

Review of: "Cults and the LGBTQ Community: A Systematic Review Using PRISMA"

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Just after reading an article *Cults and the LGBTQ Community: A Systematic Review Using PRISMA* I can recommend it to the readers of the *QEIOS* (an international scientific journal) only partially. The purpose of the reviewed article was to „show a connection between religious groups or cults and the LGBTQ lifestyle.“ I can say that the purpose was fulfilled only partially – primarily because of the very selective selection of religious groups or cults. The author chose namely: Mormonism, Islam, Eastern Religions, African Religions, The “Moonies,” Jim Jones and the People’s Temple, and Children of God, Aka the Family. For example, Judaism or Christianity (Catholic Church, Orthodox Church, Protestant Church ...) was not selected. Even the selected religious groups or cults were analyzed very briefly and superficially.

Overall, the author correctly and logically divided the whole text into several parts: 1. Introduction; 2. Method; 3. Religion and the LGBTQ Community; 4. Discussion. In the first part of the article, the author claims that “just as some religions are moving toward acceptance, other groups have a long way to go” and that „the findings of my research suggest that most of the religious institutions explored have anti-LGBTQ views. These views can create communities not accepting of LGBTQ individuals, and, in turn, have often made LGBTQ individuals turn away from the church.“ In the outlined context, the author hopes and is seeing „many more mainstream religious groups become increasingly accepting of the LGBTQ community“ (p. 1 – 2).

In the next parts of the article, the author very clearly defines and describes methodological issues. For example, the term “cult” – “The inclusion of various religious groups below does not mean that I am identifying the group as a ‘cult’. The articles below were sourced by using ‘cult’ as a search term“ (p. 3). The author searched the following databases: a) Web of Science, b) PsychInfo, c) EBSCO, d) MEDLINE, and e) National Association of Social Services Workers (NASW) abstract database. However, as I mentioned above, the selection of religious groups or cults was, in my opinion, very selective. Finally, the author claims that “I was unable to find extensive academic research connecting these topics, but did find evidence that most religious groups have anti-LGBTQ views. The more progressive groups may maintain a ‘hate the sin, love the sinner’ approach. However, their more extreme counterparts often have adopted very polarized views toward the LGBTQ community“ (p. 6).

It is also important to say that the Author uses appropriate scientific methods (although briefly and superficially) and cites many valuable scientific books or articles. The results are unique and useful not only in the USA but also in other countries. This mentioned fact itself calls for further (more systematic) surveys and analysis in the area of the mutual relationship between religious groups or cults and the LGBTQ community. I am sure that some readers of the *QEIOS* (an

international scientific journal) will be satisfied during the reading of the reviewed article, and some readers will be inspired for further (more systematic) surveys and analysis.

(Reviewed by Assoc. Prof. Ondrej Štefaňák, PhD., Constantine the Philosopher University in Nitra, Slovakia)