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# A-level RELIGIOUS STUDIES

Paper 2A Study of Religion and Dialogues: Buddhism

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Monday 17 June 2024

Afternoon

Time allowed: 3 hours

## Materials

For this paper you must have:

- an AQA 16-page answer book.

## Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Paper Reference** is 7062/2A.
- Answer:
  - **both** two-part questions from **Section A**, and
  - **one** question from **Section B**, and
  - **one** question from **Section C**.
- Do all rough work in your answer book. Cross through any work you do not want to be marked.

## Information

- The marks for questions are shown in brackets.
  - The maximum mark for this paper is 100.
  - In each two-part question in **Section A**, the first part tests your knowledge and understanding, while the second part tests your skills of reasoning and evaluation.
  - The one-part questions in **Sections B** and **C** test your knowledge and understanding and your skills of reasoning and evaluation.
  - You will be marked on your ability to:
    - use good English
    - organise information clearly
    - use specialist vocabulary where appropriate.
-

# 2014 Religious Studies 2 Question Paper

**J Rink**



## 2014 Religious Studies 2 Question Paper:

**Families and Religion** Christel Gärtner,Linda Hennig,Olaf Müller,2025-03-20 This comparative study examines the transmission of religion in families in Germany Italy Hungary Finland and Canada The authors rely on the widely shared argument that religious change can primarily be understood as an intergenerational process Based on a mixed methods design the book investigates the question of how when exactly and under what conditions the following generations become less religious than the previous ones From the perspective of familial and historical generations the authors examine the significance of religious socialization for the transmission of non religious worldviews affiliation practice and identity According to a central finding religious change takes place primarily in the phase of adolescence against the background of the respective social context *Metacognition, Worldviews and Religious Education* Shirley Larkin,Rob Freathy,Jonathan Doney,Giles Freathy,2019-07-03 Religious Education RE holds a unique place within the state education system Yet the teaching of RE has often been criticised for its tendency to present simplified and stereotypical representations of religions Bringing together the theory of metacognition with RE curriculum content this book offers a coherent and theoretically supported approach to RE and beyond that is applicable to a range of subjects and students of various age groups *Metacognition Worldviews and Religious Education* seeks to support teachers in creating a new and exciting classroom approach With a focus on putting children and teachers worldviews back on the RE agenda and developing awareness of these through metacognitive processes it includes Tables frameworks and checklists to make it easy for teachers to adapt the approach to their own context Concrete examples of how the approach can work in the classroom including case studies from teachers Call out boxes for teachers and others to reflect on their own practice and to consider their own beliefs and values in relation to teaching and learning Co authored by three researchers from Exeter University and one experienced advanced skills RE primary school teacher this book explains in a jargon free way the theories of metacognition and worldviews which underpin the creation of a unique learning environment making it an essential read for students experienced teachers researchers in RE and anyone interested in taking a thinking skills approach to pedagogy **Subject Index of the Modern Works Added to the Library of the British Museum in the Years ...** British Museum,1911 **Subject Index of the Modern Works Added to the Library of the British Museum in the Years 1906-1910** British Museum. Department of Printed Books,1911 **Subject Index of Modern Books Acquired** British Library,1927 The Role of Religion in the Policy of Serbianisation in the Aftermath of the Balkan Wars Martin Hamre,2017-11-13 Seminar paper from the year 2016 in the subject History of Europe Newer History European Unification grade 1 University of Vienna language English abstract The Balkan Wars 1912 1913 led to a crucial change for the people living in Vardar Macedonia Having been ruled by the Ottoman Empire for a long period they now had to cope with Serbia as occupant Serbian military police and authorities in general followed a nationalist policy of Serbianisation which led to suppression of religious rights as well as harassment and

atrocities against the non Serbian population especially Muslims Ideas of ethnicity and religion played a significant role when Serbian authorities tried to nationalise the people living in the region of Vardar Macedonia during the years 1912 1914 Suddenly these people should not only be part of the state but also the nation of Serbia Background of this policy was the alleged common language culture and religion of the people living in Serbia and in the new territory In this paper I will focus on the question of religion which has to be seen in a close context to the ideas of nationalism and ethnicity in this region Belonging to the Serbian nation meant belonging to the Serbian Orthodox Church Since I will use diplomatic primary sources my research question will be How did the idea of a common religion determine the policy of Serbianisation of Vardar Macedonia in the eyes of foreign diplomats

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**The Publishers' Circular and Booksellers' Record** ,1913 *Palmers' Index to the Times Newspaper* ,1891

To What Extent the Legislation for Waqf Estates Management Could Safeguard the Beneficiary's Interest Nasima Talukder Monmoon,2020-07-21 Academic Paper from the year 2015 in the subject Law Comparative Legal Systems Comparative Law grade A course 31st Foundation Training Course 2015 language English abstract According to the Mohammedans law an unchallengeable religious endowment of any property for any charity or religious purposes or to secure the benefit of the property for the future generation or to the human being is called Waqf and it has long practice in Bangladesh For the better management of Waqfs or religion endowments for charity the Government of Bangladesh has introduced new law by amending the previous Acts and Ordinance The new law still has some limitation that resulted all over the country there are huge areas of Waqf estates those have already gone under possession of social elites political clowns and even governmental agencies This study identifies that the new law provided special emphasis on the welfare and interest of the Waqf beneficiaries by transferring property that is a major drawback It recommends alternative funding rather than property transfer or sell out prevents illegal possession training for the administrators

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## **Table of Contents 2014 Religious Studies 2 Question Paper**

1. Understanding the eBook 2014 Religious Studies 2 Question Paper
  - The Rise of Digital Reading 2014 Religious Studies 2 Question Paper
  - Advantages of eBooks Over Traditional Books
2. Identifying 2014 Religious Studies 2 Question Paper
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an 2014 Religious Studies 2 Question Paper
  - User-Friendly Interface
4. Exploring eBook Recommendations from 2014 Religious Studies 2 Question Paper
  - Personalized Recommendations

- 2014 Religious Studies 2 Question Paper User Reviews and Ratings
- 2014 Religious Studies 2 Question Paper and Bestseller Lists
- 5. Accessing 2014 Religious Studies 2 Question Paper Free and Paid eBooks
  - 2014 Religious Studies 2 Question Paper Public Domain eBooks
  - 2014 Religious Studies 2 Question Paper eBook Subscription Services
  - 2014 Religious Studies 2 Question Paper Budget-Friendly Options
- 6. Navigating 2014 Religious Studies 2 Question Paper eBook Formats
  - ePub, PDF, MOBI, and More
  - 2014 Religious Studies 2 Question Paper Compatibility with Devices
  - 2014 Religious Studies 2 Question Paper Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of 2014 Religious Studies 2 Question Paper
  - Highlighting and Note-Taking 2014 Religious Studies 2 Question Paper
  - Interactive Elements 2014 Religious Studies 2 Question Paper
- 8. Staying Engaged with 2014 Religious Studies 2 Question Paper
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers 2014 Religious Studies 2 Question Paper
- 9. Balancing eBooks and Physical Books 2014 Religious Studies 2 Question Paper
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection 2014 Religious Studies 2 Question Paper
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine 2014 Religious Studies 2 Question Paper
  - Setting Reading Goals 2014 Religious Studies 2 Question Paper
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of 2014 Religious Studies 2 Question Paper
  - Fact-Checking eBook Content of 2014 Religious Studies 2 Question Paper

- Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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