An abstract collage of various colors and textures, including shades of green, blue, red, yellow, and purple, with some faint text visible in the background.

Faith & Sexuality Survey 2018

Executive Report

Foreword by Rt Revd Paul Bayes, Bishop of Liverpool

Foreword

As we release this report, let me express my thanks to three groups of people.

First and foremost, to those who have taken the trouble to complete this survey and to provide the data in this report. I am grateful for their time, but much more than that I'm grateful for their honesty, their courage and their perseverance.

The findings of the report make hard reading for communities of faith, and in the case of my own Church, hard reading for an institution that believes it is built on the love of Christ. My own response begins in sorrow, and in repentance for what we have done to you, beloved children of God.

You will see that far too many lives at far too young an age have been traumatised by a hidden inner conflict between their love of God and their innate desire to love another human being. This conflict is harsh and potentially deadly. The level of considered and attempted suicide reported here is shocking and sobering. The statistics reflect lives which have been scarred and strained by mixed messaging of love, acceptance, condemnation and fear. I thank those who have revisited this pain in order to help us all.

Secondly I thank the group of eminent professionals who agreed to be part of the Advisory Board. Their expertise and judgement has ensured that this research has been conducted with as much intellectual rigour and insight as possible. I am most grateful for their skill and for their commitment.

And ***thirdly*** I thank you who are reading this report. As I do so, I ask you to become, or to continue to be, part of the solution to the pain and distress expressed in these pages. Communities of faith should be beacons for the love of God in the world, a love which is extended first of all to those on the edge of things. Please play your part in ensuring that the love of God will be more truly reflected in our communities of faith, that the courageous sharing of our respondents will not go unheard, and that human flourishing and human life will not be treated as a mere intellectual battleground for dry conversation, and will not thereby be squandered further in the future.

Thank you.



Rt Revd Paul Bayes

Bishop of Liverpool and Chair of the Ozanne Foundation

Table of Contents

Foreword by Rt Revd Paul Bayes	2
Director's Report by Jayne Ozanne	4
Executive Summary	5
Section 1: Demographic & Religious Belief Profile of Respondents	6
Section 2: Sexual Orientation & Relationship Status	9
Section 3: Experience of Attempting to Change Sexual Orientation	12
Section 4: Impact of Attempting to Change Sexual Orientation	14
Section 5: Attitudes Towards Criminalising Sexual Orientation Change Therapy	17
Section 6: Well-being – Physical, Mental, Emotional & Spiritual	19

Director's Report

Last year the Government publicised the results of its National LGBT Survey, which had attracted over 108,000 responses and is now the largest survey of its kind. The report highlighted the concerning fact that 2% of respondents had undergone some form of "conversion therapy" and a further 5% had been offered it. As part of its response, the Government publicly committed to ensuring that this harmful practice is ended.



Bishop Paul Bayes & Jayne Ozanne

Those of us who have been through such therapy know that it is not primarily an issue that affects the medical profession, but rather is one practised amongst faith communities. This survey therefore looked to understand the extent of this practice, and as such identified 458 respondents who had experience of attempting to change their sexual orientation.

The results are shocking. **The level of harm is clear – the need for safeguarding is urgent.**

The findings, which speak for themselves, have been reviewed by our independent Advisory Board, and I am grateful to them for their help and support.

For many, much of this document will confirm what they already know regarding the dangers of "conversion therapy". However, it is the scale and severity of the problems experienced and the age at which children are said to be exposed to these practices that are of the gravest concern. The high level of reports of attempted suicide and suicidal thoughts amongst those who have attempted to change their sexual orientation is not something that can be easily dismissed.

It is worth noting that there is a wealth of in-depth qualitative research generated by this survey, which will provide opportunities to learn more about the LGBQ+ faith communities.

My hope is that this research will be repeated over time and in other countries, and will lead to a deeper understanding of these issues in order to make a real contribution to the wellbeing of those who have, till now, too often been silently suffering with little support.

Jayne Ozanne
Director of the Ozzanne Foundation
February 2019

The **2018 National Faith & Sexuality Survey** was designed to examine the role religious belief has on people's understanding and acceptance of their sexual orientation in the UK.

It was promoted through a range of social media platforms and national newspapers and ran from 9th to 31st December 2018. It attracted 4613 eligible responses, of which 3908 were completed.

The survey was open to all individuals over 16 currently resident in the UK. Participants came from all age, sexuality and racial/ethnic groups and a variety of belief backgrounds, including those of no belief. However, it primarily attracted responses from those who had a Christian faith background.

The project was co-ordinated by the Ozzanne Foundation and was overseen by an influential Advisory Board consisting of some of the most senior statistical, religious and healthcare professionals in the UK.

Executive Summary

This survey was the first of its kind in the UK and gained a high level of response, particularly amongst those who had undergone efforts to change their sexual orientation (458 out of 4613 respondents). As such, it gives insight into the impact that attempts to change sexual orientation are reported to have on well-being and religious belief.

The survey attracted a higher than average level of white, English and Christian responses compared to UK census data, and a lower than average participation rate amongst those from minority ethnic, racial or religious groups. In order to help with the statistical analysis and comparisons, those who defined themselves as either “lesbian”, “gay”, “bisexual”, “queer”, “asexual”, “pansexual” or “same-sex attracted” were grouped together under “LGBQ+”.

The results provide **strong evidence of the harm** that attempts to change sexual orientation are reported to inflict:

- More than half of those who had attempted to change their sexual orientation reported **mental health issues** and less than a third said that they “*have gone on to lead a happy and fulfilled life*”. Nearly half stated they had “*found it hard to accept myself for who I am*” and that they had “*had to leave or change*” their faith group.
- Of those who suffered mental health issues (281 people), nearly a third (91 people) said they had **attempted suicide** while over two-thirds (193 people) said they had had **suicidal thoughts**. Two in five said they had **self-harmed** (significantly higher amongst **women**) and a quarter had suffered from **eating disorders**.
- 43 people said they had been “*given no choice and had to undergo it*” and 22 people said they had undergone “*forced sexual activity with someone of the opposite gender*” in order to attempt to change.

It is clear that this is an issue that **affects vulnerable LGBQ+ teenagers** given that over half of respondents said they had attempted to change their sexual orientation whilst 18 or under. Several reported they had been under 12.

Few said they had sought advice from the medical profession but nearly half said they had sought it from religious leaders and a fifth from “*specialised religious ministry/faith healer*”. The **influence of religious leaders** is profound. They were the most likely to be identified as the person who had advised or forced attempts at sexual orientation change, far more so than parents, and yet were the least likely person respondents said they were open with.

The primary motivations for attempting to change were due either to their **religious beliefs or internalised homophobia**. This was evidenced by the fact that nearly two-thirds of those who admitted attempting to change their sexual orientation said they had done so because they were “*ashamed of my desires*” and a quarter “*did not want to be associated with LGBT people or their lifestyle*”. Nearly three quarters said they had done so “*because I believed that my desires were “sinful”*” and over half said it was “*because my religious leader disapproved*”.

The survey shows that these **attempts were overwhelmingly unsuccessful**. Nearly three-quarters stated that “*it did not work for me and I do not believe it works for others*” whilst only 13 people out of 361 respondents said “*it worked completely*”. One in six (60 out of 361) agreed that it had “*seemed to work for a while but it then wore off*”.

As such, the majority (51.1% of respondents) were **in favour of criminalising** “sexual orientation change therapy”.

- Over half agreed that it should be made a criminal offence. This rose significantly amongst those with experience of attempting to change their sexual orientation, as well as “gay” and “lesbian” respondents.
- The overwhelming reasons given is that “*it is damaging to a person’s mental health*” and “*causes self-hate*”.
- Those who defined themselves as “same-sex attracted” were the least likely to want it criminalised and the most likely to believe it “*should be practised with informed consent of the individual*”.

There is clear evidence that the **well-being of the LGBQ+ community is said to be significantly impacted** by the experience of attempting to change sexual orientation, and that their **spiritual well-being and religious faith is said to be negatively affected** by the inner conflicts they have experienced because of their sexual orientation.

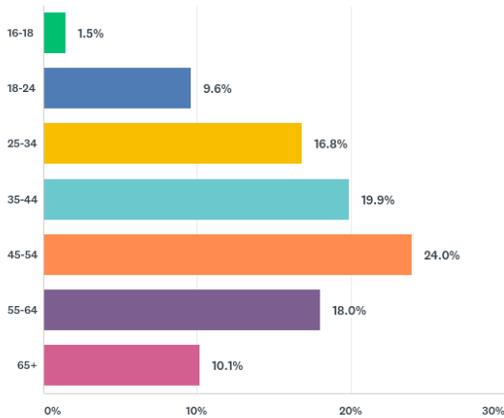
- Each of the weighted average **mental, emotional and spiritual well-being** scores of the full group of LGBQ+ respondents were significantly lower than “heterosexuals”. These scores were significantly lower still amongst those who had experience of trying to change their sexual orientation. The exception to this was the group of “same-sex attracted” respondents, whose spiritual score was reported to be on a par with “heterosexuals”.
- LGBQ+ respondents were significantly more likely to agree that religion had been “*a source of conflict in my life*”, that it had “*caused me to hate myself for being who I am*” and that religion no longer played a central part in their lives. This was more so amongst those with experience of attempting to change their orientation.

Section 1 – National Faith & Sexuality Survey

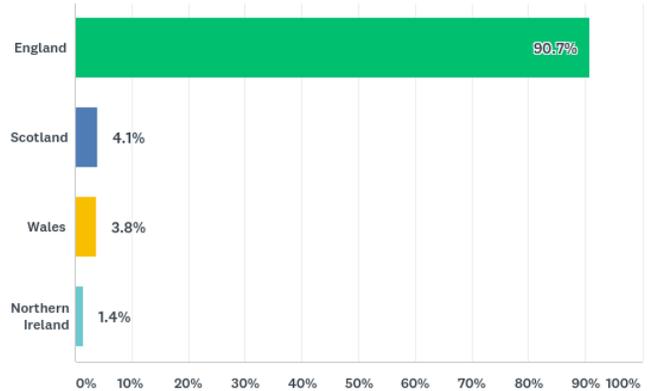
Demographic and Religious Belief Profiles of Respondents

Compared to the overall UK population aged 16 and over (ONS mid-2017 estimate), survey respondents aged 35–64 were slightly over-represented, while those aged 16–24 were slightly under-represented. Those aged 65 and over were significantly under-represented. Respondents in England were also slightly over-represented, compared to Wales, Scotland and Northern Ireland.

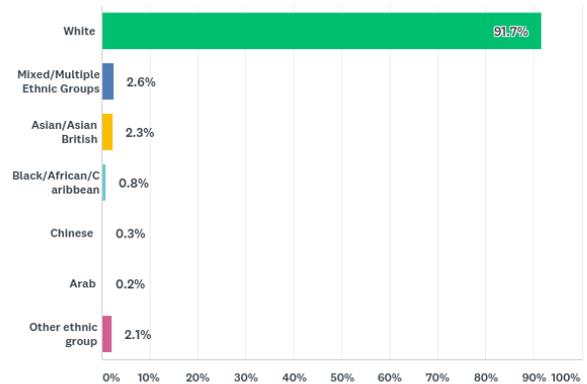
Q1 Age Profile



Q2 Regional Spread



Q5 Race / Ethnicity Profile

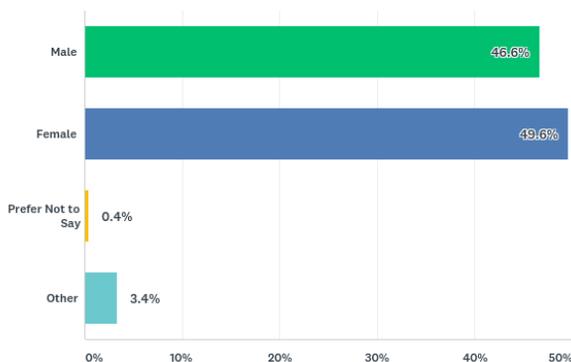


Despite efforts to reach minority ethnic groups, compared to the overall UK population (2011 Census data) "White" respondents were somewhat overrepresented in the survey, while those from "Black/Black British" and "Asian/Asian British" backgrounds were underrepresented.

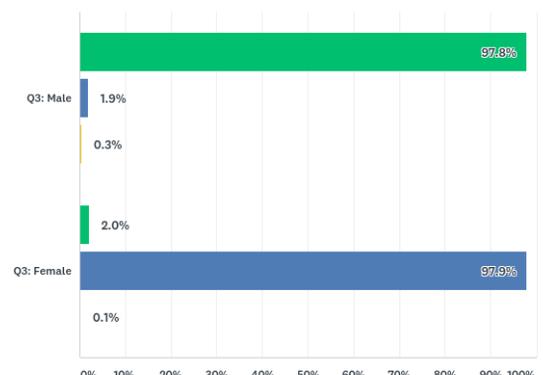
Given the importance of understanding the impact of religious belief - and in particular attempts to change sexual orientation - within the LGBTQ+ communities of these minority ethnic groups, it is recommended that further research be conducted.

In terms of gender, half (49.6%) of respondents said that they were female, while just under half (46.0%) said they were male. A further 3.4% currently identified themselves as "other", with by far the most common response being "non-binary". Whilst the survey primarily focused on questions relating to sexuality, it is important to note that 2% of respondents (86 people) identified as a gender different to that assigned at birth.

Q3 Description of Gender



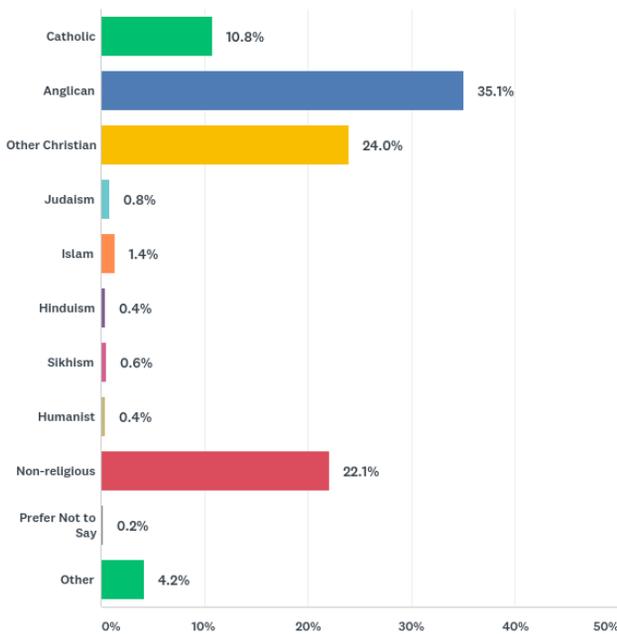
Q4 Gender Assigned at Birth vs Actual Gender



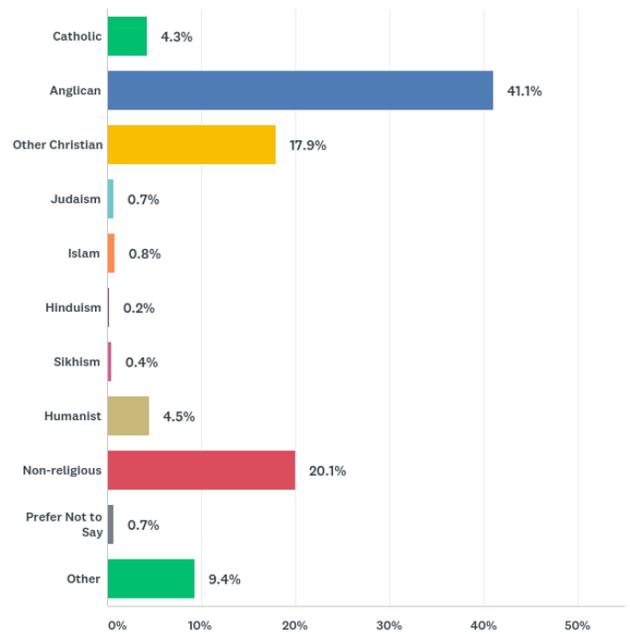
Male Female Prefer Not to Say

A large number of respondents had changed their religious affiliation since childhood, with the greatest change being away from "Catholic" and "Other Christian" groups to that of "Anglican" and "Humanist". These groups were more highly represented in the survey than in society according to the latest British Social Attitudes report.

Q6 Religion or Belief (if any) Practised as a Child

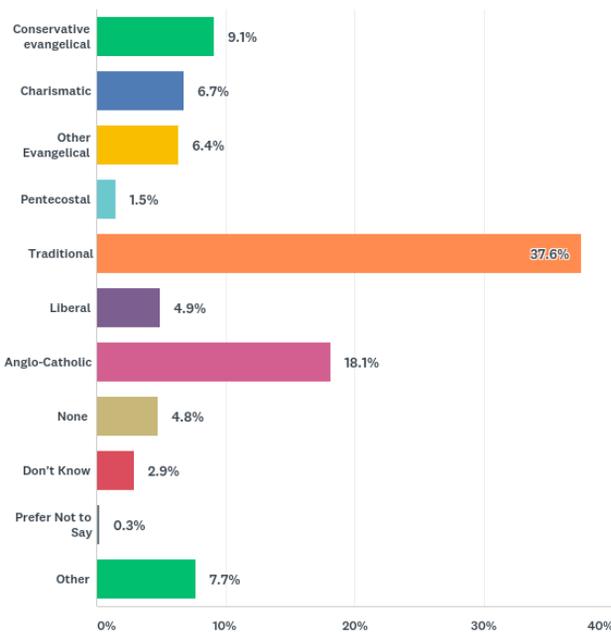


Q9 Religion or Belief (if any) Practised Now

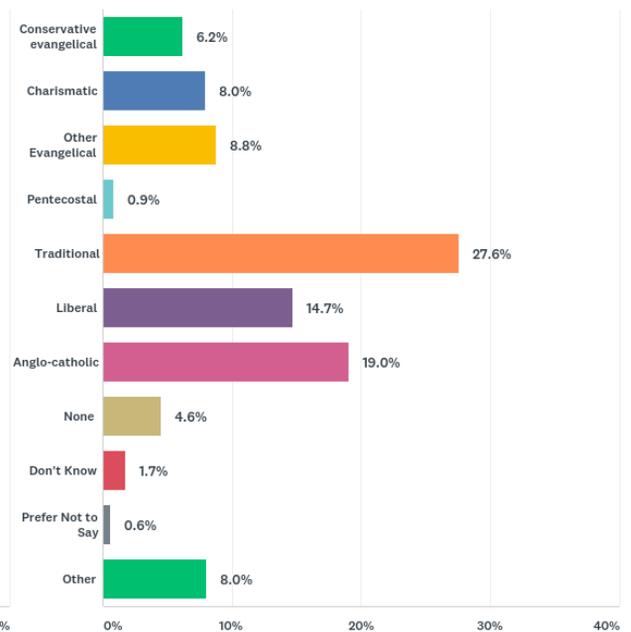


There also appeared to be a move away from more "traditional" and "conservative" Christian churches towards more "liberal" churches over time. This move was mirrored by those who defined themselves as either "lesbian", "gay", "bisexual", "queer", "asexual", "pansexual" and "same-sex attracted", referred to as "LGBQ+" in the survey.

Q7 Type of Church (if any) Attended as Child

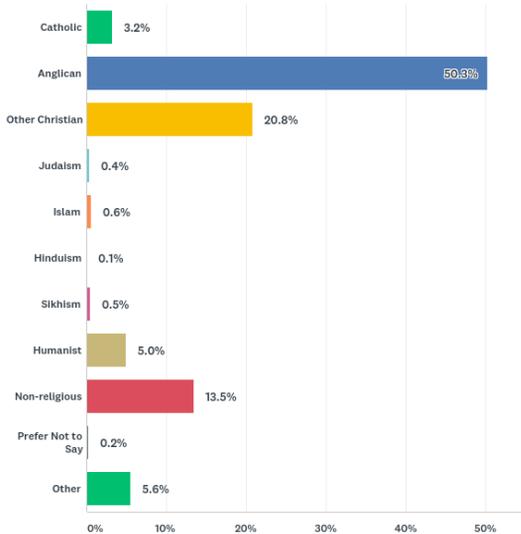


Q10 Type of Church (if any) Now Attending

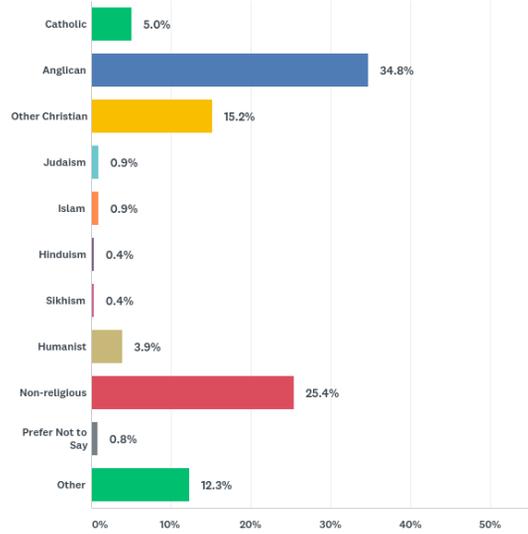


Those who described themselves as "heterosexuals or straight" were more likely to practice a religious belief than those who defined themselves as LGBTQ+. Heterosexuals were also more likely to be "Anglican" in this survey.

Q9 Religion or Belief (if any) Practised Now - Heterosexuals

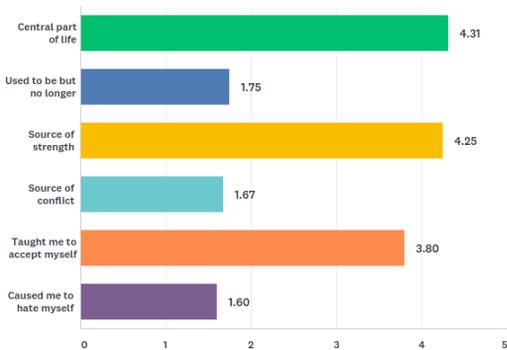


Q9 Religion or Belief (if any) Practised Now - LGBTQ+

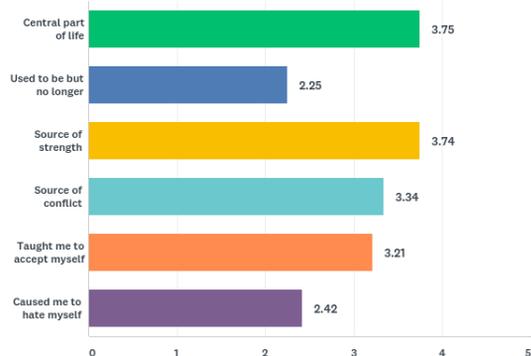


There was a statistically significant difference in the answers between heterosexuals and those in the combined LGBTQ+ group with regards to questions relating to strength of religious belief. Respondents were asked to rate their level of agreement using a scale of 1 = strongly disagree through to 5 = strongly agree. LGBTQ+ respondents rated significantly higher in relation to "my religion/belief used to play a central part of my life, but no longer does" (1.75 vs 2.25), "my religion/belief has been a source of conflict in my life given my sexual orientation" (1.67 vs 3.34) and "my religion/belief has caused me to hate myself for being who I am" (1.6 vs 2.42).

Q12 Statements of Religious Beliefs - Heterosexuals

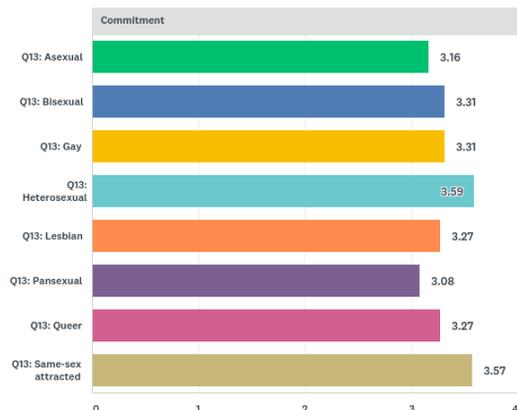


Q12 Statements of Religious Belief - LGBTQ+



Amongst those who professed a religious belief, there were above average commitment levels (using a rating scale where 1 = completely inactive to 4 = very active) across all the various sexuality groups, with the highest being amongst those who defined themselves as either "same-sex attracted" or "heterosexual". The majority of respondents appeared to be active in their faith, with 70.5% of heterosexuals and 52.4% of LGBTQ+ respondents stipulating they were "very active" in their faith.

Q11 Commitment to Religion/Belief



Please note that those who identified as "same sex attracted" have been included within the "LGBTQ+" group in this report in order to ease comparisons between heterosexuals and non-heterosexuals.

Section 2 – National Faith & Sexuality Survey Sexual Orientation and Relationship Status

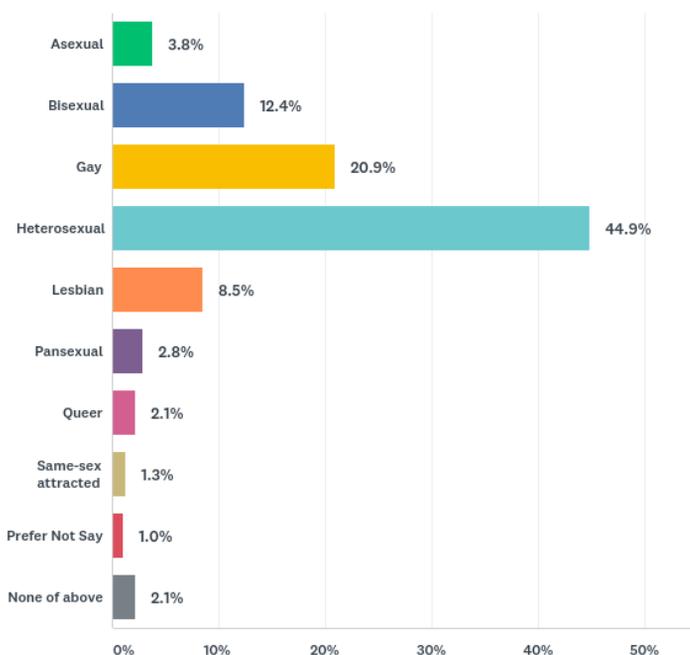
Over half of respondents (52%) defined themselves as either "asexual", "bisexual", "gay", "lesbian", "pansexual", "queer" or "same-sex attracted" (i.e. LGBTQ+) whilst 44.9% defined themselves as "heterosexual or straight".

There were significantly more gay men (850 respondents) that responded than any other sexual minority, and significantly more bisexual women (356 respondents) than bisexual men (155 respondents).

Women tended to define as "lesbian" (353 respondents) or "bisexual" (356 respondents) rather than "gay" (48 respondents). Women were also more likely to define as "asexual" (109 vs 35), "pansexual" (65 vs 24) or "queer" (48 vs 18) than the male respondents.

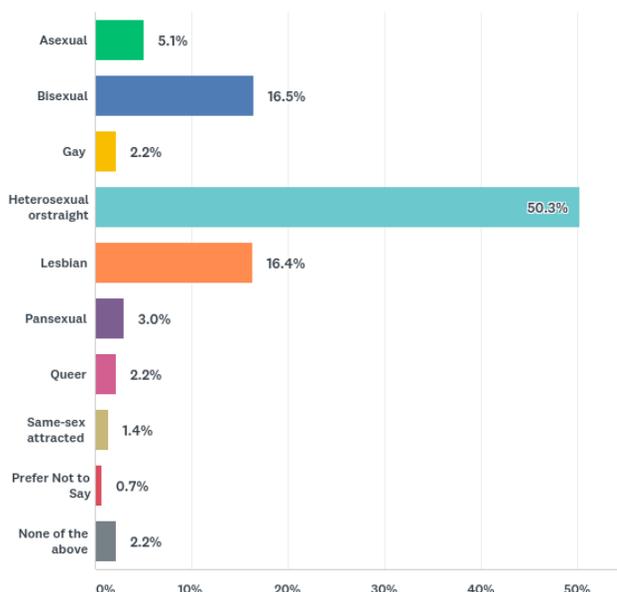
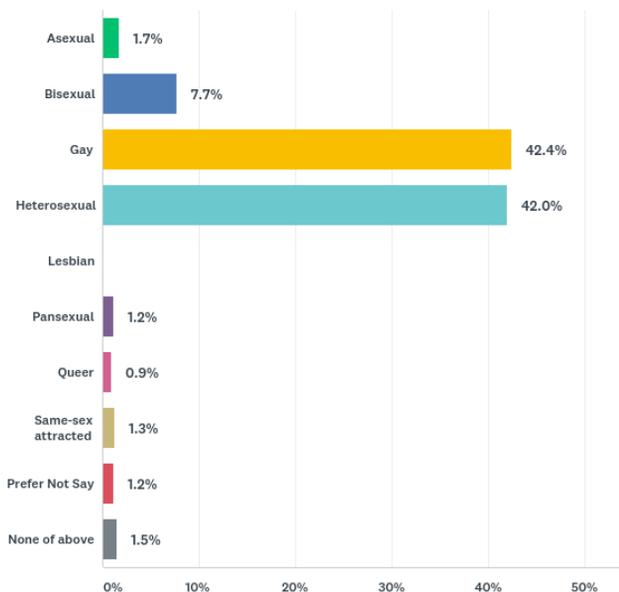
A total of 57 respondents (i.e. 1.3%) defined themselves as "same-sex attracted" and were evenly split between male (26) and female (30) respondents, with one "prefer not to say".

Q13 Description of Sexual Orientation



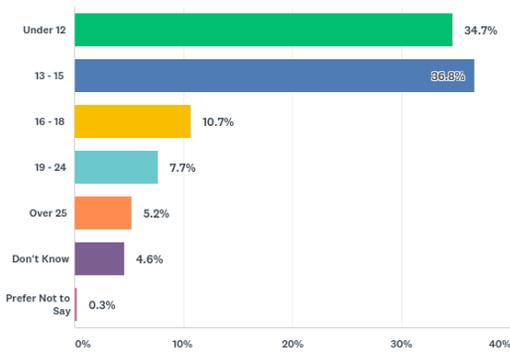
Q13 Men Only - Description of Sexual Orientation

Q13 Women Only - Description of Sexual Orientation

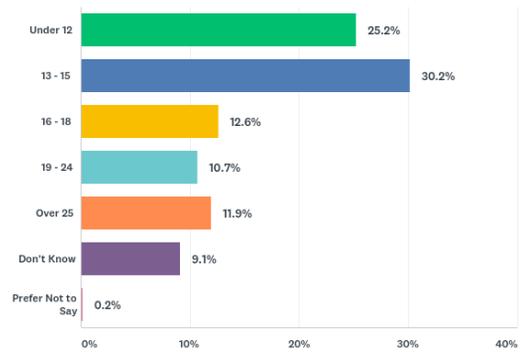


The majority of respondents (71.5% men and 55.4% of women) became aware of their sexual orientation before they were 16. However, women tended to become aware slightly later in life than men, and were twice as likely as their male counterparts to become aware over the age of 25 (11.9% vs 5.2%).

Q18 Men Only - Age became aware of Sexual Orientation



Q18 Women Only - Age became aware of Sexual Orientation

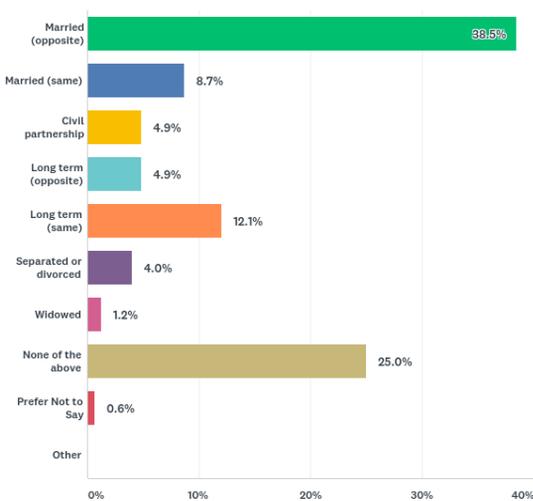


Over a third (38% respondents) were married to someone of the opposite gender, while 8.7% of men and 6.0% of women were married to someone of the same gender.

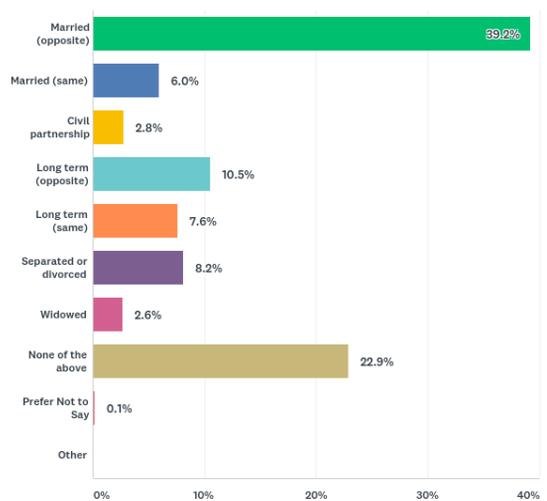
Men were more likely than women to be in a civil partnership (4.9% vs 2.8%) or long-term same-gender relationship (12.1% vs 7.6%). Women were twice as likely as men to either be in a long term relationship with someone of the opposite gender (10.5% vs 4.9%), separated or divorced (8.2% vs 4%) or widowed (2.6% vs 1.2%).

Nearly a quarter of respondents (25% men and 22.9% women) were single.

Q14 Men Only - Current Marital Status

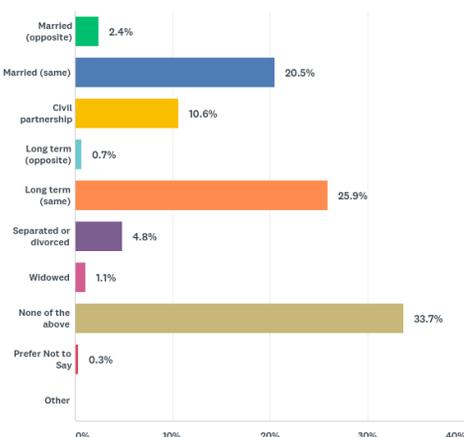


Q14 Women Only - Current Marital Status

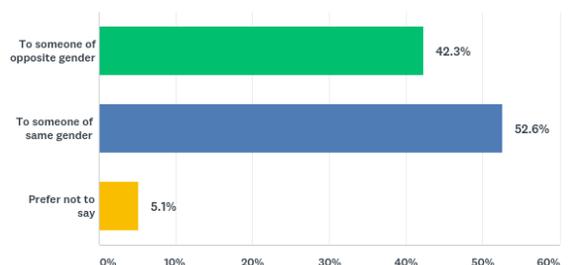


The survey shows that at least 32 respondents (2.4%) who defined themselves as either "gay", "lesbian" or "same-sex attracted" are currently married to someone of the opposite gender. In addition, a further 33 respondents (42.3%) who defined as either "gay", "lesbian" or "same-sex attracted" and had been separated, divorced or widowed had previously been in opposite gender marriages.

Q14 Current Marital Status - Gay, Lesbian & Same-Sex Attracted



Q15 History of Separated/Divorced/Widowed - Gay, Lesbian & SSA

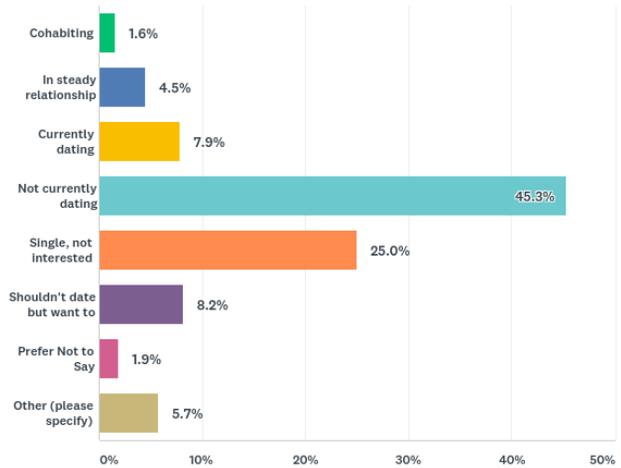
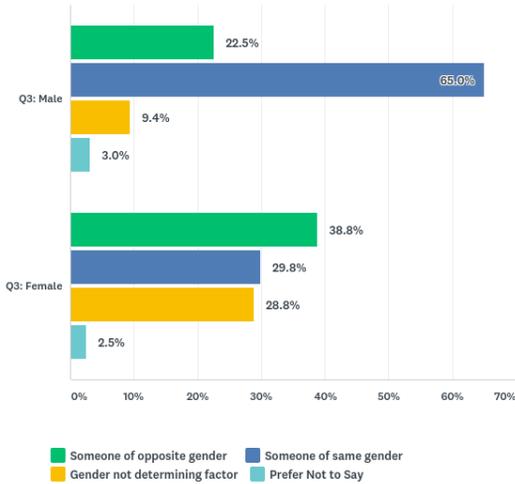


Of the respondents who were single and interested in dating, women were far more likely than men (28.8% vs 9.4%) to state "gender is not a determining factor". Of those who were single, 14% were in a relationship of some form be it cohabiting, in a steady relationship or "currently dating or seeing someone, but not in a steady relationship".

Nearly half (45.3%) said they were "not currently seeing someone but were interested in doing so", while a quarter of respondents (25.0%) were "single and not interested in dating". **However, one in twelve (8.2%) stated that they were "single, do not believe I should date someone but would like to."**

Q17 Gender Preference if Single and Dating

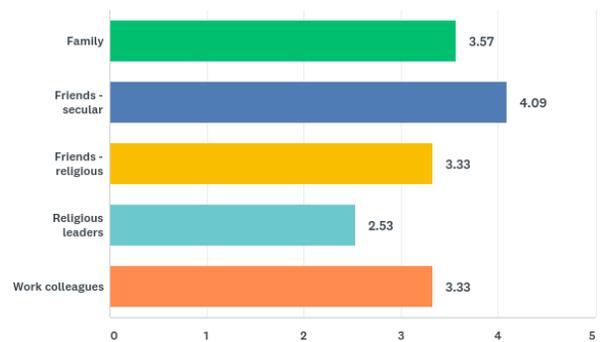
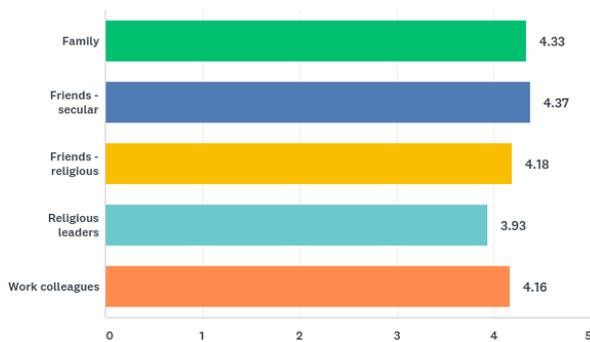
Q16 Which of these best describes your current relationship status?



Unsurprisingly, heterosexuals were very open about their sexual orientation (rating scale 1 = not open at all to 5 = open to everyone). Those who were LGBTQ+ were significantly less open, notably with religious leaders (2.53 vs 3.93), religious friends (3.33 vs 4.18) and work colleagues (3.33 vs 4.16). They were most open with secular friends (4.09).

Q19 Openness About Sexual Orientation - Heterosexuals

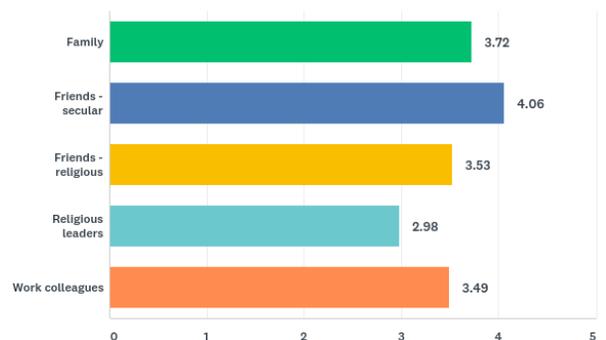
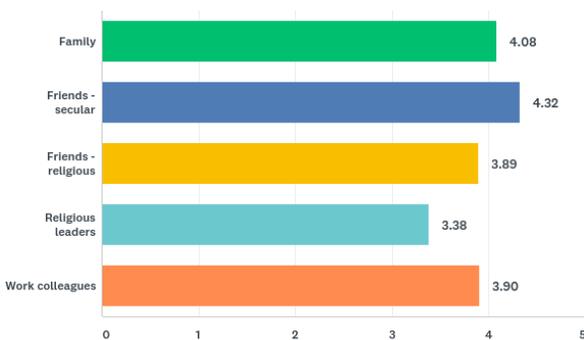
Q19 Openness About Sexual Orientation - LGBTQ+



Women were significantly less open than men with all the response groups, but most notably with religious leaders (2.98 vs 3.38), work colleagues (3.49 vs 3.90) and religious friends (3.53 vs 3.89).

Q19 Men Only - Openness About Sexual Orientation

Q19 Women Only - Openness About Sexual Orientation



Section 3 – National Faith & Sexuality Survey

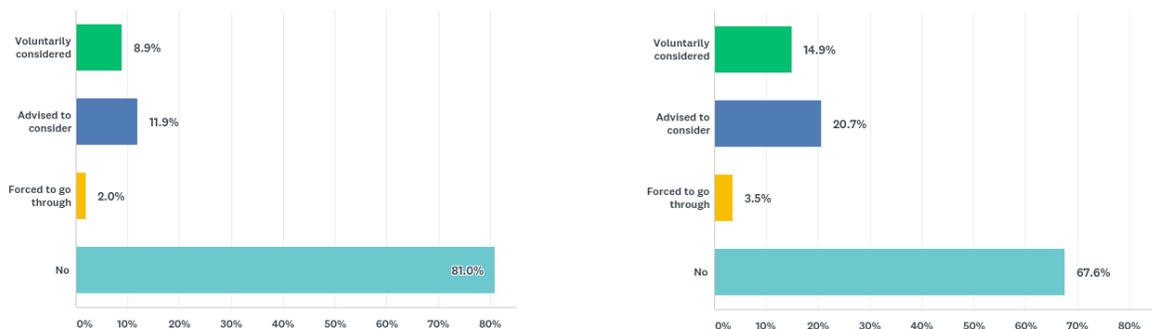
Experience of Attempting to Change Sexual Orientation

Around two-thirds (67.6%) of respondents who self-defined as being from a sexual minority within the survey’s LGBQ+ group (i.e. asexual, bisexual, lesbian, gay, pansexual, queer or same-sex attracted) **had not** “voluntarily considered”, “been advised to consider” or “been forced to go through” attempts to change their sexual orientation.

However, over one in five (20.7% or 451 respondents) **had** “been advised to consider attempts to change” their sexual orientation and just over one in seven (14.9% or 326 respondents) **had** “voluntarily considered” it.

Of particular concern is the fact that 77 LGBQ+ respondents (3.5%) had “been forced to go through attempts to change” their sexual orientation. The survey showed that in all a total of 82 respondents stated they had been “forced to go through attempts to change” their sexual orientation.

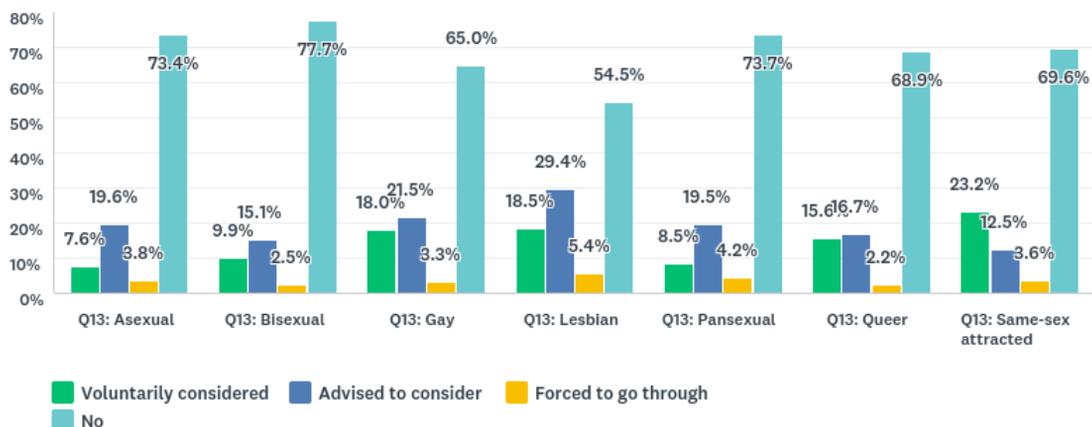
All - Experience of Attempting to Change Sexual Orientation LGBQ+ Experience of Attempting to Change Sexual Orientation



Lesbian respondents were most likely to have “been advised to attempt to change” their sexual orientation (29.4% or 108 respondents) compared to all the other sexual minority groups. They were also the most likely to have “been forced to attempt to change” their sexual orientation (5.4% or 20 respondents).

Those who defined themselves as “same-sex attracted” were the most likely to have “voluntarily considered” attempting to change their sexual orientation (23.2% or 13 respondents).

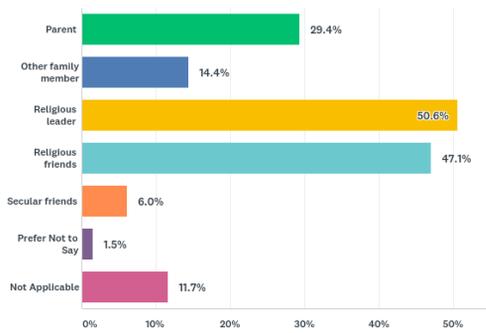
Q20 LGBQ+ Experience of Attempting to Change Sexual Orientation



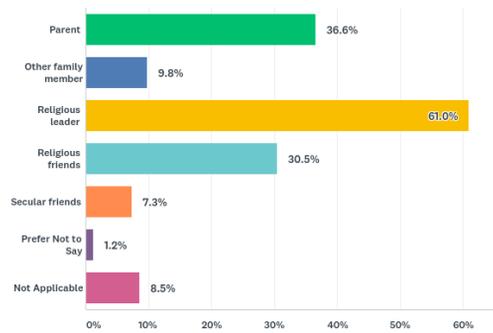
Amongst the 480 respondents who said they had been “advised to attempt to change their sexual orientation”, over half (50.6% or 243 people) had been told to do so by a religious leader. Just under half (47.1% or 226 people) had been told to do so by religious friends, whilst less than a third (29.4% or 141 people) said it was by a parent.

Of the 82 people who indicated they had been “forced to attempt to change their sexual orientation”, nearly two thirds (61.0% or 50 people) said this was done by a religious leader, whilst over a third (36.6% or 30 people) said it was done by a parent and just under a third (30.5% or 25 people) by their religious friends. (Please note that respondents could choose more than one response to this question).

Q21 Person Who Advised Attempting to Change Sexual Orientation

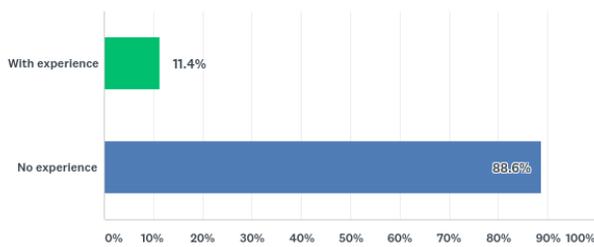


Q22 Person Who Forced Attempts to Change Sexual Orientation

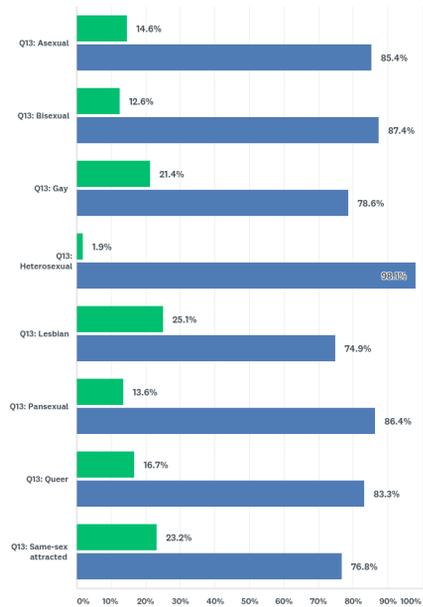


In all a total of 458 respondents (11.4%) said they had **actual** experience of attempting to change their sexual orientation. This was most common amongst those who defined themselves as "lesbian" (25.1%), "gay" (21.4%) and "same-sex attracted" (23.2%).

Q23 Experience of Attempting to Change Sexual Orientation



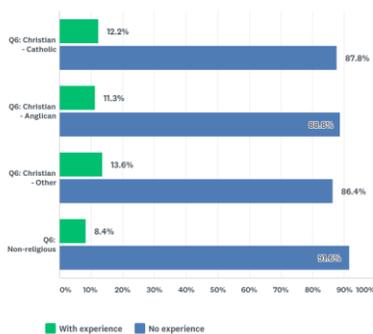
Q23 Actual Experience of Attempting to Change Sexual Orientation



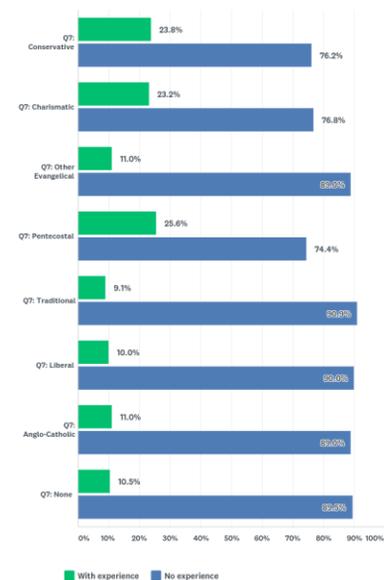
Those who had actual experience of attempting to change their sexual orientation were significantly more likely to have come from childhood homes with a Christian faith than those from a non-religious background.

They were also more likely to come from childhood homes that had either a conservative evangelical (60 out of 252 people), charismatic evangelical (43 out of 185 people) or Pentecostal (11 out of 43 people) background.

Experience of Attempting to Change Sexual Orientation - Religious Belief Practised at Home as a Child



Q23 Experience of Attempting to Change Sexual Orientation - Church Attended as a Child



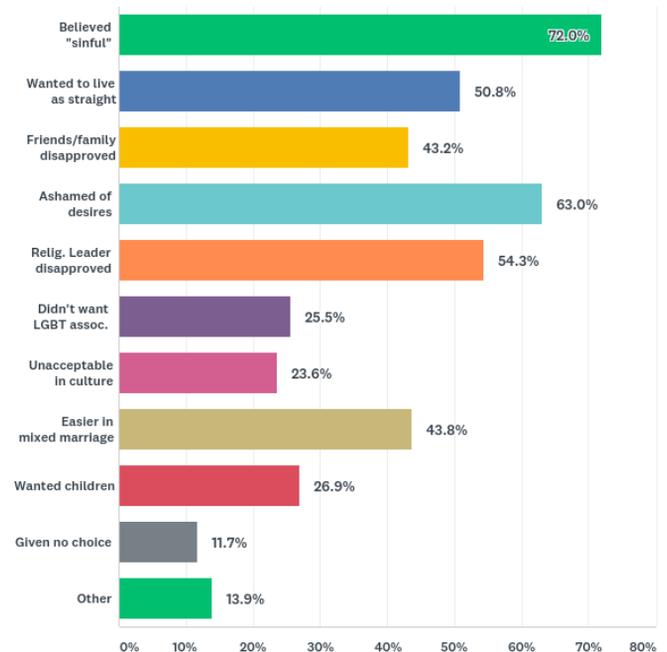
Section 4 – National Faith & Sexuality Survey Impact of Attempting to Change Sexual Orientation

Of the respondents who gave reasons to explain why they had attempted to change their sexual orientation, nearly three quarters (72%) said it was because *“I believed that my desires were 'sinful'”*, whilst nearly two-thirds (63%) said it was *“because I was ashamed of my desires”*. Over half (50.8%) admitted that they had *“wanted to live as a straight person”* and even more (54.3%) said that it was because *“my religious leader disapproved”*.

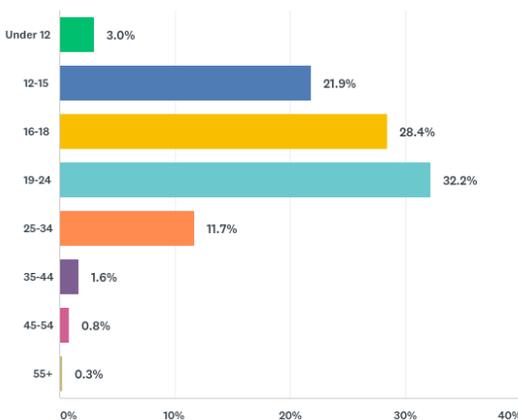
A quarter (25.5%) of those who responded admitted that they *“did not want to be associated with LGBT people or their lifestyle”* and just under a quarter (23.6%) explained that *“it is not acceptable in my culture to be anything other than straight”*. Two out of five stated that it was because their *“friends and family disapproved”* (43.2%) and a similar number (43.8%) explained that they *“thought it would be easier to be married to someone of the opposite gender”*. Over a quarter (26.9%) had *“wanted to have children with someone of the opposite gender”*.

Over one in nine (11.7% or 43 respondents) indicated they were *“given no choice and had to undergo it”*.

Q24 Reasons for Attempting to Change Sexual Orientation



Q25 Age When First Attempted to Change Sexual Orientation



Over a half of those who had attempted to change their sexual orientation had done so whilst 18 or under (3% aged under 12 plus 21.9% aged 12–15 plus 28.4% aged 16–18). Nearly a third (32.2%) had been aged 19–24. Notably, a total of 11 people stated they had been under 12 when they first attempted to change their sexual orientation.

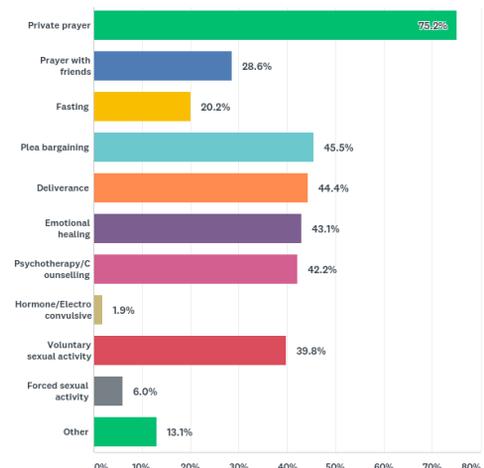
The Survey Questionnaire explained that attempts to change sexual orientation “include attempts through a range of religious practises (e.g. prayer, deliverance, emotional healing and fasting) through to counselling, aversion therapy and sexual activity.”

Three quarters of those with experience of attempting to change their sexual orientation had tried *“private prayer to change”* (75.2%) while over a quarter (28.6%) had tried *“prayer with friends to change”*. Nearly half had tried *“plea bargaining with God”* (45.5%).

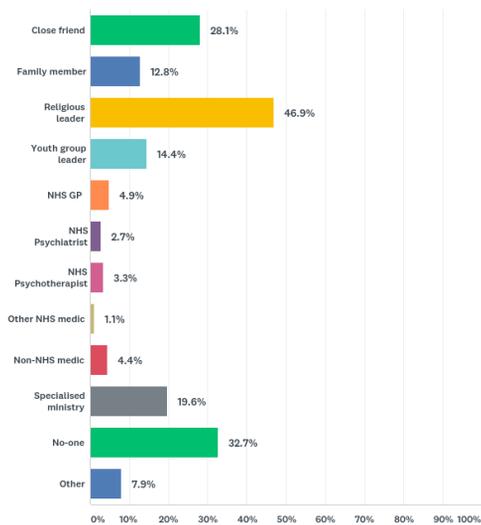
A variety of other activities were tried by a similar amount of people: such as various forms of *“deliverance ministry”* (44.4%), *“emotional healing”* (43.1%), forms of *“psychotherapy/counselling”* (42.2%) and *“voluntary sexual activity with someone of the opposite sex”* (39.8%)

Of greatest concern is the fact that 6.0% of respondents to Q28 (i.e. 22 people) reported that they had had *“forced sexual activity with someone of the opposite gender”*.

Q28 Forms Taken to Attempt to Change Sexual Orientation



Q26 Person Sought for Advice



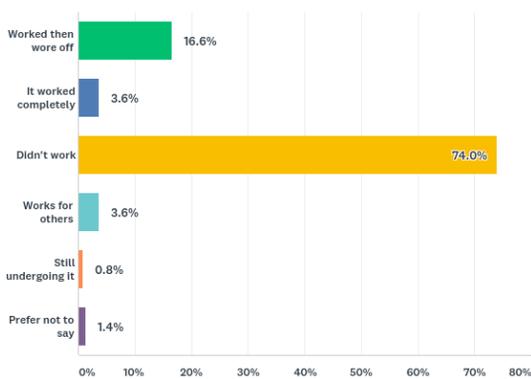
The person most likely sought for advice by respondents with actual experience of attempting to change their sexual orientation was a religious leader (46.9%), while nearly one in five (19.6%) approached a "faith healer or specialised religious ministry" for advice.

Only a small minority sought advice from actual NHS or private medical professionals, such as their NHS GP (4.9%), a NHS Psychiatrist (2.7%) or a NHS Psychotherapist (3.3%).

The most likely "other" people sought for advice that were mentioned by respondents were "Christian Counsellors".

Nearly a third (32.7%) chose not to speak to anyone, although over a quarter (28.1%) did choose to speak to a "close friend(s) of my own age".

Q31 Result of Attempts to Change Sexual Orientation



Just under three quarters (74% or 267 people) who attempted to change their sexual orientation said that "it did not work for me and I do not believe it works for others".

A further one in six (16.6% or 60 people) said "that it seemed to work for a while but then it wore off".

A total of 13 (3.6%) said that "it worked completely" and another 13 (3.6%) said that while "it did not work for me but I do believe it works for others".

A couple stated they were "still undergoing" attempts to change their sexual orientation.

Of those respondents with experience of attempting to change their sexual orientation, less than a third (30.1%, 109 people) said they had "gone on to live a happy and fulfilled life". Nearly half (46.1%, 167 people) stated that "I have found it hard to accept myself for who I am".

While over half (51.1%, 185 people) said "I have gone on to have a relationship with someone of the same gender", one in seven (14.4%, 52 people) said that they had "actively chosen to remain celibate" and one in eight (12.7%, 46 people) said they had "been able to have a relationship with someone of the opposite gender".

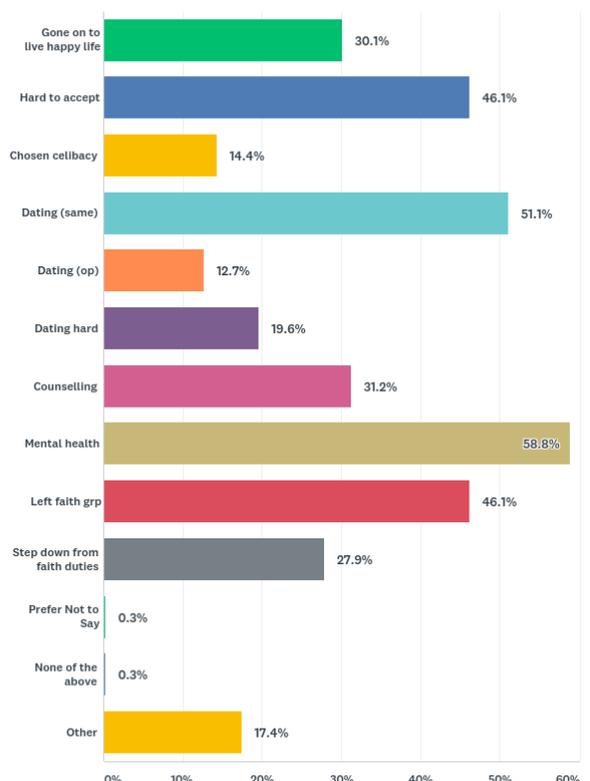
One in five (19.6%, 71 people) admitted that following their attempts at change they had "found it hard to have a relationship with someone of the same gender".

Significantly, well over half (58.8%, 213 people) had "suffered from mental health issues" and nearly a third (31.2%, 113 people) said "I have sought counselling to help me recover from it".

Nearly half (46.1%, 167 people) stated "I had to leave/change the faith group I was part of" and over a quarter (27.9%, 101 people) said "I had to step down from various duties within the faith group I was part of".

Many wrote in depth under "Other" about the impact on their mental health, relationships and religious belief.

Q32 Personal Impact Following Attempts to Change Sexual Orientation



Those who indicated they had suffered from mental health issues (281 people), were asked what form(s) this had taken.

Of grave concern is that nearly a third (32.4% or 91 people) had "attempted suicide". This was more common amongst women who said they had mental health issues (34%) than men who said they had mental health issues (28.5%).

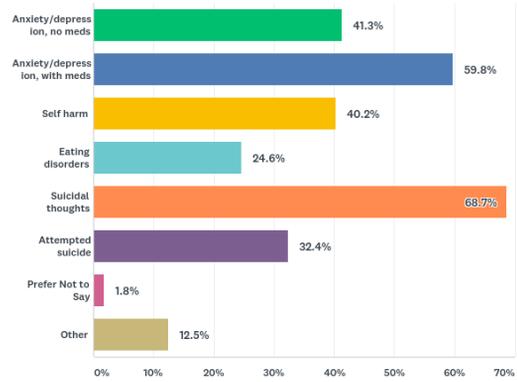
In addition, two-thirds of those with mental health issues (68.7% or 193 people) said they had had "suicidal thoughts".

Two in five (40.2% or 113 people) had "self-harmed" and a quarter (24.6% or 69 people) had suffered from "eating disorders". Over half of female respondents (54.7% or 58 people) said they had "self-harmed", which was significantly more common than male respondents (26.6% or 42 people).

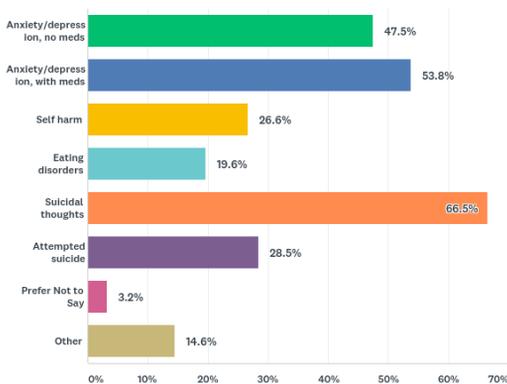
Most of those who said they had had mental health issues had suffered from anxiety and depression (a total of 252 people), with women (65.1%) more likely than men (53.8%) to state that they actually "required medication".

The most frequent response under "Other" was the fact that respondents had been diagnosed with "Post Traumatic Stress Disorder".

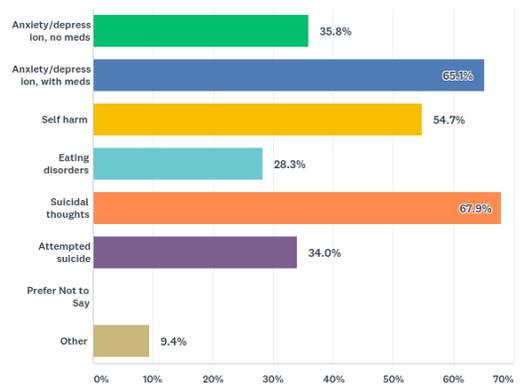
Q33 Breakdown of Mental Health Issues



Q33 Breakdown of Mental Health Issues - Men Only



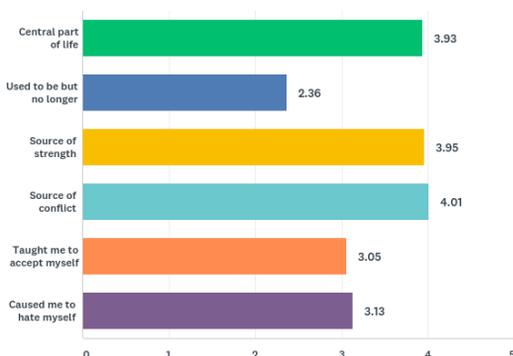
Q33 Breakdown of Mental Health Issues - Women Only



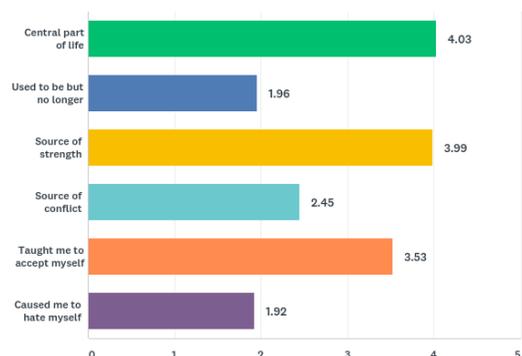
When questioned about their religious belief (using a scale 1 = strongly disagree to 5 = strongly agree), those **with** experience of attempting to change their sexual orientation scored just as highly as those who **had no** experience in relation to their *current* levels of faith. This is because both groups scored similarly on the statements "religion/belief plays a central part in my life" (3.93 vs 4.03) and "religion/belief is a source of strength to me" (3.95 vs 3.99).

There were however four areas of significant difference. The most polarised related to the strength of agreement to the statements that "religion/belief has been a source of conflict in my life given my sexual orientation" (4.01 vs 2.45) and "my religion/belief has caused me to hate myself for being who I am" (3.13 vs 1.92). There were also significant differences in the level of agreement to the statements "my religion/belief used to play a central part in my life, but no longer does" (2.36 vs 1.96) and "my religion belief has taught me to accept myself for who I am" (3.05 vs 3.53).

Q12 Religious Beliefs - With Experience of Attempting to Change



Q12 Religious Beliefs - No Experience of Attempting to Change

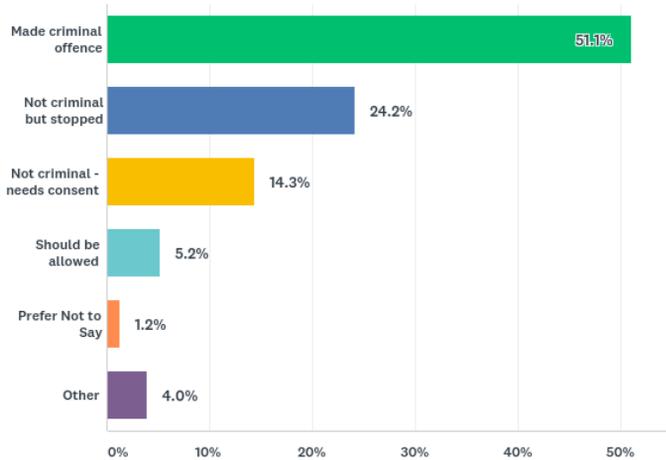


Section 5 – National Faith & Sexuality Survey

Attitudes Towards Criminalising Sexual Orientation Change Therapy

Over half of respondents (51.1%) said that they thought sexual orientation change therapy "should be made a criminal offence" and just under a quarter (24.2%) said that they thought "it should not be made a criminal offence, but should be stopped". Only 5.2% thought "it should be allowed" while 14.3% said that they believed "it should not be made a criminal offence, but should be practised with the informed consent of the individual".

Q34 Attitude Towards Sexual Orientation Change Therapy



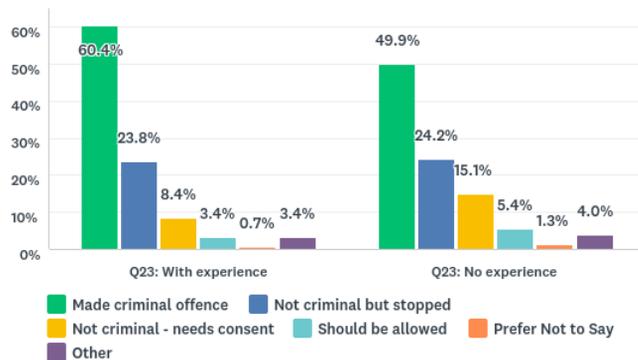
There was a wide range of differing opinions expressed amongst those who chose "Other". The most frequent comment was that many respondents "didn't know enough about sexual orientation change therapy" to make an informed decision. Several others expressed a desire for a clear definition of what was to be banned.

Concerns were expressed by many for the need to ensure protection of the young and vulnerable, as well as those who were being forced into attempting to change their sexual orientation.

There was a significant difference in the responses between those who had experienced attempts to change their sexual orientation and those who had not. Three in five (60.4%) of those who had experience agreed "it should be made a criminal offence" compared to half (49.9%) of those who had not had experience.

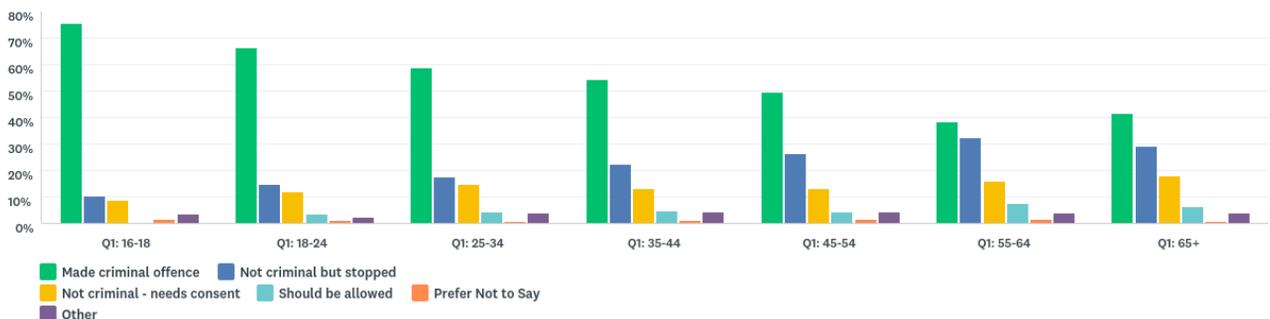
Those with experience were also far less likely to agree that it "should not be made a criminal offence but should be practised with informed consent of the individual" (8.4% vs 15.1%).

Q34 Attitude Towards Sexual Orientation Change Therapy

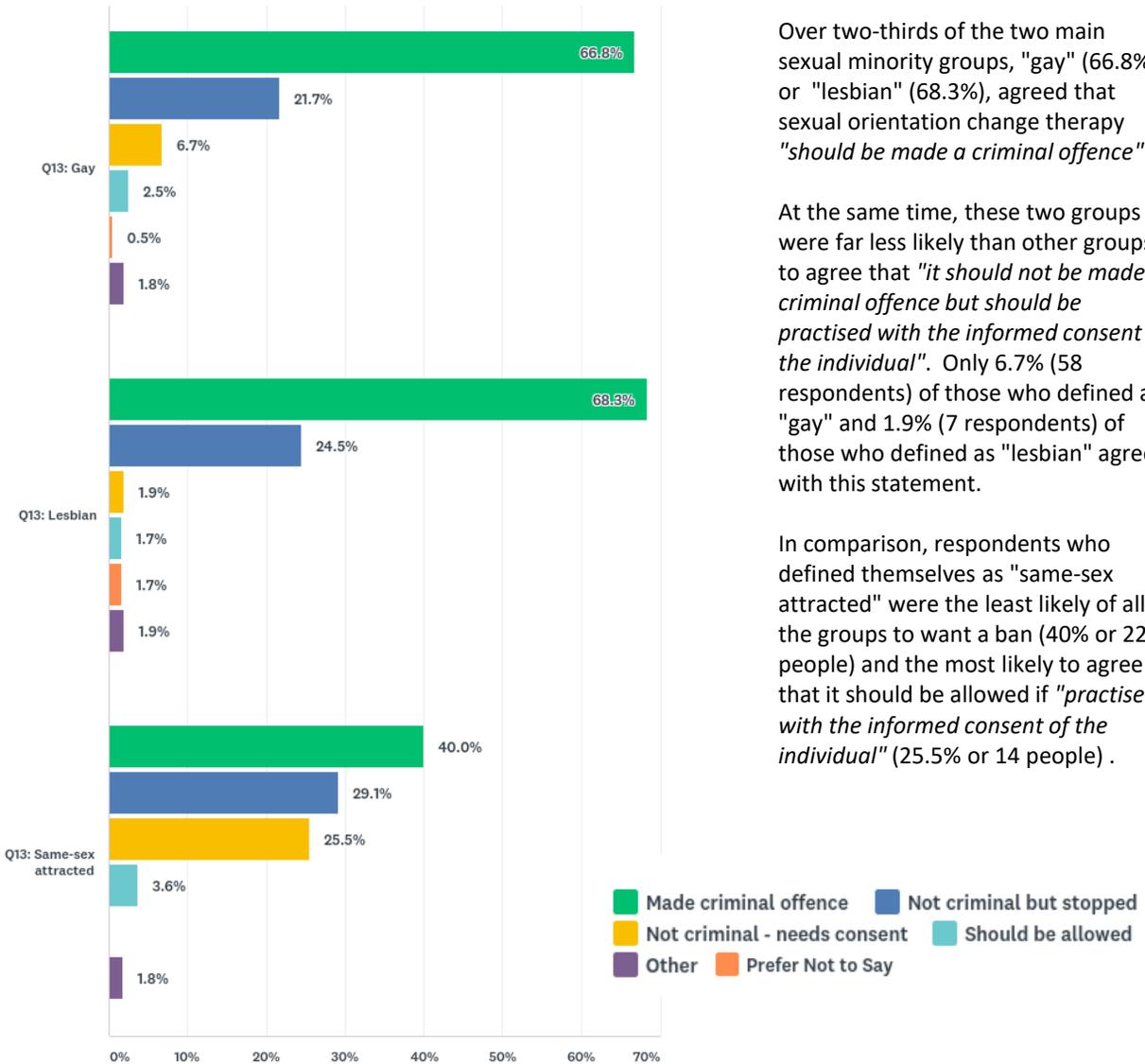


There is a marked difference across the age groups in attitudes towards whether sexual orientation change therapy should be made a criminal offence, with a clear majority of those under 55 being in favour. Those believing it "should not be made a criminal offence but should be stopped" tend to increase in age, in direct contrast to those wanting it "to be made a criminal offence". The desire to ban it was far stronger amongst the younger ages groups.

Q34 Attitude Towards Sexual Orientation Change Therapy - By Age



Q34 Attitude Towards Sexual Orientation Change Therapy - By Sexuality



Over two-thirds of the two main sexual minority groups, "gay" (66.8%) or "lesbian" (68.3%), agreed that sexual orientation change therapy "should be made a criminal offence".

At the same time, these two groups were far less likely than other groups to agree that "it should not be made a criminal offence but should be practised with the informed consent of the individual". Only 6.7% (58 respondents) of those who defined as "gay" and 1.9% (7 respondents) of those who defined as "lesbian" agreed with this statement.

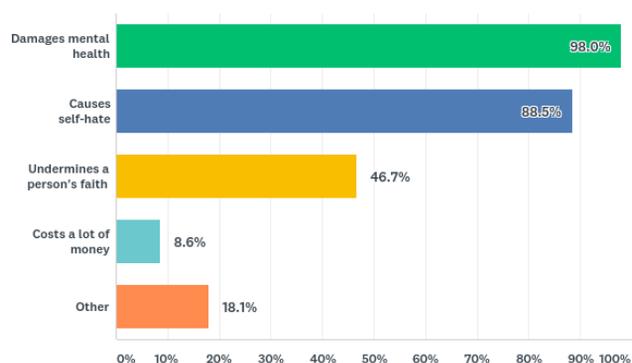
In comparison, respondents who defined themselves as "same-sex attracted" were the least likely of all the groups to want a ban (40% or 22 people) and the most likely to agree that it should be allowed if "practised with the informed consent of the individual" (25.5% or 14 people).

Amongst those who said that sexual orientation change therapy *should* be made a criminal offence, virtually all (98%) said that their reason for believing this was because it "damages mental health". A significant proportion (88.5%) also believed it "causes self-hate".

Nearly half of respondents (46.7%) cited their concerns that it "undermines a person's religious faith" as a reason to make this a criminal offence.

A wide range of "other reasons" were given by respondents, the most frequent of which mentioned the words "abusive", "did not work", "hate crime", "unethical" and "immoral".

Q35 Reasons Why it Should be Made a Criminal Offence

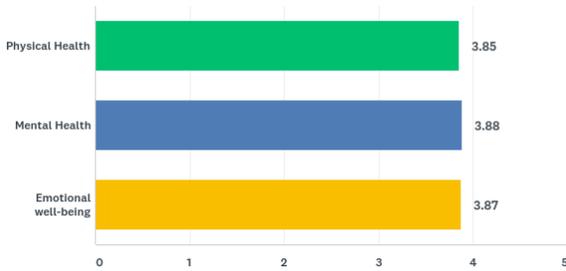


Section 6 – National Faith & Sexuality Survey

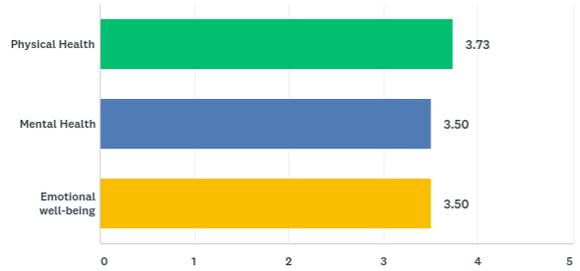
Well-being – Physical, Mental, Emotional & Spiritual

All respondents were asked to rate aspects of their well-being using a scale from 1 = very poor to 5 = very good. The mean scores for the group of LGBTQ+ respondents for both "mental health" (3.5 vs 3.88) and "emotional health" (3.5 vs 3.87) were significantly lower than amongst heterosexual correspondents.

Q36 Well-being Ratings of Heterosexuals

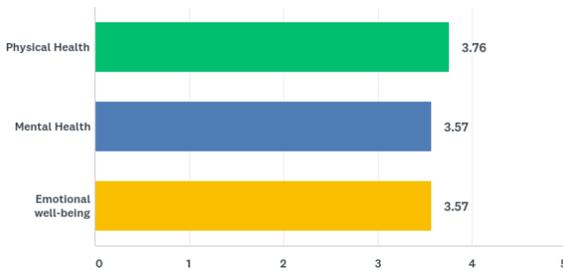


Q36 Well-being Ratings - LGBTQ+

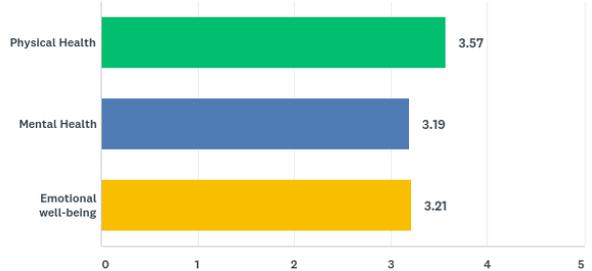


All three well-being scores were lower still amongst LGBTQ+ respondents **with** experience of attempting to change their sexual orientation compared to those who **had not** attempted to change it. This was again significant for scores relating to respondents' "mental health" (3.19 vs 3.57) and "emotional health" (3.21 vs 3.57).

Q36 Well-being Ratings - LGBTQ+ NO Experience of Attempting to Change their Sexual Orientation



Q36 Well-being Ratings - LGBTQ+ WITH Experience of Attempting to Change their Sexual Orientation



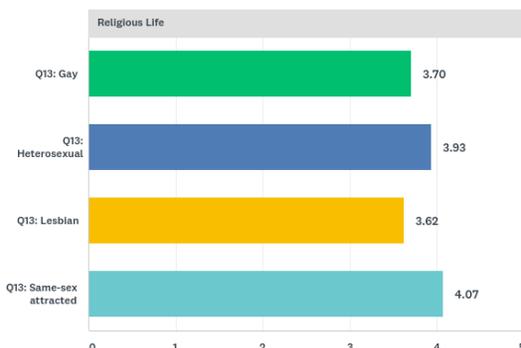
Similar differences in results were found when comparing ratings for "satisfaction of religious or spiritual life nowadays", which used a scale from 1 = very unsatisfied to 5 = very satisfied.

Heterosexuals scored significantly higher (3.93) than the sexual minority groups, "gay" (3.7) and "lesbian" (3.62).

Although the number of "same-sex attracted" respondents was too small to conduct significance testing, it is interesting to note that their average weighting was higher than all the other groups (4.07).

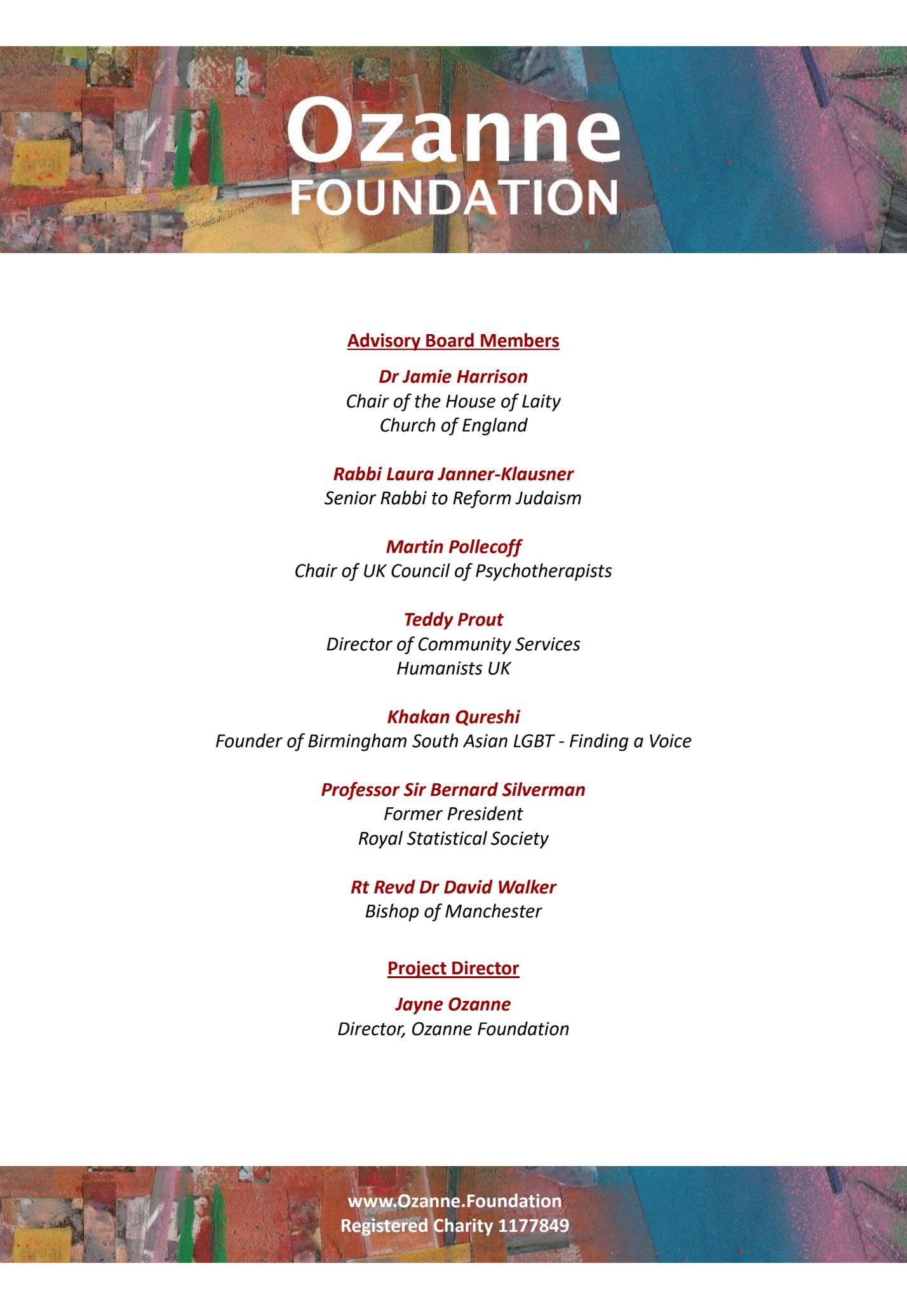
LGBTQ+ respondents **with** experience of attempting to change their sexual orientation scored significantly lower than LGBTQ+ respondents who **had no** experience of attempting to change their sexual orientation (3.55 vs 3.74), which itself was significantly lower still than the average heterosexual rating (3.74 vs 3.93).

Q37 Satisfaction with Spiritual Life - by Sexuality



Q37 Satisfaction with Spiritual Life - LGBTQ+





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