



# Syllabus

## Cambridge O Level

### Hinduism 2055

Use this syllabus for exams in 2025.

Exams are available in the June series.

Exams are also available in the November series in Mauritius only.



Version 1

Please check the syllabus page at [www.cambridgeinternational.org/olevel](http://www.cambridgeinternational.org/olevel) to see if this syllabus is available in your administrative zone.

For the purposes of screen readers, any mention in this document of Cambridge IGCSE refers to Cambridge International General Certification of Secondary Education.

### **Changes to the syllabus for 2025**

The latest syllabus is version 1, published September 2022.

There are no significant changes which affect teaching.

**You are strongly advised to read the whole syllabus before planning your teaching programme.**

**Any textbooks endorsed to support the syllabus for examination from 2019 are still suitable for use with this syllabus.**

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# 1. Introduction

## 1.1 Why choose Cambridge International?

Cambridge International prepares school students for life, helping them develop an informed curiosity and a lasting passion for learning. We are part of Cambridge University Press & Assessment, which is a department of the University of Cambridge.

Our Cambridge Pathway gives students a clear path for educational success from age 5 to 19. Schools can shape the curriculum around how they want students to learn – with a wide range of subjects and flexible ways to offer them. It helps students discover new abilities and a wider world, and gives them the skills they need for life, so they can achieve at school, university and work.

Our programmes and qualifications set the global standard for international education. They are created by subject experts, rooted in academic rigour and reflect the latest educational research. They provide a strong platform for students to progress from one stage to the next, and are well supported by teaching and learning resources.

Every year, nearly a million Cambridge learners from 10 000 schools in 160 countries prepare for their future with the Cambridge Pathway.

### Cambridge learners

Our mission is to provide educational benefit through provision of international programmes and qualifications for school education and to be the world leader in this field. Together with schools, we develop Cambridge learners who are:

- **confident** in working with information and ideas – their own and those of others
- **responsible** for themselves, responsive to and respectful of others
- **reflective** as learners, developing their ability to learn
- **innovative** and equipped for new and future challenges
- **engaged** intellectually and socially, ready to make a difference.

### Recognition

Our expertise in curriculum, teaching and learning, and assessment is the basis for the recognition of our programmes and qualifications around the world.

Cambridge O Level is internationally recognised by schools, universities and employers as equivalent in demand to Cambridge IGCSE™ (International General Certificate of Secondary Education). There are over 600 000 entries a year in over 50 countries. Learn more at [www.cambridgeinternational.org/recognition](http://www.cambridgeinternational.org/recognition)



Cambridge Assessment International Education is an education organisation and politically neutral. The contents of this syllabus, examination papers and associated materials do not endorse any political view. We endeavour to treat all aspects of the exam process neutrally.

## Support for teachers

A wide range of materials and resources is available to support teachers and learners in Cambridge schools. Resources suit a variety of teaching methods in different international contexts. Through subject discussion forums and training, teachers can access the expert advice they need for teaching our qualifications. More details can be found in Section 2 of this syllabus and at [www.cambridgeinternational.org/teachers](http://www.cambridgeinternational.org/teachers)

## Support for exams officers

Exams officers can trust in reliable, efficient administration of exams entries and excellent personal support from our customer services. Learn more at [www.cambridgeinternational.org/eoguide](http://www.cambridgeinternational.org/eoguide)

## Quality management

Cambridge International is committed to providing exceptional quality. In line with this commitment, our quality management system for the provision of international qualifications and education programmes for students aged 5 to 19 is independently certified as meeting the internationally recognised standard, ISO 9001:2015. Learn more at [www.cambridgeinternational.org/ISO9001](http://www.cambridgeinternational.org/ISO9001)

## 1.2 Why choose Cambridge O Level?

Cambridge O Level is typically for 14 to 16 year olds and is an internationally recognised qualification. It has been designed especially for an international market and is sensitive to the needs of different countries. Cambridge O Level is designed for learners whose first language may not be English, and this is acknowledged throughout the examination process.

Our aim is to balance knowledge, understanding and skills in our programmes and qualifications to enable students to become effective learners and to provide a solid foundation for their continuing educational journey.

Through our professional development courses and our support materials for Cambridge O Levels, we provide the tools to enable teachers to prepare students to the best of their ability and work with us in the pursuit of excellence in education.

Cambridge O Levels are considered to be an excellent preparation for Cambridge International AS & A Levels, the Cambridge AICE (Advanced International Certificate of Education) Diploma, and other education programmes, such as the US Advanced Placement program and the International Baccalaureate Diploma programme. Learn more about Cambridge O Levels at [www.cambridgeinternational.org/olevel](http://www.cambridgeinternational.org/olevel)

## Guided learning hours

Cambridge O Level syllabuses are designed on the assumption that learners have about 130 guided learning hours per subject over the duration of the course, but this is for guidance only. The number of hours required to gain the qualification may vary according to local curricular practice and the students' prior experience of the subject.

## 1.3 Why choose Cambridge O Level Hinduism?

Cambridge O Level Hinduism is recognised by universities and employers as proof of knowledge and understanding.

The Cambridge O Level Hinduism syllabus enables learners to:

- develop their interest in, and enthusiasm for, a study of religion and its relation to the wider world
- develop their knowledge, skills and understanding of Hinduism by exploring the significance and impact of beliefs, teachings, ways of life and forms of expressing meaning
- develop an enquiring and reflective approach to the study of Hinduism
- enhance their spiritual and moral development, and contribute to their health and well being
- enhance their personal, social and cultural development and their understanding of different cultures locally, nationally and in the wider world.

The course looks at aspects of Hindu belief, worship, scripture, ethics, values and reformers. Learners build on this foundation to identify and explore some of the religious and ethical questions raised in the sacred texts of Hinduism. The syllabus will give learners an appreciation of one of the major religions of the world.

### Prior learning

Candidates beginning this course are not expected to have studied Hinduism or Religious Studies previously.

### Progression

Cambridge O Levels are general qualifications that enable candidates to progress either directly to employment, or to proceed to further qualifications.

Candidates who are awarded grades C to A\* in Cambridge O Level Hinduism are well prepared to follow courses leading to Cambridge International AS & A Level Hinduism, Religious Studies, or the equivalent.

## 1.4 How can I find out more?

### If you are already a Cambridge school

You can make entries for this qualification through your usual channels. If you have any questions, please contact us at [info@cambridgeinternational.org](mailto:info@cambridgeinternational.org)

### If you are not yet a Cambridge school

Learn about the benefits of becoming a Cambridge school at [www.cambridgeinternational.org/join](http://www.cambridgeinternational.org/join)

Email us at [info@cambridgeinternational.org](mailto:info@cambridgeinternational.org) to find out how your organisation can register to become a Cambridge school.

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## 2. Teacher support

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### 2.1 Support materials

You can go to our public website at [www.cambridgeinternational.org/olevel](http://www.cambridgeinternational.org/olevel) to download current and future syllabuses together with specimen papers or past question papers, examiner reports and grade threshold tables from one series.

For teachers at registered Cambridge schools a range of additional support materials for specific syllabuses is available online from the School Support Hub. Go to [www.cambridgeinternational.org/support](http://www.cambridgeinternational.org/support) (username and password required). If you do not have access, speak to the School Support coordinator at your school.

### 2.2 Endorsed resources

We work with a range of publishers to provide a choice of high-quality resources to help teachers plan and deliver Cambridge programmes and qualifications. All Cambridge endorsed resources have been through a detailed quality assurance process to make sure they closely reflect the syllabus and provide a high level of support for teachers and learners.

You can find resources to support this syllabus by clicking the Published resources link on the syllabus page [www.cambridgeinternational.org/2055](http://www.cambridgeinternational.org/2055)

### 2.3 Training

We offer a range of support activities for teachers to ensure they have the relevant knowledge and skills to deliver our qualifications. See [www.cambridgeinternational.org/events](http://www.cambridgeinternational.org/events) for further information.

### 3. Syllabus content at a glance

#### Paper 1: Hindu Gods and Festivals

Section A: Gods	Section B: Avatars	Section C: Festivals
<p>The concept of creator, maintainer and destroyer (Trimūrti: Brahma, Vishnu and Shiva).</p> <p>The main iconographic features and attributes of:</p> <ol style="list-style-type: none"> <li>1. Vishnu</li> <li>2. Shiva</li> <li>3. Durga</li> <li>4. Ganesha</li> <li>5. Kartikeya (Murugan).</li> </ol>	<p>The concept of incarnation.</p> <p>The meaning, purpose and significance of avatars.</p> <p>The avatars of Vishnu including the life, actions and significance of the following avatars of Vishnu:</p> <ol style="list-style-type: none"> <li>1. Vamana</li> <li>2. Narsimha</li> <li>3. Rama</li> <li>4. Krishna.</li> </ol>	<p>The cultural, social and religious significance of:</p> <ol style="list-style-type: none"> <li>1. Maha Shivaratri</li> <li>2. Ganesh Chaturthi</li> <li>3. Cavadi</li> <li>4. Divali (Deepavali).</li> </ol> <p>The different elements of these festivals, including the activities and worship with specific reference to sacrifice, fasting and pilgrimage where appropriate in the context of these festivals.</p>

#### Paper 2: Scriptures, Ethics and Hindu Life

Section A: Aspects of knowledge, action and devotion	Section B: Hindu life and ceremonies	Section C: Reforms and reformers of the 18th to 20th centuries
<p>The following concepts are to be studied: Brahman, karma, jnana and bhakti.</p> <p>With reference to:</p> <ol style="list-style-type: none"> <li>1. Mundaka Upanishad – III.1–2.II</li> <li>2. Chandogya Upanishad – VI.10.1–VI.13.3</li> <li>3. Bhagavad Gita – Chapter III</li> <li>4. Shri Ramacharitmanas of Tulsidas</li> </ol> <p>Kishkinda – Kanda Chaupai 1–5 and Dohas 1–3 Aranya Kanda Dohas 33–36.</p>	<p>Principles and structures which guide Hindu living including:</p> <ol style="list-style-type: none"> <li>1. the four varnas</li> <li>2. the four ashramas</li> <li>3. the four purusharthas</li> <li>4. the samskaras.</li> </ol>	<p>The work, teachings and legacy of the following reformers:</p> <ol style="list-style-type: none"> <li>1. Ram Mohan Roy and the Brahma Samaj</li> <li>2. Swami Dayananda Saraswati and the Arya Samaj</li> <li>3. Ramakrishna Paramahansa: his spiritual experiences</li> <li>4. Mohandas Karamchand Gandhi: his concepts of Truth and Non-violence.</li> </ol>



## 4. Assessment at a glance

Candidates take two components.

All candidates take:		Weighting
<p><b>Paper 1: Hindu Gods and Festivals</b></p> <p>Candidates answer three questions each worth 20 marks. The paper has three sections. Each section has a choice of two questions. Candidates must answer one question from each section.</p> <p>Section A: Gods Section B: Avatars Section C: Festivals</p>	1 hour 30 minutes	50%
<b>and</b>		
<p><b>Paper 2: Scriptures, Ethics and Hindu Life</b></p> <p>Candidates answer three questions each worth 20 marks. The paper has three sections. Each section has a choice of two questions. Candidates must answer one question from each section.</p> <p>Section A: Aspects of knowledge, action and devotion Section B: Hindu life and ceremonies Section C: Reforms and reformers of the 18th to 20th centuries</p>	1 hour 30 minutes	50%

### Availability

This syllabus is examined in the June examination series.

This syllabus is available to private candidates.

Detailed timetables are available from [www.cambridgeinternational.org/timetables](http://www.cambridgeinternational.org/timetables)

This syllabus is **not** available in all administrative zones. To find out about availability check the syllabus page at [www.cambridgeinternational.org/olevel](http://www.cambridgeinternational.org/olevel)

### Combining this with other syllabuses

Candidates can combine this syllabus in an examination series with any other Cambridge International syllabus, except:

- syllabuses with the same title at the same level.

Please note that Cambridge O Level, Cambridge IGCSE and Cambridge IGCSE (9–1) syllabuses are at the same level.

## 5. Syllabus aims and assessment objectives

### 5.1 Syllabus aims

The aims of the syllabus are to:

- encourage learners to adopt an enquiring and reflective approach to the study of Hinduism
- help learners to explore Hindu beliefs, reflect on fundamental questions, engage with them intellectually and respond personally
- help learners develop their interest in and enthusiasm for the study of religion, and relate it to the wider world
- encourage learners to reflect on and develop their own values, opinions and attitudes in light of their learning.

### 5.2 Assessment objectives

AO1: Demonstrate knowledge and understanding of the main ideas, concepts and beliefs related to Hindu teachings and tradition

AO2: Use evidence, evaluation and reasoned argument to explain teachings, practices and issues in Hinduism, from differing viewpoints

### 5.3 Relationship between assessment objectives and components

Assessment objectives	Paper 1 Hindu Gods and Festivals	Paper 2 Scriptures, Ethics and Hindu Life	Weighting of AO in overall qualification
AO1: Demonstrate knowledge and understanding of the main ideas, concepts and beliefs related to Hindu teachings and tradition	50%	50%	50%
AO2: Use evidence, evaluation and reasoned argument to explain teachings, practices and issues in Hinduism, from differing viewpoints	50%	50%	50%
Weighting of paper in overall qualification	50%	50%	

## 6. Syllabus content

This syllabus gives you the flexibility to design a course that will interest, challenge and engage your learners. Where appropriate you are responsible for selecting resources and examples to support your learners' study. These should be appropriate for the learners' age, cultural background and learning context as well as complying with your school policies and local legal requirements.

### Paper 1: Hindu Gods and Festivals

This paper focuses on Hindu belief about gods, worship and festivals. Candidates are expected to be aware of the common ground that all Hindus share, as well as appreciate the great variety of practices and views found in Hinduism.

Candidates will be required to:

- demonstrate knowledge and understanding of the syllabus content
- explain why Hindus might differ in their attitudes to beliefs about religious stories and traditions, different forms of worship and observance of festivals
- offer explanation of values and practices supported by different opinions expressed in Hindu culture
- present a reasoned response on a topic studied for this Paper, based on evidence gained from independent research and/or personal experience of Hindu belief and practice.

Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p><b>Section A: Gods</b></p> <p>The concept of creator, maintainer and destroyer (Trimūrti: Brahma, Vishnu and Shiva).</p> <p>The main iconographic features and attributes of:</p> <ol style="list-style-type: none"> <li>1. Vishnu</li> <li>2. Shiva</li> <li>3. Durga</li> <li>4. Ganesha</li> <li>5. Kartikeya (Murugan).</li> </ol>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• describe the gods specified, including how they are portrayed in images (icons, murtis, etc.), stories and teachings</li> <li>• explain the meaning and significance of their iconographic features and attributes</li> <li>• describe and explain the features and attributes which might influence the choice of a god for worship/devotion</li> <li>• where appropriate, relate these features to stories, teachings and traditions.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why one god might be chosen for worship over another by different individuals, communities or traditions</li> <li>• why the significance given to stories and teachings about the gods might differ for different individuals, communities or traditions</li> <li>• differing views on the symbolic attributes and iconographic features of the gods specified</li> <li>• differing views on the significance of stories, teachings and traditions in relation to the gods.</li> </ul>

Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p><b>Section B: Avatars</b></p> <p>The concept of incarnation.</p> <p>The meaning, purpose and significance of avatars.</p> <p>The avatars of Vishnu including the life, actions and significance of the following avatars of Vishnu:</p> <ol style="list-style-type: none"> <li>1. Vamana</li> <li>2. Narsimha</li> <li>3. Rama</li> <li>4. Krishna.</li> </ol>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• describe the life and actions of the four specified avatars of Vishnu</li> <li>• explain the meaning of the term 'avatars'</li> <li>• explain the purpose and significance of the four specified avatars of Vishnu to Hindu teaching and tradition</li> <li>• describe and explain the features and attributes of an avatar which might make an avatar a popular focus for devotion</li> <li>• where appropriate, relate ideas about the purpose and significance of the avatars to stories and scriptural teachings.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why one avatar might have particular significance for different individuals, communities or traditions</li> <li>• differing views on the purpose of the avatars</li> <li>• differing views on the significance of stories, teachings and traditions in relation to the avatars.</li> </ul>
<p><b>Section C: Festivals</b></p> <p>The cultural, social and religious significance of:</p> <ol style="list-style-type: none"> <li>1. Maha Shivaratri</li> <li>2. Ganesh Chaturthi</li> <li>3. Cavadi</li> <li>4. Divali (Deepavali).</li> </ol> <p>The different elements of these festivals, including the activities and worship with specific reference to sacrifice, fasting and pilgrimage where appropriate in the context of these festivals.</p>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• describe devotional, family and community activities associated with these four festivals</li> <li>• explain beliefs associated with these festivals, including gods with which they are particularly identified</li> <li>• explain the purpose and significance of devotional activities associated with these festivals</li> <li>• where appropriate, relate particular practices to stories, teachings and traditions.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why worship and observance at festivals may be different for different individuals, communities or traditions</li> <li>• differing views on worship and observance at these festivals</li> <li>• differing views on the significance of stories, teachings and traditions relating to worship and observance at these festivals.</li> </ul>

## Paper 2: Scriptures, Ethics and Hindu Life

This paper focuses on Hindu values as studied through scriptures, ethical duties and the lives of reformers. Candidates are expected to be aware of the common ground that all Hindus share, as well as appreciate the great variety of practices and views found in Hinduism.

Candidates will be required to:

- demonstrate knowledge and understanding of the syllabus content
- explain why Hindus might differ in their attitudes to beliefs about religious stories and traditions
- offer explanation of values and practices supported by different opinions expressed in Hindu culture
- present a reasoned response on a topic studied for this Paper, based on evidence gained from independent research and/or personal experience of Hindu belief and practice.

Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p><b>Section A: Aspects of knowledge, action and devotion</b></p> <p>The following concepts are to be studied: Brahman, karma, jnana and bhakti.</p> <p>With reference to:</p> <ol style="list-style-type: none"> <li>1. Mundaka Upanishad III.1–2.II</li> <li>2. Chandogya Upanishad – VI.10.1–VI.13.3</li> <li>3. Bhagavad Gita – Chapter III</li> <li>4. Shri Ramacharitmanas of Tulsidas – the story of the meeting of Rama with Hanuman and Sabrī</li> </ol> <p>Kishkinda – Kanda Chaupai 1–5 and Dohas 1–3 (the first 4 Chaupai after Doha 3 inclusive)</p> <p>Aranya – Kanda Dohas 33–36.</p>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• describe the content of the prescribed passages of Hindu scripture</li> <li>• explain the meaning of these passages</li> <li>• explain the meaning of the four specified concepts (Brahman, karma, jnana and bhakti) in relation to the teachings of the prescribed scriptural passages.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why different concepts are given emphasis or significance by different individuals, communities or traditions</li> <li>• how and why the values expressed in ancient Hindu writings can be interpreted in different ways, and consider why this can cause disagreement</li> <li>• the relative significance of the specified concepts and the scriptures as religious texts.</li> </ul>

Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p><b>Section B: Hindu life and ceremonies</b></p> <p>Principles and structures which guide Hindu living, including:</p> <ol style="list-style-type: none"> <li>1. the four varnas               <ol style="list-style-type: none"> <li>i. brahmin</li> <li>ii. kshatriya</li> <li>iii. vaishya</li> <li>iv. shudra</li> </ol> </li> <li>2. the four ashramas               <ol style="list-style-type: none"> <li>i. brahmacharya</li> <li>ii. grihastha</li> <li>iii. vanaprastha</li> <li>iv. sannyasa</li> </ol> </li> <li>3. the four purusharthas               <ol style="list-style-type: none"> <li>i. dharma</li> <li>ii. artha</li> <li>iii. kama</li> <li>iv. moksha</li> </ol> </li> <li>4. the samskaras with specific reference to:               <ol style="list-style-type: none"> <li>i. namakarana</li> <li>ii. upanayana</li> <li>iii. vivaha</li> <li>iv. antyeshti.</li> </ol> </li> </ol>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• describe the concepts of varna, ashrama, purushartha and samskara</li> <li>• explain how these concepts might be understood and put into practice by Hindus today</li> <li>• explain how these concepts and associated practices and traditions might relate to ethical thinking and decision making</li> <li>• explain the purpose and significance of the four identified samskaras according to Hindu teaching and tradition.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why the application and practice of the identified concepts may be different in the modern world than they have been in the past</li> <li>• the contribution of these concepts to Hindu ethical thought</li> <li>• differing views on the application of these concepts to ethical matters</li> <li>• differing views on the significance of the samskaras in Hindu life.</li> </ul>

The focus of this section is faith in action. Candidates should consider how the beliefs held by these reformers shaped their actions and life choices and how their lives influenced their teachings about Hinduism.

Dates are included to give these reformers a historical context but specific knowledge of dates will **not** be assessed.

Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p><b>Section C: Reforms and reformers of the 18th to 20th centuries</b></p> <p>The work, teachings and legacy of the following reformers:</p> <ol style="list-style-type: none"> <li>Ram Mohan Roy (1772–1833) and the Brahmo Samaj</li> </ol> <p>Context and significance of the following life events:</p> <ul style="list-style-type: none"> <li>his upbringing, education and marriage in childhood</li> <li>his writings and debates               <ul style="list-style-type: none"> <li>on interpretation of Hindu, Muslim and Christian scriptures</li> <li>on social issues of caste, education and the rights of women</li> </ul> </li> <li>his campaign to prohibit sati, under Lord William Bentinck, Governor-General of British India</li> <li>his founding and leadership of the Brahmo Samaj</li> <li>his journey to Europe and stay in Britain, where he died.</li> </ul>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>understand the historical context in which each of the reformers lived and taught, and relate this to their lives and teachings</li> <li>describe the core elements of the identified teachings of each reformer</li> <li>where appropriate, relate elements or events from the biography of each reformer to their teachings</li> <li>understand the legacy that the work and teaching of the specified reformer has had on Hinduism today.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>why different reformers may be given greater prominence by different individuals, communities or traditions</li> <li>the influence of the reformers on individuals, society and Hinduism</li> <li>why aspects of the work and teachings of the specified reformers might cause controversy</li> <li>how the life experiences of the reformers influenced their actions and teachings.</li> </ul>

Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p>2. Swami Dayananda Saraswati (1824–1883) and the Arya Samaj</p> <p>Context and significance of the following life events:</p> <ul style="list-style-type: none"> <li>• his early education and rejection of idol worship</li> <li>• his years as a sannyasi and Vedic education under Virjananda</li> <li>• his meeting with Brahmo members in 1872 and decision to teach in Hindi</li> <li>• his founding (1875) and leadership of the Arya Samaj</li> <li>• his lectures and writings on interpretation of the Vedas, the varnas, the position of women and the education of children.</li> </ul> <p>3. Ramakrishna Paramahansa (1833–1886): his spiritual experiences</p> <p>Context and significance of the following life events:</p> <ul style="list-style-type: none"> <li>• his early life, his visionary experiences and desire to devote himself to God as Mother</li> <li>• his instruction by a Brahmin woman and a guru (Totapuri)</li> <li>• his celibate marriage</li> <li>• his encounter with Swami Vivekananda.</li> </ul>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• understand the historical context in which each of the reformers lived and taught, and relate this to their lives and teachings</li> <li>• describe the core elements of the identified teachings of each reformer</li> <li>• where appropriate, relate elements or events from the biography of each reformer to their teachings</li> <li>• understand the legacy that the work and teaching of the specified reformer has had on Hinduism today.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why different reformers may be given greater prominence by different individuals, communities or traditions</li> <li>• the influence of the reformers on individuals, society and Hinduism</li> <li>• why aspects of the work and teachings of the specified reformers might cause controversy</li> <li>• how the life experiences of the reformers influenced their actions and teachings.</li> </ul>



Syllabus content	AO1 learning outcomes	AO2 learning outcomes
<p>4. Mohandas Karamchand Gandhi (1869–1948): his concepts of Truth and Non-violence</p> <p>Context and significance of the following life events:</p> <ul style="list-style-type: none"> <li>• his early life, marriage and family influences that shaped his principles during his stay overseas</li> <li>• his unflinching faith in God and his attitude towards other religions</li> <li>• his efforts to improve conditions for the poor and powerless</li> <li>• his concepts of Truth, Non-violence and <i>Satyagraha</i>.</li> </ul>	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> <li>• understand the historical context in which each of the reformers lived and taught, and relate this to their lives and teachings</li> <li>• describe the core elements of the identified teachings of each reformer</li> <li>• where appropriate, relate elements or events from the biography of each reformer to their teachings</li> <li>• understand the legacy that the work and teaching of the specified reformer has had on Hinduism today.</li> </ul>	<p>Candidates should be able to present reasoned arguments based on study or personal experience to discuss:</p> <ul style="list-style-type: none"> <li>• why different reformers may be given greater prominence by different individuals, communities or traditions</li> <li>• the influence of the reformers on individuals, society and Hinduism</li> <li>• why aspects of the work and teachings of the specified reformers might cause controversy</li> <li>• how the life experiences of the reformers influenced their actions and teachings.</li> </ul>

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## 7. Other information

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### Accessibility and equality

#### Syllabus and assessment design

Cambridge International works to avoid direct or indirect discrimination. We develop and design syllabuses and assessment materials to maximise inclusivity for candidates of all national, cultural or social backgrounds and candidates with protected characteristics; these protected characteristics include special educational needs and disability, religion and belief, and characteristics related to gender and identity. In addition, the language and layout used are designed to make our materials as accessible as possible. This gives all candidates the fairest possible opportunity to demonstrate their knowledge, skills and understanding and helps to minimise the requirement to make reasonable adjustments during the assessment process.

#### Access arrangements

Access arrangements (including modified papers) are the principal way in which Cambridge International complies with our duty, as guided by the UK Equality Act (2010), to make 'reasonable adjustments' for candidates with special educational needs (SEN), disability, illness or injury. Where a candidate would otherwise be at a substantial disadvantage in comparison to a candidate with no SEN, disability, illness or injury, we may be able to agree pre-examination access arrangements. These arrangements help a candidate by minimising accessibility barriers and maximising their opportunity to demonstrate their knowledge, skills and understanding in an assessment.

#### **Important:**

- Requested access arrangements should be based on evidence of the candidate's barrier to assessment and should also reflect their normal way of working at school; this is in line with the *Cambridge Handbook* [www.cambridgeinternational.org/eoguide](http://www.cambridgeinternational.org/eoguide)
- For Cambridge International to approve an access arrangement, we will need to agree that it constitutes a reasonable adjustment, involves reasonable cost and timeframe and does not affect the security and integrity of the assessment.
- Availability of access arrangements should be checked by centres at the start of the course. Details of our standard access arrangements and modified question papers are available in the *Cambridge Handbook* [www.cambridgeinternational.org/eoguide](http://www.cambridgeinternational.org/eoguide)
- Please contact us at the start of the course to find out if we are able to approve an arrangement that is not included in the list of standard access arrangements.
- Candidates who cannot access parts of the assessment may be able to receive an award based on the parts they have completed.

## Additional information

### Language

This syllabus and the associated assessment materials are available in English only.

### Making entries

Exams officers are responsible for submitting entries to Cambridge International. We encourage them to work closely with you to make sure they enter the right number of candidates for the right combination of syllabus components. Entry option codes and instructions for submitting entries are in the *Cambridge Guide to Making Entries*. Your exams officer has a copy of this guide.

### Exam administration

To keep our exams secure, we produce question papers for different areas of the world, known as administrative zones. We allocate all Cambridge schools to one administrative zone determined by their location. Each zone has a specific timetable. Some of our syllabuses offer candidates different assessment options. An entry option code is used to identify the components the candidate will take relevant to the administrative zone and the available assessment options.

### Retakes

Candidates can retake the whole qualification as many times as they want to. This is a linear qualification so candidates cannot re-sit individual components. Information on retake entries is at [www.cambridgeinternational.org/retakes](http://www.cambridgeinternational.org/retakes)

### Grading and reporting

Cambridge O Level results are shown by one of the grades A\*, A, B, C, D or E, indicating the standard achieved, A\* being the highest and E the lowest. 'Ungraded' indicates that the candidate's performance fell short of the standard required for grade E. 'Ungraded' will be reported on the statement of results but not on the certificate. The letters Q (pending) and X (no result) may also appear on the statement of results but not on the certificate.

### How students and teachers can use the grades

Assessment at Cambridge O Level has two purposes:

- 1 to measure learning and achievement  
The assessment confirms achievement and performance in relation to the knowledge, understanding and skills specified in the syllabus, to the levels described in the grade descriptions.
- 2 to show likely future success  
The outcomes to show likely future success  
The outcomes help predict which students are well prepared for a particular course or career and/or which students are more likely to be successful.  
The outcomes help students choose the most suitable course or career.

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Cambridge Assessment International Education, The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA, United Kingdom  
t: +44 (0)1223 553554      email: [info@cambridgeinternational.org](mailto:info@cambridgeinternational.org)      [www.cambridgeinternational.org](http://www.cambridgeinternational.org)

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