Jewish educators today need to be aware of Torah responses to homosexuality. Educators may be called upon to defend the Torah's approach in class, or may be approached for counseling by a student involved in a personal struggle. Fortunately, much has been written on the subject in recent years. This bibliography of over sixty articles focuses on Torah responses to homosexuality and homosexuals, and omits those articles that focus on the social issues. A glossary of Hebrew terms appears at the end of the bibliography. (GCP)
BIBLIOGRAPHY OF CONTEMPORARY ORTHODOX JEWISH RESPONSES TO HOMOSEXUALITY

by Uri C. Cohen

Copyright © 2002 by:

ATID—Academy for Torah Initiatives and Directions in Jewish Education
Jerusalem, Israel

www.atid.org
atid@atid.org

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.

* Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

J. Saks

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

BEST COPY AVAILABLE
Jewish educators today need to be aware of Torah responses to homosexuality. We may be called upon to defend the Torah's approach in class, or -- more significantly -- we may be approached for counseling by a student involved in a personal struggle. Fortunately, much has been written on the subject in recent years. In this bibliography of over sixty articles, about half have appeared only since 2000. Conveniently, most of the articles are available on the web. (Several appear at the website of JONAH, which stands for Jews Offering New Alternatives to Homosexuality.) Please take the opportunity to read them and become informed.

While Orthodoxy cannot permit homosexual sex, there is a range of opinion today on several issues regarding a homosexual person. Is the halakhic status of a practicing homosexual a mumar lehakh'is (see below, Rabbis Tendler and Lubitch), an oness (Rabbis Lamm and Bleich), or a mumar letei'avon (Rabbis Freundel and Finkelman)? Is the very orientation prohibited (Rabbi Spero), or only acting on it (most writers)? Are people with homosexual desires still obligated in heterosexual marriage and procreation (Rabbis Sherlo and Unterman), or are they exempt (Rabbi Rapoport)? Should we even recognize the existence of a homosexual identity (Rabbis A. Feldman and Spero), or not (Rabbis Beasley and Freundel)?

There is even a debate regarding how we should relate to the prohibition. Does the Torah's use of the word "to'evah" mean it evokes instinctive repugnance (Rabbis Lamm and Goldberg), or not (Rabbis Hecht, Boteach, and Sherlo)? Should we consider homosexual sex to be a prohibition comparable to eating non-kosher food, for which the desire is normal and just acting on it is forbidden (Drs. Wolowelsky and Weinstein, and Rabbi Boteach), or should we say that homosexual sex is especially immoral (Rabbis Adlerstein, Schochet, and Tendler)? A teacher might want to have a class read, as a point/counterpoint, the opposing articles written in 2000 by Rabbis Boteach and Adlerstein, and ask the class to debate the question. (Actually, as Rabbi Hecht points out, the rishonim argue about whether all the arayot are a chok or mishpat. See also Rabbi Elchanan Samet, "Forbidden Unions (Arayot) -- Vayikra 18," which is available at http://www.vbm-torah.org/parsha.60/29aharei.htm )

I've chosen articles that focus on Torah responses to homosexuality and homosexuals, and omitted those articles that focus on the social issues, including
responses to the movie *Trembling Before God* and how the Orthodox community should respond to the perceived threat from "the gay lobby." I disqualified as non-Orthodox any articles that claim the prohibition no longer applies. By the same token, I included articles from non-Orthodox but traditional people who defend the Torah's prohibition (and I indicated the author's affiliation). I added a bracketed comment to some articles, and a star on those I thought were the most important or useful. A glossary of Hebrew terms appears at the end of the bibliography.

Please email me if you find other articles on the subject.

Uri Cohen
ATID Fellow
uriyo@barak-online.net

**BIBLIOGRAPHY OF CONTEMPORARY ORTHODOX RESPONSES TO HOMOSEXUALITY**

[Rejects Rabbi Boteach's distinction between religious and moral laws, and says that the word "to'evah" indicates there's "something particularly nasty about" homosexual sex.]

[A letter of chizzuk and practical tips to struggle with one's homosexuality, from one who's been there.]

[A letter of chizzuk from Jerusalem's Atzat Nefesh Crisis Center & Hotline. The rest of the site, in Hebrew, has information and encouragement for those "experiencing troubles with various addictions, homosexuality, sexual obsessions and matrimonial problems."]

Aviner, Rabbi Shlomo. "To'evah Chad Minit." *Be'ahava Uve'emuna*, Vayikra 5762 (March 12, 2002). Available at http://moreshet.co.il/parasha/print.asp?x=3844&codeClient=64&pg=1

[The Torah identifies people not by their carnal instincts but by their obligations to God. "God does not ask people to do anything beyond their capacity. He does at times ask them to go against their desires..." Self-proclaimed homosexuals "have not had it easy in a society that does not know how to distinguish between condemning actions and condemning people."]


[This long article is the most sympathetic towards homosexuals, of all the Orthodox approaches. "If a homosexual comes for advice it is best to concentrate, sympathetically, on the fact that a human being may be in distress." Homosexual sex isn't deviant or against nature. It's the Divine prohibition that makes it morally objectionable. "Homosexuality is a sin like any other sin: because someone eats a ham and mayo sandwich does not in any way impair their ability to participate fully in Jewish life." Rabbi Boteach's approach is the most liberal and controversial of those in this bibliography; see next entry.]


Reprinted in The Jewish Journal of Greater Los Angeles, June 16, 2000. Available at http://www.jewishjournal.com/archive/06_16_00/othervoices_06_16_00.html

[In disagreeing with Dr. Laura's opinion that homosexuality is deviant, he describes homosexual sex as a "religious law" and not a "moral law." Like Shabbat and Kashrut, homosexual sex is prohibited not because it violates any ethical norms but because there's a biblical injunction. Rabbis Adlerstein, Schochet and Tendler object strongly to this article.]


Bulka, Rabbi Reuven P. One Man, One Woman, One Lifetime: An Argument for


[A close reading of parshiot Bereishit and Noach paints a picture of what God expects of humans: heterosexuality within the marital bond. Homosexuality violates this natural law.]

Eidensohn, Rabbi David. "Homosexuality and Sexual Perversion" (August 27, 2002). This is Segment Five of his online book, Jewish Gender, Marriage and Sexuality. Available at http://www.sinaicentral.com/kedusho/Lion_Roars_Seg_5_homosexuality.htm

(His website is called www.Kedusho.com: The Torah Approach on Sexual Matters.)


Feinstein, Rabbi Moshe. "Teshuvah leNikhshal beMishkav Zakhur." In his Iggerot Moshe, Orach Chayim vol. 4, #115 (1 Adar I, 5736).

[In this 1976 responsum to someone trying to do teshuvah for homosexual sex, Rav Moshe zatzal takes the strictest approach of those in this bibliography. The very desire for homosexuality is so unnatural, it must be lehakh'is -- a rebellion against God.]


[Not only is this letter of chizzuk sympathetic to the Orthodox homosexual, but it carries some weight since the author has since become the rosh yeshivah of Ner Yisrael. "Judaism looks negatively at homosexual activity, but not at the homosexual nature... A Jewish homosexual has to make a commitment to embark on a course where he will ultimately rid himself of homosexual activity. It is not necessary that he change his sexual orientation (if this is at all possible), but that he cease this activity." A Jewish homosexual can live as a celibate "if he decides that the Jewish people is his 'wife and children.' It is possible to do this if
he throws his every spare moment into devotion to the welfare of his people." He concludes: "In your struggle towards reaching the goals of your life, remember that you are not unique: all of humanity is engaged in the same struggle. You were just given a different set of circumstances within which to operate."

Feldman, Rabbi David M. "Homosexuality and the Halacha." *Sh'ma*, May 19, 1972. (His affiliation is Conservative.)


[The first half focuses on how Rabbi Yisrael Salanter would view the subject. "It makes no difference to Rabbi Israel whether the in-born desire is for adultery, unethical monetary gain, homosexual sex, or any other violation of the religious norm. The in-born desire -- call it 'nature' if you will -- must be tutored and transfixed." "Ultimately, therefore, a person was responsible for his every]
violation of the norm, no matter how profound the desire to violate it. Ultimately. In the meantime, God measures each violation ... against the magnitude of the subjective struggle necessary to prevent it.” Rabbi Goldberg adds that this prohibition is both a chok which is beyond reason as well as a to'evah which inspires repugnance.]


*Hecht, Rabbi Benjamin. "The March for Israel Parade and Halachic Decision Making." Nishma Update, June 1993. Available at http://nishma.org/articles/update/updatejune93-march.htm [The rishonim are not conclusive on whether homosexuality -- and arayot in general -- are chukkim or mitzvot sikhliyot. Usually, chukkim focus on the cheftza and mitzvot sikhliyot focus on the gavra. If homosexuality is a chok, we can be more open to homosexuals because the aversion is to the action, not the person. If it’s a mitzvah sikhli, we would stay away from the person as well. It’s also possible that the dividing line between chukkim and mitzvot sikhliyot can change with the times.]

*Hecht, Rabbi Benjamin. Untitled. Spark of the Week - 5754 - #27. Available at http://nishma.org/articles/insight/spark5754-27.htm [Suggests that “to'evah” is a rejection of practices of the idolatrous Canaanites.]


*Kimelman, Prof. Reuven. "Homosexuality and Family-Centered Judaism." Tikkun, July/August 1994, pp. 53-57. Reprinted in M. Katherine Baird and Robert M. Baird, eds. Homosexuality: Debating the Issues (Prometheus Books, 1995), pp. 264-271. (His affiliation is Conservative, I think.) [The big picture: an eloquent defense of Judaism’s emphasis on marriage and the family -- Judaism’s "major contribution to the civilization of humanity." Both the individual and society need the family. In that light, homosexuality is just one of several arayot which must be delegitimized if the family is to remain central. "The fear is that the legitimation of loving homosexual relations is the first step to the legitimation of 'loving' incestuous, pedophilic, and adulterous relationships. Such is the slippery slope in today's sexual climate as it was apparently in antiquity. Accordingly, Rabbi Akiba in Talmud Sanhedrin (58a) derives the prohibition of incest, homosexuality, adultery, and bestiality all from different parts of the same verse, Genesis 2:24."]

The implacable foe with which Judaism's battle is forever pitched, then, is not so much secularism or even non-belief as it is 'nature'... For some, that challenge will be the struggle to control anger and aggressiveness, while for others, it will be the attempt to rein in arrogance and reach out in acknowledgement of the other. Yet others' particularly daunting charge will be combating powerful sensual drives, with their potential to reduce the unlimited human potential to nothing more than the pursuit of shallow, momentary fleshy pleasures. This is no less true for the individual who claims to have been 'born gay' than for anyone else."


[The first to suggest an approach, based on homosexuality as pathological, using the metaphor of oness]

Levin, Rabbi Shlomo. "Bad to be Gay?" New Moon, December 1991, p. 10.

Lubitch, Rabbi Ronen. "Emdat haYahadut Kelapei Yachasim Bein Benei Min Echad veKavvim Manchim leYissumah beChinukh." Mayyim miDalyav (Shenaton Mikhlelet Lifshitz), 5756, pp. 233-251. Available at http://www.lifshiz.macam.ac.il/m/pages/m/m56/m56233.html

[The Israeli dati-leumi community should relate to the problem. A review of the halakhic and aggadic literature shows that in the past, there were cases of Jewish homosexuals, and the rabbis didn't deny their existence. However, since Rabbi Lubitch is not familiar with the variety of approaches (except for Rabbi Bleich) in this mostly-English bibliography, he thinks the Torah attitude to homosexuals must be the strict one of Rabbi Feinstein. In fact, except for Rabbi Tendler, not one of the other Orthodox rabbis in this list follows Rabbi Feinstein.]


[In this magazine adaptation of his previous article, Rabbi Lubitch still follows Rabbi Feinstein as "the authentic Torah approach," but he has become more sympathetic in light of the article by Drs. Wolowelsky and Weinstein. Other information here includes a summary of recent Israeli laws which grant more and more rights to homosexuals and gay couples. In addition, he cites philosopher Michel Foucault who points out that determining identity based on sexual preference is a relatively recent phenomenon.]

*Lubitch, Rabbi Ronen. "Sovlanut -- haMaksimum shehaHalakhah Me'afsheret
[In response to calls for halakhic change "just like pruzbul," he explains why it's not possible in this case.]

[According to Rabbi Naor, Rav Kook implies that the rabbis' begrudging permission of anal intercourse between husband and wife is meant to be a sublimation of men's latent homosexual desires.]

Ohr Somayach Institutions. "Judaism's view on Homosexuality." Ask the Rabbi, #6 (January 15, 1994).

*Ostow, Dr. Mortimer. Letter to the Editor. Conservative Judaism, 40:1 (Fall 1987), pp. 103-106.
[This Emeritus Professor of Pastoral Psychiatry at JTS (Conservative) uses his clinical experience to argue against those who think that psychiatry has legitimized homosexuality.]

*Prager, Dennis. "Judaism, Homosexuality and Civilization." Ultimate Issues, April-June 1990, pp. 1-24. An abridged form of the article which retains the important parts but omits the footnotes is Dennis Prager, "Judaism's Sexual Revolution: Why Judaism (and then Christianity) Rejected Homosexuality," Crisis 11: 8 (September 1993). The abridged one is available at http://catholiceducation.org/articles/homosexuality/h0003.html (He does not affiliate with any one movement.)
[Prager devotes an entire issue of his journal to this long article, which includes a contrast with other societies' tolerance of homosexuality. "[H]omosexuality denies many of Judaism's most fundamental values. It denies life; it denies God's expressed desire that men and women cohabit; and it denies the root structure that Judaism wishes for all mankind, the family... Yet another reason for Judaism's opposition to homosexuality is homosexuality's negative effect on women."]

Rapoport, Rabbi Chaim. "Judaism and Homosexuality" (March 2000). Available at http://www.chiefrabbi.org/resources/docs/jism&homo.html
[Agrees with Rabbi Aharon Feldman that a homosexual should "marry" the community. Someone incapable of a heterosexual relationship is exempt from marrying and procreating.]


[Homosexual relationships are abnormal and a sickness. "An important point to stress is that there is no insult intended and no derogatory attitude is suggested; it is a case of healing a malady. When a person is ill and someone volunteers to help him get well, there is no disrespect involved, not at all... If he claims that he was born with this nature, this is indeed all the more reason to reassure him that no disparagement was meant, for it is no different from the case of one who was born with the tendency to bang his head against the wall. Do we shame that unfortunate one?! Nevertheless, everything must be done to remedy the situation."


[Argues with Rabbi Boteach, and says the context of arayot indicates that the homosexual prohibition is a moral law, not just a religious one.]


[Since Moreshet started the Online Responsa project in 2001, Rav Sherlo has responded to many poignant questions from Orthodox people struggling with homosexuality. Throughout, he balances empathy and chizzuk with an insistence on overcoming one's impulses. You can access these and any later responsa among the thousands of anonymous questions at http://www.moreshet.co.il/shut/shut.asp by typing keywords into the search box.]


[Just as false prophecy and divination are shadows of true prophecy, so too homosexuality is a shadow of the true sexual drive. The Torah's punishment for homosexual sex indicates that it's possible to struggle with this drive. Our unequivocal condemnation of homosexuality must not bring us to a lack of caring; rather, we must share in their anguish and help them as much as we can.]


[Two reasons for the prohibition may be Canaanite custom and the holiness of

[Includes a quote from Rabbi Shlomo Goren about which actions are forbidden.]
marriage and of procreation. However, Rav Sherlo continues, that's speculation; the main thing is the genuine struggle."

[Though it seems as if Rav Sherlo has published many responsa on homosexuality, he says that actually, most of the ones he's written have not been made public on the Moreshet site. In this case, he's not happy with the expression "I've come to terms with..."

["Every one of us, more than once, is faced with a situation in which our personal voice contradicts God's word and what it says in His Torah."]

Sherlo, Rabbi Yuval. "Meshikhah leBnot Oto Min." In She'elot uTeshivot OnLine, 19 Tevet 5762. Available at http://www.moreshet.co.il/shut/shut2.asp?id=3855
[Many types of struggle are possible -- rejecting the impulse, studying and intellectually convincing oneself, counseling and treatment if relevant, struggle on the part of society, etc.


Sherlo, Rabbi Yuval. "Onesh Mavvet mehaTorah al Homoseksualiyut." In She'elot uTeshivot OnLine, 12 Iyar 5762. Available at http://www.moreshet.co.il/shut/shut2.asp?id=6888
[The Torah isn't saying it's unnatural, but rather that there's a need to struggle with natural things as well. The Torah fights nature and shapes it according to ethics and holiness.

Sherlo, Rabbi Yuval. "Ha'im Nitan leDaber al Nisu'in shel Homoseksual." In She'elot uTeshivot OnLine, 8 Sivan 5762. Available at http://www.moreshet.co.il/shut/shut2.asp?id=2968
[This is a followup to id=2941. The questioner wants to know if he must tell a potential wife about his homosexual inclination. Rav Sherlo says he must (as opposed to not telling or not getting married).

*Sherlo, Rabbi Yuval. "Homoseksualiyut -- ha'im Adam sheHino Homoseksual Yakhol leHitpater miZeh uLehihapekh laAdam im Netiyah leMin haShoneh." In She'elot uTeshivot OnLine, 12 Sivan 5762. Available at http://www.moreshet.co.il/shut/shut2.asp?id=8185
[Rav Sherlo says he recognizes that many homosexuals cannot be "cured." He describes several types of struggle (sublimation, rejection, internal akeidah), all...
of which refuse to accept ourselves as we are.]

["Even if we're talking about something inborn, who says you can't struggle with something inborn?"]


[Rav Sherlo says it's true that there is no explicit prohibition against lesbianism [in the Chumash], but the metahalakhah is clear. We see from the Garden of Eden story that the main thing is the heterosexual family. This, Rav Sherlo suggests, is why the Israeli Rabbinate allows nonreligious Jews to marry halakhically, despite the possible negative consequences -- because the family structure is the most important thing. For the community's sake (as opposed to the individual's), we must maintain the traditional family.]

Sherlo, Rabbi Yuval. "Zugiyut Chad-Minit Mekudeshet." In She’elot uTeshuvot OnLine, 26 Elul 5762. Available at http://www.moreshet.co.il/shut/shut2.asp?id=12419
[The Torah's prescription that husband and wife "shall become one flesh" is stronger than a formal prohibition on single-sex marriage.]


Tendler, Rabbi Moshe Dovid. "Treife Sex" (Letter to the Editor). The Jewish

[Concludes: "I have no doubt that God loves gays as He loves straight people. I would like to believe that Orthodox Jews, for all their hangups, can practise *imitatio dei* and make traditional Jewish space less claustrophobic for gays..."]


[Focusing on counseling strategies, they suggest reassuring the adolescent homosexual that he's not crazy. Even though "to'evah" means the act is improper, the impulse is still normal. The main thing -- and the hallmark of human dignity, according to Rabbi Soloveitchik -- is to withdraw from acting on that impulse. "Halakha rejects the current proposition that sexual fulfillment is the *summum bonum* of life, arguing that a halakhically ethical life often denies the heterosexual as well as the homosexual the possibility of total sexual fulfillment." "No matter what is said, the adolescent must have continual and convincing reassurance that he still remains a person worthy of love and understanding."]


**GLOSSARY**

*Akeidah* -- binding for a sacrifice (what Abraham did to Isaac).

*Arayot* -- the list of people with whom one may not have sexual intercourse.

*Cheftza* -- the object or action of a *mitzvah*.

*Chizzuk* -- encouragement, inspiration.

*Dati-leumi* -- nationalist-religious, Israel's very rough equivalent of modern Orthodox.

*Chok* (plural *chukkim*) -- a commandment without a known logical reason.

*Gavra* -- the person doing a *mitzvah*.

*Kiruv* -- outreach.

*Mishpat* -- a commandment with a known logical reason.
Mitzvah sikhli -- a commandment with a known logical reason.
Mumar lehakh'is -- a sinner because of rebellion against God.
Mumar letei'avon -- a sinner because of desire.
Oness -- a sinner because of coercion or duress.
Parshiot -- Torah portions.
Pruzbul -- rabbinic document to avoid the annulment of debts in the Shemitah (Sabbatical) year.
Rishonim -- Medieval rabbinic authorities.
Rosh yeshivah -- Head of a yeshiva.
Teshuvah -- repentance.
To'evah -- abomination (used in Vayikra 18:22 and 20:13 regarding male homosexual intercourse).
Zatzal -- may the memory of the righteous be a blessing.
U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

REPRODUCTION RELEASE
(Specific Document)

I. DOCUMENT IDENTIFICATION:

Title: Bibliography of Contemporary Orthodox Jewish Responses to Homosexuality

Author(s): Uri C. Cohen

Corporate Source: ATID

Publication Date: 2002

II. REPRODUCTION RELEASE:

In order to disseminate as widely as possible timely and significant materials of interest to the educational community, documents announced in the monthly abstract journal of the ERIC system, Resources in Education (RIE), are usually made available to users in microfiche, reproduced paper copy, and electronic media, and sold through the ERIC Document Reproduction Service (EDRS). Credit is given to the source of each document, and, if reproduction release is granted, one of the following notices is affixed to the document.

If permission is granted to reproduce and disseminate the identified document, please CHECK ONE of the following three options and sign at the bottom of the page.

The sample sticker shown below will be affixed to all Level 1 documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

Check here for Level 1 release, permitting reproduction and dissemination in microfiche or other ERIC archival media (e.g., electronic) and paper copy.

The sample sticker shown below will be affixed to all Level 2A documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

Check here for Level 2A release, permitting reproduction and dissemination in microfiche and in electronic media for ERIC archival collection subscribers only.

The sample sticker shown below will be affixed to all Level 2B documents

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

Check here for Level 2B release, permitting reproduction and dissemination in microfiche only.

Documents will be processed as indicated provided reproduction quality permits.

If permission to reproduce is granted, but no box is checked, documents will be processed at Level 1.

I hereby grant to the Educational Resources Information Center (ERIC) nonexclusive permission to reproduce and disseminate this document as indicated above. Reproduction from the ERIC microfiche or electronic media by persons other than ERIC employees and its system contractors requires permission from the copyright holder. Exception is made for non-profit reproduction by libraries and other service agencies to satisfy information needs of educators in response to discrete inquiries.

Signature: [Signature]

Organization/Address: ATID 9 Hanassi Street
Jerusalem 92188 Israel

Printed Name/Position/Title: JEFFREY SAIFS - DIRECTOR

Telephone: Fax: TEL: +972.2.567.1719
E-Mail Address: ATID@ATID.ORG FAX: +972.2.567.1723

Date: 8/1/03
III. DOCUMENT AVAILABILITY INFORMATION (FROM NON-ERIC SOURCE):

If permission to reproduce is not granted to ERIC, or, if you wish ERIC to cite the availability of the document from another source, please provide the following information regarding the availability of the document. (ERIC will not announce a document unless it is publicly available, and a dependable source can be specified. Contributors should also be aware that ERIC selection criteria are significantly more stringent for documents that cannot be made available through EDRS.)

<table>
<thead>
<tr>
<th>Publisher/Distributor:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Address:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Price:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

IV. REFERRAL OF ERIC TO COPYRIGHT/REPRODUCTION RIGHTS HOLDER:

If the right to grant this reproduction release is held by someone other than the addressee, please provide the appropriate name and address:

<table>
<thead>
<tr>
<th>Name:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Address:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

V. WHERE TO SEND THIS FORM:

Send this form to the following ERIC Clearinghouse:

However, if solicited by the ERIC Facility, or if making an unsolicited contribution to ERIC, return this form (and the document being contributed) to:

ERIC Processing and Reference Facility
4483-A Forbes Boulevard
Lanham, Maryland 20706

Telephone: 301-552-4200
Toll Free: 800-799-3742
FAX: 301-552-4700
e-mail: ericfac@inet.ed.gov
WWW: http://ericfacility.org

EFF-088 (Rev. 2/2001)