

Write your name here

Surname

Other names

**Pearson**  
**Edexcel GCE**

Centre Number

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Candidate Number

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# Religious Studies

**Advanced**

**Unit 4: Implications – Judaism**

Thursday 19 June 2014 – Morning

**Time: 1 hour 15 minutes**

Paper Reference

**6RS04/1G**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses  
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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**PEARSON**

## Judaism

In every period there are certain Jewish thinkers, or thinkers of Jewish origin, whose work cannot be classed as a contribution to Jewish philosophy. One thinks of those who succumbed to conversionary pressures in the medieval or the modern age and of those who internalized the anti-Jewish hostilities they felt. More broadly, certain major thinkers, whose ideas are inspired by Jewish sources, are not participants in the conversation of Jewish philosophy. Marx and Freud must be numbered among these. They paid a price for their cosmopolitanism, in terms of the free or forced abandonment of orientation toward their Jewish roots when they entered the mainstream of Western culture. Spinoza is a crucial case. His philosophy is deeply immersed in the great problematics of the Western tradition but also in the specific issues by which Jewish philosophers sought to address those problematics. What makes it hard to count Spinoza as a contributor to Jewish philosophy is not that he did not confine himself to a philosophy of Judaism – for no major Jewish philosopher did that – but that the circumstances of his life and epoch turned him decisively away from the methods of accommodation and critical appropriation that other Jewish philosophers had found. The result, as with Marx and Freud, was a rupture that led to a greater radicalism – both creativity and hostility – than is found in those who were able, or enabled, to keep faith with the generations of their Jewish predecessors and contemporaries.

The outcome of such radicalism is striking...

(Source: Goodman, L. 'Judaism' in Quinn, P. and Taliaferro, C. (eds)  
*A Companion to Philosophy of Religion*, Blackwell Publishing Ltd. 2002, Edexcel Anthology.)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

**(Total for Question 1 = 50 marks)**

**Start your answer on Page 3.**



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**TOTAL FOR PAPER 1G = 50 MARKS**

