

# Kadima Kinnus 1999

*"Be a Mensch"*

Sicha Leader Packet

Edited by Ari J. Greenberg

## Introduction

The overall education theme for this weekend is "Be a Mensch," which basically means: be a good person. I want the Kadimaniks (and the staff) to come away from this weekend striving to be better people. The Jewish tradition places a great emphasis on the concept of being a good person, and hence Kadima (and USY) should greatly emphasize this concept through education and *sichot*.

For the first *sicha* I have selected three topics which I feel are important. *Tzedakah* (charity), *G'milut Hasidim* (acts of loving kindness), and *Lashon Harah* (bad language). For each of these three topics, I have given an introduction, its relevance to Judaism, and a story. Each topic should be properly introduced in the *sichot* and then the story should be read. After the story is read it should be discussed and the morals and the issues that each story brings up should be emphasized. These stories will help the Kadimaniks understand each of the topics.

For the second *sicha*, I have selected moral dilemmas to be discussed within each group. These dilemmas are based on the research of Dr. Lawrence Kohlberg and I am indebted to Shalhevet High School and Dr. Jerry Friedman for bringing these exercises to my attention. I have outlined the procedure for discussing these dilemmas in the introduction to *Sicha II*.

The *sichot* should be very much discussion oriented, the last thing that I want is for *sicha* leaders to be reading this packet to the Kadimaniks without any participation from the kids, because these *sichot* thrive on group interaction and discussion. Please take the time to read this packet carefully. I have provided plenty of questions to guide each discussion. I have also provided some thoughts that can be brought up within each discussion. Do not read my thoughts to the Kadimaniks, rather choose what you like and use it as an aid to help the discussion. In addition, please feel free to add any of your own thoughts and ideas, your insight will only enhance the *sicha*.

I have provided plenty of information to keep the *sichot* fresh and interesting, so pick and choose but use your discretion. I want you to learn as much and gain as much from these *sichot* as the Kadimaniks hopefully will. Remember, goodness is an important virtue which should not be overlooked. We have the opportunity to impart values of goodness upon impressionable children, and this is an opportunity which I think that we should take seriously.

B'Shalom,

Ari J. Greenberg

# *Sicha 1*

What does it mean to be a Mensch?

## Tzedakah (charity)

In Deuteronomy, Chapter 15 verse 11 it states:

*"For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land."*

This verse teaches us an important lesson, we learn from here that we are commanded to give Tzedakah to our fellow brothers, a very important Mitzvah.

Who in our communities do we give Tzedakah to?  
 Why should we give Tzedakah?  
 How can we give Tzedakah?

In Pirkei Avot, Chapter 1, Verse 5 it states:

*"Let your house be open wide; treat the poor as members of your household."*

In Pirkei Avot, Chapter 2, Verse 8 it states:

*"... the more charity the more peace..."*

One who distributes charity is beloved and thus promotes peace among people. The Rambam states that it is preferable for one to distribute smaller amounts of charity to more people rather than giving larger amounts to fewer people. This allows the person to cultivate the trait of giving and develop into a charitable person.

Read the story the "Holy Beggar of the West End" on the following page.

What did you think of this story?  
 What was the lesson?  
 Did Shlomo do a Mitzvah?  
 Why did he give the man (whom he did not know) the money?  
 Would you do the same thing? Why or why not?  
 Do you think that Shlomo should have given the man the money?

What Shlomo did was one of the ultimate forms of Tzedakah. He was willing to give a man, who was in desperate need of money, \$150. He had never met this man before and was giving him \$150. What Shlomo did was a great Mitzvah, a great deed. The man eventually paid Shlomo back, but that was not why Shlomo gave him the money. Shlomo gave the man \$150 because he wanted to help another man in need. Maybe we can't all give \$150 to a stranger in need, but we can all afford to give a dollar. The lesson of this story is that we should always try to help those in need, it is a great mitzvah, and an act of Tzedakah. Also the feeling of doing a good deed and helping another human being is a huge reward unto itself. Give Tzedakah!

## Holy Beggar of the West End

After giving a concert in Dubrovnik, Yugoslavia, in 1978, Shlomo Carlebach went for a long walk in a local park to clear his head. Hearing sobs, he followed the sound to its source: a forlorn young man leaning against a tree, wailing in an almost inhuman manner. Rushing to his side, Shlomo asked in distress, "Holy brother, why are you crying your heart out like this?" The young man, a non-Jew, answered that his parents were very poor, he was the hope of the family, and he had just won a scholarship to a prestigious medical school in Paris. "That's so joyous, holy brother," Shlomo answered, "so why are you crying?" The young man answered that he didn't have the money for the plane fare to Paris, and had been unsuccessful in his attempts to secure a loan. "How much is the plane fare?" Shlomo asked. "One hundred fifty dollars." Shlomo fumbled for a moment in his pockets, and pulling out all of his cash, counted out the sum mentioned by the man and gave it to him. The young man looked at Shlomo in disbelief. "You don't even know me. How do you know I'll ever pay you back?" he demanded. "It's not a loan," Shlomo answered quietly, "it's a gift." "No, no!" screamed the man, "I want to pay you back!" "Okay," Shlomo mollified the young man, giving him a slip of paper. "Here's my name and address, but repay me only when you truly can." Ten years later, an envelope postmarked Dubrovnik arrived at the Carlebach Synagogue, containing a check for \$150 and a short note. "Because of your great kindness, I am today a successful physician in Dubrovnik with a thriving practice. I owe everything to you and will never forget you for the rest of my life."

G'milut Hasidim (acts of loving kindness)

In Pirkei Avot, Chapter 1, Verse 2 it states:

*"The world stands upon three things - on the Torah, on the service of God, and upon acts of loving kindness."*

In Psalms 89 verse it states: *"The world will be built through kindness."*

Read "A Mason-Dixon Memory" on the following page.

- What were the acts of kindness that were done in this story?
- Why did the narrator's friends stick up for him?
- Did they do the right thing?
- What did the boys lose because of their decision?
- What did they gain because of their decision?
- Would you stick up for your friends?
- Would you want your friends to stick up for you?

Read "Smile", the story after "A Mason-Dixon Memory."

- What do you think of this poem?
- Do you do "random acts of kindness? What kind?
- What other acts of kindness can we perform on a daily basis?
- Do you think that the world would be a better place if more people did random acts of kindness? Why?

Practicing acts of kindness is what being a Mensch, a good person, is all about. This can mean walking an elderly woman across the street. Helping a friend study for a test. Clean up trash, even if it's not yours. Offering your seat to an elderly person. Saying hello to people, wish people a good day. Smile.

*Treat others in the same way that you would want others to treat you.*

Live by this rule, before doing a "bad deed" think to yourself, would you want someone to do that bad deed to you. And when you do a "good deed" keep in mind that that is how you wish to be treated. "What goes around come around." It's better to have good deeds coming around than bad deeds.

*"You never know how much happiness a single act of kindness will bring about."*

*"Practice random acts of kindness and senseless acts of beauty."*

## A Mason-Dixon Memory

In 1959, I was 13 years old, a poor black kid living with my mother and stepfather in a small black ghetto on Long Island, New York. My mother worked nights in a hospital, and my stepfather drove a coal truck. Needless to say, our standard of living was somewhat short of the American dream.

Nevertheless, when my eighth-grade teacher announced a graduation trip to Washington, D.C., it never crossed my mind that I would be left behind. Besides a complete tour of the nation's capital, we would visit Glen Echo Amusement Park in Maryland. In my imagination, Glen Echo was Disneyland, Knott's Berry Farm and Magic Mountain rolled into one.

My heart beating wildly, I raced home to deliver the mimeographed letter describing the journey. But when my mother saw how much the trip would cost, she just shook her head. We couldn't afford it.

After feeling sad for 10 seconds, I decided to try to fund the trip myself. For the next eight weeks, I sold candy bars door-to-door, delivered newspapers and mowed lawns. Three days before the deadline, I'd made just barely enough. I was going!

The day of the trip, trembling with excitement, I climbed onto the train. I was the only nonwhite in our section.

Our hotel was not far from the White House. My roommate was Frank Miller, the son of a businessman. Leaning together out of our window and dropping water balloons on tourists quickly cemented our new friendship.

Every morning, almost a hundred of us loaded noisily onto our bus for another adventure. We sang our school fight song dozens of times—en route to Arlington National Cemetery, and even on an afternoon cruise down the Potomac River.

We visited the Lincoln Memorial twice, once in daylight, the second time at dusk. My classmates and I fell silent as we walked in the shadows of those 36 marble columns, one for every state in the Union that Lincoln labored to preserve. I stood next to Frank at the base of the 19-foot seated statue. Spotlights made the white Georgian marble seem to glow. Together, we read those famous words from Lincoln's speech at Gettysburg remembering the most bloody battle in the War between the States: "... we here highly resolve that these dead shall not

My friends, too, had shown that kind of love. As we sat in the hotel, a chaperone came in waving an envelope. "Boys!" he shouted. "I've just bought 13 tickets to the Senators-Tigers game. Anybody want to go?"

The room erupted in cheers. Not one of us had ever been to a professional baseball game in a real baseball park.

On the way to the stadium, we grew silent as our driver paused before the Lincoln Memorial. For one long moment, I stared through the marble pillars at Mr. Lincoln, bathed in that warm, yellow light. There was still no smile and no sign of hope in his sad and tired eyes.

*"... we here highly resolve . . . that this nation, under God, shall have a new birth of freedom . . ."*

In his words and in his life, Lincoln had made it clear that freedom is not free. Every time the color of a person's skin keeps him out of an amusement park or off a country club fairway, the war for freedom begins again. Sometimes the battle is fought with fists and guns, but more often the most effective weapon is a simple act of love and courage.

Whenever I hear those words from Lincoln's speech at Gettysburg, I remember my 11 white friends, and I feel hope once again. I like to imagine that when we paused that night at the foot of his great monument, Mr. Lincoln smiled at last.

*Clifton Davis  
actor, Amen*

Of course there was discrimination in the North, but the color of my skin had never officially kept me out of a coffee shop, a church—or an amusement park.

"Clifton," Frank whispered, "what is the matter?"

"They won't let me go to Glen Echo Park tonight," I sobbed.

"Because of the water balloon?" he asked.

"No," I answered, "because I'm a Negro."

"Well, that's a relief!" Frank said, and then he laughed, obviously relieved to have escaped punishment for our caper with the balloons. "I thought it was serious."

Wiping away the tears with my sleeve, I stared at him. "It is serious. They don't let Negroes into the park. I can't go with you!" I shouted. "That's pretty damn serious to me."

I was about to wipe the silly grin off Frank's face with a blow to his jaw when I heard him say, "Then I won't go either."

For an instant we just froze. Then Frank grinned. I will never forget that moment. Frank was just a kid. He

wanted to go to that amusement park as much as I did, but there was something even more important than the class night out. Still, he didn't explain or expand.

The next thing I knew, the room was filled with kids listening to Frank. "They don't allow Negroes in the park," he said, "so I'm staying with Clifton."

"Me too," a second boy said.

"Those jerks," a third muttered. "I'm with you, Clifton." My heart began to race. Suddenly, I was not alone. A pint-sized revolution had been born. The "water balloon brigade," 11 white boys from Long Island, had made its decision: "We won't go." And as I sat on my bed in the center of it all, I felt grateful. But, above all, I was filled with pride.

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## Smile

She smiled at a sorrowful stranger.  
The smile seemed to make him feel better.  
He remembered past kindnesses of a friend  
and wrote him a thank-you letter.  
The friend was so pleased with the thank-you  
that he left a large tip after lunch.  
The waitress, surprised by the size of the tip,  
bet the whole thing on a hunch.  
The next day she picked up her winnings,  
and gave part to a man on the street.  
The man on the street was grateful;  
for two days he'd had nothing to eat.  
After he finished his dinner,  
he left for his small dingy room.  
(He didn't know at that moment  
that he might be facing his doom.)  
On the way he picked up a shivering puppy  
and took him home to get warm.  
The puppy was very grateful  
to be in out of the storm.  
That night the house caught on fire.  
The puppy barked the alarm.  
He barked 'til he woke the whole household  
and saved everybody from harm.  
One of the boys that he rescued  
grew up to be President.  
All this because of a simple smile  
that hadn't cost a cent.

*Barbara Hauck, age 13*

Lashon Harah (bad language)

1) Negative, though true, stories -- information that lowers the esteem in which people hold the person about whom it is told.

2) Lies and rumors -- statements that are negative and false.

In Leviticus, Chapter 19, Verse 16 it states:

*" You shall not be a gossip among your people "*

It is forbidden to tell someone what others have said or done behind his back, if there is even the slightest possibility that it may cause ill will.

What is the meaning of this verse?

Why do you think that the Torah forbids us from gossip?

Why is it wrong to gossip?

In the Orhot Tzaddikim (The Ways of the Righteous) it states:

*"A gossip always seeks out the faults of people; he is like the fly who always rest on the dirty spot. If a man has boils, the fly will ignore the rest of the body and sit on the boil. And thus it is with a gossip. He overlooks all the good in a man and speaks only evil. "*

What do you think of this passage?

What does gossip focus on?

What does gossip ignore?

Read the "Feather Story" on the following page.

How many of you have ever spread gossip (be honest)?

Why do you spread gossip?

Has gossip ever been spread about you?

How did it feel?

Do you think that is OK to spread gossip?

Do you want gossip spread about you?

# Feathers

In a small village, the town gossip was busy spreading rumors about one of the villagers. To each and every house the gossip traveled, spreading stories about the villager. At home later that evening, the gossip answered a knock on the door. There stood one of the villagers.

"I have some news for you."

The gossip loved news and pressed the villager for the information.

"The stories that you were spreading today aren't true."

The gossip felt horrible. It was not the intention to spread untrue stories and hurt anyone. Overcome with shame, they went to the town rabbi for advice.

The rabbi ushered the gossip into his office. "What is troubling you?" he asked.

"I have spread stories about someone and it turns out they are not true. How can I make up for my misdeed?"

The rabbi thought for a few minutes, his fingers pressed together in front of him. Finally, he answered. "I want you to take the feathers from a pillow and spread them around the village. When you have done that come back and see me."

The gossip thought this idea strange, but trusted the wisdom of the rabbi. That very evening, they got a pillow and commenced to spread the feathers around the town. The next morning, they returned to the rabbi's study.

"I have spread the feathers around the town."

"Very good. I now want you to go and collect them and bring them back to me."

The gossip set out to complete this task. They searched all over the town, even combing through haystacks and stables. In the end, the gossip returned to the rabbi's office with only two feathers.

"Try as I could, I could only retrieve these two feathers, rabbi."

The rabbi looked gravely at the gossip. "Those feathers represent our words. Now you can see the impossibility of taking back what we say. No matter how hard we

# *Sicha 2*

Moral Dilemmas

## An Introduction to Moral Dilemmas

Moral Dilemmas are academic exercises which serve the purpose of training individuals to become moral members of society. Each of the following Dilemmas are in fact, moral dilemmas. I have not written answers for these dilemmas because it is up to each group to find their own answers. The purpose of these discussions is not to impart an answer to the Kadimanik, but rather to provide a broader method of thinking. I want the Kadimaniks to walk away from this *sicha* with an understanding of how to approach real moral dilemmas in their every day lives. I encounter numerous moral dilemmas in my life such as: The teacher left the room, should I cheat on the test? The waitress over-charged me, should I say anything? The woman in front of me at the market dropped a \$20 bill, should I return it? These are all moral dilemmas which we face, and we need to know how to approach each dilemma so that when we encounter it, we are prepared with an answer.

I have provided five dilemmas, since there will probably not be enough time to do all five, please select the three or four dilemmas which you like the most and thoroughly discuss them. Remember it's quality not quantity.

Please read each dilemma aloud to the group, then, read the question at the bottom of each sheet. After the dilemma and the question have been read, ask a Kadimanik to summarize the dilemma to make sure that they understand the dilemma. If facts are forgotten, ask another Kadimanik to provide the missing information. The questions on the page following the dilemma are called Probe Questions; they should be used to help the discussion move along. It is my hope that these dilemmas will lead into a thought provoking discussion with emotions, feelings, and ideas flowing freely. If the group is not lending itself to discussion, feel free to ask the Kadimaniks to act out the dilemma to help get the discussion going. When a Kadimanik responds to a question and gives an opinion, feel free to ask them "Why?" this will help the group and the individual to understand the reason behind their position. Also make sure that everyone has a chance to speak who wants to. Feel free to put people on the spot and ask them what they think. Another thing to remember is not to let one or two kids dominate the discussion, everyone's ideas are important. Lastly, feel free to insert your own opinions. Your thoughts can only add to the discussion.

In addition to the five Moral Dilemmas that can be used in the *sichot*, I am also enclosing Heinz's Dilemma with Probe Questions and Stage Responses. These responses will give you an idea of what kind of answers to expect and what kind of methods of reasoning to expect.

Lastly, HAVE FUN. Look at the dilemma as an opportunity to discuss moral issues and have an impact on the impressionable minds of children. If you are having fun, they will have fun. Good Luck.

## HEINZ'S DILEMMA

In Europe, a widow was near death from a particularly severe form of cancer. There was one drug that might save her. A druggist in the town had recently developed it, and it was still in the experimental stages. The drug was expensive to make, but the druggist still charged ten times what it cost him. He paid \$200 for the ingredients and charged \$2000 for enough of the drug to cure a patient.

The widow had no children and no close family in the town. Her neighbors, Mr. and Mrs. Heinz, knew her, but she was not one of their closest friends. It soon became clear, however, that no one else would help her. The Heinzes were poor and could get together only half of the \$2000 it took to buy the drug. The druggist refused to lower his price, claiming that he had worked hard for many years to invent the drug and deserved to make money from it. But without the drug, the widow seemed sure to die.

Should Heinz steal the drug to save the dying woman? Why or why not?

**HEINZ'S DILEMMA.****Probe Questions**

1. **Would it make any difference to you if the dying woman was Heinz's wife rather than a neighbor? Why or why not? If it was some other member of his family? Why or why not?**
  
2. **If the widow had helped the Heinz family many times in the past, would that make any difference to you? Why or why not?**
  
3. **What is more important to you, helping a friend or obeying the law? Why?**
  
4. **What would the dying woman want Heinz to do? The druggist? The police? The Heinz family?**
  
5. **Suppose that Mr. Heinz stole the drug, was caught by the police, and was convicted. Should the judge give him any sentence? Why or why not?**

**STAGE RESPONSES TO HEINZ'S DILEMMA**

- A. "No, I don't think he should steal no matter what. He could go to jail if he got caught. He just shouldn't steal."
- B. "When the oath of marriage is taken, a contract is in fact agreed upon. Taking care of your spouse is one of the terms. The husband is never obligated to steal the drug. He is obligated to do as much as he can within the limits of the law and his own power to help her get better."
- C. "He shouldn't steal the drug if he didn't love her. What would be the use of stealing the drug, since he wouldn't care if she died?"
- D. "Letting someone die is worse because the value of human life is prior to the value of property. That is, property can have no value unless human life is valued. So he should steal the drug."
- E. "He should steal the drug because the druggist was ripping him off. So why shouldn't he rip the druggist off . . . if he can save his wife?"

**STAGE RESPONSES TO HEINZ'S DILEMMA (continued)**

**F. "Yes, he is still saving a person's life. She is still human whether he loves her or not. People should try their best to keep other people alive."**

**G. "No. It's essential to obey the law because respect for the law will be destroyed if citizens feel they may break it anytime they disagree with it. Once man has adopted laws and accepted their benefits, he must accept the burdens and restrictions that laws place on the society."**

**H. "Well, it's not right to steal, but it might not be wrong if he wanted to save his wife. A person's life is very important to a country. She might be an important woman like Betsy Ross."**

**I. "Yes, he should steal if he felt that his wife's life was worth the possibility of his going to jail for larceny."**

**J. "He should steal because if a person knew he let someone die, he would have a guilty conscience, even if he didn't know him; he would have it on his mind that that he could have saved that person."**

# *The Dilemmas*

## SHARON'S DILEMMA

Sharon and her best friend Jill walked into a department store to shop. As they browsed, Jill saw a blouse she really liked and told Sharon she wanted to try the blouse on. While Jill went to the dressing room, Sharon continued to shop.

Soon Jill came out of the dressing room wearing her coat. She caught Sharon's attention with her eyes and glanced down at the blouse under her coat. Without a word, Jill turned and walked out of the store.

Moments later the store security officer, a salesclerk, and the store manager approached Sharon. "What's her, that's one of the girls. Check her bags," blurted the clerk. The security officer pointed to a sign over the door saying that the store reserved the right to inspect bags and packages. Sharon gave him her bag. "No blouse in here," he told the manager. "Then I know the other girl has it," the clerk said. "I saw them just as plain as anything. They were together on this." The security officer then asked the manager if he wanted to follow through on the case. "Absolutely," he insisted. "Shoplifting is getting to be a major expense in running a store like this. I can't let shoplifters off the hook and expect to run a successful business."

The security officer turned to Sharon. "What's the name of the girl you were with?" he asked. Sharon looked up at him silently. "Come on now; come clean," said the security officer. "If you don't tell us, you can be charged with the crime or with aiding the person who committed the crime."

Question: Should Sharon tell Jill's name to the security officer?  
Why or why not?

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TEACHER TRAINING IN VALUES EDUCATION: A WORKSHOP  
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Probe Questions

## SHARON'S DILEMMA

1. Would it make any difference if Sharon and Jill did not know each other very well? Why or why not?
2. Is it ever all right to lie? To break the law? If it is, under what circumstances?
3. Would it make any difference if Jill had recently reported Sharon for cheating on a test at School? Why or why not?
4. What would happen to society if everybody were to lie, steal, or disobey laws whenever they felt like it or to protect friends?
5. What would the storeowner want Sharon to do? Why? The security officer? Why? Her parents? Why? The police? Why? What obligation does she have to each of these people?

## THE BABY SITTER'S DILEMMA

(Social Studies)

They paid well. Dr. Allen was some sort of specialist with a big practice. His wife had a store, which she had inherited from her father, and it did a big business. They lived in an old mansion that they had bought and fixed up - new kitchen, three new baths, all new paint, and new furniture. It was by far the fanciest house Marie had ever seen. Clearly, the Allens had no money problems.

But the Allens weren't as nice as most of the other people Marie baby-sat for. Marie had to get to the house herself, although Mrs. Allen always took her home. The Allens wouldn't let her have her friends over, and they told her not to use the telephone except in an emergency. They kind of treated her like a servant. Marie wasn't used to that, and she didn't like it.

One night the Allens came home early. They looked as if they hadn't had a very good time. Mrs. Allen told Marie to get her coat quickly, and she drove her home without much conversation. When they reached Marie's house, Mrs. Allen reached into her purse, took out a bill, and handed it to Marie. Imagine her surprise when she got into the house where she could see clearly - Mrs. Allen had given her a twenty-dollar bill, but the Allens only owed her five dollars!

Marie doubted that Mrs. Allen would ever know that she had overpaid her. She also knew what her parents would say: "Give back the extra money." But the Allens didn't need the money and Marie did. And besides, they didn't treat her very well.

Question: Should Marie return the extra fifteen dollars to the Allens?  
Why or why not?

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Values in a Democracy.

JOB RELATED ISSUES: WHAT'S RIGHT?

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Probe Questions

## THE BABY SITTER'S DILEMMA

1. Does Marie have any obligation to tell Mrs. Allen the truth? Why or why not?
2. Would it make any difference if the Allens had treated Marie in a more considerate way? If Marie needed the money? If the Allens were not as well-off financially? Why or why not?
3. If Marie were sure that no one would ever find out, should she keep the extra money? Why or why not?
4. If Mrs. Allen had accidentally given her one hundred dollars, should Marie return it? Suppose it had only been an extra two or three dollars?
5. Should Marie think about the fact that the Allens trusted her in their home with their children? Why or why not?
6. Is there any difference between keeping extra money that someone has paid you for doing a job and keeping extra change that a store clerk has accidentally given you? Why or why not?
7. What would our society be like if no one could trust others to be honest?

## HELGA'S DILEMMA

(Social Studies)

Helga and Rachel had grown up together. They were best friends despite the fact that Helga's family was Christian and Rachel's was Jewish. For many years, this religious difference didn't seem to matter much in Germany, but after Hitler seized power, the situation changed. Hitler required Jews to wear armbands with the Star of David on them. He began to encourage his followers to destroy the property of Jewish people and to beat them on the street. Finally, he began to arrest Jews and deport them. Rumors went around the city that many Jews were being killed. Hiding Jews for whom the Gestapo (Hitler's secret police) was looking was a serious crime and violated a law of the German government.

One night Helga heard a knock at the door. When she opened it, she found Rachel on the step huddled in a dark coat. Quickly Rachel stepped inside. She had been to a meeting, she said, and when she returned home, she had found Gestapo members all around her house. Her parents and brothers had already been taken away. Knowing her fate if the Gestapo caught her, Rachel ran to her old friend's house.

Now what should Helga do? If she turned Rachel away, the Gestapo would eventually find her. Helga knew most of the Jews who were sent away had been killed, and she didn't want her best friend to share that fate. But hiding Jews broke the law. Helga would risk her own security and that of her family if she tried to hide Rachel. But she had a tiny room behind the chimney on the third floor where Rachel might be safe.

Should Helga hide Rachel? Why or why not?

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Probe Questions

HELGA'S DILEMMA

1. Should Helga risk the lives of her family to save the life of her friend? Why or why not?
2. Does a person owe a greater obligation to family than to friends? To friends than to strangers? Why in each case?
3. What is the most important obligation which one friend has to another?
4. Is a person ever justified to hide someone who is fleeing from the legal authorities? If yes, under what circumstances?
5. Is it ever all right to break a law? If yes, is breaking a law justified in this case? Why or why not?

## DONNA'S DILEMMA

(Elementary School)

The principal's voice came over the loud speaker. "Boys and girls," he said, "Ms. Lopez, the school secretary, lost five dollars in the hall this morning. If anyone finds a five dollar bill, will you please give it to her."

Donna had found the money. It had been lying under some paper in the hallway. She was almost sure that no one had seen her pick it up. She was very pleased. She wanted to use the money to buy a present for her mother's birthday next week. But she liked Ms. Lopez and knew that she needed the money. Ms. Lopez had a large family, and her husband had died the year before. Donna knew she had to decide what to do.

Should Donna give the five dollar bill she had found to Ms. Lopez?  
Why or why not?

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Probe Questions

DONNA'S DILEMMA

1. Suppose Donna thought that a couple of other kids saw her put the money in her pocket. Should that make any difference? Why?
2. Suppose that Ms. Lopez had been mean to Donna in the past. Should that make a difference in what she does? Why?
3. Suppose that Donna only wanted the money to have a good time and not to buy something for her mother. Should that make a difference?
4. How would Donna's mother feel if she found out that Donna had kept Ms. Lopez's money to buy her a present?
5. Should people always turn in to the office valuable things they find around school? Why or why not?

PETER'S DILEMMA

(Elementary School)

Everyone liked the fifth grade teacher, Ms. Brown. Her class was always interesting. Besides, she listened carefully to what students said and always tried to be fair.

Ms. Brown asked the class to try an honors system. "Everyone has to promise not to cheat on tests," she said. "If you do, I can grade papers at my desk while you take tests, or even leave the room. I will ask at the end of class if anyone cheated or saw any cheating. If anyone knows about any cheating, you will be expected to tell me about it." The class talked about this idea. Then everyone voted for it. Ms. Brown said she would try the honors system on her next test.

Peter and Carl were best friends. They had known each other since first grade. Peter was a good student, but Carl often had trouble in school. He always had trouble on spelling tests. When Ms. Brown tried the honors system on a spelling test, Peter saw Carl copy a couple of answers from his neighbor. Two or three other members of the class also saw Carl cheat. At the end of the test, Ms. Brown asked if anyone had cheated. Carl did not raise his hand. Then she looked right at Peter and asked if anyone had seen someone else cheat. No one raised a hand. But Peter had seen Carl cheat.

Should Peter tell Ms. Brown that Carl had cheated? Why or why not?

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Probe Questions

## PETER'S DILEMMA

1. Suppose that Peter thought Ms. Brown knew that he had seen Carl cheat. Should that make any difference? Why?
2. Should it make any difference if Peter and Carl were not best friends? Why?
3. If Peter told, some of the other kids would be mad at him. Should that make any difference?
4. Peter had given his word to enforce the rule against cheating. Would it make any difference if he had not given his word?