

Understanding a Stimulus

Tip: The most important thing when exploring a stimulus in SOR is to focus on the meaning behind the stimulus and how it links to the Religious Tradition and extended response question.

Text 1: What is the Torah and why is it important?

<http://www.bje.org.au/learning/texts/torah.html>

1. Who is the author?
2. Who is the audience?
3. What is the purpose?
4. Identify 1-2 key points the stimulus makes about the importance of the Torah for Jewish people.
5. For each point identified above provide a key quote or phrase that supports your ideas.
6. From the stimulus and your own knowledge how does the Torah help the Jewish people to live out their beliefs and ethical teachings? Note: this is where you can draw on the key parts of the Torah to support your ideas and demonstrate your understanding.
7. How does the source link to the extended response question?

Text 2: See the page below....

1. Who is the author?
2. Who is the audience?
3. What is the purpose?
4. Identify 1-3 key points the stimulus makes about the importance of the Ethical teachings for Jewish people- Tikkun Olam
5. For each point identified above provide a key quote or phrase that supports your ideas.

6. From the stimulus and your own knowledge how does the Ethical Teaching of Tikkun Olam help the Jewish people to live out their beliefs? You might also make a link here to the sacred texts.
7. How does the source link to the extended response question? Make a plan for the practice question and include the both stimuli.

Text 3: Extract from Isaiah 33:15-16 (break down of the 613 mitzvot)

“Those who walk righteously
and speak what is right,
who reject gain from extortion
and keep their hands from accepting bribes,
who stop their ears against plots of murder
and shut their eyes against contemplating evil—
16 they are the ones who will dwell on the heights,
whose refuge will be the mountain fortress.
Their bread will be supplied,
and water will not fail them”

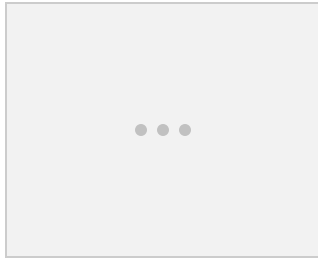
1. Who is the author?
2. Who is the audience?
3. What is the purpose?
4. Identify 1-2 key points the stimulus makes about the way Jewish people should live their lives.
5. For each point identified above provide a key quote or phrase that supports your ideas.
6. From the stimulus and your own knowledge how does Isaiah's key points on how live help the Jewish people to live out their beliefs? You might also make a links to ethical teachings here.
7. How does the source link to the extended response question? Make a plan for the practice question and include the both stimuli.

Extract from

Tikkun Olam Women's Foundation: Women Bettering The World For Other Women

By: Sandy Eller

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According to the Rambam, the highest form of *tzeddakah* is enabling someone to find a means of becoming self-sufficient. It is clear that the founders of the Tikkun Olam Women's Foundation (TOWF) had this precept in mind when they founded the first ever Jewish women's foundation dedicated to funding programs that bring about social change for women and girls.

TOWF was founded in 2004 when two women, Liza Levy and Robin Hettelman Weinberg, realized that there was no Jewish grant-making organization in the Washington DC area dedicated exclusively to bettering the lives of women and girls. With assistance provided by the Jewish Federation of Greater Washington, the United Jewish Endowment Fund and the Vivian Rabineau Endowment fund, the two set about creating a vehicle that would not only support women's causes, but would give women the opportunity to exercise their philanthropic muscles by having them fund and run the foundation. By providing women with the opportunity to use their leadership skills and financial resources in a charitable venue, it enables them to use both their talents and their assets to transform their communities, addressing the social issues and concerns they think are most relevant and timely.

The Rockville, Maryland based foundation lives up to its name. Tikkun Olam means "bettering the world" and TOWF strives to do exactly that by preventing social issues before they occur, attacking problems at their roots instead of just dealing with their manifestations.

"Our goal is not to provide social services," said Sara Gorfinkel, Director of Tikkun Olam and its only full time employee. "We focus on social change, so that women don't get to the point where they require social services. We don't want to fund programs that deal with victims of domestic abuse. We want to prevent domestic abuse before it ever happens."

"While we do have women who prefer to just make a donation to the foundation, for many of our trustees, becoming part of Tikkun Olam is exactly the opposite of just

writing out a check,” explained Gorfinkel. “TOWF gives women the opportunity to be hands on in their philanthropy, reviewing requests from organizations and researching them. It is empowering to see women taking on different leadership roles and responsibilities and getting involved in different committees. Yet every woman, no matter what her financial commitment, comes to the table with the same voice and the same vote, irrespective of how much she is donating.”

The foundation distributed a record \$100,000 in 2011 with grants awarded to nine different organizations that strive to bring about social change for women and girls – both locally and in Israel. Among last year’s grant recipients were Jewish Coalition Against Domestic Abuse, which received TOWF’s first ever multi-year grant to fund a teen-dating awareness and violence prevention program; Jewish Council for the Aging, to provide training, mentoring and support for women over fifty five who face age and gender discrimination in their job search, and the Israel based Mavoi Satum, to ensure the operation of private rabbinical courts which would protect women’s rights during both marriage and divorce.

<http://www.jewishpress.com/sections/magazine/potpourri/tikkun-olam-womens-foundation-women-bettering-the-world-for-other-women/2012/02/22/>