variables, and what variance is a result of differences between heterosexual cisgender persons

and LGBTAAQ persons. Additionally, the lack of a comparison group restricts the study's

ability to speak to the experiences of other groups, such as cisgendered heterosexuals or

LGBTQQA persons of other faiths. It is possible homonegative religious teachings or beliefs

also cause distress for non-LGBTQQA persons. For example, approximately 1500 Mormons resigned from the LDS Church following a policy change that designated same-sex marriage as apostasy and barred children of same-sex parents from baptism and other rites (Moyer, 2015).

Finally, academic study of spiritual trauma is a relatively new area and suffers from a lack of accepted conceptual clarity. While spiritual trauma presents a "fertile area" for research (Purcell, 1998b, p. 229), the lack of concise conceptual agreement makes comparing studies difficult. The current study relied on researcher-developed items to measure spiritual trauma that were conceptually bound to Mormonism. While these Mormonism-specific questions allowed this study to bridge identified research gaps connecting specific forms of religious homonegativity to psychosocial harm (see Sowe et al., 2017), the use of these items would likely be of little use in studies of other religious groups leading to difficulty replicating this research in other contexts. Although recent research has developed a 17-item Spiritual Abuse Questionnaire (Keller, 2016), that measure primarily focuses on participants' global opinions of the power and authority of church leaders, and not on the events that might lead a person to hold such opinions.

Implications for Social Work Practice

As discussed in Chapter 1, addressing the needs of and empowering people who are vulnerable or oppressed is one of the core ethics driving social work as a profession (NASW, 2008). LGBTQQA clients are likely to experience varied types of oppression and bias, including hate crimes, sexual orientation violence, anti-gay harassment, gay slurs, and familial and social rejection (see Bourassa & Shipton, 1991; Burn, 2000; D'Augelli & Rose, 1990; DiPlacido, 1998; Herek, 1989, 2000; Herek et al., 2002; Plummer, 2001; Thurlow, 2001). Unfortunately, religious communities do not always act as a safe haven for LGBTQQA persons, with many Protestant, Catholic, Islamic, and Judaic traditions viewing non-heteronormative sexualities as sinful and

immoral (Lease et al., 2005; see also Clark et al., 1990; LeVay & Nonas, 1995; Melton, 1991; Sherkat, 2002). In turn, LGBTQQA individuals who participate in organized religion can experience decreased mental health (Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000), including increased shame, depression, suicidal ideation, and difficulty accepting their sexual identity (Schuck & Liddle, 2001).

This study aligns with others connecting religion to decreased mental health outcomes in LGBTQQA persons (Gage Davidson, 2000; Mahaffy, 1996; Rodriguez & Ouelette, 2000; Schuck & Liddle, 2001; Sowe et al., 2017), indicating spiritual trauma might be a linking factor between LGBTQQA persons' religious experiences and mental health concerns. However, clients may not identify spiritual trauma as a presenting concern (Stone, 2013); thus clinicians working with LGBTQQA persons would be wise to include questions about religious involvement, and the client's perceptions of religion during the assessment phase. Through a review of the literature regarding social workers' use of spirituality, Sheridan (2009) found that the majority of social workers did not receive appropriate training on religious and spiritual issues from professional education programs, putting social workers at risk of doing more harm than benefit. Additionally, clinicians who included spirituality in assessments generally focus on the helpful rather than the harmful impacts of spirituality and religion (Sheridan, 2009). Thus, this researcher supports Sheridan's (2009) recommendations for social work education and research to address training in religious and spiritual assessment as well as to contribute to additional research on both positive and negative impacts of religion and spirituality.

The findings from this study can also assist social workers involved in advocacy activities. Whereas religious organizations are generally not controlled by democratic processes, advocacy efforts are more likely to be focused on case advocacy than cause advocacy (Epstein,

1981; Ezell, 1991, 2001). Part of this can include connecting LGBTQQA clients to supportive systems, and providing those in their personal network with accurate information (Morrow, 1993). Social workers can also help clients to become empowered and more visible in their religious communities, and to share their experiences (Griffin et al., 2004; Penney, 2013; Woodford et al., 2013). However, a crucial part of facilitating empowerment among their clients will first start with addressing any PTSD symptomology to help protect clients from being retriggered when sharing their story.

Suggestions for Future Research

As research on spiritual trauma is still in its infancy, this area remains a fertile space for future researchers. This study is the first known attempt to quantify LGBTQQA persons' reactions to specific religious beliefs, teachings, and experiences with ecclesiastical leaders. Thus, additional studies are recommended to replicate and confirm the findings presented in this dissertation. While several items measuring spiritual trauma in this study are specific to LDS Church doctrine and policy, many items could likely be used with other religious populations with minor alteration. Additional testing is required to fully assess the psychometric properties of this study's spiritual trauma measure to identify any underlying factor structure, particularly as this might align or deviate from existing conceptualization of spiritual trauma (see Purcell, 1998a, 1998b; Stone, 2013; Ward, 2011). Similarly additional research could examine the validity of these items against other measures focused on spiritual trauma (Keller, 2016) or homonegative prejudice (Sowe et al., 2017).

As noted by Sowe et al. (2017), future research would benefit from the inclusion of a non-LGBTQQA comparison group. While research has continued to find connections between religious engagement and decreased mental health outcomes in LGBTQQA populations, little is

known about how anti-gay messages are perceived by the larger heterosexual and cisgender

populations, particularly among LGBTQQA straight allies or family members. It is plausible that

straight allies and family members also experience undue strain from messages punitive to the

LGBTQQA population.

Finally, while findings from this study provided support for the relationship between

spiritual trauma and PTSD, it did not provide any insight into the mechanisms that determine

why these messages and experiences are seen as harmful or beneficial. As noted previously,

Purcell (1998b) conceptualized spiritual trauma as a continuum "from terroristic to zero abuse"

(p. 227), with spiritual terrorism comprised of obvious abuses, as opposed to unintentional

abuses. Thus, it would be beneficial for future researchers to more deeply examine spiritually

traumatic events if perceived intent impacts spiritual trauma. Such research would not only

provide deeper understanding of the perceived trauma, but also further develop spiritual trauma

as a theoretical concept. Similarly, future research on specific types and sources of spiritual

trauma should further explore potential protective factors that could prevent religious messages

from triggering damage and PTSD in LGBTQQA populations. Prior research has shown family

acceptance as a protective factor against risky behaviors and mental health (Ryan & Rees, 2012);

additional research examining a potential relationship between family acceptance and

perceptions of spiritual trauma would be warranted.

Summary

This chapter provided discussion of the study findings with recommendations for social

work practice and research. Overall, participants in this study perceived LDS Church teachings,

messages, and experiences to be primarily damaging. When given the opportunity to identify

their religious experiences as helpful or damaging, on average participants identified 13.8 of

possible experiences as "damaging" or "extremely damaging." Participants' perception of harm

due to their LDS experiences was directly correlated with PTSD symptomology. Nearly three-

quarters (73.4%, *n*=204) of respondents would have likely met criteria for PTSD diagnosis

related to their religious experiences. The prevalence of PTSD among study participants was ten

times greater than that for the general U.S. adult population (APA, 2000). While this study found

significant connections between spiritual trauma and PTSD, results did not show intrinsic, social-

, personal-extrinsic, or quest orientation to have any impact in participant's perception of

spiritual trauma or reported PTSD symptomology. To better serve LGBTQQA clients, social

workers should address spirituality and religion as both protective and harmful factors during

assessment. Finally, future research should continue to examine spiritual trauma in an effort

further develop valid instruments that can advance the conceptual understanding of this

phenomenon and its impact on client functioning.

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APPENDIX A

SAMPLE SOCIAL MEDIA MESSAGES

Facebook

October 6, 2016. Are you Mormon and LGBTQ? Have you felt conflicted between the church and your same-gender attraction or gender identity? Please participate in this survey!

www.tinyurl.com/spiritualtrauma

Reconciling one's LDS and sexual/gender identities can be challenging – potentially resulting in the loss of family and friends, loss of church membership, and uncertainty about salvation or life's purpose. This research study will examine how religious orientation relates to spiritual abuse among LGBTQQA Mormons by assessing protective spiritual and environmental factors and potentially harmful religious messages. Participation in this study includes completing a 30-45 minute online survey. Study participation is voluntary and confidential.

If you have questions about this study, please contact Brian Simmons at brian.simmons@uga.edu. This dissertation research is being conducted under the direction of Dr. Shari E. Miller in the School of Social Work at The University of Georgia.

November 22, 2016. The last few weeks have been tumultuous, with many people seeking for a way to make their voice heard. Democracy is not dead; there are many ways to share your voice. One often overlooked democratic tool is participating in research and surveys. By sharing your voice with researchers, you help to build knowledge. No two experiences are unique; share yours!

www.tinyurl.com/spiritualtrauma

Please add your voice to my current study on the impact of religious orientation on spiritual trauma among LGBTQ+ Mormons and former Mormons. If you've felt pain in being LGBTQ+ and Mormon, I want to know. If you've found Mormonism strengthens your well-being, I want to know. Lend your voice to help us understand why some LGBTQ+ members thrive spiritually, while others experience pain. Hopefully this research can help educate professionals, spiritual leaders, and others on what spiritual messages LGBTQ+ members need.

This survey will take 30-45 minutes. PLEASE SHARE the survey link with your friends. Please help to bring more voices to the discussion. Together, our voices can be strong.

January 3, 2017. The new year is a great time to review where you've been and where you're going. For many LGBTQ+ Mormons, this includes whether their path includes continued LDS activity. For some, this question hinges on the difference between spiritual nourishment and spiritual trauma. However, given the uniformity of LDS teaching and doctrine, why are some LGBTQ+ Mormons spiritually fed while others are spiritually famished? To better understand this question, I am currently researching the relationship between one's religious orientation and perceived benefit or trauma from LDS teachings and experiences.

http://tinyurl.com/SpiritualTrauma

If you are LGBTQ+ and Mormon (including former Mormons), I encourage you to add your voice to this study. Over 175 people have already responded, but there are many more experiences to be added. The survey is strictly confidential and takes approximately 30-45 minutes.

Please participate by January 31, 2017 to be included in this project. If willing, please share the survey link (copy and paste from above) on your own Facebook wall.

January 20, 2017. Looking for a distraction from politics? Then take a survey!

www.tinyurl.com/spiritualtrauma

This study is looking at how religious orientation impacts perceived benefit or harm from religious messages and beliefs. The study is open to all LGBGQ+ Mormons and former Mormons age 18 and over. The survey will take approximately 35 to 45 minutes and is completely confidential.

Please participate by January 31st to be included in this study. Feel free to share the survey link with your friends and networks.

January 25, 2017. LGBTQ+ Mormons and former Mormons --- there is just ONE WEEK left to participate in this important study. Join your voice with the over 200 other people who have already responded.

www.tinyurl.com/spiritualtrauma

This study is looking at how religious orientation impacts perceived benefit or harm from religious messages and beliefs. The study is open to all LGBGQ+ Mormons and former Mormons age 18 and over. The survey will take approximately 35 to 45 minutes and is completely confidential.

Please participate by January 31st to be included in this study. Feel free to share the survey link on your wall or other groups (please copy-paste this post rather than clicking "share" to ensure more people can see it).

January 31, 2017. LAST CHANCE!!

TODAY IS THE LAST DAY to provide your voice to this important study for LGBTQ+ Mormons and former Mormons. Please lend your voice to help us better understand how religious orientation impacts perceived benefit or harm from religious messages and beliefs.

www.tinyurl.com/spiritualtrauma

Each experience is important – do not let your voice be silenced. The survey will take approximately 35 to 45 minutes and is completely confidential. Please participate TODAY (January 31st) to be included in this study. Feel free to share the survey link (copy-paste this post rather than clicking "share" to ensure more people can see it).

Twitter

October 6, 2016. #Gay and #Mormon? Take this #survey on religious orientation & #spiritual #trauma! tinyrul.com/SpiritualTrauma #lgbt #glbt #LDS #spiritualtrauma

APPENDIX B

RECRUITMENT EMAIL

Hi,

I am a doctoral candidate under the direction of Dr. Shari E. Miller in the School of Social Work at The University of Georgia. I am currently conducting my dissertation study examining the relationship between religious orientation and spiritual trauma among lesbian, gay, bisexual, transgender, queer, questioning, and asexual (LGBTQQA) Mormons or former Mormons. I obtained your email address from your organization's public website.

Your position as a director of a LGBT support/advocacy group in Utah, likely puts you in contact with many LGBTQQA Mormons and former Mormons. Please help me in sharing this survey information with your agency participants and network. This study is open to any LGBTQQA Mormon or former Mormons over the age of 18.

http://tinyurl.com/SpiritualTrauma

You are likely quite aware of the challenges LGBTQQA Mormons might face in reconciling their religious and sexual/gender identities. Sexual minorities and transgender people who participate in organized religion can experience increased shame, depression, difficulty accepting their identity, and even thoughts of suicide. This research study will examine how religious orientation relates to spiritual abuse among LGBTQQA Mormons by assessing protective spiritual and environmental factors and potentially harmful religious messages.

Participation in this study includes completing a 30-45 minute online survey. Study participation is voluntary and confidential. This research study has been approved by The University of Georgia Institutional Review Board; telephone (706) 542-3199; email address irb@uga.edu.

Please share this email, survey link, and attached flyer with your agency staff and participants. Feel free to post the survey link and a short message to your agency and personal social media accounts.

Thank you,

Brian W. Simmons, MSW

APPENDIX C

SURVEY INSTRUMENT

Q1 Informed Consent

Spiritual Trauma among LGBTQQA Mormons

I am a doctoral candidate under the direction of Dr. Shari E. Miller in the School of Social Work at The University of Georgia. I invite you to participate in a research study, "Spiritual Trauma among LGBTQQA Mormons." The purpose of this study is to examine the relationship between religious orientation and spiritual trauma among lesbian, gay, bisexual, transgender, queer, questioning, and asexual (LGBTQQA) Mormons or former Mormons. This study will focus on how LDS people have experienced same-sex attraction and transgenderism over time, their religious orientation, their feelings about LDS teachings regarding sexuality and gender, family and peer response, and ways they might have used religion to understand their identity.

To participate in this study, you must be 1) a current or former member of The Church of Jesus Christ of Latter-day Saints, 2) at least 18 years old, and 3) identify as lesbian, gay, bisexual, transgender, queer, questioning, asexual, or same-sex (same-gender) attracted.

Your participation will involve completing a web-based survey and should take about 30-45 minutes. Your involvement in the study is voluntary, and you may choose not to participate or to stop at any time without penalty. If you decide to stop or withdraw from the study, the information/data collected from or about you up to the point of your withdrawal will be kept as part of the study and may continue to be analyzed. Upon completion of the online survey, you

will be given the option to submit your email address to participate in additional research

regarding your experience as a LGBTQQA Mormon or former Mormon. Opting to provide your

email address does not constitute consent for any future study; additional research participation

will require a separate consent.

All survey responses will be kept confidential. Internet communications are insecure and

there is a limit to the confidentiality that can be guaranteed due to the technology itself.

However, once the materials are received by the researcher, standard confidentiality procedures

will be employed. Only the investigators will have access to the data, which will be downloaded

and stored on a password-protected computer. If you elect to provide your email address upon

completion of the online survey, this will be kept separate from your survey responses. The

results of the research study may be published, but your name or any identifying information will

not be used. In fact, the published results will be presented in summary form only.

There may not be any direct benefits to you from participating in this study; however,

you may benefit from the opportunity to reflect on your experiences. The findings from this

project may provide information on the experiences of same-sex attracted and transgender

Mormons, increasing the competence and sensitivity of the consumers of this research. There are

minimal risks associated with this research. To minimize the risk of a confidentiality breach,

response data will be secured via password protection known only to the researcher. If you feel

uncomfortable answering any question, you may skip the question(s) and proceed with the

questionnaire.

This study has been reviewed by the University of Georgia Institutional Review Board

under STUDY00003429. If you have any questions about this research project, please feel free to

call me at (706) 542-0586 or send an e-mail to brian.simmons@uga.edu. Questions or concerns

about your rights as a research participant should be directed to The Chairperson, University of

Georgia Institutional Review Board; telephone (706) 542-3199; email address irb@uga.edu.

By taking this web-based survey, you are agreeing to participate in the above described

research project. Thank you for your time and consideration!

Sincerely,

Brian W. Simmons, MSW

Doctoral Candidate

School of Social Work

The University of Georgia

Q2 To affirm you are at least 18 years old and would like to participate in the study, please enter

the year you were born below.

Q3 If you prefer not to participate in the study, please indicate that in the box provided below.

❑ I prefer not to participate in the study (1)

Q4 Instructions for Web Survey

You may take this survey on a standard computer, laptop, tablet, or cell phone. If you're

using a mobile device, some questions may display better in landscape orientation. Please note

that certain questions on this survey will appear or disappear depending on your previous

answers. Please do not use your browser's back or forward buttons to navigate through the

survey. Instead, please use the back and forward arrows found at the bottom of each page.

Completing this survey will take about 30-45 minutes. It is recommended you complete the

survey in one sitting as to not lose previously entered responses. If you must return to a response in progress, you must do so from the same Internet browser on the same computer (with cookies enabled). In order to save your answers on a page, you must hit the forward button at the bottom of the page. Your response is completed until you click "Submit" on the final page. If you have questions, please contact Brian Simmons at brian.simmons@uga.edu.

Q5 First, please tell us a little bit about your previous and current involvement in the LDS Church.

Q6 Were you . . . ?

- ○ Born in the church (1)
- ○ Converted after age 8 (2)
- ○ Prefer not to say (3)

Display This Question:
   If Were you . . . ? Born in the church Is Not Selected

Q7 How old were you at baptism?

Q8 Identify your past activity and leadership role(s) in the LDS Church (select all that apply)

- ❑ Ordained to the Aaronic Priesthood (1)
- ❑ YM quorum or YW group presidency (2)
- ❑ Ordained to the Melchizedek Priesthood (3)
- ❑ Temple endowed (4)
- ❑ Served a mission (5)
- ❑ Sealed to spouse in the temple (6)
- ❑ Ward auxiliary presidency (such as Primary, Sunday School, Young Men/Women) (7)
- ❑ Melchizedek Priesthood quorum presidency or Relief Society presidency (8)
- ❑ Bishopric counselor (9)
- ❑ Bishop (10)
- ❑ Stake auxiliary presidency (such as Primary, Sunday School, Young Men/Women) (11)
- ❑ Stake presidency counselor (12)
- ❑ Stake president (13)
- ❑ Mission presidency counselor (14)
- ❑ Mission president or president's wife (15)
- ❑ Temple presidency counselor (16)
- ❑ Temple president or matron (17)
- ❑ General authority (specify position, e.g. Area Presidency) (18) _____
- ❑ If not described above, please specify (19) _____

Q9 Identify your current activity and leadership role(s) in the LDS Church (select all that apply)

- ❑ Member without calling (1)
- ❑ Temple recommend holder (2)
- ❑ Home or visiting teacher (3)
- ❑ Quorum or auxiliary teacher (4)
- ❑ Ward auxiliary presidency (such as Primary, Sunday School, Young Men/Women) (5)
- ❑ Melchizedek Priesthood quorum presidency or Relief Society presidency (6)
- ❑ Bishopric counselor (7)
- ❑ Bishop (8)
- ❑ Stake auxiliary presidency (such as Primary, Sunday School, Young Men/Women) (9)
- ❑ Stake presidency counselor (10)
- ❑ Stake president (11)
- ❑ Mission presidency counselor (12)
- ❑ Mission president or president's wife (13)
- ❑ Temple presidency counselor (14)
- ❑ Temple president or matron (15)
- ❑ General authority (specify position, e.g. Area Presidency) (16) _____
- ❑ If not described above, please specify (17) _____

Q10 Are you currently active in the LDS Church (attend at least once a month)?

❍ Yes (1)
❍ No (2)
❍ Prefer not to say (3)

Q11 What is your current standing with the LDS Church?

❍ Member in good standing (not currently under church discipline) (1)
❍ Formal or informal probation (2)
❍ Disfellowshipped (3)
❍ Excommunicated (4)
❍ Resigned (5)
❍ Other (please specify) (6) _____
❍ Prefer not to say (7)

Q12 Which (if any) best describes your current religious affiliation?

❍ LDS (1)
❍ Community of Christ (RLDS) (2)
❍ Other Latter-day Saint faith (e.g. FLDS, Church of Christ, AUB) (3)
❍ Agnostic (4)
❍ Atheist (5)
❍ Baptist (6)
❍ Buddhist (7)
❍ Catholic (8)
❍ Episcopalian (9)
❍ Hindu (10)
❍ Jewish (11)
❍ Lutheran (12)
❍ Methodist (13)
❍ Metropolitan Community Church (14)
❍ Muslim (15)
❍ Unitarian Universalism (16)
❍ United Church of Christ (17)
❍ If not described above, please specify: (18) _____
❍ None (19)
❍ Prefer not to say (20)

Q13 The next sections will ask you about your gender and sexual identity.

Q14 What is your current gender identity?

○ Male (1)
○ Female (2)
○ Female-to-male/Transgender Male/Trans Male (3)
○ Male-to-female/Transgender Female/Trans Woman (4)
○ Genderqueer, neither exclusively male or female (5)
○ Other (please specify) (6) _____
○ Prefer not to say (7)

Q15 What was your assigned gender at birth?

○ Male (1)
○ Female (2)
○ Intersex (3)
○ Prefer not to say (4)

Q16 Is the gender on your LDS Church records consistent with your gender at birth?

○ Yes (1)
○ No (2)
○ Don't know (3)

Q17 Do you think of yourself as . . . ?

○ Lesbian or gay (1)
○ Same-sex (same-gender) attracted (2)
○ Straight, that is, not gay (3)
○ Bisexual (4)
○ Something else (5)
○ Don't know (6)
○ Prefer not to say (7)

Q18 By something else, do you mean that . . . ?

○ You are not straight, but identify with another label such as queer, trisexual, omnisexual, or pansexual? (1)
○ You have not or are in the process of figuring out your sexuality (2)
○ You do not think of yourself as having a sexuality (3)
○ You personally reject all labels of yourself (4)
○ You made a mistake and did not mean to pick this answer (5)
○ You mean something else. What do you mean by something else? (6)
    _____
○ Prefer not to say (7)

Q19 By don't know, do you mean that . . . ?

○ You don't understand the words (1)
○ You understand the words, but you have not or are in the process of figuring out your sexuality (2)
○ You mean something else. What do you mean by something else? (3)
    _____
○ Prefer not to say (4)

Q20 Regarding your lifetime feelings of sexual attraction, please indicate where you position

yourself from exclusively opposite-sex oriented to exclusively same-sex oriented.

○ Exclusively opposite sex (1)
○ Mostly opposite sex, only minimally same sex (2)
○ Mostly opposite sex, but more than minimally same sex (3)
○ Equally opposite and same sex (4)
○ Mostly same sex, but more than minimally opposite sex (5)
○ Mostly same sex, only minimally opposite sex (6)
○ Exclusively same sex (7)
○ Asexual or nonsexual (8)
○ Don't Know (9)
○ Prefer not to say (10)

Q21 Regarding your lifetime sexual behaviors/experiences, please indicate where you position

yourself from exclusively opposite-sex oriented to exclusively same-sex oriented.

○ Exclusively opposite sex (1)
○ Mostly opposite sex, only minimally same sex (2)
○ Mostly opposite sex, but more than minimally same sex (3)
○ Equally opposite and same sex (4)
○ Mostly same sex, but more than minimally opposite sex (5)
○ Mostly same sex, only minimally opposite sex (6)
○ Exclusively same sex (7)
○ Asexual or never engaged in sexual behaviors (8)
○ Don't Know (9)
○ Prefer not to say (10)

Q22 What was the earliest age (in years) that you began to sense a difference (in feeling,

attitudes, or behaviors) between yourself and others of your same age and biological sex that you

now attribute to your sexual orientation?

Q23 At what age did you first realize you were attracted romantically or sexually to persons of

the same sex?

Q24 How old were you when you experienced your first same-sex romantic or sexual

experience? If you have never had a same-sex romantic or sexual experience, please enter "0."

Q25 How old were you when you first labeled yourself gay, lesbian, bisexual, questioning,

queer, same-sex attracted, or another personal label you have chosen for yourself?

Q26 How old were you when you first told someone of your sexual identity or attraction? If you

have never told anyone of your sexual identity or attraction, please enter "0."

Q27 Overall, to what degree are you currently "out" regarding your sexual orientation?

○ I have not told anyone about my sexual orientation (1)
○ I have told only a few of the people I trust the most. (2)
○ I have told less than half of the people about my sexual orientation (3)
○ I have told more than half of the people about my sexual orientation (4)
○ I have told most people in most settings (e.g., work, school, friends, family) (5)
○ I am totally open about my sexual orientation (6)
○ Prefer not to say (7)

Display This Question:
    If Overall, to what degree are you "out" regarding your sexual orientation? I have not told anyone about my sexual orientation Is Not Selected

Q28 Please rank which persons you are most comfortable disclosing your sexual orientation: (1

being most comfortable and 5 being least comfortable).Please click and hold to drag into the

correct order.

_____ Immediate family (1)
_____ Friends (2)
_____ Coworkers or Classmates (3)
_____ People in your church congregation (4)
_____ Others (please specify) (5)

Q29 What was the earliest age (in years) that you began to sense a difference (in feeling,

attitudes, or behaviors) between yourself and others of your same age and biological sex that you

now attribute to your gender identity?

Q30 How old were you when you first labeled yourself transgender, transsexual, genderqueer,

agender, gender variant, or another personal label you have chosen for yourself?

Q31 How old were you when you first told someone of your gender identity? If you have never

told someone of your gender identity, please enter "0."

Q32 Overall, to what degree are you "out" regarding your gender identity?

○ I have not told anyone about my gender identity (1)
○ I have told only a few of the people I trust the most. (2)
○ I have told less than half of the people about my gender identity (3)
○ I have told more than half of the people about my gender identity (4)
○ I have told most people in most settings (e.g., work, school, friends, family) (5)
○ I am totally open about my gender identity (6)
○ Prefer not to say (7)

Display This Question:
    If Overall, to what degree are you "out" regarding your gender identity? I have not told anyone about my gender identity Is Not Selected

Q33 Please rank which persons you are most comfortable disclosing your gender identity: (1

being most comfortable and 5 being least comfortable).Please click and hold to drag into the

correct order.

_____ Immediate family (1)
_____ Friends (2)
_____ Coworkers or Classmates (3)
_____ People in your church congregation (4)
_____ Others (please specify) (5)

Q34 To better understand your experiences as a LGBTQQA Mormon in the church, please think

of a period when you felt the most concern about being LGBTQQA and Mormon. This could

include concern regarding your "fit" with church doctrines, acceptance from other church

members, standing with God, or future as a LDS church member.

        Approximately how old were you (in years) when you felt the most concern about these

issues?

Q35 During this time of most concern, were you "out" to any of the following persons? (Select

all that apply)

❑ Siblings (1)
❑ Parents (2)
❑ Friends (3)
❑ Coworkers or Classmates (4)
❑ LDS Church Leaders (5)
❑ LDS Ward Members (6)
❑ Other (7) _____
❑ None (I was not out to anyone at that time) (8)

Q36 When you were approximately (Q34 Response), in which country did you reside?

○ United States (1)
○ Mexico (2)
○ Canada (3)
○ Other (please specify) (4) _____
○ Prefer not to say (5)

Q37 How would you describe the community you lived in when you were approximately (Q34

Response)?

○ Rural (1)
○ Suburban (2)
○ Urban (3)
○ Other: (please describe) (4) _____

Q38 When you were approximately (Q34 Response), in which state did you reside?

❍ Utah (1)
❍ California (2)
❍ Idaho (3)
❍ Arizona (4)
❍ Alabama (5)
❍ Alaska (6)
❍ Arkansas (7)
❍ Colorado (8)
❍ Connecticut (9)
❍ Delaware (10)
❍ District of Columbia (DC) (11)
❍ Florida (12)
❍ Georgia (13)
❍ Hawaii (14)
❍ Illinois (15)
❍ Indiana (16)
❍ Iowa (17)
❍ Kansas (18)
❍ Kentucky (19)
❍ Louisiana (20)
❍ Maine (21)
❍ Maryland (22)
❍ Massachusetts (23)
❍ Michigan (24)
❍ Minnesota (25)
❍ Mississippi (26)
❍ Missouri (27)
❍ Montana (28)
❍ Nebraska (29)
❍ Nevada (30)
❍ New Hampshire (31)
❍ New Jersey (32)
❍ New Mexico (33)
❍ New York (34)
❍ North Carolina (35)
❍ North Dakota (36)

❍ Ohio (37)
❍ Oklahoma (38)
❍ Oregon (39)
❍ Pennsylvania (40)
❍ Rhode Island (41)
❍ South Carolina (42)
❍ South Dakota (43)
❍ Tennessee (44)
❍ Texas (45)
❍ Vermont (46)
❍ Virginia (47)
❍ Washington (48)
❍ West Virginia (49)
❍ Wisconsin (50)
❍ Wyoming (51)
❍ Prefer not to say (52)

Q39 We would now like to ask you some questions regarding your religious beliefs and activity

during the period when you felt the most concerned about being LGBTQQA and Mormon. In the

following sections, please respond according to how you thought and felt when you were

approximately (Q34 Response).

Q40 I enjoyed reading about my religion.

❍ I strongly disagree (1)
❍ I tend to disagree (2)
❍ I am not sure (3)
❍ I tend to agree (4)
❍ I strongly agree (5)

Q41 I went to church because it helped me to make friends.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q42 It didn't much matter what I believed so long as I was good.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q43 It was important to me to spend time in private thought and prayer.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q44 Please respond according to how you thought and felt when you were approximately (Q34

Response).

Q45 I often had a strong sense of God's presence.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q46 I prayed mainly to gain relief and protection.

❍ I strongly disagree (1)
❍ I tend to disagree (2)
❍ I am not sure (3)
❍ I tend to agree (4)
❍ I strongly agree (5)

Q47 I tried hard to live all my life according to my religious beliefs.

❍ I strongly disagree (1)
❍ I tend to disagree (2)
❍ I am not sure (3)
❍ I tend to agree (4)
❍ I strongly agree (5)

Q48 What religion offered me most was comfort in times of trouble and sorrow.

❍ I strongly disagree (1)
❍ I tend to disagree (2)
❍ I am not sure (3)
❍ I tend to agree (4)
❍ I strongly agree (5)

Q49 Please respond according to how you thought and felt when you were approximately (Q34

Response).

Q50 Prayer was for peace and happiness.

❍ I strongly disagree (1)
❍ I tend to disagree (2)
❍ I am not sure (3)
❍ I tend to agree (4)
❍ I strongly agree (5)

Q51 Although I was religious, I didn't let it affect my daily life.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q52 I went to church mostly to spend time with my friends.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q53 My whole approach to life was based on my religion.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q54 Please respond according to how you thought and felt when you were approximately (Q34

Response).

Q55 I went to church mainly because I enjoyed seeing people I know there.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q56 Although I believed in my religion, many other things were more important in life.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q57 I believed the president of the LDS Church was a prophet of God.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q58 I believed the Book of Mormon was the word of God.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q59 Please respond according to how you thought and felt when you were approximately (Q34

Response).

Q60 I believed The Church of Jesus Christ of Latter-day Saints was the only true church on

earth.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q61 I believed Joseph Smith actually saw God the Father and Jesus Christ.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q62 I believed the Book of Mormon contained no errors or contradictions

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q63 I believed Mormons should not let themselves be influenced by worldly ideas.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q64 Please respond according to how you thought and felt when you were approximately (Q34

Response).

Q65 I believed living prophets imparted true teachings of God.

○ I strongly disagree (1)
○ I tend to disagree (2)
○ I am not sure (3)
○ I tend to agree (4)
○ I strongly agree (5)

Q66 I believed Mormons must know and follow the teachings of God's ancient and modern

prophets.

- ⭘ I strongly disagree (1)
- ⭘ I tend to disagree (2)
- ⭘ I am not sure (3)
- ⭘ I tend to agree (4)
- ⭘ I strongly agree (5)

Q67 Please rate the following statements regarding your religious beliefs when you were

approximately (Q34 Response). Simply click along the line to move the slider to your desired

response from Strongly Disagree (0) to Strongly Agree (9).

Q68 I was not very interested in religion until I began to ask questions about the meaning and

purpose of my life

Q69 I was driven to ask religious questions out of a growing awareness of the tensions in my

world and in my relation to my world.

Q70 My life experiences led me to rethink my religious convictions.

Q71 God wasn't very important for me until I began to ask questions about the meaning of my

own life.

Q72 Please rate the following statements regarding your religious beliefs when you were approximately (Q34 Response). Simply click along the line to move the slider to your desired response from Strongly Disagree (0) to Strongly Agree (9).

Q73 It might be said that I valued my religious doubts and uncertainties.

Q74 For me, doubting was an important part of what it meant to be religious.

Q75 I found religious doubts upsetting.

Q76 Questions were far more central to my religious experience than were answers.

Q77 Please rate the following statements regarding your religious beliefs when you were approximately (Q34 Response). Simply click along the line to move the slider to your desired response from Strongly Disagree (0) to Strongly Agree (9).

Q78 As I grew and changed, I expected my religion also to grow and change.

Q79 I was constantly questioning my religious beliefs.

Q80 I did not expect my religious convictions to change in the next few years.

Q81 There were many religious issues on which my views were still changing.

Q82 Please answer the following questions regarding your relationship with Mormonism when

you were approximately (Q34 Response).

Q83 Some doctrines of the LDS Church were hard for me to accept.

❍ Not at all (1)
❍ Slightly (2)
❍ Somewhat (3)
❍ Moderately (4)
❍ Exactly (5)

Q84 I didn't really care about the LDS Church.

❍ Not at all (1)
❍ Slightly (2)
❍ Somewhat (3)
❍ Moderately (4)
❍ Exactly (5)

Q85 I didn't accept some of the standards of the LDS Church.

❍ Not at all (1)
❍ Slightly (2)
❍ Somewhat (3)
❍ Moderately (4)
❍ Exactly (5)

Q86 The LDS Church put too many restrictions on its members.

❍ Not at all (1)
❍ Slightly (2)
❍ Somewhat (3)
❍ Moderately (4)
❍ Exactly (5)

Q87 Church programs and activities were an important part of my life.

- ○ Not at all (1)
- ○ Slightly (2)
- ○ Somewhat (3)
- ○ Moderately (4)
- ○ Exactly (5)

Q88 When you were approximately (Q34 Response), how often did you . . . ?

Q89 Have family religious discussions?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q90 Have family discussions about right or wrong?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q91 Have personal scripture study?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q92 Have personal prayer?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q93 When you were approximately (Q34 Response), how often did you . . . ?

Q94 Fast?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q95 Attend church services?

○ Never (1)
○ A few times a year (2)
○ Monthly (3)
○ A few times a month (4)
○ Weekly (5)
○ A few times a week (6)
○ Daily (7)

Q96 Attend church social activities (i.e. WM/YW, ward activities)?

○ Never (1)
○ A few times a year (2)
○ Monthly (3)
○ A few times a month (4)
○ Weekly (5)
○ A few times a week (6)
○ Daily (7)

Q97 Engage in church callings?

○ Never (1)
○ A few times a year (2)
○ Monthly (3)
○ A few times a month (4)
○ Weekly (5)
○ A few times a week (6)
○ Daily (7)

Q98 When you were approximately (Q34 Response), how often did you . . . ?

Q99 Have family prayer?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q100 Have family scripture study?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q101 Have Family Home Evening (FHE)?

- ○ Never (1)
- ○ A few times a year (2)
- ○ Monthly (3)
- ○ A few times a month (4)
- ○ Weekly (5)
- ○ A few times a week (6)
- ○ Daily (7)

Q102 How would you describe yours and your family's commitment to LDS doctrines when you were approximately (Q34 Response)?

Orthodox: a traditional, staunch, or conservative believer. Unorthodox: a progressive, flexible, or questioning believer.

Q103 Yourself

○ Extremely orthodox (1)
○ Orthodox (2)
○ Neutral (3)
○ Unorthodox (4)
○ Extremely unorthodox (5)

Q104 Mother or stepmother

○ Extremely orthodox (1)
○ Orthodox (2)
○ Neutral (3)
○ Unorthodox (4)
○ Extremely unorthodox (5)
○ Not applicable (was not a member) (6)

Q105 Father or stepfather

○ Extremely orthodox (1)
○ Orthodox (2)
○ Neutral (3)
○ Unorthodox (4)
○ Extremely unorthodox (5)
○ Not applicable (was not a member) (6)

Q106 Siblings or stepsiblings

○ Extremely orthodox (1)
○ Orthodox (2)
○ Neutral (3)
○ Unorthodox (4)
○ Extremely unorthodox (5)
○ Not applicable (was not a member) (6)

Q107 The next few questions will ask about your relationship with others during the period when

you felt the most concerned about being LGBTQQA and Mormon.

How well do these statements describe your family relationships due to your sexual or

gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how you believe the

relationship would have been.

Q108 I was included in family events and was asked to bring my close friend(s).

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q109 My family were friendly with my partner(s).

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q110 My family told me that I should seek help to change my sexual or gender identity.

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q111 My family told me that it would be a good idea for me to date members of the opposite

sex.

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q112 How well do these statements describe your family relationships due to your sexual or

gender identity when you were approximately (Q34 Response)?

       If they were unaware of your sexual or gender identity, respond how you believe the

relationship would have been.

Q113 My family told me that I was intentionally hurting them.

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q114 My family asked me how my relationships were going.

- ○ Uncertain (1)
- ○ Never true (2)
- ○ Rarely true (3)
- ○ Sometimes true (4)
- ○ Always true (5)

Q115 My family offered me support in my relationships.

- ○ Uncertain (1)
- ○ Never true (2)
- ○ Rarely true (3)
- ○ Sometimes true (4)
- ○ Always true (5)

Q116 How often did your LDS (step)parents or (step)siblings do the following due to your actual

or perceived sexual or gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how you believe they

would have acted.

Q117 I was teased or ridiculed by family members saying things to me.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q118 I was pushed, shoved, hit, or kicked.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q119 A family member made rude or derogatory remarks at me.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q120 A family member ignored me when they were with other people.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q121 How often did your LDS (step)parents or (step)siblings do the following due to your actual

or perceived sexual or gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how you believe they

would have acted.

Q122 Jokes were made up about me.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q123 A family member got others to turn against me.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q124 My property was damaged on purpose.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q125 Things were said about my looks I didn't like.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q126 How often did your LDS (step)parents or (step)siblings do the following due to your actual or perceived sexual or gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how you believe they would have acted.

Q127 A family member started a rumor about me.

❍ Never (1)
❍ Sometimes (2)
❍ Once or twice a month (3)
❍ Weekly (4)
❍ Several times a week (5)
❍ Daily or nearly daily (6)

Q128 I was threatened to be physically hurt or harmed.

❍ Never (1)
❍ Sometimes (2)
❍ Once or twice a month (3)
❍ Weekly (4)
❍ Several times a week (5)
❍ Daily or nearly daily (6)

Q129 I was left out of activities, games on purpose.

❍ Never (1)
❍ Sometimes (2)
❍ Once or twice a month (3)
❍ Weekly (4)
❍ Several times a week (5)
❍ Daily or nearly daily (6)

Q130 I was called names I didn't like.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q131 How accepting were your LDS family members of your sexual or gender identity when

you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, how accepting did you believe they

would have been?

○ Extremely rejecting (1)
○ Rejecting (2)
○ Neither rejecting or accepting (3)
○ Accepting (4)
○ Extremely accepting (5)

Q132 How well do these statements describe your relationships with LDS peers (friends, ward

members, etc) due to your sexual or gender identity when you were approximately (Q34

Response)?

If they were unaware of your sexual or gender identity, respond how believe the

relationship would have been.

Q133 I was included in church events and was asked to bring my close friend(s).

- ○ Uncertain (1)
- ○ Never true (2)
- ○ Rarely true (3)
- ○ Sometimes true (4)
- ○ Always true (5)

Q134 LDS peers or ward members were friendly with my partner(s).

- ○ Uncertain (1)
- ○ Never true (2)
- ○ Rarely true (3)
- ○ Sometimes true (4)
- ○ Always true (5)

Q135 LDS peers or ward members told me that I should seek help to change my sexual or gender

identity.

- ○ Uncertain (1)
- ○ Never true (2)
- ○ Rarely true (3)
- ○ Sometimes true (4)
- ○ Always true (5)

Q136 LDS peers or ward members told me that it would be a good idea for me to date members

of the opposite sex.

- ○ Uncertain (1)
- ○ Never true (2)
- ○ Rarely true (3)
- ○ Sometimes true (4)
- ○ Always true (5)

Q137 How well do these statements describe your relationships with LDS peers (friends, ward members, etc) due to your sexual or gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how believe the relationship would have been.

Q138 LDS peers or ward members told me that I was intentionally hurting them.

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q139 LDS peers or ward members asked me how my relationships were going.

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q140 LDS peers or ward members offered me support in my relationships.

○ Uncertain (1)
○ Never true (2)
○ Rarely true (3)
○ Sometimes true (4)
○ Always true (5)

Q141 How often did LDS peers (friends, ward members, etc) do the following due to your actual or presumed sexual or gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how believe they would have acted.

Q142 I was teased or ridiculed by LDS peers saying things to me.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q143 I was pushed, shoved, hit, or kicked.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q144 An LDS peer wouldn't be friends with me because other people didn't like me.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q145 An LDS peer made rude or derogatory remarks at me.

❍ Never (1)
❍ Sometimes (2)
❍ Once or twice a month (3)
❍ Weekly (4)
❍ Several times a week (5)
❍ Daily or nearly daily (6)

Q146 How often did LDS peers (friends, ward members, etc) do the following due to your actual

or presumed sexual or gender identity when you were approximately (Q34 Response)?

 If they were unaware of your sexual or gender identity, respond how believe they would

have acted.

Q147 Jokes were made up about me.

❍ Never (1)
❍ Sometimes (2)
❍ Once or twice a month (3)
❍ Weekly (4)
❍ Several times a week (5)
❍ Daily or nearly daily (6)

Q148 An LDS peer got their friends to turn against me.

❍ Never (1)
❍ Sometimes (2)
❍ Once or twice a month (3)
❍ Weekly (4)
❍ Several times a week (5)
❍ Daily or nearly daily (6)

Q149 My property was damaged on purpose.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q150 Things were said about my looks I didn't like.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q151 How often did LDS peers (friends, ward members, etc) do the following due to your actual

or presumed sexual or gender identity when you were approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, respond how believe they would

have acted.

Q152 An LDS peer started a rumor about me.

- ○ Never (1)
- ○ Sometimes (2)
- ○ Once or twice a month (3)
- ○ Weekly (4)
- ○ Several times a week (5)
- ○ Daily or nearly daily (6)

Q153 I was threatened to be physically hurt or harmed.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q154 I was left out of activities, games on purpose.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q155 I was called names I didn't like.

○ Never (1)
○ Sometimes (2)
○ Once or twice a month (3)
○ Weekly (4)
○ Several times a week (5)
○ Daily or nearly daily (6)

Q156 How accepting were your LDS peers of your sexual or gender identity when you were

approximately (Q34 Response)?

If they were unaware of your sexual or gender identity, how accepting did you believe they

would have been?

❍ Extremely rejecting (1)
❍ Rejecting (2)
❍ Neither rejecting or accepting (3)
❍ Accepting (4)
❍ Extremely accepting (5)

Q157 The following section will ask about experiences you might have had with LDS leaders or

teachings throughout your lifetime. Please consider all interactions you have had with the LDS

church and its leaders.

The following is a list of way LDS leaders might respond to LGBTQQA church

members. Even if your LDS leaders were unaware of your sexual or gender identity, they might

have expressed these attitudes generally.

Please indicate how these responses have ever impacted you. If you never encountered

these responses from LDS leadership, please select "Not Applicable."

Q158 Counsel you to not focus on your sexual or gender identity.

❍ Extremely beneficial (1)
❍ Beneficial (2)
❍ Neither damaging or beneficial (3)
❍ Damaging (4)
❍ Extremely damaging (5)
❍ Not Applicable (6)

Q159 Counsel you to not speak to others about your sexual or gender identity.

❍ Extremely beneficial (1)
❍ Beneficial (2)
❍ Neither damaging or beneficial (3)
❍ Damaging (4)
❍ Extremely damaging (5)
❍ Not Applicable (6)

Q160 Counsel you to not identify as gay, lesbian, bisexual, homosexual, or transgender.

❍ Extremely beneficial (1)
❍ Beneficial (2)
❍ Neither damaging or beneficial (3)
❍ Damaging (4)
❍ Extremely damaging (5)
❍ Not Applicable (6)

Q161 Counsel you to separate your sexual attractions from your sexual behaviors.

❍ Extremely beneficial (1)
❍ Beneficial (2)
❍ Neither damaging or beneficial (3)
❍ Damaging (4)
❍ Extremely damaging (5)
❍ Not Applicable (6)

Q162 Please indicate how these responses from LDS leaders have ever impacted you. If you

never encountered these responses from LDS leadership, please select "Not Applicable."

Q163 Associate your sexual or gender identity with pedophilia.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q164 Associate your gender or sexual identity with an addiction or other temptation.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q165 Encourage you to seek professional treatment to change your sexual or gender identity.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q166 Encourage heterosexual marriage as a solution for your sexual or gender identity.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q167 Please indicate how these responses from LDS leaders have ever impacted you. If you never encountered these responses from LDS leadership, please select "Not Applicable."

Q168 Encourage you to increase your religious participation (attendance, prayer, fasting, temple worship, etc) to change your sexual or gender identity.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q169 "Out" you to your family, friends or other church members.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q170 Threaten your church membership because of your gender or sexual identity.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q171 Threaten your church membership because of your same-sex relationships or gender non-

conforming appearance/behavior.

- ❍ Extremely beneficial (1)
- ❍ Beneficial (2)
- ❍ Neither damaging or beneficial (3)
- ❍ Damaging (4)
- ❍ Extremely damaging (5)
- ❍ Not Applicable (6)

Q172 The following is a list of concepts you may have been taught or believed regarding your

sexual or gender identity. Please indicate how these teachings or beliefs have ever impacted you.

If you never encountered these teachings or beliefs, please select "Not Applicable."

Q173 God would punish me for my sexual attractions.

- ❍ Extremely beneficial (1)
- ❍ Beneficial (2)
- ❍ Neither damaging or beneficial (3)
- ❍ Damaging (4)
- ❍ Extremely damaging (5)
- ❍ Not Applicable (6)

Q174 I would be excommunicated for my sexual attractions.

- ❍ Extremely beneficial (1)
- ❍ Beneficial (2)
- ❍ Neither damaging or beneficial (3)
- ❍ Damaging (4)
- ❍ Extremely damaging (5)
- ❍ Not Applicable (6)

Q175 I would be eternally separated from my family for my sexual attractions.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q176 God would punish me for my same-sex sexual behaviors.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q177 Please indicate how these teachings or beliefs have ever impacted you. If you never

encountered these teachings or beliefs, please select "Not Applicable."

Q178 I would be excommunicated for my same-sex sexual behaviors.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q179 I would be eternally separated from my family for my same-sex sexual behaviors.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q180 God would punish me for not identifying as my assigned gender.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q181 I would be excommunicated for not identifying as my assigned gender.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q182 Please indicate how these teachings or beliefs have ever impacted you. If you never

encountered these teachings or beliefs, please select "Not Applicable."

Q183 I would be eternally separated from my family for not identifying as my assigned gender.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q184 Heterosexual marriage would change my sexual or gender identity.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q185 I would not be exalted without heterosexual marriage.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q186 Homosexuality was a sin.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q187 Please indicate how these teachings or beliefs have ever impacted you. If you never

encountered these teachings or beliefs, please select "Not Applicable."

Q188 A stronger belief in God would change my homosexuality or gender identity.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q189 I needed to change my sexual or gender identity to be acceptable before God.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q190 My sexual or gender identity would be changed after death.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q191 Life-long celibacy was required for me to return to God.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q192 Please indicate how these teachings or beliefs have ever impacted you. If you never

encountered these teachings or beliefs, please select "Not Applicable."

Q193 Satan seeks to confuse gender and gender roles.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q194 Gender roles were ordained of God.

○ Extremely beneficial (1)
○ Beneficial (2)
○ Neither damaging or beneficial (3)
○ Damaging (4)
○ Extremely damaging (5)
○ Not Applicable (6)

Q195 Gender was a fixed, eternal characteristic.

❍ Extremely beneficial (1)
❍ Beneficial (2)
❍ Neither damaging or beneficial (3)
❍ Damaging (4)
❍ Extremely damaging (5)
❍ Not Applicable (6)

Q196 God intended me to live as the gender I was assigned at birth.

❍ Extremely beneficial (1)
❍ Beneficial (2)
❍ Neither damaging or beneficial (3)
❍ Damaging (4)
❍ Extremely damaging (5)
❍ Not Applicable (6)

Q197 Now we would like to ask you about how you might have responded to your experiences with LDS leadership/teachings and the conflict you felt about your sexual/gender identity. The following is a list of statements that people sometimes have in response to concern about being LGBTQQA and Mormon. Please read each statement carefully and then indicate how much you have ever been bothered by that problem. Please note, religious experiences can include personal religious activities (scripture study, prayer, etc.) or involvement with church activities (meeting attendance, serving in callings, conversations with leadership, temple worship, etc).

Q198 I felt emotionally numb.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q199 My heart started pounding when I thought about my religious beliefs or experiences.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q200 It seemed as if I was reliving previous religious experiences.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q201 I had trouble sleeping.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q202 I felt discouraged about the future.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q203 Please read each statement carefully and then indicate how much you have ever been

bothered by that problem in response to being LGBTQQA and Mormon. Religious experiences

can include personal religious activities or involvement with formal church activities.

Q204 Reminders of my religious beliefs or experiences upset me.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q205 I had little interest in being around others, particularly those from the LDS community.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q206 I felt jumpy.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q207 I was less active than usual.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q208 I thought about my religious beliefs or experiences when I didn't intend to.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q209 Please read each statement carefully and then indicate how much you have ever been

bothered by that problem in response to being LGBTQQA and Mormon. Religious experiences

can include personal religious activities or involvement with formal church activities.

Q210 I had trouble concentrating.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q211 I avoided people, places, or things that reminded me of my religious beliefs or experiences.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q212 I had disturbing dreams about my religious beliefs or experiences.

❍ Never (1)
❍ Rarely (2)
❍ Occasionally (3)
❍ Often (4)
❍ Very often (5)

Q213 I wanted to avoid aspects of my religious beliefs or experiences.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q214 I was easily annoyed.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q215 Please read each statement carefully and then indicate how much you have ever been

bothered by that problem in response to being LGBTQQA and Mormon. Religious experiences

can include personal religious activities or involvement with formal church activities.

Q216 I expected something bad to happen.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q217 I noticed gaps in my memory about religious experiences.

- ○ Never (1)
- ○ Rarely (2)
- ○ Occasionally (3)
- ○ Often (4)
- ○ Very often (5)

Q218 Now we would like to ask you about how you might have coped with conflict you felt about your sexual/gender identity and Mormonism.

Please read the statements listed below and please indicate to what extent each of the following was ever involved in your coping with being LGBTQQA and Mormon.

Q219 Trusted that God would not let anything terrible happen to me.

- ❍ Not at all (1)
- ❍ Somewhat (2)
- ❍ Quite a bit (3)
- ❍ A great deal (4)

Q220 Experienced God's love and care.

- ❍ Not at all (1)
- ❍ Somewhat (2)
- ❍ Quite a bit (3)
- ❍ A great deal (4)

Q221 Realized that God was trying to strengthen me.

- ❍ Not at all (1)
- ❍ Somewhat (2)
- ❍ Quite a bit (3)
- ❍ A great deal (4)

Q222 In dealing with the problem, I was guided by God.

- ❍ Not at all (1)
- ❍ Somewhat (2)
- ❍ Quite a bit (3)
- ❍ A great deal (4)

Q223 Realized that I didn't have to suffer since Jesus suffered for me.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q224 Please read the statements listed below and please indicate to what extent each of the

following was ever involved in your coping with being LGBTQQA and Mormon.

Q225 Used Christ as an example of how I should live.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q226 Took control over what I could and gave the rest to God.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q227 My faith showed me different ways to handle the problem.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q228 Accepted the situation was not in my hands but in the hands of God.

- ⭕ Not at all (1)
- ⭕ Somewhat (2)
- ⭕ Quite a bit (3)
- ⭕ A great deal (4)

Q229 Found the lesson from God in the event.

- ⭕ Not at all (1)
- ⭕ Somewhat (2)
- ⭕ Quite a bit (3)
- ⭕ A great deal (4)

Q230 Please read the statements listed below and please indicate to what extent each of the

following was ever involved in your coping with being LGBTQQA and Mormon.

Q231 God showed me how to deal with the situation.

- ⭕ Not at all (1)
- ⭕ Somewhat (2)
- ⭕ Quite a bit (3)
- ⭕ A great deal (4)

Q232 Used my faith to help me decide how to cope with the situation.

- ⭕ Not at all (1)
- ⭕ Somewhat (2)
- ⭕ Quite a bit (3)
- ⭕ A great deal (4)

Q233 Tried to be less sinful.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q234 Confessed my sins.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q235 Led a more loving life.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q236 Please read the statements listed below and please indicate to what extent each of the

following was ever involved in your coping with being LGBTQQA and Mormon.

Q237 Attended religious services or participated in religious rituals.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q238 Participated in church groups (support groups, prayer groups, religious studies).

◯ Not at all (1)
◯ Somewhat (2)
◯ Quite a bit (3)
◯ A great deal (4)

Q239 Provided help to other church members.

◯ Not at all (1)
◯ Somewhat (2)
◯ Quite a bit (3)
◯ A great deal (4)

Q240 Felt angry with or distant from God.

◯ Not at all (1)
◯ Somewhat (2)
◯ Quite a bit (3)
◯ A great deal (4)

Q241 Felt angry with or distant from the members of the church.

◯ Not at all (1)
◯ Somewhat (2)
◯ Quite a bit (3)
◯ A great deal (4)

Q242 Please read the statements listed below and please indicate to what extent each of the

following was ever involved in your coping with being LGBTQQA and Mormon.

Q243 Questioned my religious beliefs and faith.

❍ Not at all (1)
❍ Somewhat (2)
❍ Quite a bit (3)
❍ A great deal (4)

Q244 Received support from the clergy.

❍ Not at all (1)
❍ Somewhat (2)
❍ Quite a bit (3)
❍ A great deal (4)

Q245 Received support from other members of the church.

❍ Not at all (1)
❍ Somewhat (2)
❍ Quite a bit (3)
❍ A great deal (4)

Q246 Asked for a miracle.

❍ Not at all (1)
❍ Somewhat (2)
❍ Quite a bit (3)
❍ A great deal (4)

Q247 Bargained with God to make things better.

❍ Not at all (1)
❍ Somewhat (2)
❍ Quite a bit (3)
❍ A great deal (4)

Q248 Please read the statements listed below and please indicate to what extent each of the

following was ever involved in your coping with being LGBTQQA and Mormon.

Q249 Asked God why it happened.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q250 Focused on the world-to-come rather than the problems of this world.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q251 I let God solve my problems for me.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q252 Prayed or read the scriptures to keep my mind off my problems.

○ Not at all (1)
○ Somewhat (2)
○ Quite a bit (3)
○ A great deal (4)

Q253 Before we finish, tell us a little bit more about your background. In which country do you

currently reside?

○ United States (1)
○ Mexico (2)
○ Canada (3)
○ Other (please specify) (4) _____
○ Prefer not to say (5)

Q254 In which state do you currently reside?

○ Utah (1)
○ California (2)
○ Idaho (3)
○ Arizona (4)
○ Alabama (5)
○ Alaska (6)
○ Arkansas (7)
○ Colorado (8)
○ Connecticut (9)
○ Delaware (10)
○ District of Columbia (DC) (11)
○ Florida (12)
○ Georgia (13)
○ Hawaii (14)
○ Illinois (15)
○ Indiana (16)
○ Iowa (17)
○ Kansas (18)
○ Kentucky (19)
○ Louisiana (20)
○ Maine (21)
○ Maryland (22)
○ Massachusetts (23)
○ Michigan (24)
○ Minnesota (25)
○ Mississippi (26)

- ○ Missouri (27)
- ○ Montana (28)
- ○ Nebraska (29)
- ○ Nevada (30)
- ○ New Hampshire (31)
- ○ New Jersey (32)
- ○ New Mexico (33)
- ○ New York (34)
- ○ North Carolina (35)
- ○ North Dakota (36)
- ○ Ohio (37)
- ○ Oklahoma (38)
- ○ Oregon (39)
- ○ Pennsylvania (40)
- ○ Rhode Island (41)
- ○ South Carolina (42)
- ○ South Dakota (43)
- ○ Tennessee (44)
- ○ Texas (45)
- ○ Vermont (46)
- ○ Virginia (47)
- ○ Washington (48)
- ○ West Virginia (49)
- ○ Wisconsin (50)
- ○ Wyoming (51)
- ○ Prefer not to say (52)

Q255 Are you Hispanic, Latino, or Spanish origin?

- ○ Yes (1)
- ○ No (2)
- ○ Prefer not to say (3)

Q256 What is your race? (Select all that apply)

❑ White (1)
❑ Black or African American (2)
❑ American Indian or Alaska Native (3)
❑ Asian (4)
❑ Native Hawaiian or Other Pacific Islander (5)
❑ Other (please specify) (6) _____
❑ Prefer not to say (7)

Q257 What is the highest level of education you have completed?

❍ Less than high school (1)
❍ High school graduate or GED (2)
❍ Some college but no degree (3)
❍ Occupational/vocational program (4)
❍ Associate degree (5)
❍ Bachelor's degree (BA/BS) (6)
❍ Master's degree (MS, MA, MSW, MBA) (7)
❍ Professional degree (MD, DDS, DVM, LLV, JD) (8)
❍ Doctorate degree (PhD, EdD) (9)
❍ Other (please specify) (10) _____
❍ Prefer not to say (11)

Q258 What is your current relationship status?

○ Single (never married) (1)
○ Married heterosexual relationship (2)
○ Married same-sex relationship (3)
○ Civil union (heterosexual relationship) (4)
○ Civil union (same-sex relationship) (5)
○ Domestic partnership (heterosexual relationship) (6)
○ Domestic partnership (same-sex relationship) (7)
○ Unmarried, but committed to opposite sex partner (8)
○ Unmarried, but committed to same-sex partner (9)
○ Separated (heterosexual marriage) (10)
○ Separated (same-sex marriage) (11)
○ Divorced (heterosexual marriage) (12)
○ Divorced (same-sex marriage) (13)
○ Widowed (heterosexual marriage) (14)
○ Widowed (same-sex marriage) (15)
○ Other (please describe) (16) _____
○ Prefer not to say (17)

Q259 Have you ever been heterosexually married?

○ Yes (1)
○ No (2)
○ Prefer not to say (3)

Display This Question:
    If Have you ever been heterosexually married? Yes Is Selected
Q260 How many years were/are you heterosexually married?

Display This Question:
    If Have you ever been heterosexually married? Yes Is Selected
Q261 Is this your current relationship?

○ Yes (1)
○ No (2)
○ Prefer not to say (3)

Q262 Do you have any additional experiences you would like to share regarding your

experiences being LGBTQQA and Mormon?

Q263 Would you like to be contacted to participate in additional studies related to your

experiences as a LGBTQQA Mormon or former Mormon? If you select yes, you will be

redirected to a separate survey to provide your email address.

❍ Yes (1)
❍ No (2)
❍ Prefer not to say (3)