Pirkei Avot 2:10
(10) Rabbi Eliezer says: The honor of your friend should be as dear to you as your own.

* What does Rabbi Eliezer leave undefined?
* Under what circumstances should this principle apply and how might it be applied today?

Avot D'Rabbi Natan 15
(1) 'Let the honor of your fellow be as dear to you as your own' – How so? This teaches that even as one looks out for his own honor, so should he look for his fellow's honor. And even as no man wishes that his own honor be held in ill repute, so should he wish that the honor of his fellow shall not be held in ill repute.

* How does this source attempt to answer the questions undefined above?
* In what ways is 'honor' defined here?

Bereishit Rabbah 24:7
(7) Ben Azai said: "These are the generations of Adam" is a great principle in the Torah. Rabbi Akiva said: This is a great principle of the Torah: "You shall love your neighbor as yourself" (Lev. 19:18). Thus, one should not say, "Since I am scorned, I should scorn my fellow as well; since I have been cursed, I will curse my fellow as well." Rabbi Tanchumah said, if you act thus, realize...
who it is that you are willing to have humiliated - "the one who was made in the likeness of God."
Rabbi Tanchuma says, "If you do so, you should know who are you scorning — 'in the likeness of God He created him.'"

* What is the source of human dignity according to the different scholars quoted here?
* How does the inclusion of the proof text from Leviticus make a difference in defining human dignity?

Pirkei Avot 2:5

(5) In a place where there are no leaders strive to be a leader.

* What are the ways in which you can be a leader in bringing the Jewish values of human dignity to the forefront of your life and our communal conversations?
* What new commitments might you be prepared to make?