GCE AS MARKING SCHEME

SUMMER 2017

AS (NEW)
RELIGIOUS STUDIES
COMPONENT 1 - OPTION D
AN INTRODUCTION TO THE STUDY OF BUDDHISM
B120UD0-1

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INTRODUCTION

This marking scheme was used by WJEC for the 2017 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- "Candidates could include some of the following, but other relevant points should be credited."
- "This is not a checklist, please remember to credit any valid alternatives."

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.

2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.

3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

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If an answer covers different aspects of different bands within the mark scheme, a ‘best fit’ approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners’ marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

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AS Generic Band Descriptors

Band	**Assessment Objective AO1 – Part (a) questions** 25 marks *Demonstrate knowledge and understanding of religion and belief, including:* - *religious, philosophical and/or ethical thought and teaching* - *influence of beliefs, teachings and practices on individuals, communities and societies* - *cause and significance of similarities and differences in belief, teaching and practice* - *approaches to the study of religion and belief.*
5	**21-25 marks** • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language and vocabulary in context.
4	**16-20 marks** • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context.
3	**11-15 marks** • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context.
2	**6-10 marks** • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context.
1	**1-5 marks** • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary. **N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'**
0	• No relevant information.

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Band	**Assessment Objective AO2- Part (b) questions** *25 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.*
5	**21-25 marks** • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	**16-20 marks** • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	**11-15 marks** • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	**6-10 marks** • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	**1-5 marks** • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

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Component 1 A Study of Religion
Option D: An Introduction to the Study of Buddhism

MARK SCHEME

To be read in conjunction with the generic band descriptors provided.

Section A

1. (a) Explain the significance of the Four Sights in Buddhism.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The Four Sights are an archetypal episode in the biography of the Buddha.
- As a result of the prophecies at Siddhartha's birth - that he would either become a world ruler or a wandering religious teacher - his father tried to shield him from the more distressing aspects of life. Consequently, he spent his life within the confines of the palace and its grounds, pursuing pleasure and the skills and pastimes suitable to his varnadharma.
- However, one day Siddhartha asked his charioteer to take him on an excursion outside of the palace. On the first visit he encountered an old man. On the next excursion he encountered a sick man. On his third excursion, he encountered a corpse being carried to cremation.
- These sights brought home to him the prevalence of suffering in the world.
- They were evidence that his loved ones and he too was subject to old age, sickness and death - that no-one, could escape these three. What was the point in living, if this was the nature of life? On his fourth excursion, however, he encountered a sadhu, apparently content and at peace, despite being aware of suffering.
- The Four Sights led to Siddhartha's awareness of the nature of the human condition that was to lay the foundation of Buddhism.
- The Four Sights led to the 'Great Renunciation' and set in motion a chain of events which would lead to Siddhartha's Awakening.
- As well as having narrative significance in the life of the Buddha, the four sights are meaningful to Buddhists. They illustrate how easy it is to live life pursuing pleasure, wealth and duty, and to never see the reality of impermanence and insubstantiality, or the power of greed, hatred and delusion which drives samsara. The Four Sights initiated the Buddha's renunciation, and many Buddhists talk about the meaning of renunciation in their own lives.

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1. (b) 'The Four Sights offer the best insight into Buddhist teachings about impermanence and no-self.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- The Four Sights gave Siddhartha a very stark insight into the impermanence and insubstantiality of existence. Nothing stays the same, everything is subject to decay.
- Candidates may argue that whilst the Four Sights clearly show impermanence and insubstantiality, they show less about no-self.
- However, no-self can be discerned in the Four Sights. A person is subject to flux in every respect. No-self is a critique of fixed, eternal or permanent ideas about self. The evidence of the Four Sights confirms the changing nature of the self.
- There are many other sources within Buddhist traditions for exploring insights into impermanence and no self. Many Buddhist texts explore them, for example the *Dhammacakkapavatthana Sutta* in which the Buddha was reported to have set out the truths he experienced under the Bodhi tree.
- Some may mention the Chariot Passage of the *Milindapanha* as offering a better insight into no-self than the Four Sights. This text reports a conversation between a monk and a king, in which the monk, Nagasena uses the analogy of the constituent parts of a chariot in order to illustrate the absence of any essence of self.
- Others may argue that Buddhists might attain a better, more experiential understanding of impermanence and no self through the practice of meditation, or through the practice of dana and virtue.
- Candidates may explore the value of the Buddha's biography for understanding aspects of Buddhist teachings, but they may also critique this on the basis that not all Buddhists consider the biography of the Buddha as central.
- Candidates may consider the ways Buddhists might reflect on their own lives and how those provide evidence for no-self and impermanence.
- Reference may be made to the Buddha's biography to illustrate these core concepts, for example the parinirvana. At the time of his death the Buddha asked his followers not to grieve, reminding them that all conditioned things pass away.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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2. **(a)** Explain the importance of the Four Parajikas.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The Four Parajikas are the first four rules in the Patimokkha, (monastic discipline) for both monks and nuns. The word Parajika (Pali) is usually translates as 'making the doer defeated', or 'the Defeats.'
- The Parajikas are disrobing offences – i.e. if they are committed it means that the offender must disrobe (no longer practice as a monk or nun). No ceremony or trial is required. From the moment the rule is broken, the perpetrator automatically loses his or her status as a Buddhist monk or nun, for life.
- The Parajikas were considered by the Buddha to be extreme violations of the spiritual ethic and a major obstacle in the path to enlightenment.
- Unlike for the transgression of other precepts, there is no re-robing after the commission of a transgression of a Parajika.
- The Parajikas are:
  1. Engaging in sexual intercourse with another being of either sex.
  2. Stealing something of value (which includes smuggling, cheating or deliberately avoiding payment of a tax).
  3. Purposely killing a human being or encouraging someone to commit suicide or murder.
  4. Boasting of high spiritual attainment, knowing that one is lying. For example, claiming to be enlightened, to be Maitreya Buddha, to have entered jhana (meditative attainment) or that one can read minds when one knows that one hasn't reached any of these states.
- Very bad karma accrues from committing any of these transgressions and concealing it.
- Instructing the new monk and nuns in these four rules is part of the Ordination Ceremony itself, so this underlines the seriousness of the Parajikas. No order member is in any doubt of the consequences of committing them.
- Candidates may reflect on the significance of boasting of attainment and sexual misconduct being the equivalent of murder.
- Candidates may link the Parajikas to the five lay precepts, to which they closely relate.

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2. (b) ‘Buddhism emphasises the importance of rules above all else.’

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates will explore the role of the Vinaya in Buddhism, which includes 227 precepts for monks and 311 precepts for nuns. It was clear that the Buddha felt the need to regulate the sangha with many rules.
- The rules are more extensive for women than for men, clearly implying that women need to be controlled more than men. Thus, the Buddhist code of conduct is misogynist.
- Even lay people follow precepts – and these are challenging. Taking for example the precept against false speech. This is more than an injunction not to lie, but to pay attention to whether speech is argumentative, judgemental, gossiping or leading to unwholesome thoughts or states. It is extremely hard to constantly monitor one’s own speech for all these things, and to be continuously directed towards improvement.
- Buddhist precepts are not so much rules as ‘training principles’ or aspirations.
- Only four of the rules (Parajikas) lead to expulsion from the sangha, so whilst rules are important, they are mostly ‘worked towards’ rather than absolutes. Taking a precept means becoming genuinely committed to practicing it, and trying to deepen the practice and the work of that precept in one’s life.
- Some forms of Buddhism do not emphasise rules or codes of conduct. For example Pure Land Buddhism argues that it is not possible to keep precepts in the age of mappo, and the only hope is salvation from the Buddha Amitabha.
- In some forms of western Buddhism, which emphasise meditation more than wisdom or ethics, there may be little or no emphasis on rules at all.
- Buddhism is not a revealed religion and the Buddha always enjoined his followers to ‘test the teachings’ to see if they led to wholesome outcomes (e.g. the Kalama Sutta). The precepts are not commandments from God but are rather ‘practices’ willingingly undertaken by the sangha.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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Section B

3. **(a)** Examine the notion of pratityasamutpada.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Translated as Dependent Arising, Interdependent Origination, Condition Co-production, connectedness, or the chain of causation—a fundamental concept of Buddhism
- Existence is considered to be an interrelated flux of phenomenal events, material and psychical, without any real, permanent, independent existence of their own. These events happen in a series, one interrelating group of events producing another. The series is usually described as a chain of 12 links (nidanas, "causes"), often depicted on the rim of the bhavackara or wheel of life.
- Often expressed in terms of "if this exists, that exists; if this ceases to exist, that also ceases to exist."
- Candidates may explain that it is found throughout Buddhism and gets developed in the Mahayana tradition into emptiness of inherent existence (sunyata). As such the concept runs through all forms of Buddhism, although it might be expressed differently in different traditions.
- Buddhism asserts that there is nothing independent, except the state of nirvana. All physical and mental states depend on and arise from other pre-existing states, and in turn from them arise other dependent states while they cease.
- Pratityasamutpada is the Buddhist belief that causality is the basis of ontology, and that to posit a prime mover for the world/universe is to engage in metaphysical speculation.
- Pratityasamutpada was one of the Buddha's earliest teachings, alongside karma and the Four Noble Truths, and in fact all Buddhist teachings including teachings on the nature of suffering, are dependent on the underlying reality of pratityasamutpada
- In Mahayana Buddhism the concept of pratityasamutpada is often illustrated by the metaphor of the Jewel Net of Indra – in which every jewel at every intersection of the net reflects all the other jewels it faces. The net image implies that all things are caught up in the net (Indra is a well-known Indian God).

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3. (b) 'The teaching about pratityasamutpada describes reality as it really is.'

Evaluate this view. **[AO2 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates may note how widespread the belief about pratityasamutpada is in Buddhism. In the *Majjhima Nikaya* the Buddha is reported to have said "He who sees the Paṭiccasamuppāda sees the Dhamma; He who sees the Dhamma sees the Paṭiccasamuppāda (Pali version)."
- It is an uncontroversial, accepted description of the underlying reality which is perceived by the wise.
- Candidates might use their own ways of illustrating the concept in order to show that they have understood it. For example they may talk about how any event in a system has a consequence (for example 'the butterfly effect' – something as small as the beating of the wings of a butterfly can have large consequences – or the felling of trees in the Amazon basin affects weather systems on the other side of the globe – or how conflict in one part of the world leads to displacement of people and consequences in another part of the world).
- Some may argue that pratityasamutpada is an unsatisfactory account of ontology, and that existence requires a prime mover or creator god to explain it.
- Candidates may claim that an idea of God is a more satisfactory explanation of the universe from an emotional or experiential point of view (many of the great mystics have encountered God, and many find the idea that there is a God deeply comforting).
- Others may argue that pratityasamutpada is a religious account of reality and that science is superior for understanding it.
- Candidates may argue that much of science supports the notion of pratityasamutpada, especially relativity and quantum physics.
- It may be argued that research by environmentalists has shown how many of the world's systems are dependent upon each other in ways that are gradually becoming more evident.
- Candidates may argue we cannot 'know' reality as it really is. The ultimate meaning of life or structure of the universe is unknowable and pratityasamutpada is just a theory.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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4. **(a)** Examine the Eightfold Path.

[AO1 25]

Candidates could include some of the following, but other relevant responses will be credited.

- Candidates will explain that the Eightfold Path is the Fourth Noble Truth, namely the *magga*, or the 'path' to the cessation of the causes of dukkha.
- The Eightfold Path is about 'practice', namely; what Buddhists actually try to do, rather than the other aspects of the Four Noble Truths which are about what they believe about the nature of reality.
- The path has three aspects, known as the 'three trainings' or 'threefold training'. These are wisdom, meditation and morality/ethics.
- The path is:
  Wisdom:
  Right understanding: Understanding that the Four Noble Truths are noble and true.
  Right thought: Determining and resolving to practice Buddhist faith.
  Ethics:
  Right speech: Avoiding slander, gossip, lying, and all forms of untrue and abusive speech.
  Right conduct: Adhering to the idea of nonviolence (ahimsa), as well as refraining from any form of stealing or sexual impropriety. Expectation regarding conduct is different for monastics and lay people. For example, any sexual activity is inappropriate for monks, but responsible and non-harmful sexual activity is acceptable for lay people.
  Right means of making a living (livelihood): Not slaughtering animals or working at jobs that forces you to violate or exploit others.
  Meditation:
  Right mental attitude or effort: Avoiding negative thoughts and emotions, such as anger and jealousy.
  Right mindfulness: Having a clear sense of one's mental state and bodily health and feelings.
  Right concentration: Using meditation to reach the highest level of enlightenment.
- Sometimes the term 'right' is replaced by 'correct'.
- The Dharmachakra is a Buddhist symbol for the Dharma. It usually has eight spokes to represent the teaching of the Noble Eightfold Path.
- Although the 'Path' has eight separate steps, they are not intended to be followed one after another. The Buddhist way of life involves all of them and enables Buddhists to train themselves in every aspect of their lives.

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4. **(b)** 'Wisdom without morality is meaningless.'

Evaluate this view with reference to Buddhism. **[AO2 25]**

Candidates could include some of the following, but other relevant points should be credited.

- Expect candidates to be able to link this to the three aspects of the Eightfold Path, all of which must be practiced together. They may use the image of the three-legged stool to indicate how essential each item of the threefold trainings is essential for the full practice of the Buddhist path. Without two or even one of its legs, the stool cannot function. With all three legs it is stable and strong and provides a good foundation.
- Candidates may argue that wisdom is better than nothing. Wisdom is Right Understanding and Right Thought. These are the basis for the other aspects of the path. Without understanding there is no motivation to practice and without right thought there is no determination or decision to follow the Buddhist Path. Wisdom is a crucial aspect of the path. In Mahayana Buddhism, the perfection of wisdom is seen as the key to the Buddhist path, and closely related with the development of compassion.
- Some may argue that unless someone is prepared to live a virtuous life, they may have all the wisdom in the world but it will be meaningless because it will have no positive effect in the world, and no merit will be generated.
- Similarly candidates may argue that people might mean well, but without some wisdom and discernment, actions are likely to be unskilful. However, candidates should note the central importance of intention in Buddhism.
- Others may argue that it is in fact impossible to be wise and NOT to act virtuously. If a person is wise, they know about connectedness, and therefore must act in a responsible virtuous way that causes no harm.
- They may argue that all three aspects of the path are essential and must be practiced together for the Buddhist to make any progress whatever.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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5. **(a)** Examine different practices of Buddhist meditation.

[AO1 25]

Candidates could include some of the following, but other relevant responses will be credited.

- Meditation is a means of transforming the mind. It is not about emptying the mind, but observing the mind and developing and honing it as a tool for attaining awakening.
- Meditation is not, primarily, about relaxation or overcoming stress although this may be a happy by-product.
- Buddhist meditation practices are techniques that encourage and develop concentration, clarity, emotional positivity, and a calm seeing of the true nature of things and to cultivate new, more positive ways of being. With regular work and patience these focused states of mind can deepen into profoundly peaceful and energised states of mind.
- There are different forms of meditation used in the Buddhist tradition. All of them may be described as 'mind-trainings', but they take many different approaches. The foundation of all of them, however, is the cultivation of a calm and positive state of mind.
- Some examples are vipassana meditation which explores the nature of reality and shows in to be insubstantial and in flux; samatha meditation which might focus on breathing, perhaps counting breaths, to train the mind in one-pointed awareness, zazen, which imitates the experience of the Buddha under the Bodhi tree, and is not trying to achieve any altered state, and metta bhavana in which warm feelings of loving kindness are directed to self and others.
- Meditation posture is important, relaxed but upright, usually sitting on a cushion and probably cross-legged. If this is not easy you can sit kneeling or else in a chair.
- Meditation can also take place walking or lying down.
- Buddhist often make a commitment to meditation every day. Monks and Nuns spend much of their days in meditation practice.
- Meditation might involve being mindful during everyday life, for example attending to daily chores involving cooking and cleaning, in a mindful way.
- Candidates may refer to mediation teachers for example Thich Nhat Hanh, and his teachings around smiling, breathing and walking.

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5. (b) ‘Meditation is a waste of time in today’s world.’

Evaluate this view with reference to Buddhism. [AO2 25]

Candidates could include some of the following, but other relevant points should be credited.

- Expect candidates to be able to express the benefits of meditation from the point of view of Buddhism. It is a tool to train the mind to be able to penetrate reality as it really is and to cut through delusion to find the truth, just as the Buddha is said to have done.
- It is a recommended practice – described by Edward Conze as ‘the heartbeat of Buddhism.’
- Meditation is one of the threefold trainings and a crucial part of the Noble Eightfold Path.
- It helps to develop wisdom and compassion. For example the repeated practice of metta bhavana meditation is shown to have real-world effects in terms of enabling people to develop love and tolerance and to reduce feelings of hatred and fear.
- The Dalai Lama said that the inner work of meditation had the potential to bring about world peace.
- Candidates may argue that action, not meditation, is what the world needs. People should be doing things in the service of social justice, not sitting passively on a meditation cushion.
- Some forms of Buddhism say that meditation is a waste of time because it is subject to spiritual pride (e.g. Pure Land Buddhism). It is not possible to properly practice mediation in this age of mappo. Because the unenlightened mind discriminates, it inevitably associates more meditation with more spiritual development. Thus it leads to an inappropriate focus on oneself and one’s own achievements. i.e. it reinforces a sense of self rather than undermines it.
- Candidates may argue that there are health and lifestyle benefits of meditation which are particularly helpful given the stresses and strains of modern life. For example the practice of mindfulness has a strong evidence base for helping people with depression, anxiety, chronic pain etc.
- Others may argue that mediation at least does not harm, so it might be a better pastime than other possible activities.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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