



GCE A LEVEL MARKING SCHEME

SUMMER 2025

**A LEVEL
UNIT 3 - OPTION D
A STUDY OF BUDDHISM**

1120UD0-1

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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 or all 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.

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.

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.

A Level Generic Band Descriptors

Band (marks)	Assessment Objective AO1 – Section A questions [30 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - 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 (25-30 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 shows an excellent standard of coherence, clarity and organisation. • 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. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 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 shows a very good standard of coherence, clarity and organisation. • 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. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.
0	• No relevant information.

Band	Assessment Objective AO2 - Section B questions [30 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 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. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 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. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	• No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

OPTION D – A STUDY OF BUDDHISM

SUMMER 2025 MARK SCHEME

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

Section A

1. Explain Buddhist responses to the challenges from secularisation.

[AO1 30]

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

- Buddhism has responded to the challenge of secularisation in different ways depending on the country and cultural context. In some countries where Buddhism is the dominant religion, such as Thailand and Sri Lanka, it is integrated into the political and social fabric of society, and it continues to play an important role in public life. In such countries secularisation is not such a challenge as it may be elsewhere in the world.
- In the West, where Buddhism has gained popularity as a spiritual practice rather than a religious institution, many Buddhist teachers and practitioners have emphasised apparently universal and arguably secular aspects of Buddhism, such as mindfulness meditation and the Four Noble Truths, as tools for personal growth and well-being.
- Some Western teachers, such as Stephen Batchelor, attempt to recast Buddhism in entirely secular terms. He advocates stripping away the cultural and religious baggage that he argues (controversially) has been added to Buddhism over the centuries and returning to the original teachings of the Buddha. See for example his books entitled 'Buddhism without Beliefs' 'Confession of a Buddhist Atheist' and 'After Buddhism: Rethinking the Dharma for a Secular Age'.
- Dharmavidya David Brazier on the other hand argues that Buddhism should be confidently presented as a religion, which can be believed. His arguments focus on the role of answering ultimate questions and making sense of two realms – this world and beyond.
- Contemporary Mindfulness can be understood as a Buddhist response to secularisation – making Buddhist practices acceptable to people who don't identify as Buddhists, and who align with a secular or non-religious worldview.
- Many presentations of Buddhism highlight its alleged compatibility with science, and thus figure it as aligned with rather than contrary to secularisation.
- Buddhism offers a strong critique of secular values such as the neoliberal market place, because they rest on human greed.
- Monasticism offers a striking counterpoint to secular values of family and householdership.
- Candidates may argue that secularisation is a concept that only makes sense in a Western context and in relationship to Christianity.
- Overall, Buddhism's response to the challenge of secularisation has been to adapt and evolve to meet the changing needs and contexts of people around the world, while still emphasising wisdom, compassion and awakening.

This is not a checklist, please remember to credit any valid alternatives.

2. Examine Buddhist teachings about respect for, and recognition of, other religions.

[AO1 30]

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

- Buddhism generally teaches respect for other religions and their beliefs. The Buddha himself emphasized the importance of tolerance and understanding towards people of different religions and cultures.
- The Rock Edicts of Emperor Ashoka (e.g. Nb7 and Nb 12) show a respectful attitude to other religions and enshrined the belief that truth is not limited to one particular religious worldview.
- In the Lotus Sutra the teaching of ekayana (one vehicle) is relevant to this discussion. Ekayana teaches that there is one ultimate truth, but it can be approached in different ways depending on an individual's beliefs, culture, and temperament. Therefore, Buddhism recognizes that there are many different paths to awakening and that each individual should choose the path that is most suitable for them. This does not necessarily require belonging to the Buddhist tradition.
- Also from the Lotus Sutra the concept of upāya kausalya (skilful means) suggests that all teaching are provisional, culturally relative tools for attaining liberation. Thus religious traditions outside Buddhism can be considered to support Buddhism. For example in Tibetan Buddhism there is a tradition of considering the deities of Bön as Dharma protectors, and in Japan there is a tradition of seeing Shintō kami as buddhas and bodhisattvas.
- The Kalama Sutta teaches that the authority for any teaching must come not from the teacher or from divine revelation, but from personal experience alone. Thus, if the teaching that leads to wholesomeness comes from another tradition, so be it.
- The story of Upali in the Majjhima Nikaya recounts a friendly dialogue between the Buddha and a Jain adherent in which the Buddha acknowledges truth in Jain teachings.
- Buddhism teaches the importance of non-violence (first precept) and compassion towards all beings. Therefore, Buddhists are encouraged to live in peace and harmony with people of all religions and to avoid actions or words that may cause harm or conflict.
- Some Buddhist traditions, especially those who rely on the Lotus Sutra, are convinced of their own truth. For example, Nichiren the medieval Japanese monk, argued that Buddhists of other traditions would spend time in hell realms.
- In general, however, Buddhism encourages its followers to be respectful and tolerant of other religions, to seek common ground with other traditions, and to work towards promoting peace and understanding among all people.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. **‘Buddhism in Britain is significantly different from Buddhism in other countries.’**

Evaluate this view.

[AO2 30]

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

- Expect candidates to demonstrate knowledge and understanding of the variety of forms of Buddhism in Britain. They may explore the role of figures such as T.W. Rhys Davids and Christmas Humphreys, Anagarika Dharmapala, etc.; the early role of the Buddhist Society, the development of the Friends of the Western Buddhist Order (which became Triratna in 2010), the development of the English Sangha Trust, the rise of New Kadampa Buddhism, and the development of mindfulness. Their answers should show awareness of diversity.
- Candidates might focus on examples of the greatest contrast with Asian forms of Buddhism. For example, Triratna has several unique and self-consciously British features, as Sangharakshita expressed aim was to design a form of Buddhism appropriate for westerners. For example, Triratna chants predominantly in English. There are European features on rupas. This style of Buddhism is eclectic, with features from across the Buddhist world selected for their relevance and appropriateness to Sangharakshita's idea of the British context. Yoga is often practiced in Triratna Buddhist centres despite it having little to do with Buddhism. However, it appeals to British people, it is healthy and it is therefore acceptable.
- Candidates may mention the rise of secular mindfulness, which has its roots in Buddhism, but is represented as a non-religious practice designed to tackle physical and mental health conditions and to improve productivity. This is arguably not in line with Asian Buddhism, which seeks to attain awakening and to root out greed hatred and delusion.
- However, they may argue that because mindfulness reduces suffering – it is entirely in line with the aims of Asian Buddhism.
- Candidates may explore Stephen Batchelor's presentation of Buddhism as rational. Batchelor is a best-selling Anglophone author. His vision of Buddhism contrasts strikingly with the beliefs of many Asian Buddhists in other realms, in supernatural powers of enlightened beings, in hungry ghosts etc.
- They may explore the practices of the monasteries of Amaravati and Chithurst, and to a lesser extent Throssel Hole, and highlight how closely they mirror the practices of monasteries in Thailand and Japan. In Amaravati for example the Patimokkha is chanted fortnightly, monks do not handle money, the monastery runs on donations only. Throssel Hole on the other hand uses Anglican Plain Chant as the pattern for chanting sutras.

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

4. 'Contemporary mindfulness is clearly Buddhist.'

Evaluate this view.

[AO2 30]

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

- Mindfulness is T.W. Rhys David's translation of the term 'sati', which appears in many Pali texts. The Sanskrit equivalent is 'smṛti'. It has a range of other meanings, including memory and remembrance (hence the nembutsu is a form of smṛti).
- Its locus classicus (the text in which it is famously found) is the Mahasatipatthana Sutta.
- The practice of sati is most definitely a Buddhist practice. It is associated with—but not limited to meditation. Teachers such as Thich Nhat Hahn recommend the practice of mindfulness in everyday life, in simple activities such as breathing, smiling and walking.
- Right mindfulness is one of the elements of the Eightfold Path.
- Jon Kabat Zinn made 'secular mindfulness' popular in the 1990s, through his best-selling volume *Full Catastrophe Living* (first published in 1990). He presents it simply as a practice, not necessarily tied to Buddhism, and definitely not religious in nature.
- Kabat Zinn defines mindfulness as 'paying attention in a particular way; on purpose, in the present moment, and non-judgmentally.' There is a great deal of debate about whether this definition applies to the use of sati/smṛti in ancient Pali and Sanskrit texts.
- Mindfulness has now been developed into different programmes – such as mindfulness based cognitive therapy for depression, anxiety and chronic pain management. Mindfulness-based addiction recovery, and the Mindfulness in Schools Project (MiSP). Corporate mindfulness is practiced in big companies such as Facebook and Google.
- The practice of mindfulness, as defined by Jon Kabat Zinn and the academics and clinicians who have used his ideas, is used effectively (it has an evidence-base) to help people lead more fulfilling lives, less troubled by pain and mental health issues, and to enable them to be more productive.
- The aims above may suggest that Mindfulness is more a psychological tool than a Buddhist practice. Buddhism seeks to root out greed hatred and delusion, not to become slightly happier and more productive in life.
- However, some Buddhists (e.g. Bhikkhu Bodhi) argue that the practice of mindfulness reduces suffering and is therefore entirely in line with Buddhist aims. Buddhism has always adapted to whichever culture it has entered, and the Mindfulness movement may be the way the Dharma becomes embedded in Western culture.

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

5. 'The Pali Canon is the main textual source of wisdom for Buddhists.'

Evaluate this view.

[AO2 30]

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

- The Pali Canon is the group of scriptures used by the Theravada tradition and written in the language of Pali. It is divided into three pitaka (baskets). Because of this, the canon is traditionally known as the Tipitaka (three baskets). It was originally etched on palm leaves.
- The three pitakas are as follows: 1) Vinaya Pitaka, dealing with rules for monks and nuns. The rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis. 2) Sutta Pitaka, discourses, mostly ascribed to the Buddha, but some to disciples. The Sutta Pitaka has five subdivisions or nikayas. 3) Abhidhamma Pitaka, variously described as philosophy, psychology, metaphysics, it is a collection of texts which give a systematic philosophical description of the nature of mind, matter and time. There are seven books in the Abhidhamma Pitaka. All of these elements are essential to Buddhism.
- Candidates may argue out that the Pali Canon was probably the first scripture to be written down, so nearest in time to the historical Buddha himself. It was written based on strict oral tradition maintained by the Sangha and its regular councils. It is seen as authoritative by the Theravada tradition. To this day the sangha functions following the Vinaya.
- The Pali Canon has currency beyond the Theravada tradition. For example, it is read in the west and some texts in particular (for example The Dhammapada, have been translated into English many times.)
- The Pali Canon is not considered to be central by the whole of the Buddhist tradition. The Sanskrit corpus, (much of which has been lost, but can be reconstructed based on extant Chinese and Tibetan texts) is valued by the Mahayana tradition. However, particular texts are selected by particular schools and the whole canon does not have the same coherence as the Pali Canon. That said, parts of the Sanskrit corpus are also seen as also issuing from the historical Buddha, and much of it is probably not much later than the Pali Canon. Candidates will explain their answers with reference to other texts such as the Lotus Sutra or the Prajnaparamita literature.
- Because there are other enlightened beings than the Buddha himself, his words do not necessarily have precedence over those of other enlightened beings, moreover the historical Buddha is also understood as merely a manifestation of the eternal Shakyamuni of the Lotus Sutra. Thus, the Pali Canon is important, but it does not occupy the same place as, say, the Qur'an does in Islam, or even the Bible in Christianity.
- The drive to centre the Pali canon comes in part from a western preoccupation with texts as central and highly authoritative to religious traditions, and with a western notion that chronological proximity to a founder is important.

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

6. 'Skilful means explains Buddhism's diversity.'

Evaluate this view.

[AO2 30]

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

- Candidates should give some examples of Buddhism's diversity – for example the contrast between Theravada monasticism, and the married priesthood in some Japanese traditions. Skilful means or upāya kausalya is a concept in Mahayana Buddhism that refers to the various methods and practices used by the Buddha or other Awakened beings to help different individuals or groups to attain Awakening based on their particular needs and capacities. Skilful means are seen as a means to an end, rather than an end in themselves.
- Skilful means is explained in the Lotus Sutra through the parable of the Burning House, in which the listener is shown that all teachings are provisional, given with a particular aim in mind. The message of the parable is that the end is more important than the means. The parable also speaks to the ignorance of the receiver of the Buddha's teachings, too caught up in desires (play) to understand the urgency of the human condition.
- Buddhism does not have an unassailable creed or revelation, unlike some other religious traditions. It uses whatever the culture provides to help people move from ignorance to wisdom and from greed to compassion.
- Skilful means can be seen as an effective explanation for Buddhism's diversity, and this is an argument put forward most famously by Michael Pye who said 'All Buddhism taking a form is skilful means.'
- Buddhism has evolved over time and spread to many different regions, cultures, and societies, each with its own unique history, traditions, and beliefs. In doing so it has taken on new flavours, to enable it to communicate to the cultures in which it is being articulated. As a result, Buddhism has developed many different schools, sects, and traditions, each with its own distinctive practices, teachings, and interpretations of key teachings.
- A good example of skilful means as an explanation for diversity could be the phenomenon of secular Mindfulness in the west. Although it could be argued that this is a development beyond the boundaries of what it is acceptable to call 'Buddhist', it is also possible to argue that this is the skilful means by which the Dharma will take root in capitalist culture.
- Candidates may argue that all religions are diverse, and Buddhism is no more diverse than any other. As such there is no need to reach for a special explanation of this phenomenon.
- Candidates may argue that some forms of Buddhism present themselves not as skilful means, but as absolute truth, for example Nichiren Buddhism and some of its derivatives are different because they may be more exclusivist and absolutists, and not solely due to skilful means.
- The classical teachings of Buddhism, such as the Four Noble Truths, The Noble Eightfold Path, The Three Marks of Existence, Dependent Arising etc are generally not taken as 'merely' skilful means, but as central and important.
- The Pali Canon is often taken as authoritative, closer to the actual teachings of the Buddha, so therefore superior to Mahayana teachings that would emphasise skilful means do not define this diversity.

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