



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL (NEW)
RELIGIOUS STUDIES
UNIT 3 - OPTION B
A STUDY OF ISLAM
1120UB0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

UNIT 3 – Option B: A Study of Islam Mark Scheme

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	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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)	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

**GCE A LEVEL (NEW)
RELIGIOUS STUDIES**

SUMMER 2018 MARK SCHEME

Unit 3 Option B - A Study of Islam

MARK SCHEME

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

Section A

1. Explain Muslim understandings of jihad (struggle). **[AO1 30]**

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

- Candidates will probably distinguish between greater and lesser jihad, that is the 'inner struggle' and the jihad that is commonly associated with the term – though 'lesser' and a last resort, jihad of the sword. In distinguishing between the two, an 'artificial' emphasis can be placed upon 'lesser jihad' that is never intended i.e. it does not constitute equality with greater in terms of content nor nature. There is much more written about greater jihad in Islamic literature.
- Greater jihad covers the commands to all Muslims to live in God's path: to lead good, moral lives, to oppose evil, to resist temptation and to reject Satan in their personal lives. This is the most important jihad.
- Jihad of the heart, tongue and hand are all to do with the struggle to apply God's will in daily life through wise and compassionate acts. Jihad of the sword is only a last resort. Examples may be given for each of
 - jihad of the self (jihad bil-nafs) sometimes referred to as jihad of the heart
 - jihad of the tongue (jihad bil-lisan) a Muslim being careful with their speech so that others can see that they are Muslim and also the benefits involved
 - jihad by the hand (jihad bil-yad) promoting Islam through written meansAnswers may explain how Muslims practice jihad in their everyday lives and here the answers could vary with some writing about how mostly it is jihad bil-nafs, which is practised when Muslims fight their own inner selves to keep on the path of righteousness. There are very diverse applications of this on both an individual and community basis; in terms of interpretation and understanding it can be seen as being from the struggle of an individual with a personal matter to the pursuit of social justice for a community.
- jihad by the sword (jihad bis-saif) refers to the defence of Islam. Conditions: it is obligatory when not only the beliefs of Muslims are threatened but their lives, homes and property are at stake; whenever a Muslim state is attacked it becomes the religious duty of every Muslim of that state to fight against the invaders. Muhammad also laid down a set of rules about conduct during armed warfare. Muslims shall not be the first to initiate fighting; women, children, old people are not to be harmed; fruit bearing trees are not to be cut down; places of worship of any faith are not to be destroyed; captives should be treated kindly; corpses of the enemy should not be mutilated; treaties should be respected and ambassadors / prisoners should not be mistreated or killed
- The misunderstanding and misapplication of jihad may also be discussed in relation to modern day acts of terrorism.
- Ijtihad may be mentioned as a related 'intellectual struggle' and developed.

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

2. Explain the beliefs and practices distinctive of Shi'a Islam.

[AO1 30]

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

Although presented as separate lists it is important to clarify that this is for the purpose of the mark scheme and that the full range of answers may well link beliefs with practices for exemplification and the answer be a more holistic response rather than dealing with the categories separately.

Beliefs:

- The Shi'a belief that Ali should have been first caliph of Islam related to the historical dispute and origins of Shi'a Islam. This is the fundamental view of Shi'a.
- There is often an addition of Ali's name to the Shahadah, although some Shi'a would say it is not 'part' of the Shahadah and just something they proclaim afterwards.
- The belief that Ali is a source of hadith as well as Muhammad is an accepted belief within Shi'a Islam..
- The notion of suffering that emerges from Husayn ibn Ali's death and martyrdom. Ashura may be explored and one or two examples used to demonstrate how they link to this key belief.
- Focus on oppression of a religious minority that are disinherited from their status of the rightful heirs to true Islamic government.
- Divine qualities of the Imam with examples of how he is the figure of authority and delivers messages to the Islamic community through his ability to interpret and 'add' to the Qur'an through esoteric knowledge.
- Tradition of succession of Imams each chosen by the previous one, who have religious and political authority and the belief in the Mahdi, the final hidden leader. Here, different beliefs of the fivers, severners and twelvers may be explored.

Practices:

- The festival of Ashura at Karbala to mark the martyrdom of Husayn. There may be overlap here as some examples may have been used above.
- Some of the following may be mentioned and explained:
 - Self-flagellation and self-mutilation as a mark of suffering and oppression.
 - Extra pilgrimages to Karbala.
 - Compulsory nature of khums (taxes) to fund religious hierarchy.
 - Three daily prayers as opposed to five.
 - Additional festivals e.g. birth of Ali.
 - The permission to perform 'taqiyya' under persecution (concealing one's faith).
 - Temporary marriage – 'muta'.
 - 'Rawdahs', gatherings 40 days after someone's death.
 - Focus on lesser jihad as the sixth pillar in response to oppression. An extremist trait.

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

Section B

3. 'Islamic teachings on punishment should not be applied today.'

Evaluate this view.

[AO2 30]

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

- For some, the debate here is directly related to balancing the socio-historical context of teachings against their relevant application today and in light of teachings on mercy and forgiveness in Islam. For others, there are different lines of argument taken in terms of the application of what Shari'a law teaches about crime and punishment as it stands from its basic principles to the full extent of its regulations.
- One line of argument is that Shari'a law has a unique status because its authority is regarded as a divinely guided source and therefore the Islamic teachings about punishment it contains are relevant and should be applied today. However, the extent Shari'a law should be applied in today's world remains an issue even within this view.
- This argument would propose that the distinction between hadd and ta'zir makes it work: Hadd is the term for a divinely ordained punishment as outlined in the Quran and Hadith. The punishments are severe and so it is crucial that accurate evidence for a hadd offence is presented that cannot be challenged. Usually this involves eyewitness accounts by competent adult male Muslims; non-Muslims can only testify against non-Muslims that have committed a hadd offence. In the light of this, a hadd punishment is rare such as: amputation; eighty lashes of the whip; and, the death sentence; therefore this actually works more as a deterrent against serious crimes. In supporting this line of reasoning, zina punishments are not Qur'anic but these non-fixed punishments are left to the discretion of a judge which clearly shows the element of reasoning in applying Islamic punishments.
- Some would apply the 'letter of the law' and promote a strict adherence to Islamic teachings in all circumstances. This argument would take the view that as Islamic teachings can be traced back to the Qur'an then these teachings are eternally applicable for all peoples in all times. This view is often taken in countries where Muslim law is also the legal basis of that country. Even within a state system, some propose that aspects of Islamic teachings on punishment can be relevant but do concede that there is also the practical issue of conflicting with state legal systems on some aspects.
- However, the strongest argument against the statement is that it is clear that some Muslim punishments may infringe Human Rights. Punishments, such as capital punishment, are considered unacceptable by many countries (such as the UK). Many Muslim countries do not use capital punishment. In addition, some punishments stated in the Qur'an may well be considered to be out of date and not relevant to 21st century living - extreme examples of Islamic punishments from across the world may be cited, such as beheading in Saudi Arabia. Certainly stoning to death may be considered barbaric.
- The fact that there is some disagreement even amongst Muslim scholars about the types of punishment which should be used shows they are considered to be inappropriate by some. Indeed, some would argue they have never been appropriate and were only intended to serve as a deterrent.
- Other arguments may centre around the timeless relevance of the Qur'an's teachings on forgiveness and mercy and take the line that it is the application of these principles that should take priority at the discretion of a jurist.

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

4. 'In Islam, there is inequality between men and women.'

Evaluate this view.

[AO2 30]

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

- It could be argued that as women are responsible for the upbringing and nurture of children then this gives them the most important of duties within any community. According to this line of reasoning and contrary to popular misconception it could be argued that women are more important than men in Islam!
- In support of this view women are considered backbone and heart of family life and are vital to community wellbeing: as such role of housewife is held in high esteem within Islamic communities and does not, and never has had, the negative connotations associated with the role that it has done in Western communities.
- Although, many women do not attend the mosque but say prayers at home, they have the role of educating children about the faith and providing a good example and some would suggest that this carries more responsibility overall than the duty of a man to attend prayers at the masjid.
- The traditional role, then, of women involves: to be a mother; to bring up children; to manage the household; and to educate the children in the ways of Islam. This is seen as a very positive role. The Qur'an supports this. Muhammad was asked who was most deserving of fine treatment. He replied 'Your mother'. When asked 'Who next?' he replied 'Your mother'. When asked a third time he replied 'Your mother'. Only after the fourth question did he reply 'Your father'. According to the teachings of Muhammad, 'paradise lies at the feet of your mother'.
- However, the confusion arises when certain Islamic teachings quotes from the Qur'an raise questions that have negative implication for the status of women. This could be used to argue that in practice and in society women are less important. For example, they have a separate identity but there are issues of equality in law; there are inconsistencies in education; inheritance laws, marriage and divorce laws may also seem to be a disadvantage. There may be reference to the submission of women, being lower than men and also the right of the man to beat the woman.
- However, this should be considered against the fact that at the time of the Muhammad, Islam gave women a revolution in status: women are equal in the eyes of Allah and are frequently referred to within sources as on the same footing as men.
- Overall, the Muslim woman is accorded full spiritual and intellectual equality with man, and is encouraged to practise her religion and develop her intellectual faculties throughout her life. This is no different to the expectations of the male. It could therefore be suggested that in light of practicalities and inconsistencies there is a difference between men and women being equal in Islam and men and women being equal in Islamic society.

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

5. 'To refer to Shari'a as 'law' misrepresents what it is.'

Evaluate this view.

[AO2 30]

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

- In the west the idea of Shari'a conjures up all the darkest images of Islam: repression of women, physical punishments and the death penalty. This evidence would fuel the argument that Shari'a in practice is firmly a legal tool. However, in truth, according to Islam, it is considered to be the greatest of blessings and provides guidance for a successful life in this world in preparation for the afterlife.
- Another argument is that the more that is learned about the nature of Shari'a, the more difficult it is to explain exactly what it is. Literally understood it is the 'path' (to the watering hole); the image used of water brings to mind quenching thirst, refreshment and a life-giving source and is a very powerful analogy for Islam, a religion that originated in the desert lands of Saudi Arabia. It is therefore the path designated for Muslims by Allah in order for them to live fully. It is life itself, or din, a complete way of life that is lived according to the will of Allah. In this sense it is Allah's law.
- Alternatively, it is often referred to a Shari'a 'law' or 'the law' in a narrower sense in relation to Islamic society. In this way, it is often presented in a negative light. The word 'law' is often meant in a universal, life-encompassing and also spiritual manner; however, in reality it is often understood as meaning confinement of behaviour, containment of freedom and the acting out of penalties for rules broken. It is therefore questionable as to whether the word 'law' is an appropriate association for Shari'a in its purest sense. What people normally mean by Shari'a law is just one aspect of its nature, the rest of which will be explored in this answer.
- In light of this, the opposing line of reasoning would be that Shari'a is best understood as the 'way' or 'path' towards which Allah guides Muslims and one that incorporates all aspects of life. This is supported by the idea of guidance in the Qur'an. The first Sura reads: 'Show us the straight way' referring to the holistic nature of Islam or Shari'a. Shari'a then, is used to refer to Islam itself, the religion of peace and to the behaviour of a Muslim, that is, one who submits to Allah. Allah is the source of all in creation. Therefore, Allah has to be the originator of Shari'a precepts. The Shari'a is divine and instructs behaviour directed towards God as well as other human beings. Shari'a is thus argued to be divine law once again.
- Following on from this line of reasoning is the argument that God's law has absolute primacy and timeless authority because its basis is in the word of God, the Qur'an, and exemplified by the life of Muhammad. It is therefore 'Holy Law', leading to justice or the 'straight path' (another interpretation of the word Shari'a) and humanity is rewarded for following the will of Allah.
- However, in contrast to this argument, Shari'a covers both the sacred and the secular. As God's law it is a reminder that God is omnipotent and omniscient. God's will must be obeyed. To refer to Shari'a law in just its social context can be misleading; but it would be equally misleading to say that it was not, in some sense of the word, 'law'. Esposito argues that 'The Qur'an is not a law book' and points out that only 10% of its content covers 'law', the majority of which concerns matters of prayer and ritual. The development of its indicative content then is a result of major development of the Qur'anic principles. Shari'a is also heavily dependent on the secondary sources of the sayings and actions of Muhammad together with an outworking of the principles of analogy and reasoning. It can be argued to be misleading to consider Shari'a 'law' in just its social application.

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

6. 'Islam is not represented accurately in Britain today.'

Evaluate this view.

[AO2 30]

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

This answer can focus on media, politics and general misrepresentation and the emergence of Islamaphobia but it can also allow overlap with other areas of the Specification such as how Islam may be practised differently due to difficulties in marrying it with Western life.

- One line of reasoning could be that the personal challenge of religious self-discipline: following the Islamic path in the face of Western values means that Islam can be misrepresented. For example, the Islamic community may not be as tightly bound together in Britain as it is elsewhere in Muslim countries.
- In support of this evidence may be resented from: the incompatibility of some values that may vary amongst Muslims such as the debate about a generation gap between older more traditional Muslims and younger Muslims who may adopt more Western values; the disparities between Islamic family life and Western laws and traditions; the issues of modesty, dress and religious expression; and, the conflicts and challenges within education and the debates about Islamic Faith Schools.
- A different line of reasoning would be the examples from the media (news, films, internet) not just within Britain but influences from outside of Britain from throughout the world that may affect British perspectives on Islam. There is much evidence that can be presented but the obvious reference to 'recruitment' of young British Muslims is a typical example that simply overshadows at best and at worst completely ignores any positives of Muslim youth culture in Britain.
- It could be argued that the media tend to focus too much on the extremes of 'Shari'a Law' in some countries with extreme examples used from outside of Britain to then present as 'typically' Islamic which is obviously a misrepresentation. For example issues of education, the treatment of women concerning the veil and hijab; terrorist groups that are portrayed as 'Islamic'; and reference to jihad in its lesser sense only.
- However, it could be argued that in response to this there has been a surge in work and research done in the academies. The best example is the **Centre for the Study of Islam in the UK** set up at the **University of Cardiff**. In support of this are the very many recent influential books on understanding Islam in contemporary society.
- Another argument that Islam is well presented is the role of the Muslim Council of Britain who influence RE in schools and promote inter-faith dialogue. They openly condemn violence and promote of 'Islam' as the way of peace, compassion and charity. This gives a more positive portrayal of the Muslim ummah as a world-wide community and a respect for family values and the idea of the ummah.
- It could also be argued that recent TV documentaries have actually helped to promote an understanding of the great variety within Islam, such as the exercise of 10 Muslims all with different beliefs and values living in a hours together for a week offering a more sober and 'real' version of Islam in Britain.

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