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MORAL EDUCATION: A COHERENT APPROACH
FOR THE RELIGIOUS SCHOOL

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for the Degree Master of Arts

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INTRODUCTION

The purpose of this thesis is to present and illustrate a model of values education which draws from the richness of Jewish tradition in order to help people deal with the value conflicts that arise in life situations.

By using tradition as a source, Jews can solidify their identification with the Jewish people while at the same time striving towards the ultimate goal of morality: the betterment of humanity.

The goal of this thesis is to present guidelines for helping our students of the Religious School to develop the judgment necessary to weigh our Jewish values and to also consider the creative means of acting upon those value choices.

These guidelines will provide a way in which moral education can be used in the Religious School to inform students about the range of moral values; to motivate them to achieve moral values; to train their powers of moral judgment: so that caring and knowing will lead to acting.

FOUR MODELS OF MORAL EDUCATION AND THEIR IMPLICATION
FOR THE RELIGIOUS SCHOOL

This chapter will explain four Models of Moral Education. In addition, the strategies or teaching methods that make the model useful in an educational setting are presented, as well as the pros and cons of each model.

Each of these four models; the Cognitive Moral Development Model of Lawrence Kohlberg, the Values Clarification Model of Raths, Harmin and Simon, the Social Action Model of Fred Newmann, and the Inculcation Model, drawn from Superka, et. al. emphasizes at least one of the three facets of morality: caring, judging, acting.

Three of the models have already been used individually in the Religious School setting. The fourth, the Social Action Model has had limited use in the secular school setting. The implications for each of these models has been provided for their use in a Religious School setting.

These four models of Moral Education were chosen specifically to provide a basis from which the synthesized Religious School Model would be formed.

MODELS OF MORAL EDUCATION AND THEIR IMPLICATION FOR
THE RELIGIOUS SCHOOL

Model 1

The Cognitive Moral Development Model of Lawrence
Kohlberg is predominantly concerned with moral judgment.
Its aim is to help students think through moral controversy
in increasingly clear and comprehensive ways, and to pro-
mote change and movement through general "stages" of moral
judgment. The central concern of this approach is the
reasoning and kinds of motives a child uses to justify a
moral choice.

One of the main tenets of cognitive moral reasoning is
that children are attracted to higher levels of reasoning.
Kohlberg has defined the aim of moral education as "the
stimulation of the next step of development," and he has
found that it occurs naturally when children are given
opportunities to exercise their capacity for moral judgment.
The highest stages of reasoning involves the ability and
disposition to make value judgments on the basis of univer-
sal principles of justice; that is:

> there is an understanding of, and a commitment
> to, the principles of equality and justice for
> their own sake. Right and wrong are then defined
> by these principles, rather than on the basis of
> consequences, approved, or institutional affi-
> liation.[1]

It is the concept of "stages" that distinguishes Kohlberg's approach from other models. Kohlberg believes that higher stages of moral judgment are superior to lower stages, philosophically and socially, and that stages shape and in turn are shaped by social experience.

There are six stages of moral development through which all people progress. Each stage offers a more comprehensive perspective on society and its relationship to individual rights. The movement through these stages can be prompted by engaging students in challenging moral decision-making.

At Stage One, the "punishment-and-obedience orientation," the child defers to the superior position and power of the parent. In Stage Two, the "instrumental-relativist orientation," he agrees to a rule or does a favor only if he conceives it will bring him some benefit in return. Stage Three, is the "good boy-nice girl orientation," in which the child seeks the approval of others and conforms in order to please. Stage Four was originally defined as the "law-and-order orientation," characterized by adherence to rules for the sake of maintaining social order. (Kohlberg now sees it as being an enlargement of horizons away from one's narrow group and toward a concern for the wider community). Stage Five was the "social-contract, legislative orientation," in which justice flows from a contract between the governors and the governed, that assures equal

rights for all. At the summit of the heirarchy is the highly abstract Stage Six, in which the individual chooses according to ethical principles that, like Kant's categorical imperative, appeal to logical comprehensiveness, universality, and consistency.

Most individuals can comprehend reasoning about moral issues at the next higher stage of reasoning above their present stage. A person at Stage Two probably comprehends Stage Three reasoning but not beyond Stage Three. It is believed that individuals prefer reasoning at the highest stage they can comprehend. This higher stage of reasoning offers a way to resolve moral issues which cannot be resolved as satisfactorily at a lower stage. In addition, when individuals examine reasoning about moral issues repeatedly, they tend to move up to the next higher stage.[2]

Recent classroom experimentation with moral discussions supports the assumption that moral discussions in the classrooms have facilitated cognitive moral development.

A moral discussion consists of a purposeful conversation about moral issues. Discussions of situational dilemmas focus on the moral issues involved in a dilemma and the reasoning used to justify recommended actions.

Strategies of Model

The teacher's task is complex since he or she must assess the student's correct stage of judgment while creating an environment that will promote stage advancement. It is the task of the teachers to create opportunities for the students to think through their experiences in increasingly complex ways and to motivate the students towards a greater cognitive sophistication. Furthermore, it is necessary to expose the students to more adequate patterns of reasoning, specifically those that reflect a stage of moral judgment higher than their own. From this cognitive "disequilibrium" may result the encounter with higher level thinking and may stimulate the self-development of a more advanced stage.

Kohlberg views an individual's capacity to adopt the perspective of others as a capacity that changes in quality with age. In the elementary child there is a need to practice in walking in the shoes of a classmate or family member. The Junior High student requires help in focusing on the needs of the group. The High School student may be able to view conflicts from the legal or social point of view, from a more universal, principaled vantage point.

Therefore, it is the task of the educator to help the students at their own levels to feel at home with the social perspective and level of reasoning that is one stage higher

than their own. The use of moral dilemmas help students de-
velop more inclusive social perspectives and more objective
lines of reasoning. There are three types of moral dilemmas
that can be used. One is the hypothetical dilemma which is
not based upon fact but can be believable and may be useful
at the beginning of discussions. Because of the very nature
of the hypothetical dilemma (very little personal involve-
ment), the student may be more willing to risk a public
discussion and generalize the principle involved.

The content-based dilemma, dealing with personalities
and events, can demonstrate to the students the moral dimen-
sions of the lives of people, issues and events. These
dilemmas can demonstrate that the issues of morality trans-
cend both time and place.

The "real" or practical dilemma such as: "Should I
tell the teacher tha my friend is cheating on the test?"
can maximize involvement and thus also interest in the topic,
as well as result in a discussion of how these moral di-
lemmas are viewed.

The hypothetical, content-based and real dilemma
situations can be divided into three main categories:
dilemmas related to history or literature; dilemmas dealing
with contemporary society; and dilemmas from life-experience
situations of the children themselves.

Skilled questioning by the teacher not only helps the students come to rational terms with the dilemmas but develops a mode of thinking which emphasizes the attitude toward resolving dilemmas. Kohlberg feels that discussion among students ultimately enables students to be exposed to various levels of reasoning and requires that each student formulate or construct a reasoned response in dialogue. It is just this construction, motivated by the needs to respond to one's peers, as well as to the teacher, that helps to create the conditions for moral development.

Kohlberg has contributed a great deal to the understanding and developing of the reasoning skills involved in ethical decision-making. His focus primarily is on the judging aspect of morality with a strong need for individuals to feel a sense of participation in the social order, or a strong sense of involvement on the action level as it is expressed in the concept of his "Just Community Schools."

Kohlberg's methodology provides practical guidelines and materials for implementing moral education and stimulating the development of moral reasoning. The model works towards sensitizing the students to their own and others moral values; the resolution of moral conflicts through the use of reason; and the consideration of the rights, points of view, and feelings of others. The model helps the students make decisions about values through the use of problem-

solving strategies discussion techniques which enables the students to make choices and evaluate consequences in the society of their peers. Students can become involved in using their ability to make choices for themselves and to examine the problems of living. Through discussion and role-playing, students can develop an ability to empathize with how others react in unfamiliar situations and in an emotionally safe climate feel free to express and understand their own feelings, attitudes and behaviors.

Some critics of Kohlberg's theory feel that his philosophy of morality may represent a western cultural bias and are doubtful that such a theory of justice can be considered universal. Some are also critical of the cross-cultural research used to investigate the universal nature of the stages of moral development.

From a practical aspect the model may cause problems in the area of a poorly trained teacher's misuse of the stages. The incorrect labeling of children can be a serious side effect, as well as presenting a difficulty in evaluating the changes or "growth" that is taking place. This model calls for long-term learning (often up to five years), making short-term evaluation difficult.

There may also be a sense of frustration felt by the teachers in terms of "providing" students with information and right answers. The theory demands that students be

confronted at their present level by conflicting points of
view. This may lead to student discomfort, and a need for
both students and teacher to live within a degree of ambi-
guity not previously experienced in a classroom setting.

Since Kohlberg's model focuses most of its attention
on reasoning, the affective aspect of the model needs to
be strengthened through the use of exercises and role playing
that would increase the opportunity for students to exper-
ience the feelings that accompany both their discussions and
behaviors.

Implications for the Religious School:

The Cognitive Moral Developmental approach can be one
part of an overall program in the teaching of Jewish ethics.
The aim of this approach is to stimulate and foster the
natural process of individual moral development toward an
understanding of universal principles of justice which
Judaism strongly adheres to.

The traditional objective of transmitting the values
of Judaism to our young can be fulfilled in the context of
an ethics curriculum. Through class discussions of dilemmas
dealing with Jewish content the students will be exposed
to a process of moral reasoning that: allows students to
understand the system of their own developmental level rather

than to accept and espouse moral principles that they do not really understand.

Since this approach is based upon principles of universal justice rather than ethical relativity, it lends support to this one specific aspect of Jewish ethics. Judaism has always been concerned with humankind. Though the general purpose of Jewish education is to foster Jewish identity, the aims of this model foster progress towards a more mature understanding of universal justice. Through the dilemmas we can focus upon social justice, the responsibility of human beings for themselves and others, and the Messianic ideals of universal peace, freedom for all humankind, and brotherhood.

Students enjoy participating in moral discussions, especially if they feel that their own opinions and ideas will be heard through open discussion on a protective, non-judgmental environment.

Model 2

The Values Clarification Model which was formulated by
Raths, Harmin, and Simon sees moral education in terms of
promoting self-awareness and self-caring rather than in
solving moral problems. Values Clarification enables indi-
viduals to decide what it is they themselves wish to prize
in life. The approach helps students discover and examine
their own values so they can achieve a more purposeful and
secure sense of self. The Values Clarification Model is an
attempt to help people decrease value confusion and promote
a consistent set of values through a valuing process.

Underlying this process is the need to avoid indoctri-
nation of views and promote the use of reason in the deter-
mination of values. The Values Clarification process is
designed to promote intelligent value choices through a pro-
cess of choosing, prizing and behaving. Values Clarification
focuses on relevant life issues; asking students to focus
on life styles and how their personal priorities reflect a
hierarchy of values.

In the process it is considered important to indicate
to the students non-judgmental acceptance of their value
positions. This does not mean an approval of what is said
or done. This acceptance assists the students in accepting
themselves and in being honest with themselves.

Beyond acceptance, values clarification also requires a reflection of ones values by encouraging a) more informed choices; b) more awareness of what is being prized and cherished; and c) a better integration of the choosing and prizing in day-to-day behavior.

Those who propose Values Clarification believe that the individual is given a sense of personal direction and ful- fillment by the process. The theory is concerned with an ongoing development of one's values, including action taken on them. It is one of the aims of Values Clarification to help people obtain values that will enable them to relate to their ever-changing world in a satisfying intelligent way.

The Values Clarification model attempts to provide an educational solution that will reduce the behavioral symp- toms of values confusion. The model is not concerned with what a person believes, but with how he or she believes. It may not be possible to be certain of what values or what life style, would be most suitable for any person. Some idea must be had however, of what processes can be effecti- vely used in obtaining those values.

To arrive at one's own value system the proponents of Values Clarification set up a process of choosing, prizing and acting upon those values. The overall values clarifying process actually involves seven subprocesses:

Choosing: (1) freely; (2) from alternatives; and
           (3) after thoughtful consideration of the con-
           sequences of each alternative.

Prizing: (4) cherishing, being happy with the choice;
           (5) willing to affirm the choice publicly.

Acting: (6) doing something with the choice
           (7) repeatedly, in some pattern of life.

The values process is applied to three kinds of content:
Those aspects of a person's life dealing with the goals and
aspirations, and here the discussion can focus on clarifying
the concerns and aspirations of the students. The second
deals with personal issues that we face such as questions
about love, friendship, sexuality, work, marriage, and
loyalty. Number three deals with social issues, such as
poverty in communities, racism, freedom of speech, and the
right to strike. These are only some examples of the
possible issues.

The Values Clarifying process involves the sharing of
thoughts and feelings with others. This process of sharing
is a critical demand of the model; also needed are skills
in listening and conflict resolution skills.

The model is rooted in classroom dialogue and the aim
is not to instill any particular set of values. The goal

is to help students utilize the process of valuing in their own lives. These valuing processes are applied to existing and emergent beliefs and behavior. To accomplish the task of processing values, the teacher utilizes specifically designed techniques or exercises developed to help students clarify their values according to specific criteria. The use of values indicators aid both the teachers and the students in the process.

Raths, Harmin and Simon list eight value indicators as examples:[3] goals and purposes, aspirations, attitudes, interests and feelings, beliefs and convictions, activities, worries, problems and obstacles. Value indicators are too broad to be considered values, but are entities from which values may eventually emerge. Values indicators are often revealed in common classroom discussions and are clues to what students believe they value. Providing students with opportunities to reveal these values indicators is part of the environment that needs to be created and is the purpose of the techniques and strategies provided by values clari-fying adherents.

The role of the teacher in Values Clarification is to assist students in becoming aware of their own value posi-tions. The teaching process involves several essential elements.

1. teacher must make efforts to elicit attitu-
    dinal and value statements from students

2. teacher must accept thoughts, feelings,
    beliefs, and ideas of students, non-judg-
    mentally, without trying to change or
    criticize them.

3. teacher must raise questions with students
    which help them thing about their values.

The basic tenets of the theory of Value Clarification
are summarized in Values and Teaching:

> ....instead of giving young people the impression
> that their task is to stand dreary watch over the
> ancient values, we should be telling them the grim
> but bracing truth that it is their task to re-
> create those values continuously on their own
> time.
>
> ....giving students a process of valuing is
> giving them something that will serve them well
> and long.[4]

The positive aspects of the Values Clarification ap-
proach promotes an increased awareness of, and sensitivity
to, values issues, especially those in the nonmoral domain.
The techniques and strategies evoke students' responses in
a more pleasant, humane, and relevant classroom. While the
theory seems to have inherent contradictions and is limited
in its definition of values and morality, it can be seen as

at least a good starting point for raising important per-
sonal and societal concerns. The approach can help to
create a more relaxed and open classroom climate, thus with
some modifications the approach can be focused upon value
conflict and moral dimensions after the climate has become
one of open communication.

These insights and skills we can obtain from this pro-
cess can help us to begin to design learning environments
in which young people learn a process for clarifying and
developing their own values. The process indicates a faith
that the human being can through the recognition of alter-
natives and consequences make his/her own choices, thus
actualizing beliefs and goals with a repeated and consis-
tent action. The decisions we make then can lead us toward
a future we can cope with and control.

The Values Clarification theory does have its critics.
The criticism falls into one of two related categories:
1) the distinction between moral and nonmoral values; and
2) the problem of values and ethical relativism.

In some instances (i.e., pro-abortion/anti-abortion
forces claiming to value life) the same value can support
mutually contradictory actions. This tends to confuse one
of the fundamental objectives of Values Clarification --
developing values which provide a clear and consistent
guide to behavior.

Though the theory may be successful in helping an individual become aware of values issues, it may also raise value conflicts. Thus the paradox of the theory is that it not only helps clarify certain values well but also causes increased confusion, when it is obvious that "clarified values," can conflict, within oneself and between persons.

There are issues such as racism, war, poverty, and human rights where value conflict exists but also there is a demand for a resolution. Ethical relativism allows people to use their authority and power in a glaring manner.

The theory of ethical relativism hinges upon the idea that there are varieties of moralities and moral codes. There is no clear distinction made between the invariant moral principle and the conditions which allow for different roles and practices: what is right in one context or set of circumstances may not be right in another, and there can be no binding set of universal principles one should adhere to.

If there is an issue raised in the classroom and a conflict arises between the open process of valuing and the position of the teacher; the teacher may end up using authority arbitrarily, which runs counter to the basic ethic of values clarificiation, or resort to values issues that are safe and bland, thus minimizing conflict.

In a "Critical Review of Values Clarification," Alan
Lockwood laments a tendency toward the promotion of rela-
tivism in the clarification model.

> First, a program of values education which de-
> votes attention to questions of personal pre-
> ference and desire represents a truncated and
> myopic view of morality. A program which avoids
> the controversies associated with value con-
> flict, conflict resolution, and moral justifi-
> cation, trivializes the complexity of values
> issues in human affairs. Second, a values
> program .... grounded in ethical relativism
> must accept the possibility that its students
> will embrace ethical relativism as their moral
> point of view ...."[5]

Implications for the Religious School

Values Clarification is recognized as a series of
classroom strategies which give students an opportunity to
state where they stand on issues which have relevance in
their lives. The students in the process of working through
these strategies can make choices in non-threatening situa-
tions, be confronted with various viewpoints and compare
their ideas with those of their peers.

The premise is that Jewish educators would like to make
room for an educational system or process that will help
children in the Jewish schools identify as Jews now and
into their adulthood. This model is one that will give
the room to present varying views of Judaism; the traditional

approach through the present view of diversity and auto-
nomy within the framework of our Jewish value system. The
process is one of helping the students examine our system
critically; and assisting them to develop a process through
which they can assimilate a Jewish value system that will
grow as they grow in understanding.

There is a well-founded concern that this model is
grounded in ethical relativism, however, our focus is one
in which we will help the students utilize the process of
valuing for a very specific value system already in exis-
tence. We are constantly faced with choices that must be
made. It is a matter of making our children aware of the
choices that Judaism offers so that choosing, prizing and
acting are based upon Jewish values. We would like to
assist the Jewish child to accept himself/herself as a Jew,
to make informed choices, be aware of what Judaism has to
offer that can be prized and cherished, and integrate those
choices and things we prize as Jews into day-to-day behavior.

Model 3

The Social Action or Action Learning Model of Fred Newmann takes up the challenge of education for moral action. This approach provides specific opportunities for learners to act on their values. It does not confine values education to the classroom or group setting. The Action Learning Model is derived from social-psychological concepts that stress moving beyond thinking and feeling to action. This approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning activities.

Those who propose the Action Learning Model see valuing primarily as a process of self-actualization. Just as in Values Clarification, individuals consider alternatives; choosing freely from among those alternatives; and prizing, affirming, and acting upon their choices. The advocates of Action Learning extend this concept in two ways. First, they place more emphasis on action-taking inside and outside the classroom than is reflected in the clarification approach. Second, the process of self-actualization is viewed as being tempered by social factors and group pressures. Values are seen to have their source neither in society nor in the individual but in the interaction between the person and the society.

The view of human nature that underlies this approach differs from the views of other models. The Clarification approach considers the person as active and the Moral Education approach sees the individual as both Active and Reactive to the environment -- the person and the environment are co-creators.

> ....in perception, a man and his perceived environment are coordinate; both are responsible for what is real.[6]

Douglas P. Superka claims that the distinguishing characteristics of the action learning approach is that it provides specific opportunities for students to act upon their values.

> That is, it does not confine values clarification to the classroom or group setting but extends it to experimental learning in the community, where the interplay between choices and actions is continuous and must be separately dealt with.[7]

Robert Barr has described some of the types of Action Learning programs that exist: outdoor learning programs, cross cultural exchange programs, service programs, internship programs, travel experiences, these include course supplements, course replacements or equivalents, semester experiences, year-long experiences, adult community education, external school experiences, and non-school learning

experiences.[8]

> The reasons that certain kinds of action-
> learning may have a good and lasting effect
> is that they provide experience in taking
> on new roles in society, new perspectives
> that demand the exercises of a sophisticated
> logic of social interaction, and in doing so,
> stimulate basic changes in the structure of
> one's social perspective and moral judg-
> ment.[9]

Graham has delineated five stages of action-learning experiences which parallel Kohlberg's Moral Development stages. Some experiences will predictably create the personal advancement to higher stages of Moral Development. The success of action-learning experiences depends upon the nature of the match between an individual's social and moral development and the nature of the action-learning experience.

Graham's Stages of Action Learning[10]

Stage 1: Carrying out orders in prescribed and well-defined ways (rules are to be obeyed, stage 1, Kohlberg)

Stage 2: Piece-rate jobs, e.g., fruit picking (one's responsibility is for self and, in part, for others, stage 2, Kohlberg)

Stage 3: Group work at some hamburger stands, some re-
sponsibilities for helping others, e.g., child
care (one's desire to do one's share and be liked
by peers, employers or persons served, stage 3,
Kohlberg)

Stage 4: Carrying out responsibilities in the absence of
group support, legal or correctional work, assign-
ments helping other (one's concern is for self
and others, to do one's duty according to rules
and convention, stage 4, Kohlberg)

Stage 5: Positions of decision-making in the presence of
conflict. Some personnel work or counseling;
some work involving responsibilities for others,
negotiating goals and standards (one's concern is
for self and others according to fundamental prin-
ciples of fairness and utility, Kohlberg, stage 5)

Newmann sees morality as a direct relationship between
the ability to exert influence on the environment and the
degree to which persons can consider themselves moral agents.
A moral agent is "someone who deliberates upon what he or
she ought to do in situations that involve possible conflicts
between self interest and the interests of the others or
between the rights of parties in conflict."

If moral issues are to have meaning, the individual must feel that he or she can affect the problem in some manner. A sense of environmental competence is integral to the development of moral sensibility. For the psychological development of the individual it is the ability to gain a sense of competence that is integral to the development of ego strength or the "ability to overcome anxiety associated with perceived 'dangers or threats' because of the accrued confidence that one can act upon, rather than be a victim to, the environment."[11]

The Newmann program is based upon the premise that developing social action skills can improve the democratic process by facilitating the consent of the governed. The consent of the governed required that each "citizen has an equal opportunity to affect the use of power; through periodic selections of leaders and through direct participation to effect the outcome of specific issues," and that each citizen attempts to ensure that equal rights are not violated. Social action means all behaviors are directed toward exerting an influence in public affairs rather than militant forms of protest.

Many of the teaching methods used in the analysis and clarification approaches are also applied in action learning. There are however, two techniques that are unique to the action approach. These are, the skill practice in group

organization and interpersonal relations and action projects that provide opportunities to engage in individual and group action in the school and community.

Instructional Model

There is an instructional model that illustrates the action approach in the early stages of development from Florida State University. The model is circular rather than linear and one can enter at any of several points, and work backward or forward in the steps presented in the model. The six steps are:[12]

1. Becoming aware of a problem or issue:

   Help students become conscious of a problem troubling other or themselves

2. Understanding the problem or issue and taking a position:

   Help students to gather and analyze information and to take a personal value position on the issue.

3. Deciding whether to act:

   Help students to clarify values about taking action and to make a decision about personal involvement.

4. Planning strategies and action steps:
    Help students to brainstorm and organize possible
    actions; provide skill practice and anticipatory
    rehearsal.

5. Implementing strategies and taking action:
    Provide specific opportunities for carrying out plans
    either as individuals working alone or as members of
    a group.

6. Reflecting on actions taken and considering next steps:
    Guide students into considering the consequences of the
    actions for others, for themselves, and in relation to
    the problem. Also, guide students into thinking about
    possible next steps.

Role of the Teacher:

Teachers in this model can adopt four different roles.
The most common is a general resource person. The teacher
becomes the supplier of information on: people, places,
and resources in the community, as well as on procedures
and strategies.

Next is the role of counselor. The teacher in this
role tries to respond to the needs of all students in the
projects, as one who deals with emotional or philosophic

dilemmas.

The third role, is one in which the teacher acts as an expert resource in a very specific area, e.g., environment or racial self-determination. This role requires the teacher to become more closely involved with a specific project than in any or the previous two roles. Finally, the teacher in the role of activist aims to influence public policy and becomes actively involved in the project.

Pros and Cons of Model

This Social Action Model as conceived by Newmann has the potential to develop students into actively involved citizens in their own immediate communities, and aid them in becoming moral agents for change locally, nationally and internationally.

There may be some initial difficulties in starting the program, since both the curriculum and classroom procedures are general and there have been few specific examples of this program in operation. The format, e.g., courses has been outlined in detail, but there are few examples of specific classroom activities such as discussion procedures.

However, Newmann's work in Madison, Wisconsin can be used as examples as well as the various tables Newmann set up in Education for Citizen Action: Challenge for Secondary Curriculum.

In establishing such a program one has to keep in mind the administration of such a program, e.g., the thought of how students might pursue projects outside of the school and the type of supervision that might be required for just this kind of activity that is at the heart of the model.

In addition, the climate of the school is essential. The school must provide a context for democratic partici- pation by both students and staff.

If these problems can be resolved satisfactorily, this program provides students with a way to actively participate in the democratic process. No model as yet presents this kind of opportunity.

Implications for the Religious School

Judaism, provides for the "action" aspect of moral education. Reform Judaism, itself is a strong advocate of "Social Action." There are many examples and role models to exemplify our active involvement as Jews in issues that affect humankind, from Biblical times down to the present.

This model, used as it was conceived by Newmann, or a modified version to fit into the structure of the indivi- dual Temple school provides the Jewish educator with the framework to go beyond the discussion, role playing stages of moral education. It encourages the students and staff

to research and explore issues, to possibly find an issue with which the students, teacher or individual Temple community can identify, draw up a plan of action and carry it through.

The problems of society today indicate a clear need for this kind of exploration and "action." The children (students) may start from the issues that affect them more immediately, such as family and direct community issues and move on to those that are national and international in scope. Those of immediate concern for them could be issues dealing with society's handling of divorce, abortion, drug and alcohol abuse, sexual promiscuity, teenage suicide and how Judaism deals with these issues. Another issue of concern would be the local outbreaks of anti-Semitism and how the Jewish community should make itself heard about protection from and prevention against these occurences in the future. To provide us with material for exploration and involvement we could maintain a hotline to our Social Action group in Washington, D.C., and obtain the necessary data in determining how we want to go.

This model can in its ideal form provide a tie between Judaism's active role in the past and its link with the present and the future.

Model 4

Inculcation is probably the most extensively used approach to values education because it is both consciously and unconsciously used. The purpose of the Inculcation approach is to instill or help the student internalize certain values that are considered desirable. According to this approach, values are viewed as standards or rules of behavior. Society or culture is the source of these standards or rules.

The values that might be inculcated into the student depend upon the goal of the school as well as the orientation of the teacher. The areas that might be considered are social, personal, moral, political, scholarly and religious doctrine.

The Inculcation approach treats the individual as a reactor rather than initiator. The task of values education from the viewpoint of the Inculcation process is to instill the values that people must have to assume efficiently the roles prescribed by society. This process of acquiring values is one of identification with a person, group or society.

Educators who consider an individual to be free, self-fulfilling participants in society tend to inculcate values as well, especially values such as freedom to learn, human

dignity, justice, and self-exploration. Inculcation is
often mistakenly associated with only a narrow concept of
human nature and is considered a negative approach. This
approach however, is used by those holding a variety of
value positions, including those labeled as humanists.

A teacher may, for example, react very deeply and
strongly against a student who has uttered a racial slur to
another student in class. This could take the form of a
short but emotional lecture on the evils or racism or a
simple expression of disappointment in the student's be-
havior. This form of inculcation may be tied to the
teacher's belief in the values of human dignity and respect
for the individual both of which are essential to the sur-
vival of a democratic society.

There are several methods of inculcating values and
those include: modeling, explanation, and manipulation.
One of the most widely and effectively used methods is re-
inforcement. This process might involve position reinforce-
ment, such as a teacher's punishing a student for behaving
contrary to a certain desirable value. It is extremely dif-
ficult, if not impossible, for a teacher to avoid using some
form of reinforcement. Often a smile or frown will tend
to reinforce certain values.

Reinforcement can be applied consciously and systema-
tically as in behavior modification. A widely used behavior

modification technique is to provide students with "tokens"
such as food, play money, or grade points for doing desirable
tasks, such as remaining quiet for a given period of time,
or helping another student.

The modeling approach is one of acquainting students
with examples of exemplary behavior and desirable values.
Instances of modeling behavior may be drawn from history,
literature, legend or more directly, from examples set by
teachers and students. Modeling proves to be an effective
way of inculcating values. A particular person can become a
model for desirable values that a teacher might want the
student to adopt. The teacher, simply by personifying
whatever values he or she holds, is always a model for some
values -- for example, enthusiasm for learning or boredom,
punctuality or lateness. Even if teachers attempt to be
objective and conceal their values they become models for
the values of objectivity and hiding one's values.

Some behavioral research has indicated that a combina-
tion of reinforcement and modeling can be an effective way
to inculcate values. Students observe a model (usually
another student) being reinforced for behaving according to
a certain value. Studies have shown that if a model is
positively reinforced or rewarded, those who are observing
are more likely to behave in a similar manner and adopt that
value. If the model is negatively reinforced or punished,

the observers are less likely to behave that way and adopt the value underlying that behavior (Sarason and Sarason, 1974, pp. 6-7).[13] In the classroom the combination of re-inforcement and modeling is a natural unplanned occurence.

Some examples of other techniques that have been used to inculcate values in students are: the role playing ap-proach and the participation in games and simulations which are effective ways to instill certain values. Games can instill either the value of competition or cooperation.

Some of the other methods of inculcation include nagging, lecturing, or providing incomplete or biased information, and omitting alternatives. This may include the manipula-tion approach in which teachers would manipulate the en-vironment or the experience to which students are explosed, to favor certain outcomes.

Most value inculcation occurs implicitly and often unintentionally. However, Superka et.al. formulated an instructional model by combining and adapting a system of behavior modification[14] with the taxonomy of educational objectives in the affective domain.[15]

1. determine the values to be inculcated

2. identify level of internalization desired

3. specify behavioral goal

4. select appropriate method

5. implement the method

6. graph and communicate results

This instructional model for inculcating values is very rigorous and detailed. Although teachers may not be able to apply it fully, they may find it a useful guide for influencing the development of certain values in students.

Another common approach to inculcation is to provide explanations or values that are to be promoted. There are eight value categories that have been developed into an organizational framework for communicating with students about values. These eight all-inclusive value categories have been adapted for educational use by Rucher, Arnspight and Brodbeck from the Lasswell Value Framework.[16] Lasswell's Universal Values are: the needs, wants, and aspirations prized in any culture or group. They are felt to be necessary for all human beings. Persons deprived of any one or more of these eight value categories will have difficulty in any society. The value categories as Lasswell outlined them are: respect, health, power, enlightenment, skill, rectitude, well-being, and affection.

Rucher et. al., in adapting Lasswell's values for education focus on the eight value categories to develop an organized framework for communicating with students about values. The focus of their philosophy is the role of the

school on shaping and sharing these human values in a
democratic society. The process of building those positive
values that contribute to the value-sharing process concept
of a democratic society is called value enhancement. Those
actions/activities that act to withhold or inhibit the
realization of any value are considered value deprivations.[17]

The goals for developing values within the school class-
room are:

1. the objective of the school is realization of
   human worth in both theory and fact
2. the school which is orientated toward human
   dignity is one in which human values are widely
   shared
3. in such a school the formation of mature per-
   sonalities whose value demands and capabilities
   are compatible with this ideal is essential
4. the long range goal of the school is to provide
   opportunities for as many human beings as pos-
   sible to achieve their highest potentials

The aspects of the value categories set down by Lass-
well and adapted for education, emphasize the need for the
student to achieve a values balance in his or her life.
This same principle of the balanced life must also be ap-
plied to the classroom. It is in the classroom that the

teacher has an important role in value-sharing with students. The teacher acts as a questioner and clarifier of students' attitudes and values. The teacher can structure and manage classroom activities with the intent of achieving enhancement of each value category for students.

The Character Education Curriculum designed by the American Institute for Character Education attempts to enable students to understand themselves and determine their own attitudes, values, goals, objectives, ideals, and habits of life.

> Our aim is to help the child discover generally accepted values of our society and then allow him to chose those precepts that will direct his behavior....the child who learns to consider all the available facts about the likely consequences of his behavior will choose to behave in ways satisfying to himself and society.[18]

The Character Education Curriculum provides teachers with an opportunity to work with children on their mutual self-concepts, values clarification and decision-making process. There are three teaching strategies recommended for effective use:

1. open-ended discussion are recommended
   The teacher's role is similar to the Values
   Clarification approach.

2. the process for decision-making

teacher's role is to prepare children to make

value decisions and judgments and consider

alternatives and weigh outcomes.

3. role-playing recommended to strengthen the

teaching of decision-making.

In addition, story completion, art projects,

posters, and sound filmstrips are all used

to teach students.

Evaluation: Pros and Cons

Inculcation seeks to instill values that are considered
desirable. These values are the societies or the cultures
rules or standards which may not be universally acceptable
as desirable, since one is identifying rules of behavior
to a specific group or society.

Inculcation can be both positive and negative. Modeling
or behaving in ways that reflect the values to be trans-
mitted can be a strong influence on a child's behavior. If
we assume that one absorbs values as one absorbs patterns
of behavior, then modeling can affect children's values as
well as behavior. The problem for the modeling approach
in our complex society, is the many conflicting models that
exist for the values we share. Modeling may not help the

youngster deal with the conflicting and inconsistent models they perceive in a world drawn closer by the broadness of modern communication. Modeling may be weak in dealing with certain values that are not easily reflected in public be- havior, and certain personal values such as faith and loyalty.

Another approach to Inculcation provides the child with explanations and reasons for the existing standards and beliefs. Explanations are helpful in understanding the reasons behind accepting the standards. This process can help the child explore the implications both positive and negative for accepting or not accepting these standards. There may be conflicts deciding for or against the value. Knowing why honesty and politeness are both worthy does not often help us when we are faced with the choices of being either dishonest or impolite.

The approach called the "nagging approach" is employed frequently as a reminder to students of what is right and wrong and what is expected of them. This is sometimes done without helping the students to understand the reasons for those standards. This approach is often based upon the assumption that values emerge from authority: "We are in charge here, and we know what is best," and thus can cause the students to "tune out" the educator if used in this manner.

The manipulation approach is used often when the educator may wish to manipulate the environment or the experience to which students are exposed to favor certain value outcomes. One manipulatory approach is to withhold knowledge of alternatives from students. Students may not be told about the alternative of telling the truth sometimes. Students may assume that the choices are between complete truthfulness, or between acquiescence and revolution. Restriction of alternatives can influence a student's awareness and value judgments. Another way of manipulating situations is to distort the consequences of certain actions. This kind of manipulation can lend itself to paint a rosy picture of things that are favored and dark pictures of those in disfavor. A third manipulatory approach is to restrict a student's experiences in ways that have value consequences, i.e., not raising controversial issues and perpetuating the status quo. Forces for change in this setting would not have a fair chance. Such issues as the role of women in society, the problems of minority groups and the forms of real power in politics in the country, if not raised as issues might be manipulating values.

These ideas run counter to current trends in society; since most people are being exposed to more ideas through increased communication. It becomes increasingly difficult

to keep ideas away from students, to sustain distorted
consequences and to limit student experiences.

Implications for the Religious School

Since Inculcation as a method is used extensively, both
consciously and unconsciously, it is helpful to understand
how it can be put to a positive use rather than a negative
use by understanding the rationale behind each approach and
ultimately becoming familiar with Rucher et. al.'s adap-
tation to Lasswell's framework (32) in providing a school
classroom that aims for promoting the values of human worth
and dignity. Knowing the pitfalls of inculcation care-
lessly used can help avoid its misuse and concentrate on
enhancing values through modeling, explanations reasons and
even to some degree a manipulation of the environment.

It is through the process of Inculcation, through the
methods mentioned above of modeling, explaining and posi-
tively reinforcing ideas and ideals can the development of
Jewish values in our children be influenced. This approach
can be one of several and can be a meaningful part of a
valuing process.

The adaptation of Lasswell's framework of values is
compatable with Judaism's stress on the importance of human
dignity, and human worth. Our literature has many valuable

examples that stress the dignity and worth of man. In our history, literature and legend exist the ideal role models to set just the kinds of examples to be exemplified, both in the past and the present.

Through hiring practices in the school, one can search for the kind of exemplars needed in front of the classroom to model and exhibit the values that are most Jewish. The search may not always be successful, however, seeing the best role models and training those who may not have all of the attributes deemed necessary to fulfill the role of exemplars in our schools, seems to be the best alternative to fulfill a need.

The philosophy of the school itself is a modeling devise for both staff and children. Ideas can be inculcated through examples set in dealing with each other as decent human beings, thus providing the prime example. This can be inculcation at its best. Again it is the "doing" that is most effective in one's life as a Jew.

NOTES TO MODELS OF MORAL EDUCATION

Model 1

[1]L. Kohlberg, and E. Turiel, The Nature of Moral Principles of Justice, "Moral Development and Moral Education, Collected Papers," Harvard University, pp. 443-447.

[2]Howard Munson, "Moral Thinking. Can It Be Taught?" From Psychology Today, February 1979, p. 53.

Model 2

[3]Louis E. Raths, Merill Harmin, Sidney B. Simon, Values and Teaching, Charles Merrill Publishing Co., Columbus, Ohio, 1966, pp. 30-32 (Value Indicators).

[4]Ibid., p. 10.

[5]Alan Lockwood, "A Critical View of Values Clarification." In Moral Education: It Comes with the Territory, David Purpel and Ryan Levin, eds., McCutchen, Berkely, California, 1976, pp. 155-56.

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[6]Douglas P. Superka, et. al., Values Education Sourcebook, SSEC and Eric Clearing House, Boulder, Colorado, 1976. Quote for Bigge (1971, p. 40), p. 178.

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[8]Robert Barr, Development of Action Learning Programs NASSP Bulletin, May 1976, pp. 106-109.

[9]Richard Graham, "Youth and Experiential Learning," 74th Yearbook of NSSE, pp. 161-192.

[10]Ibid., pp. 161-192.

[11]Fred Newmann, Education for Citizen Action: Challenge for Secondary Curriculum, McCutchen, Berkely, California, 1975, p. 39.

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[13]Irwin C. Sarason and Barbara R. Sarason, Constructive Classroom Behavior, Behavioral Publication, New York, New York, 1974.

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[15]David Kratwohl, et. al., Taxonomy of Educational Objectives, The Classification of Educational Goals, Handbook II: Affective Domain, David McKay, New York, New York, 1964.

[16]W. Ray Rucker, Clyde V. Arnspiger, and Author J. Brudbeck, Human Values in Education, Kendall Hunt, Dubuque, Iowa, 1969.

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INTRODUCTION TO THE RELIGIOUS SCHOOL
MODEL OF MORAL EDUCATION

In Donald H. Peckenpaugh's monograph, "Moral Education: The Role of the School," he asked many people, "What is a moral person?", and received a wide variety of answers. One little girl answered, "to love other people and to act so they can love you. You know, to know what's right and to do it."[1]

In these two sentences she expressed the three facets of morality that are needed to make morality work. Morality is humane caring, objective thinking, and determined action. The Religious School Model of Moral Education provides a way of thinking about these three facets, caring, judging and acting, in a Jewish educational setting.

This model is designed to help the child understand and practice caring, judging and acting in all aspects of his/her life.

THE RELIGIOUS SCHOOL MODEL

A Philosophy Behind the Model

A model of Moral Education focuses upon the realms of
humane caring, objective thinking and determined action.
"Morality is neither good motives nor right reason nor
resolute action; it is all three."[2]

A morality itself is not based upon one realm or the
other but the three realms integrated; so too moral educa-
tion requires a combination of the cognitive as well as the
affective to create an integrative approach.

John Dewey in Moral Principles in Education[3] wrote,
"Just as the material of knowledge is supplied through the
senses, so the material of ethical knowledge is supplied
through emotional responsiveness."

John Wilson advocates that individuals need to learn
not only how to deal with questions about what to do in
conflict situations but also how they feel. He believes
that awareness of one's own and other's feelings and emo-
tions is a basic skill needed for moral judgment and be-
havior. In his writings he discusses the importance of
identifying emotions and the impact they can have on one's
decisions and behaviors.[4]

Moral educators like Clive Beck[5] and Jack Fraenkel[6]
argue that the theory of moral development needs to be

coupled with an "interactive" approach that enables indi-
viduals to become aware of the feelings and thoughts that
influence their behavior. R. S. Peters[7] contends that the
most important question in moral education is -- How do
children come to care?

Based upon the prior philosophical assumptions, this
model, the Religious School Model, to meet a broader, more
integrative approach has been synthesized from four existing
models: The Cognitive Moral Development Model of Lawrence
Kohlberg; the Values Clarification Model of Raths, Harmin
and Simon; the Inculcation Model of Superka et. al., and
the Action Learning Model of Fred Newmann. The strengths
of each model have been drawn selectively in order to deal
with morality's three realms: Caring, Judging (Thinking)
and Acting.[8]

Jewish Focus

The "Jewish" focus of the Religious School Model is
based upon the principles by which all children and adults
can guide their conduct in life situations, through the use
of the Jewish value system. The model is designed to focus
emphasis upon an understanding of how Judaism views a life
of humane caring, objective thinking and determined action.

It is important that the young people learn to respect
and value the specific moral laws and to understand that

moral laws are expected to be kept.

> The essence of the great moral principles
> can be expressed in a few short sentences:
>
> All persons are obligated
> All persons are precious and there are
>   no exceptions
> This is the heart of (Jewish) ethics
>   and should be taught.9

If society is to remain moral, it must provide "exemplars" of the moral life. As children grow older, adults should explain the fundamental purpose of the ethical actions to them: what ethics achieves, what it contributes to, and what it does not guarantee. These ideas should be clarified.

The process of educating our children about Jewish values must include an ability to apply these principles, laws and values. Therefore, a base of knowledge must be developed in dealing with Jewish values which enables the Jewish child to readily apply these principles, laws, and values to life situations.

In addition, there should be a sense of creativity on the part of the children to solve moral problems. Part of this creativity includes the use of the decision-making process by which these principles can be modified and improved, adapted or abandoned. There must also be a recognition of the autonomy of the individual to be self-governed in

determining what he or she is going to do. The autonomy
extends to determining what one should do to make up one's
own mind about what is "true," and not merely accepting the
statements of someone else.

It is the purpose of moral education in the Jewish
School to help the student form principled ideas and to help
strengthen the ability to work within these principles even
when it is difficult to attain sought after goals.

Instructional Model

Caring:

This model will encourage ways of Caring through the
use of thinking processes; so that one can get to know and
understand both ourselves and others. This aspect of Caring
focuses upon reasons for caring behaviors.

Another aspect this model promotes is the use of our
emotions and imagination to help us understand how we can
feel and also how others feel. This aspect of Caring
focuses upon an exploration of feelings, ours and others,
to generate solutions to problems.

In this aspect of the model the teacher's role is
viewed as one in which the desire to Care is fostered
through role modeling. The teacher can be an exemplar of
Caring behaviors in the classroom. The teacher can also
provide role-taking experiences through dilemmas and role-

play exercises. The focus here is to show how it feels to stand in the other person's shoes inside and outside of the school.

Through this aspect of Caring the teacher can promote the ability to know and understand what the Jewish view of Caring means. The focus is to explore through Jewish sources a "Jewish View of Caring."

It is through the school environment that the child can observe and analyze the behavior of others. The school is also a place to become involved with interpersonal relation- ships, where Caring can be experienced through practice. These interpersonal relationships exist with teachers, prin- cipal, Rabbi and Cantor as well as other children in the school. The school can be seen as a place where an emotional climate of mutual trust can be created so that ideas may be freely expressed.

Judging:

This model will also promote ways of Judging (Thinking) based upon working out a set of moral principles from Judaic sources, personal values and other influences. The emphasis will be upon learning and applying moral rules, i.e., prescriptive statements from tradition. There will be a recognition and encouragement of the point at which moral principles might cause one to abrogate a rule. The

focus of this aspect is the ability to think through Jewish moral obligations.

It is the teacher's role to help the students understand why one needs principles to guide one's life; and to help the students to learn rules derived from Judaism's view and how to apply these rules in life situations. The teacher will also be able to help the students utilize the decision-making process: to decide choices to be made between principles and rules (to provide dilemma situations). The next step in the process will be to help the students confront these dilemmas and to utilize modes and methods of making creative autonomous decisions.

Acting:

This model will promote ways of Acting which extend the principles and rules learned; as well as providing the ability to take action based upon these principles and rules. Specific opportunities will be selected so that values can be acted upon beyond the classroom and the school and the community. Included will be the planning and implementing of the choices made and the action to be taken. The focus of this aspect is upon "Acting Jewishly."

The teacher will help the students to become aware of problems: theirs or those of the larger community and will assist the student to gather and analyze information so

that personal value positions may be taken. It will be the
responsibility of the teacher to assist the students in
planning strategies and in organizing possible action; and
also to provide the opportunities within the community to
carry out plans as individuals or groups. There will be a
need to guide the students into considering the consequences
of these actions for others and themselves.

NOTES TO THE RELIGIOUS SCHOOL MODEL

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INTRODUCTION TO UNITS OF STUDY

The next three chapters will present three sample units of study which will illustrate different Judaic concepts while focusing upon the aspects of Moral Education.

UNIT OF STUDY FOR THE PRIMARY GRADES

Goal:

The goal of this unit is to teach Caring. Caring is related to the Jewish concept of Kedushah, Holiness. God is a caring God and through our imitation of God we can become caring human beings.

The primary goal is to help the students identify the rules and principles behind the concept of caring that will lead to a better understanding of how our lives and those around us can be improved. Viewing life through the concept of Kedushah, Holiness will help us as Jews to identify with God's ways of "caring" so that we can make better choices about the ways in which we care.

Tradition:

From tradition we learn to imitate a caring God:

Follow none but the Lord your God.

(Deut. 13:15)

As God clothed the naked -- as it is written: "And the Lord God made for Adam and his wife garments of skin, and He clothed them" -- so you should clothe the naked.

As He visited the sick -- as it is written: "The Lord appeared to Abraham by the Terebinths of Mamre" -- so you should visit the sick.

As God comforted mourners -- as it is written:
"After the death of Abraham, God blessed his
son Isaac" -- so you should comfort mourners.

As God buried the dead -- as it is written:
"He buried him (Moses) in the valley." --
so you should bury the dead.

> Babylonian Talmud,
> tractate Sotah, page 14a

It has been taught: the first use of the
word "justice" refers to a decision based on
strict law; the second to a compromise.
How so?

For example, two boats meet on a river. If
both try to pass at the same time, they will
collide and both will sink. But if one makes
way for the other, both can go through with-
out accident.

In the same way, two camels meet on the road
up to Beth Haron. If they both keep climbing
the road at the same time, both may fall down
into the valley below. But if one goes first
and the other afterwards, they can both go up
safely.

How should they decide who goes first? If
one camel is laden with goods and the other
is unladen, the unladen should give way to the
laden. If one is closer to the destination
than the other, the one that is farther away
should step aside for the other.

But if both are equal distance from their des-
tination, they should compromise, with one who
goes first compensating the other for giving
way.

> Babylonian Talmud,
> tractate Sanhedrin,
> page 32b

Love your neighbor as yourself (Leviticus
19:18). Rabbi Akiba said: This is the
greatest principle of the Torah.

Sifra on chapter 19:18

Major Understandings:

1.   Being Holy means learning to love our neighbor as
     ourselves.

2.   Being Holy means striving to live our lives through the
     acts of mercy and justice.

3.   Learning to live justly means treating other people
     fairly.

4.   Learning to live mercifully means treating other
     people in a humane manner.

5.   Being human means that we understand our responsibility
     to imitate God in our behavior.

6.   Being human means we have the ability to choose right
     from wrong.

7.   Our decision to choose right makes us caring human
     beings.

8.   Sharing is one way of caring.

9   We can share in different ways; our time, our work,
     and what we know.

10. People in a family share with each other.

11. We, as human beings, belong to different families: "The Jewish Family;" "The American Family;" "The Family of Humanity."

Objectives:

At the conclusion of this unit of study, the student will be able to:

1. Describe the ways we can know that God is a caring God.

2. List some ways you can "Love your neighbor as Yourself."

3. Tell in the student's own words how a person can be merciful and just by treating others in: "The Jewish Family," "The American Family," and "The Family of Humanity," in a fair and humane manner.

4. Write a story about how people should behave justly and fairly toward each other.

5. a. Describe a time when someone had to decide between doing the right or the wrong thing.

   b. Describe the way one feels about the decision.

   c. Explain why the decision did or did not make you feel more human.

   d. Discuss the ways in which a choice can help a person to feel closer or farther from the ways in which God would like us to behave as caring Jews.

6. Explain how our ability to think and choose can help us to be more caring human beings.

7. Discuss the ways in which you can share with:

   a. "The Jewish Family"

   b. "The American Family"

   c. "The Human Family"

8. Describe the kinds of caring and sharing you have done for others.

9. a. Select a sharing/caring project: for class, home, community

   b. Plan its implementation

   c. Act upon it

   d. Tell about the results

Learning Activities:

Justice and Mercy: A Means of Treating Other People Humanly
(Major Understandings 1 - 4)

A. 1. Select a story and read "The King and The Drinking Glasses (#15).[1]

      Other Suggested Stories:

      #18 "Jonah and the Gourd"

      #20 "The Wind and I"

      #21 "How the Helmites Bought a Barrel of Justice"

      These are stories from our tradition that talk

about justice and mercy.

2. Process the story: Discuss the story or stories and how they teach us about justice and mercy.

3. Take your choice:

   a. Describe in writing, a short story or a poem

   b. Describe through a picture story

      1. a world of only justice

      2. a world of only mercy

4. Using a balance scale:

   a. each child will draw two pictures on heavy cardboard

      1. one will show an example of justice only.

      2. the other will show an example of mercy only.

   b. Using the balance scale the teacher will show how both justice and mercy are needed to be fair.

   Note: cut-outs from magazines can be used as an alternative to drawing.

B. 1. Children will write individual Midrashim to illustrate the balance needed between Justice and Mercy.

   2. Children will write a class Midrash to illustrate the balance between Justice and Mercy.

C.   1.   Tell the story about "The Visit to Another Planet."[2]
          Story:

          Once upon a time I visited another planet. When
          I landed near the center of the city I could see
          many people standing at a long table with all kinds
          of good food. But something was wrong. They were
          not eating; instead they were skinny, and moaning
          and groaning, "I'm hungry. I'm hungry."

          Then I noticed something strange. Unlike Earth
          people, these people could not bend their elbows,
          knees, and bodies. They could not eat because
          they could not bring their hands to their mouths.

          I went back to my space ship and flew to another
          city on that planet. To my surprise, I saw the
          same kind of table overflowing with all kinds of
          delicious foods. Again, the people could not bend
          their arms and legs. But they were not skinny.
          They were eating, laughing, and happy.

     2   Process:
          a. How was the second group able to eat?
        * Note: Do not tell the children that they were
                 feeding each other.
          b. What kind of neighbors were the first group?

      c. What kind of neighbors were the second group?

      d. Which of the two groups would you like to have
as your neighbors?

      e. What happens when you reach out to others by
helping?

      f. Explain how the acts of Justice and Mercy make
you a better neighbor.

      * Children at this point will probably have
figured out that in some way the people in
group two showed caring by assisting each other.

3. Role-Play -- Group I, Group II

Note: With a young group the teacher may want
to participate in the role play.

Additional question for processing:

How did it feel when you could not bend your
elbows, knees and bodies?

D.   1. Read the story "We Are Brothers,"[3] (pp. 54-57)

Concept: We are just and merciful toward each
other; we care about each other.

Other suggested stories:

"We Help God" (pp. 48-51)

"We Help One Another" (pp. 43-45)

2. Process the stories to clarify the concept of Behaving in a Just and Merciful Way towards each other. We are Holy through our Holy acts towards others.

E. 1. Create a Path of Caring by the class to Humane and Fair Park.

2. Provide each group of 4 children with a large sheet of poster board. The children will each take one side of a board to work on. At the center of each board will be drawn (in advance) a beautiful park labeled: "Humane and Fair Park."

3. The children in each group will try to reach Humane and Fair Park by indicating the ways of treating other people fairly and humanely. They are encouraged to assist each other in their own individual groups.

   Method: The children can use: crayons or magic markers to draw the path and the ways to get to the park;

   or   They can use magazine pictures;

   or   Use words, poems or sayings;

   or   Symbols of caring and humane acts.

   Remember: You can help a friend on the way to

Humane and Caring Park (and place that
on your path).

F. 1. Draw a picture of someone you may know who fits
the description of a human being; who treats other
people fairly and humanely.

2. This figure can be realistic or in the form of a
carricuture:

a. label the ways in which this person shows these
special qualities.

Example: If this person gives you a helping
hand, make large over-sized hands.
If this person listens to your prob-
lems, make a big set of ears.

Choosing Right From Wrong Helps Us To Be Caring Human Beings
(Major Understandings 5 - 7)

A. 1. Decision-Making Activity: "The Magic Package"[4]

Purpose: Helps the children to make decisions about
their concerns, values and what gives them
a good feeling.

Procedure: All of the students sit in a circle. Each
student is to imagine that he/she has a magic
package that can hold anything that would
make him happy.

Processing: 1. What would you do with the contents that
                 would make you happy?

             2. Where would you do it?

             3. What value does that object represent?

             4. What would you not like to find in the box?

Variation or
Followup: 1. Students bring in an item that is important
                 or special to them.

             2. Students present it to the class as a show
                 and tell activity

Processing: 3. Why did you choose to bring that rather
                 than anything else?

B. 1. Decision-Making Activity: "Lollipops"[5]

Purpose: This exercise is designed to increase the in-
             dividual's awareness of how other people might
             influence the decisions we make.

Procedure: The class is divided into groups of five (with
             an aide for each group).
             Each group is given eight lollipops.
             They are given 5 minutes to decide how to
             divide the lollipops. No one is to eat the
             lollipops until they are back in the big

circle. (The adult is not to suggest how to solve the problem.)

Processing: 1. Each person tells the decision he wanted his group to make.

2. How did your group divide the lollipops?

3. Is everyone in the group satisfied that the solution was fair?

Variation: Use 5 lollipops of different colors.

1. Were you concerned with getting the color of your choice?

2. How did you feel if you didn't get the color of your choice?

3. If you did get what you wanted, how did you get it?

C. 1. Decision-Making Dilemma: "How Did Lisa Get Hurt?"[6]

Objective: To make a decision about a hypothetical situation. (The teacher should not influence the decision.)

Situation: You are in a classroom at your desk. Near you are two friends, Abby and Lisa. You see Abby pull the chair from under Lisa. Lisa seems to be hurt. The teacher want to know how she fell.

What should you do?

Do you tell or do you remain silent?

Discussion: There are no correct answers to these ques-
tions; encourage the students to express their
own opinions.

    a. Explain your decision.

    b. What if Lisa is badly hurt and must go
to the hospital?
Does this change your mind?

    c. How do you feel about your friend Abby
who has done this?

    d. Is she still your friend?

    e. How would you feel if she did this to you?

D. 1. Decision-Making Dilemma: "The Cat In The Tree"[7]

Objective: To explore a conflict between following rules
and helping another person.

Situation: On your way to school you see a small child
crying because his cat is stuck in a tree.
You would like to climb the tree and get the
cat, but you will be late for school if you do.
Still, you hate to leave the little boy crying
when you could help him.

Do you help the small child and arrive late
for school?   or
Do you just go on to school?

Discussion: There are no correct answers to these ques-
tions; encourage the students to express their
own opinions.

    a.   Explain your decision.

    b.   What will happen if you don't help the
       child?

    c.   What will happen if you are late for school?

    d.   Will your teacher accept your reason for
       being late?

E.   1.   Read the story: "Someone Sees" (#13, Stories From
Our Living Past)[8]

This story from tradition deals with people being
influenced in making a choice.

   2.   Process the story: How do I make my choices
Based upon discussion of the story? Some deciding
factors in choosing:

    a.   How I feel about choosing

    b.   The things that I know help me to decide

    c.   The things that I have experienced help
       me to choose

d. Making a choice because it pleases me

Choosing Exercise:

Decisions based upon   What I think is right or wrong based

1. upon what I have learned

symbol for things I have learned

2. upon what I think I like

symbol for things I like

3. upon what makes me feel good/
comfortable

symbol for things that make me feel good

4. upon things I did before

symbol for things I know from doing

Children may want to develop their own symbols.

Activity: Put a star ✡ next to the things you wish to choose.

Should I?   Choose

1. Should I steal this pen?
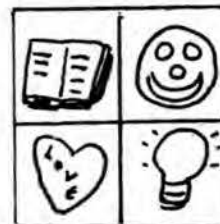
2. Should I choose Amy or Susan
   Should I choose David or Michael
   to be my partner on line?
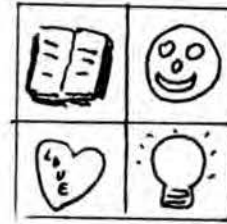
3. Should I wear the blue or
   the green sweater?
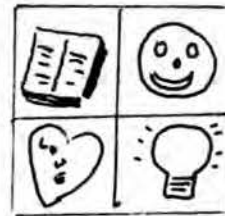
4. Should I do my homework
   or should I watch T.V.?
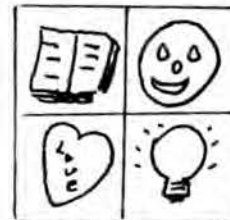
Learning Activities:

Sharing and Caring is Best When Doing (Major Understandings (8 - 11)

A. 1. Select the story or stories:[9] Stories From Our
       Living Past; Unit III: Love of Neighbor -
       Justice - Mercy - Compassion - Is Holy
       #15: "Seven Years of Plenty"
       #16: "David and the Spider"
       #17: "Moses and the Lost Lamb"
       #18: "A Wife for Isaac"

#19: "King Solomon's Dinners"

#20: "Two Puddings"

#21: "The Fishing Lesson"

These are stories from our tradition that depict sharing and caring.

2. Process the story or stories.

    a. Discuss the way these stories show caring

    b. Role - Play the stories

    c. Read only part of the story and have the children create their own finish to the story.

B. 1. Show film: The Magic House[10]

    Film depicts a children's fantasy: That their parents will stop bothering them and telling them what to do - comes true.

Processing:

2. This film can be effective in discussion the need for caring parents, teachers, and community organizations, and the need for rules for making caring work.

Project:

3. Mural - Children will work in teams to create 3 large, Sharing/Caring murals.

        a. Group one will show the "Jewish Family" in Sharing/Caring activities

        b. Group two will show the "American Family" in Sharing/Caring activities

        c. Group three will show the "Human Family" in Sharing/Caring activities

C. 1. Show film or read story of "The Giving Tree"[11] This is an allegorical story of a relationship between a little boy -- later a young man, a father and a grandfather -- and the tree which provides at all stages of life.

Processing:

    2. This film can be effective in discussing that caring should be a give and take and shared by all in the relationship.

Project:

    3. Build a class tree:

        a. Outline a very large tree on heavy oak tag.

        b. Provide cut out leaf shapes, and various bark shapes for each group of 2 children.

        c. Working in teams of two, each group will have a leaf and a strip of bark to write an idea of how the tree gives and shares

with us to make our live better.

d. The groups will then list ways in which we can share with the trees in our garden, as part of nature to provide a "Balanced Sharing."

D. 1. Write poems/songs

    a. Children will write individual poems about "ME, GOD, and CARING."

    b. Class will write a poem about "ME, GOD, and CARING" and we will

        1. put a melody to it

        2. children who can play an instrument will accompany their class.

E. 1. Select a "Caring Project" in which the individual student will:

    a. give time

    b. give work

    c. share what they know with a person, or group during the week (or month)

  2. Each student will fill in a report sheet and discuss their own project with the class at the end of the project time.

Sharing/Caring Sheet

```
┌─────────────────────────────────────┐
│          Sharing/Caring Sheet        │
│                                      │
│  This _____   │
│             Period of Time           │
│                                      │
│  I tried to be like God and          │
│                                      │
│  I shared                            │
│                                      │
│     ┌─────────┐                      │
│     │         │     MY TIME          │
│     └─────────┘                      │
│                                      │
│     ┌─────────┐                      │
│     │         │     MY WORK          │
│     └─────────┘                      │
│                                      │
│     ┌─────────┐                      │
│     │         │     MY KNOWLEDGE     │
│     └─────────┘                      │
│                                      │
│  With _____   │
│               Person                 │
│                                      │
│  Ways I Shared:                      │
│                                      │
│  1.  _____    │
│                                      │
│  2.  _____    │
│                                      │
│  3.  _____    │
│                                      │
└─────────────────────────────────────┘
```

F. 1. Create a class collage using symbols, shapes and
        textures, to show sharing/caring.

    Examples:

            a. parts of the body: hands, heart, head,
                eyes

            b. fabrics: velvets, soft fuzzy warm wooly

            c. colors: warm, bright

            d. shapes: soft, round, etc.

NOTES TO THE UNIT OF STUDY FOR THE PRIMARY GRADES

Major Understandings (1-4); Activities 1-4

[1]Jules Harlowe, Lessons From Our Living Past, Behrman House, New York, 1974, Story #15.

[2]Carol Tauben, Edith Abrams, Integrating Arts and Crafts in the Jewish School, Volume I., Behrman House, New York, 1979, page 195, Brotherhood.

[3]Molly Cone, Shma Series: Hear O Israel: About Belonging, Union of American Hebrew Congregations, New York, 1972, "We Are Brothers," pp. 54-57.

Major Understandings (5-7): Activities

[4]Making Choices: Which Way? A Curriculum Guide in Decision-Making Skills, District 15, Brooklyn, N.Y., 1977-78 "The Magic Package."

[5]Ibid., "Lollipops."

[6]Beverly Mattox, Getting It Together: Dilemmas for the Classroom, Pennant Press, San Diego, Calif., 1975, "How Did Lisa Get Hurt?", page 83.

[7]Ibid., "The Cat In The Tree," p. 85.

[8]Francine Rose, Stories From Our Living Past, Behrman House, New York, 1974, "Someone Sees," #13.

Major Understandings (8-11); Activities

[9]Ibid., Unite III, "Love of Neighbor - Justice - Mercy - Compassion"

[10]The Media Center: BJE, New York, The Magic House.

[11]Ibid., "The Giving Tree."

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    Greater New York, N.Y., 1981, The Media Center From
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    House, New York, 1974.

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    York, 1979.

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    Congregations, New York, 1981.

UNIT OF STUDY FOR THE INTERMEDIATE GRADES

Goal:

The goal of this unit is to teach the concept of God and the people as spiritual partners through God's act of giving Law; and the people's response of accepting and living the Ethical Law.

God's Ethical Laws help us to understand that we as individuals can make responsible, free choices in our actions towards ourselves and others. We view all human beings as having rights and privileges, and we must make sure that as human beings exercising these rights and privileges we insure the rights and privileges of others. That we are responsible to ourselves and to others to see that we in partnership with God, behave as caring, thinking and acting human beings.

Tradition:

As Jews we have "chosen" to be guided in part by God's Ethical Laws. Tradition in the form of biblical ethics commands us to refrain from harming our fellow man and to avoid doing evil to the weak. The general trend of social ethics that help us to live side by side with other human beings in a caring, thinking and doing manner was summed up by the prophets who said:

Hate evil and love good and establish justice
in the gate.

(Amos 5:15)

He told you, O man, what is good; and does
the Lord require of you but to do justice
and love kindness, and to walk humbly with
your God.

(Micah, 6:8)

This acceptance of God's Laws; this covenantal agreement

from the wilderness of Sinai declares:

....Now then, if you will obey Me faithfully
and keep my covenant, you shall be my
treasured possession among all the peoples....

(Exod. 19:5)

Moses came down and summoned the elders of
the people and put before them all the words
that the Lord had commanded him.

(Exod. 19:7)

All the people answered as one, saying
"all that the Lord has spoken we will do."

(Exod. 19:8)

We have agreed to become partners with God in putting His

Ethical Laws into action. Part of the understanding with

God is that we as individuals can exercise our free choice.

Freedom of choice is a prerequisite for a moral society.

Without this freedom, man is not at liberty to choose the

good and reject the evil. One of the most precious of God's
gifts is the freedom of will and the right to make moral
choices.

> Hillel taught: Be of the disciples of Aaron,
> loving peace and pursuing peace, loving fellow
> creatures and drawing near them and near Torah.
>
> (Aboth 1:12)

> The Midrash tells us of a lady who asked
> what God has been doing since creation;
> Rabbi Josef ben Halafta replied: "He has
> been building ladders for some to ascend
> and for others to descend." Man is endowed
> with the freedom of will to ascend or de-
> scend the ladder of God.
>
> (Silverman p. 119)

> God has given man the freedom of will to
> apply his faith by making a moral choice...
> "See, I have set before thee this day life
> and good, and death and evil, in that I
> command thee this day to love the Lord thy
> God, to walk in His ways, and to keep His
> commandments and His statutes and His or-
> dinances.
>
> (Deut. 30:15-16)
> (Silverman, p. 127)

> Everything is foreseen, yet freedom of
> choice is granted; in Mercy the world is
> judged; and everything is according to the
> preponderance of works (good deeds).
>
> --Rabbi Akiba, in
> Ethics of the Fathers
> (Aboth 3:19)

Study is not only a value in Jewish ethics but it is a prerequisite necessary before we can exercise our free will. No one is born with the ability to know how to choose the good and to know that we are not alone in the world. It is good to help others and to know that some things should not be done.

> Who has learnt much from Torah and has good
> deeds is like a horse which has reigns....
> who has the first but not the second is like
> a horse without reigns, it soon throws the
> rider over its head.

> > Avot of Rabbi Nathan
> > VI, XXIV, 39a
> > R. Elisha b. Abuyah

Study we know is not enough but must lead to action:

> If a man learns the law without the inten-
> tion of fulfilling the law, it were better
> for him had he never been born.... He who
> learns in order to do is worthy to receive
> the Holy Spirit.

> > (Leviticus Rabbah)
> > Bechokkotai, XXXV, 7

> Which is greater -- study or doing? Rav
> Tarfon said: study was greater. Then he
> said that study was greater for it led to
> doing.

> > Kiddushin

Man, the individual, through his responsible actions and as a result of his knowledgeable use of free choice

serves as a partner with God in making the world a place where we can care, think and act like human beings.

Major Understandings:

1. As partners with God and as human beings we use God's Ethical Laws as a source of values.

2. As partners with God we use God's Ethical Laws to help us understand how we as individuals are responsible for our actions.

3. God's Ethical Laws help us to understand that human beings are individuals with rights and privileges:
   In order to be a partner with God in creation we must respect the rights and privileges of others.

4. As human beings and partners with God we are endowed with the ability to make choices between the alternatives of good and evil.

5. Our partnership with God requires that we use God's Ethical Laws to help us understand that our free choice should be based on knowing what God expects from us.

6. As part of our agreement and our partnership with God we study and learn his Ethical Laws.

7.   It is our responsibility as partners with God and as
      part of our heritage as Jews and in our role as human
      beings, to put God's Ethical Laws into Ethical Action.

Objectives:

At the conclusion of this unit of study, the students
will be able to:

1.   Cite and explain how as partners with God we are able
      to learn the values that are derived from God's
      Ethical Laws.

2.   Describe how through our partnership with God, we show
      in our actions that we understand God's Ethical Laws.

3.   Cite examples of how observing the rights and privi-
      leges of others makes us partners with God.

4.   Cite examples of alternative ways to resolve a diffi-
      cult decision.

5.   Identify which of those alternatives will make you
      partners with God.

6.   Describe the responsibility free choice places upon
      us as human beings; (knowing what and how to choose).

7.   Discuss the ways in which knowing and understanding
      God's Ethical Laws helps us to act in such ways that
      we become partners with God.

8. Express thoughts and feelings about freedom vs. op-
pression in a creative form (writing or drawing).

9. Explain how knowing which is not followed by acting
only fulfills part of our partnership agreement with
God.

10. Explain how it is our responsibility as Jews and human
beings to both do and act so that we may fulfill our
partnership agreement with God.

Learning Activities

Responsibility In Our Actions Towards Others
(Major Understandings 1 - 3)

Our partnership with God requires that we be responsible
in our actions towards others.

A. Film: 1. "The Good Hearted Ant"[1]

Adamant because his father turned away
a starving cricket, a good hearted ant
refuses to do his work until the cri-
cket is found. All the ants join in a
riotus search for the cricket.

Process: 2. This film can be effective in discus-
sing the awareness of our responsibi-
lities to each other and how our part-
nership with God demands ethical action
towards other.

Project: 3.   a.   Draw a cartoon of the story using the ant and the cricket as characters; or using other animals (or people).

                b.   Put captions in the cartoon to explain what is happening (using your own dialogue)

          4.   Put the story into narrative (Midrash) form to show how we as Jews must be responsible for our actions towards others.

B.   Story: 1.   Read the story: "Three Men In A Boat"[2] On a beautiful spring morning three friends took a small boat and went sailing down the river. During a heated discussion about school taxes one of the three men took a drill and began to drill a hole in the bottom of the boat, directly under his seat. This story illustrates the need for responsible behavior since we can be effected in some way by another person's actions.

Process: 2.   a.   Discuss the way this story shows
the need for responsible behavior.

                    b.   Discuss the way in which people
depend upon each other.

                    c.   Consider how our behaving in a re-
sponsible way ensures the rights
and privileges of others.

         3.   a.   Role-Play the story placing it in
a different situation or location.

                    b.   Role-Play the story as it appears
in traditional sources: Be Simeon
Ben Yohai, etc.

"Israel is a scattered sheep"
(Jer. L, 17) Why are the Israelites
compared to sheep? Just as if you
strike a sheep on its head, or on
one of its limbs, all its limbs
feel it, so, if one Israelite sins,
all Israelites feel it. Tradition
says: In our actions we are re-
sponsible for each other -- our
actions affect others.

R. Simeon b. Yohai said:
It is like as if there are men in

a boat, and one man takes an auger,
and begins to bore a hole beneath
him. His companions say, "What
are you doing?" He replies, "What
business is it of yours? Am I not
boring under myself?" They answer,
"It is our business, because the
water will come in, and swamp the
boat with us in it."

(Lev. Rabbah, Wayikra, IV, 6)
Rabbinic Anthology, p. 106

C. Midrashim and Puppets:

    1. a. Make up a modern Midrash about how
we should be responsible for our
own actions as individuals.

or

      b. Make up a modern Midrash about our
responsibility for our actions
towards others.

    2. Make hand puppets representing the
characters and act out the story you
have written.

Modern Midrashim: Modern Midrash is -- a story drawn
from traditional values and/or sources and told within
the context of the time in which it is being written.

D. Dilemma: 1. "The Playground Fight"[3]

Objective: To examine responsibility and behavior as an individual with integrity.

Situation: You have been wrongly accused of fighting on the playground. Your teacher tells you to go to the office to see the principal. You've been in fights before so you're sure the principal won't believe that you're innocent. You notice that it is just five minutes until the end of school. You are tempted to sneak out the back door and go home since you know you weren't in the fight anyway.

or

Do you stay and follow orders?
Do you just go?
What is your responsibility?

Discussion: 1. Explain your decision.

2. What will happen if you go home?

3. What will happen if you stay?

4. What are the consequences of each choice?

5. Does the fact that you are innocent (and your teacher is wrong) give you

the right to disobey your teacher's orders?

E.   Story: "Fire"[4]

Two friends are sitting in a movie theater when someone yells "fire." Problems arise when the theater is evacuated and some people are hurt. There was no fire. The man who yellowed fire did it as a joke. The judge explains that although we have free speech in this country each person must be responsible for the results of his free speech.

Process: 1.   How would you feel if you were in a dark crowded unfamiliar area and someone yelled "fire?"

2.   How does having laws help us to become aware of our responsibilities towards each other?

3.   How are responsibilities towards each other and freedom to choose companions?

Learning Activities

Free Choice
(Major Understandings 4 - 5)

Our partnership with God allows us to make free choices.

A. <u>Decision-Making</u> 1. Activity: "Master Robot"[5]

     Understanding a. Freedom to Make a Choice

                     b. How Do We Choose?

     Based Upon: 1. Outside Authority

                     2. Own choices

                     3. What We Like

                     4. What We Believe is Right

     Purpose: Students will explore their feelings about following orders vs. a feeling of freedom.

     Procedure: Students separate into groups of two. One becomes a robot, the other the master. The robot must follow all orders of the master.
Do this for 3 - 5 minutes.
Switch roles.

     Processing: 1. Which role did you like better? Why?

                    2. Do you ever feel like a robot? When?

3. Do you ever feel like a master? When?

4. Who are your masters?

5. Who are your robots?

6. What do you dislike about being a robot? What do you like?

7. What do you like about being a master? What do you dislike about it?

8. As a robot, did you feel trapped?

9. How much freedom did you feel you had to release yourself?

10. Are there times when you feel more comfortable as a robot?

B. <u>Decision-Making</u> 1. Activity: "Guidelines or Choice"[6]

Purpose: This activity helps the students to assess the need to have very clear guidelines.

or To make decisions on what you think you know; free choice.

Procedure: There are two activities. Students need paper and pencil for each one. During each activity the students are to follow directions.

Activity I: Directions are read once and <u>no</u>
                     questions are permitted.

Activity II: Questions are allowed.

Activity I: NO QUESTIONS

1. Draw a circle that covers most of your paper.

2. In the center of the circle draw a triangle with sides of equal length and a point facing the top.

3. Make a straight line from the top of the triangle to the top of the circle.

4. Half way up the line moves one inch to the right and make a circle that has a diameter of 1".

5. Again, going from the top of the triangle move halfway up the line. Move 1" to the left and make a circle that is 1" in diameter.

6. Draw a line from the middle of the base of the triangle to the bottom of the circle. Half way down that line, draw a half moon that is 4" long and whose flat part faces the top of your paper.

Activity II: QUESTIONS PERMITTED

1. In the upper right hand corner draw a square with 1" sides or a rectangle with two 1" sides and two 2" sides.

2. In the lower left hand corner draw a five-sided figure with a squiggly line or a triangle with a dotted line base.

3. In the middle of the five-sided figure write your name or write a happy word with six letters.

4. Draw a 3" flower including a stem that has six thorns on it or a 5" flower with six petals.

5. Put one leaf on each side of the stem or three leaves on one side only.

6. In the upper left hand corner draw a sun with a 2" diameter. It has ten 1/2" rays. Or draw a half moon.

7. Give the sun a smiling face or the moon a winking eye, or both.

8. In the lower right hand corner make a 3" high heart, with or without an arrow through the center of it.

9. In the heart write two things that make you happy or two words that make you think of happiness.

Processing: 1. Which way was easier for you? Clear directions, without choices, or choices, based upon questions?

2. How did you feel when you could not ask questions or make choices?

3. Do you feel more comfortable having guidelines or choices?

4. Do you feel that you function better without guidelines or choices?

C. Decision-Making: 1. Dilemma: "The Class Bully"[7]

Objective: To practice decision-making.

Situation: You are with a group of friends on the playground at recess. The class bully has just called you a "dirty" name.

Your friends urge you to fight. You
know that in a fair fight, the bully
will win.

Yet you do not want your friends to
think you are "chicken."

What do you do?

Discussion: 1. Explain your decision.

2. What are the choices you have?

a. to be "chicken"?
or
b. to fight?

3. What are the good things about
    each choice?

4. What are the bad things about
    each choice?

5. Can you make a compromise?

D. <u>Decision-Making</u>: 1. Dilemma: "Wastebasket on Fire"

Objective: To explore responsibility for actions
              of others.

Situation: Your school has been vandalized fre-
              quently during the last month.
              Windows have been broken repeatedly,
              painted letters and words have been
              written on the walls.

The principal has requested that each
student help by reporting anyone seen
destroying property.

The principal explained that your
parents pay taxes to maintain the
schools.

You observe one of your friends setting
fire to a wastebasket.

What do you do?

Discussion: 1. Explain your decision.

2. What are your choices?

   a. should you report your friend?

   b. should you protect your friend?

3. What might happen if you don't
   report the incident?

4. Can you reach a compromise?

5. How do you decide?

E. Decision-Making: 1. Dilemma: "Bike Money"[8]

Purpose: To examine a conflict between personal
wishes and family responsibility.

Situation: You have been saving money from your
paper route for over a year to pur-
chase a bicycle.

Another eleven dollars and you will
have the purchase price.

Your father was laid off from his job
a month ago.

The family's budget is tight.

Next week you will have the additional
money required to purchase the bike.
But your family could use the money
to pay bills and buy food.

What do you do?

Discussion: 1. Explain your decision.

2. What are the alternatives in this
   situation?

3. Can you reach a compromise?

4. How do you decide if your wishes
   or your family's needs come first?

F. Film: 1. Show the film: "The Mouseman"
   (BJE, 13mn) [9]

A new boy in the neighborhood is given
an opportunity to become part of the
group. In order to do this he must
hurt someone else.

Processing: 1. How will he decide?

2. What will he decide?

This film is valuable in discussing the difficulties in making decisions and the influence of peer pressure.

G. Art Work: 1. Make a poster selling the ideas of:

    a. Freedom vs. Our Responsible Action Towards Others

    b. Free Choice for All

    c. Who Makes Your Decisions

    d. Exercise Your Freedom to Choose

or

Have children make up their own slogans dealing with Free Choice and Responsible Actions.

2. Use calligraphy to make slogans more creative.

H. Poetry   1. Write poems about Freedom of Choice

2. Use the poster slogans as possible choices or make up new ones.

I. Film: 1. Show Film: "Yes and No" (BJE, 7 min.)

A boy visits Yesland where people can
do anything. The havoc that reigns
in Yesland shows the boy the necessity
for setting limits to personal freedom.

Processing: 2. This film can serve as an excellent
                   device for introducing students to
                   the rationale for a system of laws
                   to guide your freedom to choose.

Project: 3. Create a class mural of your own
                   conception of "Yesland."
                   Superimpose upon the chaos of
                   "Yesland" the land of "CHOICE."
                   (Use a heavy plastic overlay with
                   magic markers).

Learning Activities

Know and Do:
(Major Understandings 6 - 7)

Our partnership with God requires that we put the Ethical
Laws into Ethical Action.

A.   Story: 1. Read the story about Simeon ben
                       Shatah and the donkey and the
                       pearl.[10]

Rabbi's students bought a gift for him (an ass). Attached to the gift was a pearl. The dilemma: To return or not to return the pearl to its original owner.

Process: 2. a. From Simeon's actions what did he believe to be important?

b. How did the Arab give evidence that he understood Simeon's actions?

c. What would you have done if you had been Simeon? Why?

d. How does tradition feel about it?

Role-Play: 3. Role-Play the part of the story after the pearl is found behind the donkey's ear.

B. Biblical Passage: 1. Read the passage from Micah, 4:1-2 "In the end of days it shall come to pass....
And He will teach us His ways,
And we will walk in His paths."

Process: 2. a. In your own words explain the
                      last two lines.

               b. What two important points are
                   those last two lines making
                   that guide our lives as Jews?

               c. What are the consequences of
                   one without the other?

Poetry: 3. Write an individual or class poem
                   that exemplifies Micah's statement
                   about learning and acting...a
                   parallel that applies to today.

C.   Bulletin Board: 1. Create a large bulletin board[11]
                          in the classroom or school.

                      2. The bulletin board will hold all
                          of the information dealing with
                          action projects of individual stu-
                          dents or groups.

                      3. Encourage the children to put evi-
                          dence of their doing/acting pro-
                          jects on the board in the form of
                          "I Am Proud Of" Sheets (stories
                          and pictures drawn by the students
                          to illustrate their own project in
                          various forms of completion; as

well as examples from newspapers
and magazines).

A picture of the student should
accompany the "I Am Proud Of"
sheet.

D. Poem/Story: 1. "It's Neat To Know About Being
                           Jewish"[12]

                           Ask the students to consider the
                           fact that they are part of a uni-
                           que people. Encourage them to
                           write a short poem (story) en-
                           titled "It's Neat To Know About
                           Being Jewish."

                           Include the idea that:

                           Knowing about being Jewish helps
                           us to act in a Jewish way.

E. Write: 1. "The Nicest Thing Ever":

                           a. Have the whole class write
                               "The Nicest Think Ever" book...

                           b. Each child will write and il-
                               lustrate two contributions"

                               1. "The Nicest Thing I Ever
                                   DID for Anyone."

Ask them to explain what
it was

and   Why they did it?

and   How it made them feel?

2. "The Nicest Thing Anyone
Ever Did For Me" ....

   a. Ask them to describe it

   b. Why they think someone
      did it?

   c. How did it make a dif-
      ference in what might
      have happened?

NOTES TO UNIT OF STUDY FOR THE INTERMEDIATE GRADES

Major Understandings 1 - 3: Activities - Responsibility in Our Actions Towards Others.

[1] The Media Center, "The Good Hearted Ant," Board of Jewish Education, New York, 1981-1982.

[2] Florence Zelden, What's the Big Idea?, "Three Men In a Boat,", 1967, page 10.

[3] Beverly Mattox, Getting It Together: Dilemmas for the Classroom, "The Playground Fight," Pennant Press, San Diego, Calif., 1975, page 99, adapted.

[4] Florence Zelden, What's The Big Idea? "Fire,", 1967.

Major Understandings 4 - 5: Activities - Free Choice

[5] Making Choices: Which Way? A curriculum Guide in Decision-Making Skills, District 15 Brooklyn, N.Y, 1977-1978, "Master Robot," adapted.

[6] Ibid., "Guidelines or Choice", adapted.

[7] Beverly Mattox, Getting It Together: Dilemmas for the Classroom, "The Class Bully," Pennant Press, San Diego, Calif., 1975, p. 111.

[8] Ibid., "Bike Money," p. 119.

[9] The Media Center, "The Mouseman," Board of Jewish Education, New York.

Major Understandings 6 - 7: Activities - Know and Do

[10] Seymour Rossel, When A Jew Seeks Wisdom, Simeon ben Shatah: "The Donkey and the Pearl," Behrman House, New York, p. 14.

[11] Jack Canfield, Harold C. Wells, 100 Ways to Enhance Self-Concept in the Classroom: A Handbook for Teachers and Parents, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1976, Bulletin Board, adapted.

[12] Ibid., "It's Neat To Know....", adapted

[13] Ibid., "The Nicest Thing Ever...."

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    Concept in the Classroom: A Handbook for Teachers and
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UNIT OF STUDY FOR THE JUNIOR HIGH SCHOOL

Goal:

The goal of this unit of study is to teach the concept of the value and Sanctity of Life; which came about at the moment of Creation, when man was created in God's image.

Human beings have been created in the Divine Image and therefore life is sacred and every human being has worth and value. As thinking human beings, we have been granted the knowledge by God, that human beings are obligated to respect and cherish life. It is through our understanding of the value and sanctity of human life, practiced through our deeds of loving-kindness that we put our caring into action, in our efforts to lend respect and dignity to that life.

Tradition:

At the very center of the concept of the worth of the individual, is creation; the human being is created in the image of God:

> and God said: "Let us make man in our own image...."

(Gen 1:24-27)

> One person is equal to the whole of Creation.
> "By ten sayings the world was created! To
> teach you that him who fulfills one command,
> or keeps one Sabbath, or preserves one human
> life, the Scripture regards as if he had
> preserved the wole world....
>> (Aboth, Rav Nathan Verse I,
>> XXXI, 45b, 46a)

R. Akiba used to say: Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said,

For in the image of God made He Man.

<div align="right">

(Gen. IX, 6)
Aboth III: 18

</div>

This very idea that man is created in the image of God by its nature makes us unique and special and provides us with a divine spark that imposes upon us ethical obligations to search out the ways that will help us to achieve the Sanctity of Life through deeds of loving-kindness.

It is man's relationship with the creator that imposes ethical obligations upon him. It is our obligation to learn what we must do and then go out and do it.

The highest and best thing is the combination of doing and study:

<div align="right">

(189, Rabbinic Anthology)

</div>

And thou shalt make known to them the way wherein they must walk, and the work they must do.

<div align="right">

(Exod. XVIII, 20)

</div>

The way; that is, the study of Law, and the work; that is good deeds.

<div align="right">

R. Joshua; Mek., Amelek,
(Yitro, 2, p. 198)

</div>

Major Understandings

1. Having been created in the image of God, we, as human beings bear the imprint of our creator; we are unique.

2. Our knowledge that we are created in God's image helps us to understand the value of life.

3. It is one of our ethical obligations to imitate God in promoting the Sanctity of Life.

4. Our learning helps us to understand that every human life is sacred and precious to God; and our knowledge about the Sanctity of Life leads us to understand that every human life has worth and value.

5. Deeds of loving-kindness are practiced to enhance the worth and value of human life through action.

6. These deeds of loving-kindness lend respect and dignity to human life and help fulfill our obligations to man and God.

Objectives:

At the end of this unit of study the students will be able to:

1. Explain how the process of creation brings us closer to God.

2. Discuss the ways in which we can imitate God in promoting the Sanctity of Life.

3. Cite examples of the ways in which our ethical obligations help us to promote the Sanctity of Life.

4. Explain how learning itself can help us to better understand that every human life is sacred and precious to God.

5. Identify the ways in which our knowledge of the Sanctity of Life helps us to understand that every human being has worth, value and dignity.

6. List the deeds of loving-kindness that tradition views as important to improve life.

7. Describe the ways in which the practice of these deeds of loving-kindness can express the ways we can show our value of human life.

8. Explain how our responsibilities to perform deeds of loving-kindess help us to act like human being in the image of God.

Learning Activities

Created in God's Image (Major Understandings 1 - 3)

Our knowledge that we are created in God's image helps us to understand the value of life.

A. Valuing Activity: 1. "The Value Card"[1]

This is an introductory exercise to establish trust and free expression.

Aim:

a. To have students gain an understanding of the process of valuing and to create

b. a sense of trust so that free discussion can take place.

Motivation:

a. Teacher will explain to the class that each of us has different values and there are no "right" or "wrong" answers to the following exercise.

b. Instruct the class that they are not to identify themselves on the card and that they do not have to volunteer information unless they want to (at the end).

Procedure:

 a. Distribute "Value Card" to each student. (see page 116)

 b. Explain that they are to use the number 1 - 5 only once in this exercise.

 c. Each person chooses his/her most important value and places a "1" next to it.

 d. The student chooses his/her 2nd most important value and places a "2" next to it.

 e. This process is continued until the student has made five choices.

 f. If the student has a value that does not appear on the value card, he or she can write it in the space provided at the bottom.

Follow-up:

 a. After each student has made five selections, teacher will collect the value cards and then divide the chalk board into five sections and number each one from 1 - 5.

                b.   Students will come up to
the board and list five
choices from collected,
mixed value cards.

                c.   From this it becomes evident
that students seldom make
the same choices in the
same order.

Pivotal Questions: a.   Why is it that most students
have different "number 1's,
2's, etc.

                b.   Where (from whom) do we get
our values? (family,
friends, school)

                c.   Do our values remain con-
stant throughout our lives?
Explain your answer.

                d.   Can you identify some of
the values you got from
your parents?

VALUE CARD

The Most Important Things To Me Are:

_____ change the world	_____ be famous
_____ have money	_____ be important
_____ sleeping when I want	_____ live long
_____ get along with my parents	_____ help the poor
_____ have time for myself	_____ have nice clothes
_____ express myself well	_____ feel secure
_____ be healthy	_____ do what I want
_____ understand myself	_____ be good
_____ love someone else	_____ feel happy
_____ be a good athlete	_____ make something
_____ have a lot of friends	_____ go to parties
_____ learn	_____ be loved
_____ grow	_____ be popular
_____ know what I want	_____ be smart
_____ eat good food	_____ go to college
_____ _____	_____ _____
_____ _____	_____ _____
_____ _____	_____ _____

B.   Creative Project: "To Illustrate the Uniqueness of the Individual"

a. Teacher will start by creating a piece of "art" in front of the class. (The uniqueness of the creation is what is important.)

b. Materials: drawing paper, poster board, several colors of crepe paper, black magic marker, staples or paste.

c. Tear various colors of crepe paper into jagged free form patterns; mount them on drawing paper or board, outline them with marker.

d. This creative expression in the form of an abstract expression or simple design, or picture of something specific should take about five minutes.

Process:

e. Teacher will talk to class while working and when finished will ask:

1. Have you ever seen this be-
   fore?

2. One exactly like this?

3. What things can you say
   about this "work of art"
   that are true?

4. What do these words mean to
   you: "creation," create,
   creatively

5. What have we created?
   (a work of art)

6. This is an original work of
   art that has been created.

7. "create" your own "master-
   pieces."

8. Materials: crepe paper,
   construction paper, crayons,
   magic markers.

9. Allow ten minutes for this
   project.

10. Compare the individual
    "works of art"

11. Are they the same or are
    they "different" and "uni-
    que?"

12. Can any of these ideas we
have discussed be applied
to human beings?

Midrash: 1. Read the story "God the Artist"[3]
We are all created in God's image.
See how many animals there are in
the world, and how many beasts there
are in the world, and how many fish
there are in the world. Is the
voice of any one of them like the
voice of any other? Or the appear-
and of any one of them like the
appearance of any other?
Or the sense of any one of them
like the sense of any other?
Or the taste of any one of them
like the taste of any other?
Why, neither in voice, nor in
appearance, nor in sense, nor in
taste are they alike? This is to
tell you the greatness of the King
who is king over all kings, the
Holy One, blessed be He:
For a man stamps many coins in one
mold and they are all like; but

King who is king over all kings,
the Holy One, blessed be He,
stamped every man in the mold
of the first man, yet not one
resembles his fellow.
Hence it is said:
"How great are Thy works, O
Lord." (Ps. 92:6)

C. Film   1. "God in Man"[4]

   Purpose: This film is a good starter for a
                       discussion on "The Sanctity of Man."

   Story: 2. Read the Midrash, "The Sanctity
                          of Man."[5]

Rabbi Joshua ben Levi took a trip
to Rome. He was astounded to be-
hold the magnificance of the build-
ings, the statues covered with ta-
pestry to protect them from the
heat of the summer and the cold of
winter.
As he was admiring the beauty of
Roman art, a beggar plucked at his
sleeve and asked him for a crust of
bread.

The Rabbi looked again at the statues, and turning to the man covered with rags, he cried out: "O Lord here are statues of stone covered with expensive garments. Here is a man, created in Thine own image covered with rags. A civilization that pays more attention to statues than to men shall surely perish."

Process:

1. What obligation does this story reflect?

2. Explore the need to be aware of the Sanctity of Man can come from separate motivations such as:

   a. compassion for human needs

   b. every human being is created in God's image.

3. How do we flout God's respect for humanity when we neglect the needs of humanity?

   (Rabbinic Wisdom...
   Silverman, p. 42.)

D.   Reading from Psalms: 1.   Read Psalm 8: 4-7

"When I behold Your heavens,

The work of Your fingers,

The moon and the stars, which

You have established;

What is man, that You are

mindful of him?

And the son of man........

You have caused him to rule

over the works of Your hands;

You have put all things be-

neath his feet."

Process through
Questioning:

1.   How do these verses from
Psalms lead you to feel about
God's role in man's life?

2.   How does the creator of Psalms
view God's relationship to man?

3.   In which ways can you imitate
God's unique relationship with
man in your dealings with
other people?

4. How does the recognition of this relationship increase your understanding of the worth, value and dignity of human beings?

Process through Art:

5. "Four Drawings"[6]

Drawings are based upon the reading of Psalms.

a. Students have been provided with a box of crayons and a large sheet of newsprint.

b. Ask the students to divide the paper into four equal sections.

c. Tell them they are going to draw four picture depicting the symbolic answers to four questions they will be asked.

d. Ask the student to imagine a blank movie screen in the middle of the forehead just above the nose.

e. Teacher will reread Psalms, 2 lines at a time (2 lines for each question).

f. Let an image be projected onto the movie screen (forehead) that will represent or symbolize the answer to a set of questions the teacher will ask.

g. Draw #1 answer in the upper left hand section of the paper; the other three drawings will go into the remaining three sections.

Four Questions:

1. Who am I? (Lines 1, 2)
2. How do I see myself (lines 3, 4)
3. How do I see others? (lines 5, 6)
4. How do I value others? (lines 7, 8)

h. Allow about 8 - 10 minutes for each question and drawing.

        i. After all four drawings
have been completed --
share them in groups of
three or four. Have each
group walk around the room
and view the other drawings.

Learning Activities

Worth and Dignity Through Deeds of Loving-Kindness
(Major Understandings 4 - 6)

Every human life has worth and dignity; deeds of loving-
kindness are practiced to enhance the worth and value of
human life through action.

A.   Film: "The Incident"[7]

To recognize that some people do
not "value" humanity; and to intro-
duce the need to be a caring, doing
society.

A pathetic little "Everyman" pre-
pares to jump from the top of a
tall building as an act of despair.
The shocking conclusion provides
a telling commentary on a society
in which people can treat the most
tragic events as casual entertain-
ment.

Process:

1. What is our ethical obligations to the "everyman" of this world?

2. What obligations do we have to ourselves as people who respect and value other human beings?

3. How can we put into practice these obligations?

B. Decision-Making

1. Dilemma; "The Sinking Ship"[8]

Procedure:

There are ten people on a luxury cruise ship.

The ship, while sailing in the North Atlantic, suddently unexpectedly strikes an iceberg.

The ship is sinking very quickly and will be under water in less than five minutes.

There is no hope for help.

There is one lifeboat available with a seating capacity of five.

Of the ten people below whom do you want to be saved?

Directions:

1. Only five people will get on the lifeboat. There is no al-

ternative means of saving the remaining five. They will drown.

2. Rank your list with the person you think should get the first seat, and so on, until the fifth.

3. Next to each of your "selections" give one or more reasons why you chose to save that person. Choices without reasons are unacceptable.

The List of Passengers:

1. A 65 year old priest who is devoted to rehabilitating drug addicts.

2. A mother of three small children whose husband was killed in Vietnam.

3. A ten-year old boy.

4. A convicted bank robber who has escaped and is wanted by the FBI.

5. A leading scientist on the

verge of discovering a cure
for cancer.

6. An 18 year old girl who is
single and seven months
pregnant.

7. A U.S. Senator who is chairman
of the Foreign Relations
Committee.

8. A doctor who specializes in the
prevention of birth defects,
but only has three years to
live.

9. A famous actor, 29 years old
and very handsome.

10. Your best friend.

Midrash: Tell story: "Flask of Water"[9]

Preface with; Imagine this situation:

Two men have been traveling through
a desert.

Man A has a flask of water.

Man B does not.

Both men are dyring of thirst. If
Man A were to drink the water in
his flask, he might be able to
reach the town at the desert's edge.

On the other hand, if the men were to share the water, neither would reach the town and both would die.

(Sifra Lev. 25:36)

Process:

or

1. Should Man A drink the water?
2. Should he share it with Man B?
3. What is your opinion?

From Tradition:

Ben Patura: "Whose life comes first when only one may be saved?"

Two answers are recorded:

B. Petura said: The two men should share the flask of water. The central question is not really, "Who shall live?", but "What is the right thing to do normally?"

R. Akiba disagreed with sharing the water. Akiba argued that it is better to have one dead than two. Later Jewish thinking followed Akiba.

Children will have to make decisions of which life to save. Who will live and who will die? Which life has more worth and value?

Alternative Procedure:

Directions

1. Only five people will get on the lifeboat. Decide which five.

Working in a Group

2. List your five choices. Give a reason why.

3. Each group lists all the reasons why their candidates should get into the boat.

4. Each group reports back to the class.

Process through Questioning:

1. a. Was there another person you were considering?

b. Did anyone change his mind after hearing another group's arguments?

c. How did you feel about making a life saving decision?

d. How does it feel when you must choose one life over another?

Process through
Activity:

2. "If I Were God of the Universe."[10]

This exercise in values may help to clarify the difficulty we have in making human decisions. Would it be easier if men were all-powerful?

Procedure:

Ask students to imagine themselves as all-powerful, all-knowing God of the universe. Then ask them to complete the following sentence: "If I were God of the Universe, I would..."

accept	stop
give up	project
respect	shut out
understand	fight
continue	remember
forget	value
change	espouse
replace	create

Process:

1. After each student has genera-
   ted completions to these
   phrases, time should be given
   to share these completions in
   the class or in small groups.

2. Students should be asked to
   rank-order their lists from the
   most important, or that which
   they would do first, to the
   least important, or that which
   they would do last.

3. Choose one or two of these
   things that are important to
   you.

4. Which of these things could
   you start working on tomorrow
   to accomplish your goal?

C. Decision-Making: 1. Dilemma; "The Whiz-Kid Pill"[11]

    Objective: To examine your responsibility in
                     dealing with other lives.

    Situation: You are a teacher in the year 2000.
                     A new pill is available that allows
                     students to learn faster for

shorter periods of time. It has
been tested on animals and appears
to have no adverse effects. You
have access to the medication. You
can use it on the slow learners in
your class.

You can secure permission from the
students' parents because you have
a good reputation and parents trust
your judgment.

This pill will change the child-
ren's natural brain functions and
response patterns.

It will increase their ability to
learn for a short period of time.

Do you use the pill in your class?

Discussion: 1. Explain your decision.

2. Would you be enhancing the
   value and dignity of the indi-
   vidual students by deciding
   which ones would get the pill?

3. How will your decision effect
   your relationship with:

a.　students given the pill

b.　students not given the pill

4.　On the basis of which ethical
obligations do you make your
decision?

D.　Decision-Making　　1.　Dilemma; "Aunt Wilma"[12]

　　Objectives:　　To explore relationships.　How can
a Jew be a kind and loving person
despite a difficult relationship?

　　Situation:　　You have lived in a small town for
six months.

You are excitedly planning your
sixteenth birthday party.

It will be the first time you have
had your new friends over, and you
hope it will make you a permanent
member　of their group at school.

You want very much to be a part
of the group.

On the day of the party you and
your mother make preparations.

You put the finishing touches on
the buffet tables and get dressed

for the party.

As you come downstairs you hear
your mother talking, and someone
laughing loudly.

Your heart sinks! It's your aunt
Wilma. You think, and so does
your mother, that she is outlandish.
She tries to be the life of every
party, and admires you to the point
of embarrassment.

You know she will embarrass you
in front of your guests.

You are afraid that this will ruin
your chances with the group. But
she loves you very much and will
be devastated if you ask her to
leave.

What do you do?
How can you avoid hurting another
human being?

Discussion:
1. Explain your decision.
2. How do you act in this situa-
    tion?
3. Who can help you?

4. What are the alternatives?

5. How will your friends react to each solution?

6. What is your first responsibility?

E. Creative Activity: 1. Social Silhouettes[13]

    Purpose: Looking at one another, seeing the good, worth and value, and telling the other person about it.

    Activity: 1. First make a silhouette of each student in the class. This can be done by having students stand between a strong light source and a piece of drawing paper.

Trace the shadow with a pencil and cut it out and mount it on a piece of paper of contrasting color. (This allows teacher to spend some special one-on-one time with student.)

2. Every day post one of the silhouettes in the room and tell

the class whose it is.

3. At some time during the day
   have each child write what he
   or she sees as the "best"
   characteristics -- the things
   they like most about the
   featured person.

4. At the end of the day compile
   these statements into a para-
   graph and post the silhouette.

F. Creating a Holiday: 1. "Holiday"[14]

   Objectives: To provide a group decision-
                    making situation.
                    To provide a creative situation.
                    To discover values in ourselves
                    and others.
                    Identifying things that are impor-
                    tant to us.
                    Discovering differences in values,
                    between oneself and others.

   Procedures: 1. Students break into groups of
                       between four and six children.

2. As a group they plan a new Jewish holiday dealing with:

   a. A Universal Sanctity of Life Day

   b. A Deeds of Loving-Kindness Day

   c. A Dignity and Respect Day

3. They should plan the new holiday, and how and why it will be celebrated.

4. They should come up with their own name for the Holiday based upon the above three selections or others in the same category.

5. Along with the name for the Holiday, they should come up with food, activities, and traditions affiliated with the day.

6. When each group is finished, a representative from each group explains the Holiday to the rest of the class.

7. The children will select one
   or more of the Holidays to be
   celebrated in the class or in
   the School.

NOTES TO UNIT OF STUDY FOR THE JUNIOR HIGH SCHOOL

Major Understandings 1 - 3: Created in God's Image

[1]Making Choices: Which Way? A Curriculum Guide on Decision-Making Skills, District 15, Brooklyn, N.Y., 1977-1978, "The Value Card."

[2]Jack Canfield, Harold C. Wells, 100 Ways to Enhance Self-Concept in the Classroom: A Handbook for Teachers and Parents, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1976, "Uniqueness of Individual," adapted, p. 137.

[3]Simon Certner, 101 Jewish Stories for Schools, Clubs and Camps, BJE, New York, 1961, "God the Artist," p. 54.

[4]The Media Center, Board of Jewish Education, New York, 1981, 1982, "God in Man."

[5]William Silverman, Rabbinic Wisdom and Jewish Values, Union of American Hebrew Congregations, New York, 1971, "The Sanctity of Man," adapted, p. 42.

[6]Jack Canfield, Harold C. Wells, 100 Ways to Enhance Self-Concept in the Classroom: A Handbook for Teachers and Parents, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1976, "Four Drawings,", p. 175.

Major Understandings 4 - 6: Worth and Dignity Through Deeds of Loving-Kindness.

[7]The Media Center, BJE, New York, "The Incident."

[8]Making Choices: Which Way?....", "The Sinking Ship."

[9]Seymour Rossell, When a Jew Seeks Wisdom, "Flask of Water, adapted.

[10]Jack Canfield, Harold C. Wells, 100 Ways to Enhance Self-Concept...., "If I Were God of the Universe," p. 102.

[11]Beverly Mattox, Getting It Together: Dilemmas for the Classroom, Pennant Press, San Diego, Calif., 1975, "The Whiz-Kid Pill," adapted, p. 144.

[12] Ibid., "Aunt Wilma," adapted, p. 133

[13] Jack Canfield, Harold C. Wells, <u>100 Ways to Enhance Self-Concept</u>...., "Social Silhouettes," p. 59.

[14] <u>Making Choices, Which Way?</u>....., "Holiday."

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