Finding aid to the Homosexuality Among Highly Religious Mormons Survey Coll2011.005

Finding aid prepared by Katrina Sire
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Title: Homosexuality Among Highly Religious Mormons Survey

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Date (inclusive): 2002-2010

Abstract: Review board petitions, 2002-2003 surveys, the follow-up 2006-2007 survey, non-LGBT participant surveys, and related corresponding of the "Homosexuality Among Highly Religious Mormons" study conducted under the auspices of the University of Idaho and the University of Southern California by Gary Horlacher.

creator: Horlacher, Gary T., (Gary Thomas), 1967-
creator: Schow, Ronald L., 1941-

Administrative History

The survey included many open-ended questions as well as psychological measures of personality, values, relationships, religious beliefs, and other variables that were thought to might help explain the struggle in overcoming, reconciling, or rejecting either one's homosexuality or one's Mormon beliefs and the consequences involved.

There were 183 participants that filled out the surveys and two time waves of data. The first data was gathered in the fall of 2002 and winter of 2003. The number of participants who filled out the survey at this time was 165 (numbered from 1-164 and 182).

It was my desire to get permission to do the research from BYU, but permission was denied so the sponsoring university at that time was Idaho State University (ISU) in Pocatello and the responsible faculty member was Ron Schow. After graduating from BYU in 2005, I was offered a post-doctoral assignment at the University of Southern California (USC) and my mentors there encouraged me to do a follow-up study which was approved there and conducted during the winter of 2006/2007 with the faculty member overseeing my study being Tim Biblarz. Almost half of the original participants filled out a follow-up study (74) and there were also 18 new participants that had not filled out the previous survey. Overall there were 257 surveys that were filled out.

In addition, the survey information requested stories and provided a survey for non-gay family members or friends of gay people, inviting them to share their story. During the first time wave (2002-2003), 12 relatives or friends of gay people filled out surveys as well. We also have a file with miscellaneous correspondence and submitted stories from others who did not fill out the survey and from family/friends who wanted to share their ideas but did not fill out the survey. If a person shared additional information and also participated in the study, their additional information is added as part of their survey data.

I included a file review board petitions as they give references to sources for the psychological measures are found in these surveys. The surveys were accepted by review boards at ISU and USC. I have also included the two petitions to do the study at BYU which were not approved. These were included because they give additional references to psychological measures and survey procedures that were not reported in the ISU and USC documents, and provide a little more background for the conditions of the study. The second BYU petition provides the most detailed description of measurement reliability and validity for these psychological measures and references which would be useful to anyone wanting to compare their research to other studies which asked similar or the same questions on their surveys.


The studies served as the basis of "Coping with Injustice: A Developmental Model" published in Social Economic and Environmental Justice for all Families.

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Acquisition
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Other Finding Aids
Gary Horlacher survey USU_COLL MSS 462. Special Collections and Archives. Utah State University Merrill-Cazier Library. Logan, Utah.

Scope and Content
1. 165 surveys of those who took the original survey in 2002/2003. These have been ordered with the lowest numbers being those who accept Mormonism completely and reject homosexual behaviors of any kind (No.1) and ending with those who completely reject Mormonism and totally embrace their homosexuality at the other end (No.164).

These are further divided up as follows:

a. The surveys numbered 1-39 are referred to as the STRUGGLERS. These are the ones who believe in Mormonism and reject homosexual behavior. Of these surveys numbered 4-9 seem to be higher on the introvert sensing (Si) dimension and surveys numbered 10-39 seem to be higher on the introvert feeling (Fi) dimension.

b. Surveys numbered 40-132 are referred to as MODERATES. These are those who accept a gay orientation but still believe Mormonism is the one true church, that Joseph Smith was a prophet, and that the Book of Mormon is true. They are further divided so that those higher on introverted sensing (Si) are numbered 40-92 and those higher on introverted feeling (Fi) are numbered 93-132.

c. Surveys numbered 133-164 are referred to as SECULAR. They don't believe in Mormonism but they do accept their sexual orientation. The more extraverted sensing (Se) are numbered 133-145 and the more extraverted thinkers (Te) are numbered 146-164.

2. The Follow-up surveys (number has an F- before the number) uses the same numbering sequences for participants, but adds number 165-183 for those who were added in 2006/2007 to the study (except No. 182 which is out of sequence and should be numbered 165 among those who filled out the first survey but was discovered too late). The new participants (No. 165-181, 183) were also ordered from high LDS believing, low homosexuality accepting (No. 165) to those who rejected LDS beliefs and totally embarrassed homosexual identity (No.180, [181 and 183 were also added at the end and may fit better somewhere between the extremes])

3. Non-gay participants. This is 12 participants who were not same-sex attracted but were very interested in our study because of a child, sibling, or friends or because of similar issues they felt were related. Of these the first four are ORTHODOX LDS believers, the next three (No. S6-S8) are COMPROMISERS who make a place for gay people while continuing to believe in Mormonism, and the last four (S9-S12) are REBELS in that they accept gay people but reject Mormonism.

4. A file with miscellaneous correspondence and submitted stories is included for those who didn't take the survey but wanted to contribute something. This is in two separate categories: those who have a same-sex orientation and those who are friends/relatives of someone with a same-sex orientation. As these participants did not give a lot of personal information, their given names and occasionally other personal information was allowed to remain in their correspondence. Wherever it appeared there might be a question of privacy concerns, the last name and other contact information was removed.

5. Review Board applications. As noted above, this is given here to aid researchers who would like references for the different psychological measures that were included on these surveys.


Processing Information
Collection processed by Victoria Lucero.

Subjects and Indexing Terms
Homosexuality--Research
Mail surveys
Mormon gays
Religion research

Homosexuality Among Highly Religious Mormons Survey 2002-2010
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