SUMMARY AND OVERVIEW OF DIALOGUE BETWEEN DEANE AND BARBARA GROSSMAN ON SEXUAL ORIENTATION , 1997-2000

These two pages provide an intro to the material that follows. It is sent as a note to Josh (2023) re some writing he and I have been doing on co-exist and inclusion, diversity.

Johanna comment: This is an excellent summary – the tone is really kind and respectful and it's a really good overview summary of the issue, including a synopsis of the dialogue with Barbara, as well as a range of religious views at the time from progressive (Allan) to hostile (some Christians). I think it should definitely go up on your website. It shows your patience, your clear thinking, your willingness to be open Love j (March 23, 2023)

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LETTER TO JOSH

Hi Joshers, this is a dialogue that I thought would interest you for our "Co-exist" paper. That paper deals primarily with how different religious/spiritual traditions might add greater tolerance and respect to each other. (We began discussing this when you were 22, and began our article when you were 32—still working on it (I'm writing this March, 2023) for possible inclusion on my DHS website. and if it might fit with our article monograph.

This is a more concrete issue, discussed within religious traditions about sexual orientation. The dialogue occurred between 1997-2000, with my colleague and friend, Barbara Grossman. She and her husband Michael were part of a "havurah" group that met since l985—you may remember some of those! We are a close group of friends and spiritual seekers who shared a deep love of Judaism. This particular dialogue started with a column/sermon that Rabbi Krause gave in l997-- (yes the very Rabbi Krause who a decade earlier when you were five and came to services with us, , would share sermons that allowed you to fall asleep under my tallit during services ☺ (A one page dialogue of different religions leaders, from 2008 including Rabbi Krause is attached at the end of this intro to you).

RABBI KRAUSE'S VIEW ON SEXUAL ORIENTATION (HOMOSEXUALITY).
HISTORICAL CONTEXT. Rabbi Krause had comment on important of tolerance toward gays and lesbians. As context, a few years earlier (1993) President Clinton had said re: gays in the military "don't ask, don't tell" which was seen as a progressive step forward from gays not allowed to serve. In l996 he had signed and congress passed the Defense of Marriage Act which said marriage was only between a man and woman and same sex marriages were not recognized.

Barbara took issue with Allan's comment and wrote a letter to the temple newsletter strongly disagreeing with Allen's comments that gays should be allowed to marry. I thought it would be interesting, since I admired her intelligence and faith commitment, to explore the issue with her more. I believed at the time that such a dialogue would help me clarify by own views, and we could help create a dialogue/dialectic that might better inform us both.

OVERVIEW OF MY DIALOGUE WITH BARBARA GROSSMAN ABOUT THIS ISSUE. You will see from the attached pages that this dialogue went through several phases. The first phase was my just listening to Barbara's point of view, to try to understand it better. Her basic view stated at the start was that she had gay friends, even did counseling with gay individual. However she didn't feel gays should be allowed to marry. My "gut" reaction was that I didn't agree with her, but I hadn't really thought it through very carefully and was willing to listen to her view. I thought good hearted people, coming from an open minded perspective, could have a mutually enriching dialogue.

Her initial points, as you will see from the dialogue attached, was that gays aren't as mature relationally as heterosexuals. so their relationships wouldn't be as good; she also said that gays (either male or female) would not be as good as parents in raising children. A major portion of the middle part of this dialogue is my trying to understand why she believed these viewpoints and whether a) there was any research done on the topic; and b) if there were, if research did (or could show) that gays were as mature relationally, and that they could raise children equally well (based on some agreed upon dependent variable), would that help her rethink her position.

After several exchanges around this, she finally said for her it came down to religious beliefs – The bible says marriage is between man and woman and for a man to lie with another man is an abomination. I shared with her that to cite the Bible in this case was a choice on her part, because, knowing her well, I knew she disagreed with other parts of the Bible: (e g.that women are not allowed to read from the Torah, which she proudly did and proudly encouraged the Bat Mitvah of her children (services which mom and I joyously attended.

She said her view was that taking a larger, societal perspective, you can't look at what might be good for the person, (ie. the homosexual) but what it would mean for civilization in general. The final section of our dialogue is my sharing that I was grateful for her sharing so openly and honestly. To me it was interesting how far you can dialogue until you realize that further dialogue is no longer helpful. She didn't' fall back to religious beliefs until the end of the

dialogue, and it became clear that if she believes her view on faith and wasn't open to any "research" that might show otherwise, I didn't see how continued dialogue was going to be helpful and I thought it was time for this exchange on this topic to come to an end. We continued to be friends with them for another few years until 2005—a twenty year arc), but clearly this was no longer discussed among us.

2015 Supreme Court ruling. On June 26, 2015, the U.S. Supreme Court, in a major milestone for civil rights, struck down all state bans on same-sex marriage, legalized it in all fifty states, and required states to honor out-of-state same-sex marriage licenses in the case Obergefell v. Hodges, finally granting same-sex couples equal rights to heterosexual couples under the law.

RELIGIONS LEADERS VIEWPOINTS JUNE 7, 2008 What religious leaders think about same-sex marriage depends upon which leader you ask. Opinions run the spectrum. KPCC's Susan Valot spoke with two of Orange County's top men of God, each holds very different views.

Susan Valot: Pastor Wiley Drake of the First Baptist Church in Buena Park says he probably won't spend much extra time preaching against same-sex marriage during his services. Drake's preached for years that homosexuality is a sin.

And the former leader of the national Southern Baptist Convention says his message won't change. But Drake says he will push people to get out and vote in November to change the state constitution so it bans gay marriage.

Wiley Drake: Last election, we only had 24% of our Christian voters out. I believe we'll approach the 50% mark this time. And I think it'll be because people are fed up and are gonna vote for the constitution to be changed so that indeed the law of the land here in California will be one man, one woman. Nothing– you know, the bible says God created Adam and Eve, not Adam and Steve.

Valot: But over at Temple Beth El of Orange County, the largest Jewish congregation in the county, Rabbi Allen Krause says we're all human.

Allen Krause: Oh, all of us are basically made in God's image, and if God made us to be heterosexual or homosexual, that's God's doing. And I'm surely not going to question God.

Valot: But Rabbi Krause points out the view of same-sex marriage varies within the Jewish community. His synagogue in Aliso Viejo is a Reform temple. Still, the rabbi says he thinks "it's a shame" that people

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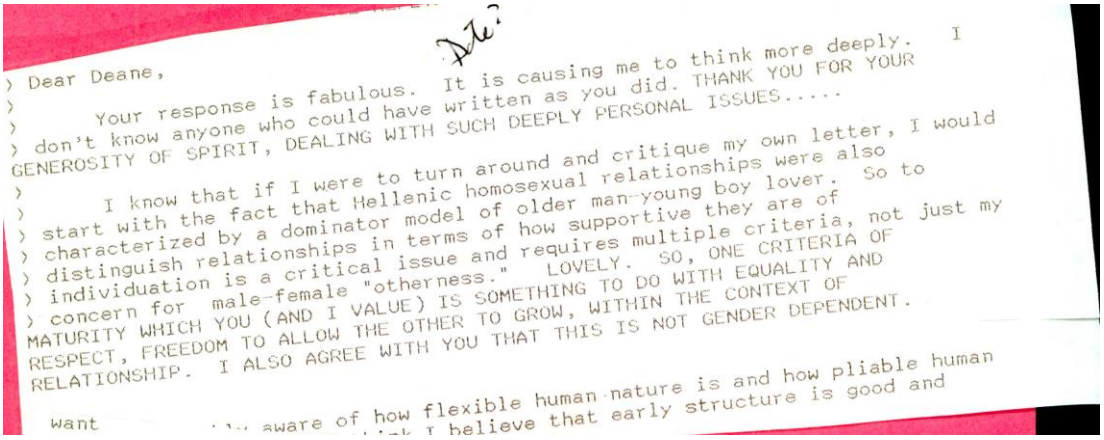
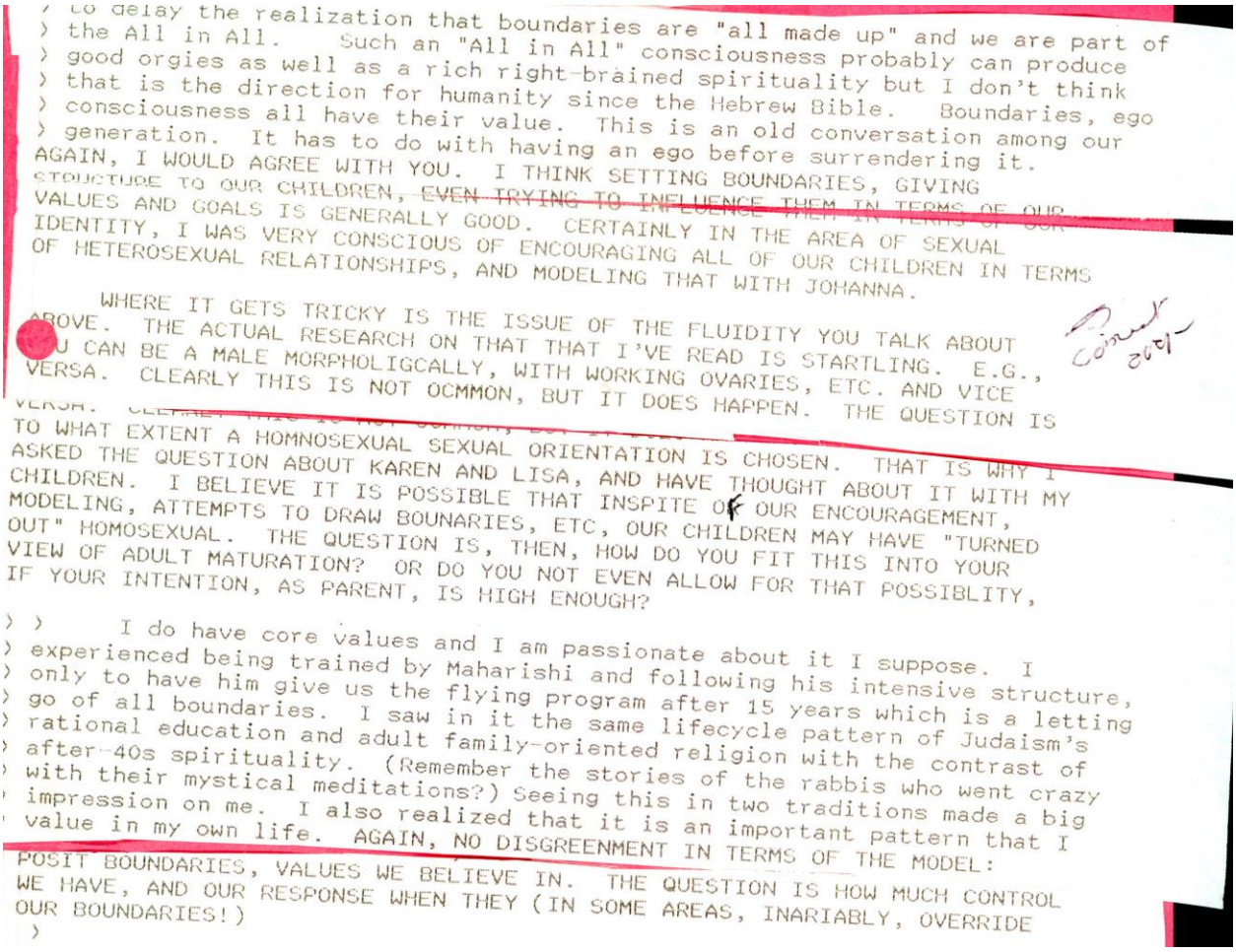


> Dear Deane,
>
> Your response is fabulous. It is causing me to think more deeply. I
> don't know anyone who could have written as you did. THANK YOU FOR YOUR
> GENEROSITY OF SPIRIT, DEALING WITH SUCH DEEPLY PERSONAL ISSUES.....
>
> I know that if I were to turn around and critique my own letter, I would
> start with the fact that Hellenic homosexual relationships were also
> characterized by a dominator model of older man-young boy lover. So to
> distinguish relationships in terms of how supportive they are of
> individuation is a critical issue and requires multiple criteria, not just my
> concern for male-female "otherness." LOVELY. SO, ONE CRITERIA OF
> MATURITY WHICH YOU (AND I VALUE) IS SOMETHING TO DO WITH EQUALITY AND
> RESPECT, FREEDOM TO ALLOW THE OTHER TO GROW, WITHIN THE CONTEXT OF
> RELATIONSHIP. I ALSO AGREE WITH YOU THAT THIS IS NOT GENDER DEPENDENT.
>
> want ... aware of how flexible human nature is and how pliable human
> ... I believe that early structure is good and

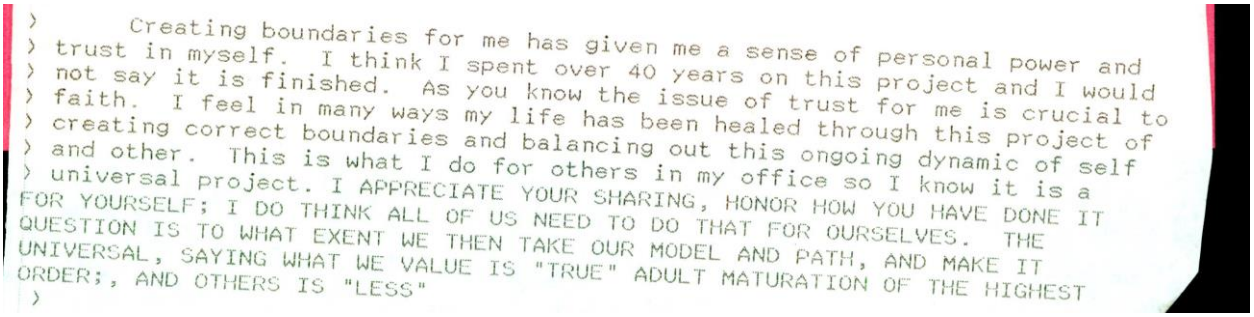
I am highly aware of how flexible human nature is and how pliable human sexuality is also. I believe the early structure is good and I want.....



) to delay the realization that boundaries are "all made up" and we are part of
) the All in All. Such an "All in All" consciousness probably can produce
) good orgies as well as a rich right-brained spirituality but I don't think
) that is the direction for humanity since the Hebrew Bible. Boundaries, ego
) consciousness all have their value. This is an old conversation among our
) generation. It has to do with having an ego before surrendering it.
AGAIN, I WOULD AGREE WITH YOU. I THINK SETTING BOUNDARIES, GIVING
STRUCTURE TO OUR CHILDREN, EVEN TRYING TO INFLUENCE THEM IN TERMS OF OUR
VALUES AND GOALS IS GENERALLY GOOD. CERTAINLY IN THE AREA OF SEXUAL
IDENTITY, I WAS VERY CONSCIOUS OF ENCOURAGING ALL OF OUR CHILDREN IN TERMS
OF HETEROSEXUAL RELATIONSHIPS, AND MODELING THAT WITH JOHANNA.

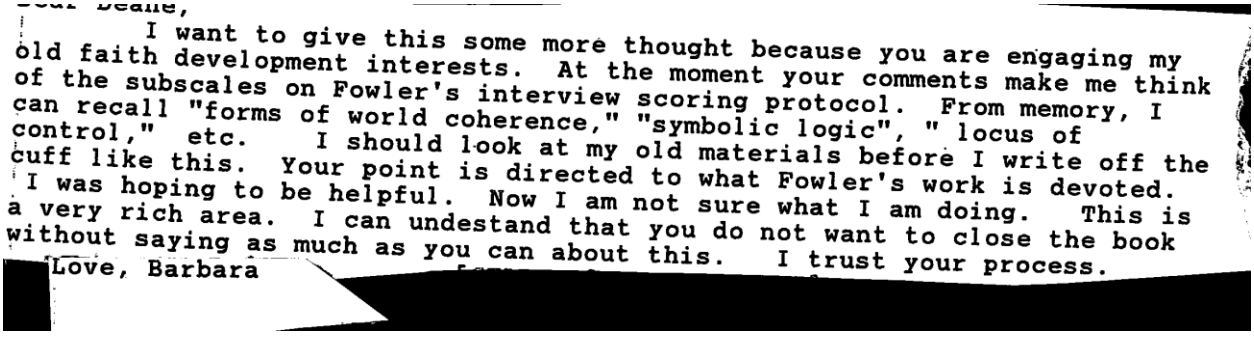
WHERE IT GETS TRICKY IS THE ISSUE OF THE FLUIDITY YOU TALK ABOUT
ABOVE. THE ACTUAL RESEARCH ON THAT THAT I'VE READ IS STARTLING. E.G.,
YOU CAN BE A MALE MORPHOLIGCALLY, WITH WORKING OVARIES, ETC. AND VICE
VERSA. CLEARLY THIS IS NOT OCMMON, BUT IT DOES HAPPEN. THE QUESTION IS
TO WHAT EXTENT A HOMNOSEXUAL SEXUAL ORIENTATION IS CHOSEN. THAT IS WHY I
ASKED THE QUESTION ABOUT KAREN AND LISA, AND HAVE THOUGHT ABOUT IT WITH MY
CHILDREN. I BELIEVE IT IS POSSIBLE THAT INSPITE OF OUR ENCOURAGEMENT,
MODELING, ATTEMPTS TO DRAW BOUNARIES, ETC, OUR CHILDREN MAY HAVE "TURNED
OUT" HOMOSEXUAL. THE QUESTION IS, THEN, HOW DO YOU FIT THIS INTO YOUR
VIEW OF ADULT MATURATION? OR DO YOU NOT EVEN ALLOW FOR THAT POSSIBLITY,
IF YOUR INTENTION, AS PARENT, IS HIGH ENOUGH?

)) I do have core values and I am passionate about it I suppose. I
) experienced being trained by Maharishi and following his intensive structure,
) only to have him give us the flying program after 15 years which is a letting
) go of all boundaries. I saw in it the same lifecycle pattern of Judaism's
) rational education and adult family-oriented religion with the contrast of
) after-40s spirituality. (Remember the stories of the rabbis who went crazy
) with their mystical meditations?) Seeing this in two traditions made a big
) impression on me. I also realized that it is an important pattern that I
) value in my own life. AGAIN, NO DISGREENMENT IN TERMS OF THE MODEL:
POSIT BOUNDARIES, VALUES WE BELIEVE IN. THE QUESTION IS HOW MUCH CONTROL
WE HAVE, AND OUR RESPONSE WHEN THEY (IN SOME AREAS, INARIABLY, OVERRIDE
OUR BOUNDARIES!)
)



) Creating boundaries for me has given me a sense of personal power and
) trust in myself. I think I spent over 40 years on this project and I would
) not say it is finished. As you know the issue of trust for me is crucial to
) faith. I feel in many ways my life has been healed through this project of
) creating correct boundaries and balancing out this ongoing dynamic of self
) and other. This is what I do for others in my office so I know it is a
) universal project. I APPRECIATE YOUR SHARING, HONOR HOW YOU HAVE DONE IT
FOR YOURSELF; I DO THINK ALL OF US NEED TO DO THAT FOR OURSELVES. THE
QUESTION IS TO WHAT EXENT WE THEN TAKE OUR MODEL AND PATH, AND MAKE IT
UNIVERSAL, SAYING WHAT WE VALUE IS "TRUE" ADULT MATURATION OF THE HIGHEST
ORDER;, AND OTHERS IS "LESS"
)

FOWLER FAITH DEVELOPMENT



Dear Deane,

I want to give this some more thought because you are engaging my old faith development interests. At the moment your comments make me think of the subscales on Fowler's interview scoring protocol. From memory, I can recall "forms of world coherence," "symbolic logic", " locus of control," etc. I should look at my old materials before I write off the cuff like this. Your point is directed to what Fowler's work is devoted. I was hoping to be helpful. Now I am not sure what I am doing. This is a very rich area. I can undestand that you do not want to close the book without saying as much as you can about this. I trust your process.

Love, Barbara

BOUNDARIES: EATING (KASHRUT) AND SEXUALITY.

> kosher. It is basically vegetarian. So I am not a big halachic thinker. My
> reference to kosher laws was to give Allen a reference point for being able
> to hold out an ideal without judging people who fall short of it. I think he
> is successful in the area of koshrut. I THINK YOUR ANAOLOGY IS
IMPORTANT. WHAT YOU WERE SAYING, I BELIEVE, IS THAT THERE ARE "MORE PURE"
WAYS TO EAT: TO HONOR EATING, EVEN IF WE DON'T KEEP LITERAL KOSHER,
[redacted]SPECTS OF CONSCIOUS EATING ARE IMPORATNT: BLESSINGS BEFORE THE MEAL WITH
INTENTION, THANKS AND GRATEFULNESS AFTER THE MEAL. i'D SAY i AGREE WITH
THAT VALUE, AND PROBLABY WOULD SAY IT "SHOULD" BE A UNIVERSAL VALUE.
cERTAINLY i'M BOTH "GOOD AT IT" IN SOME WAYS, AND FALL QUITE SHORT OF MY
IDEAL IN TERMS OF INTENTION IN EVERY PRAYER, DISCIPLINE IN EVERY BITE,
HONORING OF EVERY MOMENT AS SACRED. sTILL, i VALUE THE IDEAL....BUT VALUE
IT GENTLY, SO i'MN NOT TOO HARSH ON MYSELF OR OTHERS WHEN i EAT FLESH,
ETC.

> My opinion about homosexuality is not meant to judge individuals. It is
> meant to define a social policy. For individuals, I support their choices
> and look to enhance their relationships regardless of gender. I do
> relationship counseling for gay couples without judgment I hope. HERE I
HEAR YOU SAYING THAT SOCIAL POLICY IS ONE WAY TO KEEP BOUNDARIES, TO HELP
HAVE SOCIETY ENCOURAGE THE VALUES YOU WANT FOR YOUR KIDS--I.E.,
HETEROSEXUAL RELATIONSHIPS. IF YOU WERE TO ALLOW SOCIAL POLICY TO SAY
"EVERYTHING GOES" I.E., HOMOSEXUALS CAN MARRY, THEN YOU WOULD LOSE AN
[redacted]MPORTANT CULTURAL SUPPORT FOR WHAT YOU ARE TRYING TO TEACH YOUR
CHILDREN. I THINK THAT'S A GOOD POINT. IT WOULD BE BETTER IF EVERYONE
AROUND ME AGREED WITH ME. I'D LIKE THE GOVERMENT TO SUPPORT A HOLIDAY ON
CHANUKAH, ETC. CERTAINLY, HERE'S A PLACE WHERE WE'RE IN THE MAJORITY, WHY
GIVE POWER AWAY. I SAY THIS WITH ALL SERIOUSNESS. I DO KNOW THERE IS
A PART OF ME THAT AGREES WITH YOU (A CERTAIN PERCENTAGE). tHERE IS
ANOTHER PART OF ME THAT KNOWS THAT SETTING THAT BOUNDARY EXLUDES OTHERS,
WHO, FROM THEIR PERSPECTIVE, MAY HAVE LEGITIMATE ISSUES AND RIGHTS. SO IT
BECOMES A BALANCING OF THOSE DIFFERENT PARTS OF ME.

Cc : jshapir@uci.edu
Attchmnt:
Subject : Re: LOVE!--reply
----- Message Text -----

Hi, I just took Josh to get lasik surgery, and am now back!

Thanks for your kind note below!

. I had one additional question for you
(me) re: my
response to your letter. It has to do with kosher and homosexuality.
(see, I was still thinking about it during josh's surgery!). The
guidelines for kosher are pretty (very!) clear. I'd probably, as I
imagine would you, want to ensure not only that the content of laws were
met, but also the spirit: i.e., seeking healthy, grateful, eating, etc.
seeing the sacred in food. The question is, in your model, what would be
the guidelines you would offer a loving homosexual couple, to help them
get to the place of deeper, more mature adulthood? What would the
instructions be, both in terms of the content of your guidelines, and the
spirit....

In spirit....D

e: Wed, 26 Apr 2000 23:09:58 -0700
m: Johanna F. SHAPIRO (JFSHAPIR@uci.edu)
'Deane H. SHAPIRO' (dhshapir@uci.edu)
ject: RE: j, this is one more question for barb

Yes, bingo. I personally think her analogy is very flawed. Being heterosexual cannot be the same as keeping kosher, since heterosexuals do not put effort and intentionality into their sexual orientation. Kashrut is a choice, whereas sexual orientation; by and large, is not. Oh boy, I love ya, and great day! J

* * *

> It is possible that homosexual couples could duplicate the individuation
> value of successful married life. I AGREE, I suppose there is a way we could pose
> otherness in any relationship of two people. I AGREE AGAIN However, I remain skeptical. I
> think the male-female dynamic involves a huge stretch for each gender and is
> intrinsically valuable. SO A HETEROSEXUAL STRETH TO THE OTHER IS MORE DIFFICULT THAN A HOMOSEXUAL STRETCH TO ANOTHER? I REALLY DON'T KNOW. I'D BE INTERESTED WHAT THE RESEARCH SAYS. WHAT I HAVE READ OF THE RESEARCH IS IN FACT MANY OF THE ISSUES ARE EXACTLY THE SAME IN TERMS OF TRUST, ETC. ON WHAT ARE YOU BASING YOUR SKEPTICISM? I also suspect that sexual faithfulness is much more
> likely when a relationship includes a female partner. As you know, lesbian
> relationships are very loyal and long term but gay men tend not to have that
> trait. WOULDN'T THIS SAY THAT IT WOUDL BE HARDER FOR M ALE MALE TO BE FAITHFUL, AND THEREFORE MORE OF A STRETCH, AND THEREFORE, PERHAPS REFLECT HIGHER INDVIDUATION AND COMMITTMENT? AGIAN, I'M PLAYING DEVIL'S ADVOCATE (PROBABLY NOT A GREAT CHOICE OF WORDS!!), BUT I WOULD ASK YOU, IF IT TURNED OUT IN THE RESEARCH, THAT IT WAS , ON ALL PSYCHOLGICAL TESTS, A HIGHER FORM OF INDIVIDUATION, HOW WOULD THAT CHANGE YOUR BELIEFS, IF AT ALL? WOULD THEY JUST BE "MORE KOSHER" OR DIFFERENT BUT EQUAL KOSHER, OR STILL "LESS KOOSHER"?
>
> I also suspect that in this age of toleration where there is little
> stigma, there is much more experimentation of same-sex sex in college age
> kids. I think this suggests that our sexuality is not so hard-wired and
> without structure or Scriptures, we will devolve into forms of sexual
> expression that are characteristic pre-biblical society. AH, IN WEEK TWO OF THE WILDERNESS, THE IMPORTANCE OF BOUNDARIES. BOUNDARIES AS ENHANCING SACREDNESS. I AGREE, TO AN EXTENT. PEOPLE NEED STRUCTURE, BOUNDARIES; THEY ALSO WILL EXPERIMENT; AND THEY WILL ATTEMPT TO PUSH THE ENVELOPE; AGAIN, WE SOUGHT TO RAISE OUR KIDS WITH CERTAIN BOUNDARIES AND VALUES. THE ISSUE IS CAN YOU DO THAT WITHOUT PUTTING DOWN OR VALUING AS LESS DEELOPED THOSE WHO HAVE DIFFERNT VALUES/ORIENTATIONS. I'D SAY IN

SOME AREAS, YES: E.G., STUDYING, DISCILINE IS BETTER THAN SLOTH; BUT IN TERMS OF HOW PEOPLE SEEK LOVING, COMMITTED RELATIONSIPS, I FEEL ON LESS SOLID GROUND.

> I am passionate about biblical revelation as a direction for humankind.
> I think our Bible forms the Zeitgeist that continues into these times. I
> really see norming heterosexuality as a primary biblical theme. The Genesis
> creation story is all polemic about one man and one woman. The patriarchal
> stories are all about the same thing even when the stories are about more
> than one wife. Also, the word, "abomination" in the Bible is a technical
> term that refers to some kind of aberrant sexuality, probably sodomy. I am
> referring now to the deep understructure of the Bible, not to rabbinical
> Judaism. Christianity picks up on this message in a very big way. WHOA.

IT SEEMS
YOU JUST SHIFTED STYLES IN ME, FROM A MORE PERSONAL, THOUGHTFUL, TO, IT SEEMS NOW IT'S BACK TO BIBLICAL (DEEP STRUCTURE BIBLICAL) " NORMING" AGAINST HOMOSEXUALITY AND HOMOSEXUAL ACTS AS "ABOMINATIONS" . THAT SEEMS AT LEAST TO GO AGAINST THE TONE I THOUGHT WE WERE DEVELOPING. I SUSPECT THIS IS THE DEEP SEATED VIEW YOU HAVE, AND SO MUCH OF THE DIALOGUE, RELLY WON'T COUNTER THIS MORE FUNDAMENTAL VIEW. THAT WAS THE ISSUE I RAISED IN THE FIRST RESPONSE ABOUT WHAT WOULD IT TAKE TO CHANGE YOUR VIEW ABOUT WHAT IS HIGHER LEVEL MATURATION. (DID I MISS SOMETHING?)

> By the way, the early Christian church had to deal with gnostic forms of
> [redacted]uality that were reminiscent of pre-biblical times. St. Paul took that
> [redacted]sue on directly and successfully with the church in Corinth. BUT
WE'RE NOT TALKING ABOUT PRE-BIBLICAL ORGIES; WE'RE NOT TALKING ABOUT THE NEED FOR BOUNDARIES; WE'RE TALKING ABOUT COMMITTEED, TRUSTING, LOVING RELATIONSHIPS ON THE OTHER SIDE OF HAVING AN EGO. CAN THAT, IN YOUR MIND, BE EQUAL. THAT'S WHY IT FEELS THESE LAST TWO PARAGRAPHS JUST SLIPPED FROM TRANS EGO DISCUSSION, TO A PRE-EGO DISCUSSION, THAT I THOUGHT WE'D ALREADY DEALT WITH.

> So my Biblical sociology I think is sound. The question for me is, is
> my passion about it still unreflective or inappropriate in some way?

OMMM, I THINK SOMETHING HIT A TOO DEEP PLACE IN YOU THE LAST TWO PARAGRHAPS ABOVE, AND YOU SHIFTED ON ME. I think

> you are saying, it is ok if I admit this is my chosen principle.CORRECT,

AND MAYBE SOMETHING LIKE TO ADMIT THE POSSIBLITY OF HOMOSEXUALS HAVING EQUAL RELATIONS OF EQUAL SOPHSITICATION AND DEPTH CAUSES TOO MANY [redacted]DARIES TO SLIP IN ME; I'M NOT WILLING TO DO THAT; I NEED TO FEEL SOCIETY'S SUPPORT IN HELPING ME SET UP THESE BOUNDARIES; FOR MY KIDS, FOR OTHER KIDS, FOR ME. TO EVEN ADMIT THE POSSIBLITY THAT THEY COULD BE EQUALLY MATURE MIGHT BE TOO MUCH OF A CHALLENGE TO MY BELIEFS; OR, MAYBE I COULD ADMIT THAT THEY ARE EUQALLY MATURE, AND I STILL DON'T WANT SOCIETY TO HONOR THEM LIKE SOCIETY HONORS HETERMOSEXUAL COUPLES; AND THAT IS MY RIGHT, AND SINCE THERE ARE MORE OF ME THAN THEM, I'M NOT GOING TO BE AFAID TO EXERCISE POWER IN MY INTERESTS AND VALUES. (BUT HERE YOU NEED TO BE CAREFUL THAT YOU ARE NOT PUTTING THEM AS LOWER, LESS KOSHER, , BUT RATHER, THEY ARE EQUAL, BUT I DON'T WANT TO GIVE THEM THE "MARRIAGE) VOTE" Perhaps it

> would sound better if I also sounded more relaxed. YOU'RE CUTE! IT'S HARD TO BE NON-DEFENSIVE WHEN THINGS TOUCH SO DEEPLY!

> The only thought I

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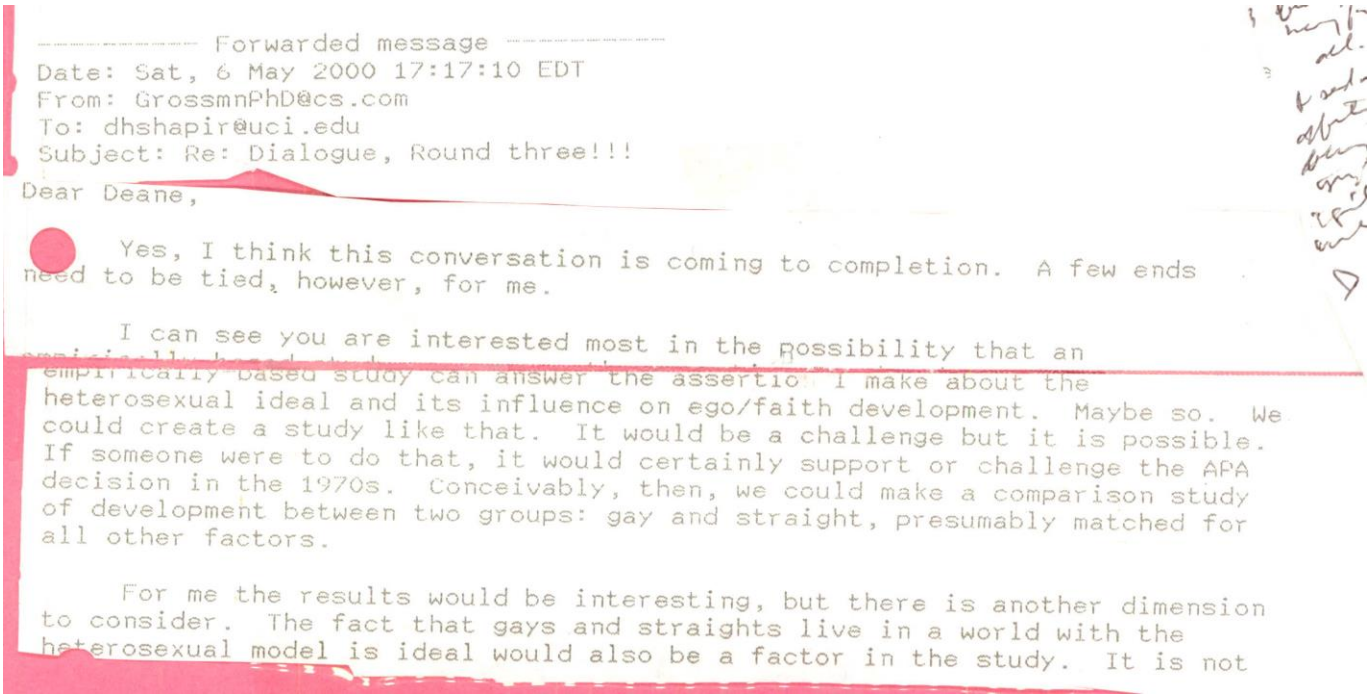
> maturation. I do hope that I am open to research that demonstrates that
> persons of any sexual orientation can mature and advance in psychological and
> faith developmental terms. I would expect that is very possible on an
> individual basis. OK, NOW I HEAR YOU SAYING THAT INDIVDUAL PEOPLE, IN

> individual basis. OK, NOW I HEAR YOU SAYING THAT INDIVDUAL PEOPLE, IN RELATIONSHIP, CAN DEVELOP TO EQUAL PSYCHOLGICAL MATURATION I just don't think that the gay community is going to
> produce large numbers of high level faith maturity. BUT THAT YOU FEEL THAT PERCENTAGE WISE THERE WON'T BE AS MANY HIGH LEVEL FAITH PEOPLE FROM THAT COOMMUNITY. THAT IS AN INTERESTING EMPIRICAL RESEARCH QUESTION. WHAT IS THE PERCENTAGE AMONG HETEROSEXUALS? HAS THERE BEEN ANY DATA ON GAYS? I suspect your argument
> might be that if we support faithful relationship and family life among gays,
> this might be very constructive. I agree. YES, I TOO AGREE.
>
> I still find that I feel a special bond with biblical revelation. BARB, IN TRUTH, WHAT I SEE, IS THAT AS YOU GET CLOSER AND CLOSER TO A POSITION OF ACKNOWEKDING THAT THERE MAY BE EQUAL KOSHER DEVELOPMENT AMONG BOTH GAYS AND STRAIGHTS, SOMETHING IN YOU CLICKS BACK TO BLIBCAL REVELATION FOR YOUR BOUNDARY. AS I SAID IN MY PREVIOUS LETTER, THESE ARE VERY TRICKY ISSUES, AND CHALLENGE US POTENTIALLY AT SOME CORE LEVEL. I APPRECIATE THAT YOU WOULD BE WILLING TO DIALOGUE AT SUCH A DEEP LEVEL, AND WANT YOU TO KNOW THAT THIS EXPLORATION HAS BEEN QUITE HELPFUL TO ME, ALSO.
>
> Have I responded to you adequately? I will read over your letter and see
> if I am complete with my letter.
>
> It is a privilege and a pleasure to think with you. YES, ME, TOO.

tHANKS, !

> Barbara
>

THE ENDING PHASE OF THE DIALGOUE:



---------- Forwarded message ----------
Date: Sat, 6 May 2000 17:17:10 EDT
From: GrossmnPhD@cs.com
To: dhshapir@uci.edu
Subject: Re: Dialogue, Round three!!!

Dear Deane,

Yes, I think this conversation is coming to completion. A few ends need to be tied, however, for me.

I can see you are interested most in the possibility that an empirically based study can answer the assertio I make about the heterosexual ideal and its influence on ego/faith development. Maybe so. We could create a study like that. It would be a challenge but it is possible. If someone were to do that, it would certainly support or challenge the APA decision in the 1970s. Conceivably, then, we could make a comparison study of development between two groups: gay and straight, presumably matched for all other factors.

For me the results would be interesting, but there is another dimension to consider. The fact that gays and straights live in a world with the heterosexual model is ideal would also be a factor in the study. It is not

possible to study gays and straights in a social system where marriage means same gender coupling as well as opposite sex coupling. Therefore we can only do the former.

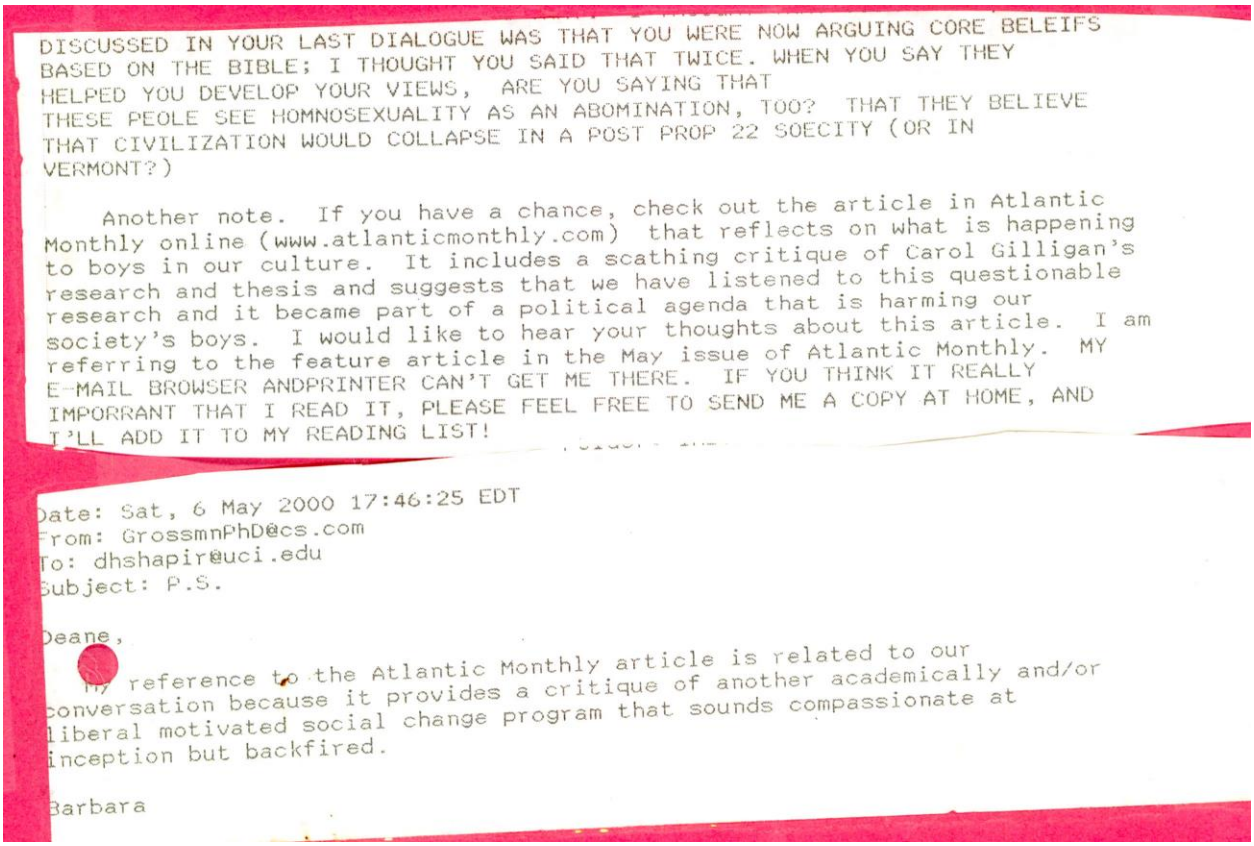
The social context of the study, I believe, can affect the study outcome in a number of ways. For example, I suspect that educated members of minority groups get extra developmental value out of their experience of social interaction.I'M NOT SURE I'D DISAGREE WITH ASPECTS OF THAT STATEMENT, BUT WOULD YOU ALSO AGREE THAT THERE ARE, OR COULD POTENTIALLY BE SOME NEGATIVE ASPECTS OF THAT ENCOUNTER WITH THE MAJOIRTY CULTURE AND IT'S ATTITUDES? It is the value of exposure to distinctly differing cultures, including the normative culture, and the social and cognitive tension it produces. If my hypothesis is correct, gays would score higher as a non-normative group inside this culture than a normed group in a post-proposition 22 society.WE COULD ACTUALLY TEST THAT IN VERMONT, PERHAPS! My concern all along is that the social context affects psychological development of individuals in many ways and conserving a clear normative culture for male-female marriage is one of those factors. IT WOULD BE INTERESTING WHAT WOULD HAPPEN TO HETEROSEXUAL GROUPS, TOO. DO YOU THINK THEY WOULD WORSEN?

I am disappointed that you are not interested in considering the value of conventional norms in the macro picture of mature object-relation development in our society. DID I SAY THAT i WASN'T INTERESTED? I'M NOT SURE THAT I DID. WHAT I WOULD SAY WOULD BE THE FOLLOWING: THAT WOULD BE ONE ASPECT OF A MULTIFACTORIAL DESIGN. WE COULD THEN DO MULTIPLE REGRESSION TO DETERMINE, WHAT, IF ANY IMPACT THAT FACTOR HAD ON THE RESEARCH OUTCOME.

MY HYPOTHESIS IT WOULD BE A U-SHAPED CURVE, SOME GOOD ASPECTS, FOR SOME, SOME DELETERIOUS FOR OTHERS (i'M PRETTY SURE THAT BEING TOLD YOU AARE A SINNER, AND IN SAME PLACE AS OTHER SINERS SUCH AS MURDERS (WHICH i RECENTLY HEARD FROM A CHRISTIAN THEOLOGIDAN) PROBABLY DOESN'T OVERLYHELP THEIR COUPLE MATURATION!!

BUT I WOULD ASK YOU A QUESTION ABOUT YOUR "HYPOTHESIS": INSCEINCE ONE SEEKS TO ASSESS THE NULL HYPOTHESIS. IF THE RESULTS DISCONFIRM THE NULL HYPOTHESIS, THEN ALTERNATIVE EXPLANATIONS ARE SOUGHT. MY SENSE FROM OUR DIALOGUE, (AND A QUESTION I ASKED YOU AT THE START) IS ARE YOUR BELIEFS OPEN FOR DISCONFIRMATION. MY SENSE IS THAT THEY ARE NOT. I BELIEVE YOU BELIEVE THAT HETERSEXUAL COUPLING IS AN IDEAL. THEREFORE, IF GAYS IN A MACRO CULTURE WITH THAT IDEAL, TURN OUT TO BE ABLE TO ATTAIN HIGH LEVEL DEVELOPMENTAL MATURATION (a POINT I THOUGHT YOU DISPUTED IN YOUR INITIAL LETTER TO ALLEN) THEN YOU WILL CLAIM, I IMAGINE, THAT IT IS BECAUSE OF THE HETEROSEXUAL IDEAL; IF THEY DON'T, THEN I SUPPOSED YOU WILL SAY THAT YOU WERE RIGHT ALL ALONG!!!

FURTHERI BELIEVE THERE IS A TRICKY AREA BETWEEN SAYING THAT FOR YOU HETEROSEXUAL COUPLING IS THE IDEAL (AND FOR YOUR KIDS, ETC)--AND THAT IS SOMETHING THAT I PERSONALLY WOULD AGREE WITH, AS I NOTED IN ONE OF OUR



DISCUSSED IN YOUR LAST DIALOGUE WAS THAT YOU WERE NOW ARGUING CORE BELEIFS BASED ON THE BIBLE; I THOUGHT YOU SAID THAT TWICE. WHEN YOU SAY THEY HELPED YOU DEVELOP YOUR VIEWS, ARE YOU SAYING THAT THESE PEOLE SEE HOMNOSEXUALITY AS AN ABOMINATION, TOO? THAT THEY BELIEVE THAT CIVILIZATION WOULD COLLAPSE IN A POST PROP 22 SOECITY (OR IN VERMONT?)

Another note. If you have a chance, check out the article in Atlantic Monthly online (www.atlanticmonthly.com) that reflects on what is happening to boys in our culture. It includes a scathing critique of Carol Gilligan's research and thesis and suggests that we have listened to this questionable research and it became part of a political agenda that is harming our society's boys. I would like to hear your thoughts about this article. I am referring to the feature article in the May issue of Atlantic Monthly. MY E-MAIL BROWSER ANDPRINTER CAN'T GET ME THERE. IF YOU THINK IT REALLY IMPORRANT THAT I READ IT, PLEASE FEEL FREE TO SEND ME A COPY AT HOME, AND I'LL ADD IT TO MY READING LIST!

Date: Sat, 6 May 2000 17:46:25 EDT
From: GrossmnPhD@cs.com
To: dhshapir@uci.edu
Subject: P.S.

Deane,

My reference to the Atlantic Monthly article is related to our conversation because it provides a critique of another academically and/or liberal motivated social change program that sounds compassionate at inception but backfired.

Barbara

BARBARA, AND HOW PEOPLE CHOOSE VALUS

1. belief, core value, assumption: Judeo christin values (in general) are good.

2. I know they are good because they have created civilization

3. anything which diminishes or weakenes those values hurts civilization and leads either to, or on a slipper slope to civilzations demise.

4. gay activity is condemmend by bible as abomination. heterosexual be fruitful and multipy is a mitzvah.

5. therefore gay marriage is wong, and will lead to 3.

issues: 1) in general: not all values then are helpful: e.g., women reading from torah, etc; therefore, ongoing revelation, and pick and choose; she draws line more liberally than strict halacha formal orthodox.

2) they have helped create cifilization, but also been misused

3) see 1. she would disagree that all are ==ly good, in fact, letting girls read may help advance civilization.

4) why does she pick the line here; could this be example, where line is in wrong place

5) I; more open on this one; lines needed, just not here: see fiddler; immigration: boundaries, but porous.....

Date: Tue, 2 May 2000 10:21:56 -0700
From: Johanna F. SHAPIRO (JFSHAPIR@uci.edu)
To: 'Deane H. SHAPIRO' (dhshapir@uci.edu)
Subject: RE: Dialogue, Round Two. (fwd)

Deane - this is quite an amazing dialogue. You are very generous with Barbara to help clarify and refine her thinking (to give her credit, I think she is trying hard too to figure out the basis for her strong convictions). You evince both a clear-headed logic and a compassionate heart in your arguments. You are very impressive and very smart. I think this represents a superb clarification of very complicated issues. Love ya, J

Date: Fri, 12 May 2000 00:34:56 EDT
From: GrossmnPhD@cs.com
To: dhshapir@uci.edu
Subject: Re: thank you...

Dear Deane,

Yes, I can let this conversation end. However, I must admit to some frustration that I was not able to present my ideas in such a way as to engage you. Perhaps you are not interested in the social systemic picture anyway. I think you are proud of your adult modeling for your children. I am as much interested in models for our society.

I did catch some sense from you that I expressed myself in such a way as to appear as a fundamentalist-like thinker. That makes me sad because I do not believe that is where I am speaking from. My last-ditch effort was to point out an example of a compassionate agenda (social change for girls a la structural developmentalist Carol Gilligan) and its unintended effect on our society. I am disappointed that you are not interested in that conversation.

j's coment shold I add anthing re: process before how I end it below:?

Date: Thu, 11 May 2000 11:02:56 -0700 (PDT)
From: Deane H. SHAPIRO (dhshapir@uci.edu)
To: GrossmnPhD@cs.com
Cc: Deane H. SHAPIRO (dhshapir@uci.edu)
Subject: thank you...

Dear Barbara,

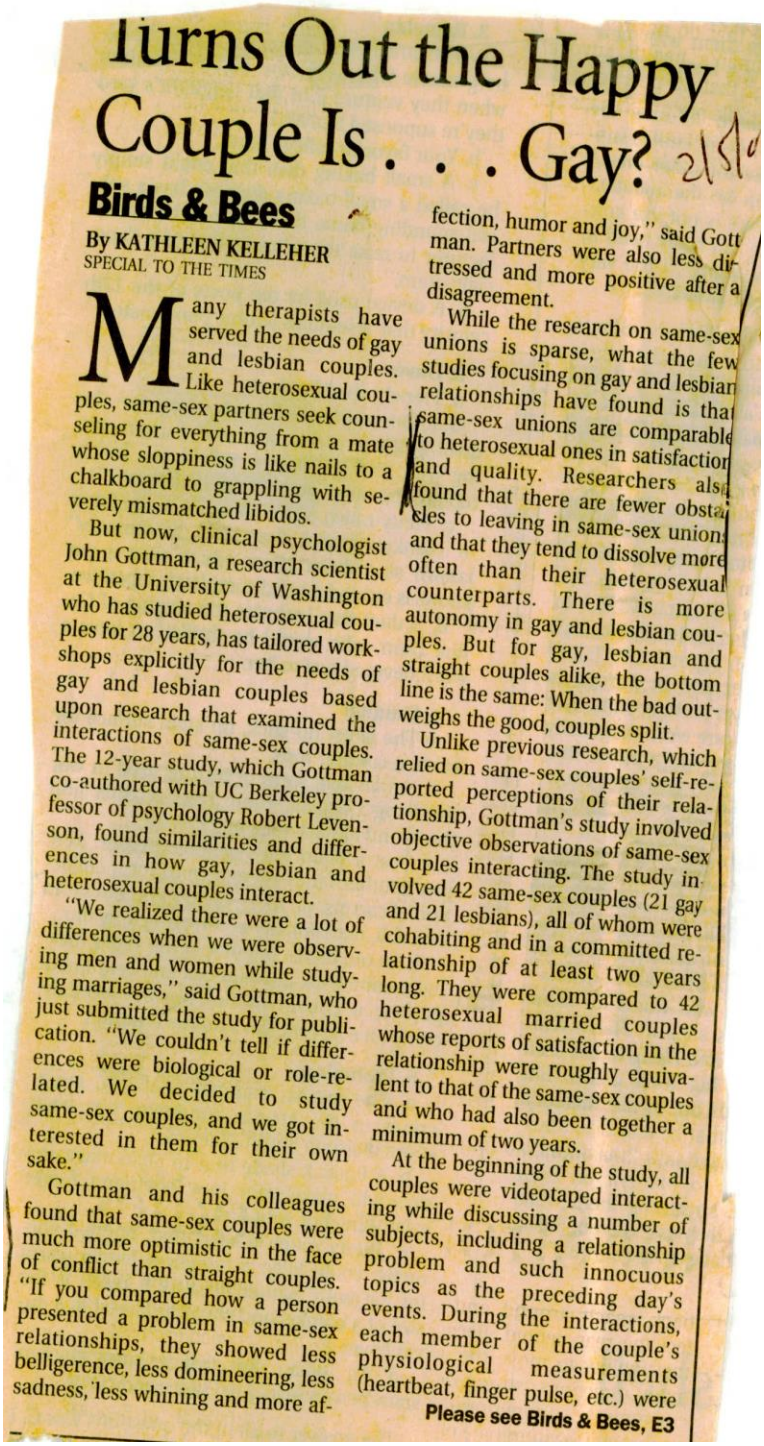
I appreciate your agreeing that this particular dialogue is coming to completion, and for taking the time to provide the additional thoughts which you shared in order to help tie things up.

As we are still in the week of tiferet, I want to send blessings for beauty and harmony to you, Michael, and the girls.

Warmly,

Deane

Two news articles reporting on research (2001, 2004) on this issue which I came across after dialogue ended



Turns Out the Happy Couple Is . . . Gay?

Birds & Bees

By KATHLEEN KELLEHER
SPECIAL TO THE TIMES

Many therapists have served the needs of gay and lesbian couples. Like heterosexual couples, same-sex partners seek counseling for everything from a mate whose sloppiness is like nails to a chalkboard to grappling with severely mismatched libidos.

But now, clinical psychologist John Gottman, a research scientist at the University of Washington who has studied heterosexual couples for 28 years, has tailored workshops explicitly for the needs of gay and lesbian couples based upon research that examined the interactions of same-sex couples. The 12-year study, which Gottman co-authored with UC Berkeley professor of psychology Robert Levenson, found similarities and differences in how gay, lesbian and heterosexual couples interact.

"We realized there were a lot of differences when we were observing men and women while studying marriages," said Gottman, who just submitted the study for publication. "We couldn't tell if differences were biological or role-related. We decided to study same-sex couples, and we got interested in them for their own sake."

Gottman and his colleagues found that same-sex couples were much more optimistic in the face of conflict than straight couples. "If you compared how a person presented a problem in same-sex relationships, they showed less belligerence, less domineering, less sadness, less whining and more affection, humor and joy," said Gottman. Partners were also less distressed and more positive after a disagreement.

While the research on same-sex unions is sparse, what the few studies focusing on gay and lesbian relationships have found is that same-sex unions are comparable to heterosexual ones in satisfaction and quality. Researchers also found that there are fewer obstacles to leaving in same-sex unions and that they tend to dissolve more often than their heterosexual counterparts. There is more autonomy in gay and lesbian couples. But for gay, lesbian and straight couples alike, the bottom line is the same: When the bad outweighs the good, couples split.

Unlike previous research, which relied on same-sex couples' self-reported perceptions of their relationship, Gottman's study involved objective observations of same-sex couples interacting. The study involved 42 same-sex couples (21 gay and 21 lesbians), all of whom were cohabiting and in a committed relationship of at least two years long. They were compared to 42 heterosexual married couples whose reports of satisfaction in the relationship were roughly equivalent to that of the same-sex couples and who had also been together a minimum of two years.

At the beginning of the study, all couples were videotaped interacting while discussing a number of subjects, including a relationship problem and such innocuous topics as the preceding day's events. During the interactions, each member of the couple's physiological measurements (heartbeat, finger pulse, etc.) were

Please see Birds & Bees, E3

research of videotapes of hetero and homosexual couples talking about issues Gottman, 2004)

ogic adjustment and attitudes oward child rearing."

The second set of studies looked at the gender identity and sexual orientation of children raised by gay parents. The committee report found that none of the several hundred children studied evinced gender identity confusion, wished to be of the other sex or consistently engaged in cross-gender behavior. No differences were found in the toy, game, activity, dress or friendship preferences of boys or girls with gay parents compared with those with heterosexual parents, nor any differences in sexual attraction or self-identification as gay.

The third research area discussed in the report covers children's emotional and social development. These studies have primarily compared children raised by lesbians who are divorced with children of divorced heterosexual mothers. No differences have been found in personality measures, peer group relationships, self-esteem, behavioral difficulties, academic success and quality of family relationships. The studies suggest only one meaningful difference: Children of lesbian parents are "more tolerant of diversity and more nurturing toward younger children than children whose parents are heterosexual."

The American Academy of

Every year thereafter, couples filled out questionnaires about their relationship and were also interviewed about the quality of their relationship by telephone. Of the same-sex couples 20% broke up at the end of 12 years, compared with 38% of the heterosexual couples. Some married couples participating in the study had children, which may or may not have influenced the higher rate of breakup. However, past research has shown that childless couples' divorce rate is higher than that of couples with children.

• Same-sex couples use fewer controlling, hostile emotional tactics. Generally, power sharing and fairness are more prevalent among same-sex couples than among heterosexual couples, said Gottman.

a fight, same-sex couples take less personally. "A gay or lesbian person can say something negative in a fight, and a partner is much less likely to be defensive," said Gottman. "Positivity has much more influence in same-sex couples than in heterosexual couples," where negativity triumphs over positiv-

• Unhappy same-sex couples are better able to calm down while in a fight. For some reason, heterosexual couples become more physically agitated during a fight than same-sex couples. The upshot, said Gottman, is same-sex couples appear better able to soothe each other during conflicts or in the aftermath of a fight.

• In a fight, lesbians shov more anger, humor, excitemen and interest than conflicting ga men do. Gottman speculate that this may be a result of tw women in a relationship wh have been raised in a societ where emoting is more accept ble for women than men.

• Gay men need to be espe ially careful to avoid negativit conflict. If the initiator of cor ct in gay relationship become o negative, his partner is nc le to de-escalate the conflic

as well as lesbian or straight couples. "Gay men may need extra help to offset the impact of negative emotions that inevitably come along when couples fight," said Gottman.

"It is important for a couples therapy approach for gay anc lesbian couples to take into account the environments of oppression that gay and lesbians live in," said Christopher Martell, clinical assistant professor of psychology at the University of Washington. Martell is a member of the gay and lesbian task force and one of the therapists who will run the workshops.