Brigham Young University
Honor Code Office
Investigation and Determination Report
April 28, 2011

Source:

Reported Student:
Bradley Carmack #393960467
801-380-9327
bradleycarmack@gmail.com

Substantiated Violation(s):

Summary of Information Reported:
It was reported that Bradley was getting deeper and deeper into homosexual ideas, groups, etc.

Summary of Student Response to Information:
Student was not contacted.

Further Investigation Information:

Background/Prior Violations: None

Concerns:
Bradley is a law student at BYU and graduating in April 2011. He has written a book entitled "Homosexuality: A Straight BYU Student's Perspective". Much of the book contradicts teachings from the First Presidency of the LDS Church. However, Carmack encourages the reader to make their own decisions regarding this issue.

Findings and Determination(s):
According to Steve Baker, it was the decision of the dean of students and the vice-president over Campus Life that no action was necessary at this time.

Action(s) Taken: none

Counselor(s): Kristine Long

On Campus: No

BYU Police Involved: No

Generated By: Kristine Long
On Mar 4, 2011, at 4:37 PM, Linda Rowley wrote:

> Dear
> 
> Thanks for your email. The Honor Code Office will reasonably strive to avoid disclosing the identity of witnesses but cannot guarantee complete confidentiality and it may be possible for a reported student to deduce who might have provided information.
>
> > If a student confronts you please call the Honor Code Office as this behavior may result in further action up to and including separation from the University.
> 
> > Could you provide a phone number so we can contact you and set up a time to talk with you about this situation?
> 
> > Thanks,
> 
> > Linda Rowley
> > Honor Code Office
> > Brigham Young University
> > (801) 422-2848
> > 
> > -----Original Message-----
> > From: hco@byu.edu [mailto:hco@byu.edu] On Behalf Of
> > Sent: Saturday, February 26, 2011 8:04 AM
> > To: hco@byu.edu
> > Subject: Form submission from: Contact Us
> > 
> > Submitted on 02/26/2011 - 09:04
> > Submitted by anonymous user:
> > 
> > Submitted values are:
> > 
> > Name:
> > Email:
> > Subject: A friend
> > Message:
> > I have a friend of mine that I am quite worried about. I would like this to be totally anonymous please. He has been getting deeper and deeper into homosexuality ideas, groups, etc. Please contact me and I will give more details. I do expect that this be totally anonymous please - it's hard enough as it is to feel like I am the "tattle-tell"
Blair Reynolds
BYU Honor Code Office
Counselor
(801) 422-2847

From:
Sent: Monday, March 14, 2011 11:40 AM
To: Blair Reynolds
Subject: Re: Sorry

Blair,

No problem.

Here is the info you requested

**Blog:**
http://bradcarmack.blogspot.com/

**Youtube Videos:**
http://www.youtube.com/user/mistahdoom

Book
A STRAIGHT BYU STUDENT ON HOMOSEXUALITY

BYU Changes Honor Code Policy

'I Am Equal' in Salt Lake

Christensen Reviews 'Polite' Bill

Jake Shears

NOT A SCANNING ERROR
BYU student offers straight perspective on homosexuality

By JOSIELE VANDEWEGHE

For decades, lesbian, gay, bisexual and transgender Mormons, and former Mormons, have written on the impact the LDS Church's teachings about homosexuality have had on their lives. Now their ranks are being joined by a straight BYU law student whose book on the subject is calling for both compassion and rigorous scientific examination on discussions about homosexuality.

The author of Homosexuality: A Straight BYU Student's Perspective is Brad Carmack, a 2011 juris doctorate and Masters of Public Administration candidate. As a work-in-progress that Carmack has printed and sold at the school's book store, the book looks at recent biological research into homosexuality, statements by church leaders, LDS doctrine, and the lectures piqued his curiosity about the science behind homosexuality, and led him to write about it on his blog.

"I'm very curious," he said. "Sometimes when I start learning I keep researching. The more I researched, the more I became aware of this contingent of homosexuality-oriented people, especially at my church," he said. "I just like self-fooling, some have had depression, and the doctrines of the church paint them into a corner."

The doctrines to which Carmack refers are statements by LDS leaders over the past four decades which have compared homosexuality to a disease, have called it freely chosen, and have said it is the result of Satanic influence and bad parenting. In the book's first section, which argues that LDS should treat gays and lesbians with compassion, Carmack quotes several former and current gay and lesbian Mormons about the pain these teachings have caused them. "I remember intentionally souring personal relationships with people in my life because they expressed romantic interest and I dared not simply decline out of personal fear that this would somehow give me away as one with 'unclean desires,'" wrote one such member (who, like the majority of the book's homosexual subject's is identified by name). "And so I was mean," the anonymous subject continued. "I was hurtful. I pushed people away - away from me, and away from my secret. Indeed there was pain and suffering. Oh the regret. I remember the nights where I would lock my bedroom door, crawl into my closet, and behind the safety of the closet doors plead aloud 'Lord why me? Why hast thou forsaken me? I feel so alone. If thou will provide a way, any way, to overcome this I will do all that you ask.'"

"The amount of suffering they experience is not necessary and not Christian, and I think the world would be better if there was greater compassion, less homophobia and, I would argue, more research," said Carmack. The second part of Homosexuality: A Straight BYU Student's Perspective delves into the biological research behind homosexuality, and the ways in which this research plays out against ideas that gay and lesbian sexual Some of the points Carmack explores are: studies that suggest identical twins share sexual orientations; studies that have shown that gay men frequently have older brothers; observations of homosexual behavior among animals; and research indicating that homosexuality may "run in families." For example, Bill Braddock's research into biology and sexual orientation found that gay men are "about three times more likely to have gay brothers than are heterosexual men (9 percent compared to about 3 percent in the general population)" while lesbians were also likely to have lesbian sisters.

Carmack also discusses homosexuality in terms of two LDS doctrines: that of human free agency and that the atonement of Jesus Christ for humanity's sins gives gays and lesbians sufficient grace to become straight.

In discussing the latter, Carmack quoted from a discussion he had with visitors to his blog: "Seth notes that the atonement can reverse death, and thus it can reverse sexual orientation, since orientation reversal is certainly less impressive than death reversal," he wrote. Granted, the Atonement can do so. So what? What matters to a decision maker is what God will do, not merely what he can do. If you're the only person around for miles except for a child that is drowning in a steep canal, and you can throw the kid a rope to save her but DON'T, the kid will still drown. The question for a homosexually oriented person, then, turns to the likelihood of God's intervention to reverse his/her orientation, I draw on Mark's comparison to death. I hope it's not an exaggeration to claim that death reversal rates have historically been less than 20 percent. In most cases we know of, the death reversal was also not readily predictable by the subject. Thus if God's sexual orientation-reversal-intervention rate is at this level, a reasonable homosexually oriented person is justified in placing little confidence, not in God's capacity to reverse his/her orientation, but in God's likelihood of doing so for him or her.

Carmack also explores arguments in favor of gay marriage - a position with which Carmack, who has previously volunteered in campaigns opposing Maine's same-sex mar...
That a strong moral case for LDS SSM (same-sex marriage) exists does not necessarily imply that the moral case against SSM is weaker," he wrote. "A key outcome of a successful education is the ability to make a persuasive argument advancing a proposition with which one personally disagrees. If successful, my vigorous presentation of the pro-SSM position will help traditional marriage defenders sharpen their advocacy as a consequence of understanding their opposition better."

Although Carmack stressed throughout the book that he did not disagree with current LDS teaching about homosexuality and does not promote gay sex, he said that he has received criticism from many members of the BYU community.

"Some praise it, others condemn it. Definitely more condemnation," he said. "I've been spoken to by a couple deans here who say they can't protect me if my bishop or honor code office takes action. I live every day in fear, I'm very scared. The danger would probably come from one of those two areas, but I haven't been spoken to or directly threatened."

BYU's honor code prohibits advocating homosexual sex and stresses that students in all orientations must abstain from sex outside of marriage. However, it does not state that students will be expelled just for being attracted to the same sex.

Carmack said that he thinks he has received an excellent education at BYU, and credits that education with his ability to think through the topics he discusses in Homosexuality: A Straight BYU Student's Perspective. However, he said he is frustrated at the school's unwillingness to discuss the questions his book poses. Noting that BYU is building a university of business ethics he called upon the school to be "a model ethical institution."

"The point is an agency that provides guidance for others on being ethical has to itself internally be a model ethical institution," he said. "Part of being ethical is fulfilling the duty to respect human freedoms and rights, amongst of which are freedoms of speech, conscience, assembly, religion, etc. You don't see that here. The honor code explicitly has that if you start out [as an LDS student], the only way you can graduate is if you leave LDS. That does not look like religious freedom. There needs to be a provision that LDS students can pay higher tuition as non-LDS students at the school currently do. If they decide to be another religion rather than saying we're not going to let you graduate."

You come to university to explore difficult issues and broaden your education, but there's a hush-hush atmosphere about certain issues and broaden your education, but there's a hush-hush atmosphere about certain issues, he continued. "It creates this culture of fear... I don't think we'll make progress on exploring these difficult issues, including homosexuality, until we talk about controversial subjects."

Carmack said that he has several friends who want to have discussions about such "difficult issues" or who want to leave the church "but they keep putting their rear ends in the pew because they want to graduate. When you incentivize religious activity based on whether or not you're going to withdraw their ability to graduate, that's a problem."

BYU, he said, needs to discuss the issue of homosexuality because it's not going away anytime soon.

"The church is so involved in opposing same-sex marriage in Alaska, Hawaii and twice in California," he said, referring to the church's backing of both 2008's Proposition 8 and a 2000 initiative to ban gay marriage in the state. "It's going to become increasingly controversial and less tenable as time goes on. In 30 and 40 years, most Americans are going to look back on gay marriage and wonder why they opposed it, just like [they opposed] interracial marriage. But it's not there yet."

Copies of "Homosexuality: A Straight BYU Student's Perspective" are available through the bookstore for $14.95. Additional copies may be purchased by contacting homosexualperspective@yahoo.com.

BYU's changing honor code re: homosexuality

In 2002, a change in Brigham Young University's Honor Code drew a lot of press attention. Subsequent tweaks, however, have gone largely unnoticed by the media, including the complete removal of "advocacy" prohibitions.

Before 2007 change

Homosexual Behavior or Advocacy

Brigham Young University will respond to student behavior rather than to feelings or orientation. Students can be expelled at the University and remain in good Honor Code standing if they maintain a current ecclesiastical endorsement and conduct lives in a manner consistent with gospel principles and the Honor Code. Advocacy of a homosexual lifestyle (whether implied or explicit) or any behaviors that indicate homosexual conduct, including those not sexual in nature, are inappropriate and violate the Honor Code.


2007-2010

Homosexual Behavior or Advocacy

Brigham Young University will respond to student behavior rather than to feelings or orientation and welcomes all members of the university community all whose behavior meets university standards. Members of the university community can remain in good Honor Code standing if they conduct their lives in a manner consistent with gospel principles and the Honor Code. One's stated sexual orientation is not an Honor Code issue. However, the Honor Code requires all members of the university community to manifest a strict commitment to the law of chastity. Homosexual behavior or advocacy of homosexual behavior are inappropriate and violate the Honor Code. Homosexual behavior includes not only sexual relations between members of the same sex, but all forms of physical intimacy that give expression to homosexual feelings. Advocacy includes seeking to influence others to engage in homosexual behavior or promoting homosexual relations as being morally acceptable.

http://newsmedia.byu.edu/story/2007/9/30/075

2010-2011

Homosexual Behavior

Brigham Young University will respond to behavior rather than to feelings or attraction and welcomes all members of the university community whose behavior meets university standards. Members of the university community can remain in good Honor Code standing if they conduct their lives in a manner consistent with gospel principles and the Honor Code. One's stated same-sex attraction is not an Honor Code issue. However, the Honor Code requires all members of the university community to manifest a strict commitment to the law of chastity. Homosexual behavior and/or advocacy of homosexual behavior are inappropriate and violates the Honor Code. Homosexual behavior includes not only sexual relations between members of the same sex, but all forms of physical intimacy that give expression to homosexual feelings. Advocacy includes seeking to influence others to engage in homosexual behavior or promoting homosexual relations as being morally acceptable.

http://newsmedia.byu.edu/story/2010/9/30/105

Changes in 2010

Homosexual Behavior or Advocacy

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http://newsmedia.byu.edu/story/2010/9/30/105

2011-2015

Homosexual Behavior

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THE NEWSPAPER ARTICLE

Article claims his book is sold at the school’s book store. I checked the bookstore online and did not see it. Linda Rowley called the bookstore and they told her they would contact the author if she wanted to order a copy.

• “I’m very curious . . . The more I research the more I became aware of this contingent of homosexually-oriented people, especially at my church . . . A lot have self-loathing, some have had depression, and the doctrines of the church paint them into a corner.”

• Talking about the atonement and how LDS doctrine teaches that the atonement of Jesus Christ gives gays and lesbians sufficient grace to become straight: “Thus if God’s sexual orientation-reversal-intervention-rate is at this same level, a reasonable homosexual oriented person is justified in placing little confidence, not in God’s capacity to reverse his/her orientation, but in God’s likelihood of doing so for him or her.”

• “Although Carmack stressed throughout the book that he did not disagree with current LDS teaching about homosexuality and does not promote gay sex, he said that he has received criticism from many members of the BYU community.”

• “Some praise [the book], others condemn it. Definitely more condemnation, he said. I’ve been spoken to by a couple deans here who say they can’t protect me if my bishop or honor code office takes action. I live every day in fear, I’m very scared. The danger would probably come from one of those two areas, but I haven’t been spoken to or directly threatened”.

• Carmack is “frustrated at the school’s unwillingness to discuss the questions his book poses”.

• “You come to university to explore difficult issues and broaden your education, but there’s a hush-hush atmosphere about certain issues.”

• “In 30 and 40 years, most Americans are going to look back on gay marriage and wonder why they opposed it, just like [they opposed] interracial marriage. But it’s not there yet.”

THE BOOK

Homosexuality: A Straight BYU Student’s Perspective

• If when you finish the last page you have found none of my arguments persuasive, no harm done – just return to the views you held before picking up the book.
• "Don’t read on until you’re willing to at least consider that there may exist some evidence in whose light you would voluntarily shift your personal position. Absent an open mind, I’d advise that you close this book now”.

Chapter 1: A Case for Compassion

(Kris: I’m confident that we all recognize the need to be compassionate and kind to same-sex individuals. This is a no-brainer chapter. However, Carmack does include a letter from an LDS parent illustrating "the depths of difficulty many LDS individuals and families have faced in dealing with homosexual orientation". This is a very heartbreaking story.)

Chapter 2: Causation

- Two theories: MIC (Molestation, Infection, Choice) and GPRE (Genes & PRE-natal hormones)
- Parking lot analogy: If John claims that the car is parked in lot C, and his wife Sarah claims that the car is parked in lot D, how do you test who’s right? The answer: you walk to the two parking lots and see which lot the car is parked in!

(Kris: Carmack goes through each ‘parking lot’ (listed below) and gives points + or – for possible causation using the two theories- MIC or GPRE. His conclusion is given below.)

| Gay Hands | Cognitive traits |
| Twins | Molestation rates |
| Childhood Gender Non-Conformity | Boarding school |
| Older Brother Effect | Systemic cultural molestation |
| Handedness | HO as a subset of gender socialization |
| Older Brother Effect + Handedness | Ho as a product of parent orientation |
| Limb length to trunk length ratio | Choice |
| Gait and voice quality | Animal HO |
| Cross Cultural rates of HO | Congenital adrenal hyperplasia (CAH) |
| Female to Male HO ratio | Auditory pathways |
| Personality/Gender-associated occupational preference | DES exposure |
| | The Brain |

Carmack’s conclusion: “What did you get? My tentative tally is MIC, -20 GPRE, 24. To account for the MIC-favoring self-reporting and multiple-pathway errors, I will award a modest one demerit to MIC, leaving MIC -21 and GPRE 24 for a point spread of 45.” (Kris: In other words, his conclusion is there is a -21 chance homosexuality is caused by molestation, infection, or choice AND +24 chance homosexuality is caused by genes and/or pre-natal hormones (born that way).)
“Next, we give voice to the LDS view on the causation of HO. To construct this view, I will cite a number of statements by church leaders (mostly a president and apostles) over the years that could reasonably be interpreted to bear on the question of the causation of homosexual orientation. This will be difficult since it seems that sometimes terms such as homosexuality refer to either {homosexual behavior + homosexual orientation} or just homosexual behavior. I will leave it to the reader to discriminate how the terms are used, since I struggle. I remind the reader that statements which bear on homosexual behavior are outside the narrow scope of this chapter.”

(Kris: Carmack goes on to list quotes from church leaders from 1965 to 2010. His conclusion is:)

- Inasmuch as the pre-2007 portion of the above LDS statements endorse the MIC theory, per Elder Oak’s 2007 statement they may be appropriately and summarily rejected in favor of a better-performing theory: “The Church does not have a position on the causes of any of these susceptibilities or inclinations, including those related to same-gender attraction. Those are scientific questions — whether nature or nurture — those are things the Church doesn’t have a position on.” – Elder Oaks.
- Thus, I conclude that HO is mostly likely caused predominantly by genes and pre-natal hormones, and not by factors such as parenting, infection, molestation, or choice.

Chapter 3: Mutability

✓ Now to the question of the mutability (or changeableness) of HO. Remember again that our inquiry is limited to HO, not homosexual behavior or {HO + homosexual behavior}.

✓ At the outset I will note that the mutability question is moot for LDS people. Because homosexually oriented people are considered worthy unless they sexually transgress, it is not necessary for them to succeed or even attempt to change their orientation in this life. Given the involuntariness of HO, this rule is intuitive. In recent years, some church statements even go far enough as to reinforce this principle by promising that homosexual orientation will not exist in the afterlife.

MORE TO COME ......... maybe
THE UTUBE VIDEO

Sunday, February 27, 2011

Youtube: A Moral Case for LDS Same-Sex Marriage Part 1 of 8 by Brad Carmack

Kris paraphrasing: Carmack begins by stating that he will be presenting a strong moral case for LDS same-sex marriage. He goes on to say that his LDS audience will say there is not a strong case for LDS same-sex marriage. To say that same-sex marriage is sinful does not end the inquiry. Look at a comparison with the Garden of Eden. It was a sin to partake of the fruit of the tree of Knowledge of Good and Evil. However, it was the moral thing to do because the contradicting moral duty predominated.

He states that he is an active, believing LDS member who believes in the first vision, the restoration of the gospel, and the truths in the Book of Mormon. (Notice he did not say he believed in latter day prophets.)