



Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCSE
In Religious Studies (1RA0/1C)
Paper 1: Area of Study 1 – Study of Religion
Option 1C: Islam

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 1: Study of Religion 1C - Islam Mark Scheme - 2018

Question number	Answer	Reject	Mark
1(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Allah is the only god (1) • Allah is all powerful (1) • Allah is present everywhere (1) • Allah is fair (1) • Allah is merciful (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
1(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • It gives a sense of well-being (1) because Allah is in control of everything that happens (1) • It helps Muslims keep their belief when things appear to go wrong (1) because everything is the will of Allah and so must be for the best (1) • It encourages faith and obedience (1) because it reminds Muslims that Allah is all powerful (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
1(c)	<p>AO2 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • All holy books were originally written by prophets (1) and prove that Allah has cared for his people throughout history (1) in Surah 4: 163 the stories of these prophets are outlined (1) • All holy books were sent by Allah (1) with the same message (1) and those who do not believe the message will be punished (Surah 4: 140) (1) • As other holy books have been altered over time and their message has been corrupted (1), it proves that the Qur'an is the final and only true message from Allah (1). It is written 'this is the book wherein there is no doubt' (Surah 2:2) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason and to the question. • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
1 (d)	<p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement</p> <ul style="list-style-type: none"> • It is not possible to be a Muslim unless a person states their belief in the oneness of Allah and this belief will determine all their actions to make them pleasing to Allah • The six Beliefs are commanded by Allah and are necessary to follow the straight path and be rewarded on the Day of Judgement, therefore only those who believe will go to paradise • Belief in Allah and his greatness gives a meaning and a purpose to life because he is 'nearer to him than the jugular vein' (Surah 50:60) and therefore knows their intentions which are more important than their actions. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Actions show a person's belief and there is a hadith which says God does not accept beliefs if they are not expressed in deeds which shows the importance of actions • Actions can help other people and the Prophet said that a person who is generous is nearer to Allah than a person full of prayer who is miserly • Beliefs can be hidden which will not bring glory to Allah or encourage others to become Muslim thereby doing good is more likely to draw people to Allah. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> • Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. • Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> • Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. • Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> • Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. • Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> • Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. • Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 marks	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
2(a)	<p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Shi'as must observe Salah, by praying everyday (1) • Shi'as must pay Khums to support the community (1) • Shi'as should go on pilgrimage to show devotion (1) • Shi'as must not associate with those who oppose Allah (1) • Shi'as should fast to get closer to Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
2(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason up to a maximum of four marks.</p> <ul style="list-style-type: none"> • Giving to charity is an obligatory act (1) which shows true submission to Allah (1) • Zakah means 'purity' (1) and Muslims believe that by giving to charity all other belongings become purified (1) • Giving to charity shows thankfulness to Allah for his goodness (1) which is shown by supporting the poor (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
2(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Fasting is ordered in the Qur'an (1) to bring the person into greater consciousness of Allah (1) Surah 2: 183 says fasting is prescribed to guard against evil (1) • Fasting helps Muslims to appreciate the generosity of Allah (1) as they remember those who are hungry and suffering (1) as the Prophet said that he is not a believer who eats while his neighbour goes hungry (1) • Fasting during Ramadan includes the Night of Power (1) in the Qur'an (Surah 97:4) this is called the most blessed month (1), during this time those who fast receive greater blessings from Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/belief development • Development that does not relate both to the reason/belief and to the question. • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
2(d)	<p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement</p> <ul style="list-style-type: none"> • Salah shows total submission to Allah as praying five times a day interrupts normal routine and stopping what you are doing to pray shows commitment • Salah allows a Muslim to get closer to Allah by focusing on Allah's greatness and spending time thinking about Allah • Salah develops discipline by remembering the times of prayer and prostrating before Allah which shows obedience and humility. <p>Arguments against the statement</p> <ul style="list-style-type: none"> • Salah is only one pillar and is not sufficient on its own as one cannot be a Muslim without saying the Shahadah which underpins all of the other pillars • Zakah could be more important as Muhammad said that a man who is generous is better than a man who prays all the time and does not give charity • Going on Hajj is more demanding than Salah and also allows a Muslim to have all their sins forgiven at Arafat and start their life afresh. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

Question number	Answer	Reject	Mark
3(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The most important source is the Qur'an (1) • Examples from the life of Muhammad (1) • Qiyas which is analogy based on the teaching of the Qur'an (1) • Ijma is the consensus of opinion among scholars (1) • Ijtihad is the use of conscience (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
3(b)	<p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • They are true caliphs (1) and the rightful successors to Muhammad (1) • They are possessed of divine knowledge (1) so can give true guidance (1) • They are without sin (1) and so are able to bring people closer to Allah (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Reject	Mark
3(c)	<p>AO1 5 marks</p> <p>Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • He was the final prophet who brought the last message from Allah (1) which is for all people and all times and completes the religion of Islam (1) In Surah 33 he is called the 'Seal of the prophets' (1) • Muhammad is the role model for anyone wishing to lead a life pleasing to Allah (1) as in the Qur'an Allah says the Prophet was the one to follow in order to get to paradise (1) Surah 4: 115 tells Muslims that 'whoever opposes the Messenger after guidance has become clear to him will go to hell' • Shari'ah law is based on the life and teaching of Muhammad (1) and as such is the best example for Muslims to follow (1). Allah has said 'Obey Allah and obey the messenger' (Surah 4:59) (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/belief development • Development that does not relate both to the reason and to the question • Reference to a source of wisdom that does not relate to the reason given. 	5

Question number	Indicative content	Mark
3(d)	<p data-bbox="349 254 753 281">AO2 12 marks, SPaG 3 marks</p> <p data-bbox="349 317 1292 474">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="349 543 899 604">AO2 Arguments to support the statement</p> <ul data-bbox="399 640 1292 894" style="list-style-type: none"> <li data-bbox="399 640 1292 701">• It is the direct words of Allah given to Muhammad and as such is the only accurate source of information <li data-bbox="399 705 1292 800">• Allah said that the Qur'an was his final message to humanity which will be protected and never be changed therefore it is an uncorrupted source of authority <li data-bbox="399 804 1292 894">• All other messages and holy books have been changed over time and although valuable cannot be guaranteed to be accurate or lead people on the straight path. <p data-bbox="349 930 854 957">Arguments against the statement</p> <ul data-bbox="399 993 1292 1247" style="list-style-type: none"> <li data-bbox="399 993 1292 1087">• The Qur'an was written a long time ago and is not applicable in some modern situations so other sources of wisdom, such as Shariah, are necessary <li data-bbox="399 1092 1292 1186">• The Sunnah and hadith of Muhammad interpret the Qur'an and are the best authority to follow because he was chosen as the best example <li data-bbox="399 1190 1292 1247">• The teaching of the imam is based on the Qur'an and can be used to help Muslims live a life pleasing to Allah today. <p data-bbox="349 1283 789 1310">Accept any other valid response.</p> <p data-bbox="349 1346 1235 1440">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	15

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.

SPaG

Marks		Descriptors
0 marks	No marks awarded	<ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning.
1 marks	Threshold performance	<ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate.
2 marks	Intermediate performance	<ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate.
3 marks	High performance	<ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate.

Question number	Answer	Reject	Mark
4(a)	<p>AO1 – 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Mihrab to face when praying (1) • Wudu facilities to be clean (1) • Prayer mats to pray (1) • Minbar for the sermon (1) • Minaret for the call to prayer (1) • <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Lists (maximum of one mark) 	3

Question number	Answer	Reject	Mark
4(b)	<p>AO1 – 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • He is a spiritual master (1) who is responsible for initiating novices into the faith (1) • He is connected by a spiritual chain to all previous sheiks (1) and is therefore able to lead followers on the true path of spiritualism(1) • He receives his authority direct from Allah (1) and so is the perfect example to follow and listen to (1). <p>Accept any other valid response.</p>	<ul style="list-style-type: none"> • Repeated reason/development • Development that does not relate both to the reason given and to the question. 	4

Question number	Answer	Mark
4(c)	<p data-bbox="350 254 532 281">AO1 5 marks</p> <p data-bbox="350 317 1292 443">Award one mark for each reason/belief. Award further marks for each development of the reason/belief up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul data-bbox="402 478 1300 831" style="list-style-type: none"> <li data-bbox="402 478 1300 573">• Allah has said in the Quran that believers should be modest (1) as this is an example of purity (1) and Allah is aware of what they do (Surah 24) (1) <li data-bbox="402 579 1300 705">• The rules are laid down in the Qur'an (1) and are designed to help a Muslim live a life pleasing to Allah regardless of where they live (1) 'We sent into every nation a messenger ' (Surah 16) (1) <li data-bbox="402 711 1300 831">• Observing halal and haram creates harmony and strengthens the ummah (1) because everyone is following the same rules and principles of a Muslim life (1) 'hold fast all of you, to the rope of Allah' (Surah 3) (1). <p data-bbox="350 867 792 894">Accept any other valid response.</p>	5

Question number	Indicative content	Mark
Q4(d)	<p data-bbox="349 254 544 281">AO2 12 marks</p> <p data-bbox="349 317 1295 478">Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p data-bbox="349 512 787 573">AO2 Arguments for the statement</p> <ul data-bbox="397 606 1304 898" style="list-style-type: none"> <li data-bbox="397 606 1214 701">• Calligraphy is verses from the Qur'an and so helps the worshipper to learn the Quran and focus on Allah and his teaching <li data-bbox="397 705 1304 800">• Beautiful colours around the mosque in the tiles or the windows remind Muslims of the wonder of creation and the greatness of Allah the creator <li data-bbox="397 804 1279 898">• Geometric patterns and symmetry of design are often used to remind worshippers that Allah has ordered everything in accordance with His will and nothing happens by chance. <p data-bbox="349 932 852 959">Arguments against the statement</p> <ul data-bbox="397 993 1304 1285" style="list-style-type: none"> <li data-bbox="397 993 1230 1054">• The first mosques were very plain, often a hut, in order to avoid distracting the worshipper from praying to Allah. <li data-bbox="397 1058 1268 1152">• Muhammad said that wherever the hour of prayer takes you, that place is a mosque even if it is outside, so all decorations are unnecessary <li data-bbox="397 1157 1304 1285">• Ornate buildings take away from the basic belief of Islam that Allah is a spirit and so must be worshipped from an overflowing heart with true intentions and not rely on any external stimulus. <p data-bbox="349 1318 787 1346">Accept any other valid response.</p> <p data-bbox="349 1379 1239 1474">Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p>	12

Level	Mark	Descriptor
	0	No rewardable response.
Level 1	1–3	<ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief. Judgements are supported by generic arguments to produce a conclusion that is not fully justified.
Level 2	4–6	<ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, underpinned by a limited understanding of religion and belief. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified.
Level 3	7–9	<ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion.
Level 4	10–12	<ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion.