

Scheme of Work  
Paper 2 Development of Hinduism

Cambridge International AS & A Level  
Hinduism 9487

For examination from 2021



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## Introduction

This scheme of work has been designed to support you in your teaching and lesson planning. You can choose what approach to take and you know the nature of your institution and the levels of ability of your learners. What follows is just one possible approach you could take and you should always check the syllabus for the content of your course.

Opportunities for differentiation are indicated as **Extension activities**; there is the potential for differentiation by resource, grouping, expected level of outcome, and degree of support by teacher. Timings for activities and feedback are left to the judgment of the teacher, according to the level of the learners and size of the class.

### Key concepts

This scheme of work is underpinned by the assumption that the critical study of religion is an academic discipline, separate from personal religious practice or belief and, as such, it requires an enquiring, reflective and critical approach. The key concepts are highlighted as a separate item in the syllabus. Reference to the Key Concepts is made throughout the scheme of work using the key shown below:

**Key Concept 1 (KC1) – Beliefs, faith, teaching and sources**

**Key Concept 2 (KC2) – Practices, application and ways of life**

**Key Concept 3 (KC3) – Expression**

### Guided learning hours

Guided learning hours give an indication of the amount of contact time teachers need to have with learners to deliver a particular course. Our syllabuses are designed around 180 hours for Cambridge International AS Level, and 360 hours for Cambridge International A Level. The number of hours may vary depending on local practice and your learners' previous experience of the subject. The table below give some guidance about how many hours are recommended for each topic.

Concepts	Suggested teaching time (hours of the course)
Introducing Religious Texts	It is recommended that this unit should take about 10 hours.
The Four Vedas	It is recommended that this unit should take about 10 hours
Epics	It is recommended that this unit should take about 12 hours
The Manusmriti	It is recommended that this unit should take about 10 hours.
Use and Significance of Religious Texts	It is recommended that this unit should take about 10 hours.
One and Many	It is recommended that this unit should take about 11 hours.

Concepts	Suggested teaching time (hours of the course)
Atman and Brahman	It is recommended that this unit should take about 11 hours.
Theistic Traditions	It is recommended that this unit should take about 14 hours.

## Resources

Teaching tools – designed to help you to deliver interactive classroom activities and engage learners.

Tool to support remote teaching and learning – find out about and explore the various online tools available for teachers and learners.

## School Support Hub

The School Support Hub is a secure online resource bank and community for Cambridge teachers, where you can download specimen and past question papers, mark schemes and other teaching and learning resources. This scheme of work is available as PDF and an editable version in Microsoft Word format. If you are unable to use Microsoft Word you can download Open Office free of charge from [www.openoffice.org](http://www.openoffice.org)

## Websites

This scheme of work includes website links providing direct access to internet resources. Cambridge Assessment International Education is not responsible for the accuracy or content of information contained in these sites. The inclusion of a link to an external website should not be understood to be an endorsement of that website or the site's owners (or their products/services).

The website pages referenced in this scheme of work were selected when the scheme of work was produced. Other aspects of the sites were not checked and only the particular resources are recommended.

## Scheme of Work

### How to get the most out of this scheme of work – integrating syllabus content, skills and teaching strategies

We have written this scheme of work for the Cambridge International AS & A Level Hinduism syllabus and it provides some ideas and suggestions of how to cover the content of the syllabus. We have designed the following features to help guide you through your course.

**Learning objectives** help your learners by making it clear the knowledge they are trying to build. Pass these on to your learners by expressing them as ‘We are learning to / about...’.

**Suggested teaching activities** give you lots of ideas about how you can present learners with new information without teacher talk or videos. Try more active methods which get your learners motivated and practising new skills.

Syllabus ref.	Learning objectives	Suggested teaching activities
The Four Vedas 2.1.1 KC1	Learners should be able to describe the structure and relationship of the Four Vedas	<p><b>Extension activity:</b> Using what has been learned from the group investigation, learners can write an encyclopaedia entry about the Vedas.</p> <p>Give learners definitions of astika as accepting the authority of the Vedas as divine revelation and of nastika as not accepting the divine authority of the Vedas.</p> <p>Learners should sort different schools of Hinduism into these two categories; they could be provided with the name and brief summary of the school on them or they could begin with some research to find out some information about Hindu darshanas. <b>(I)</b></p> <p>This could be extended to include specific philosophers or religious figures.</p> <p><b>(F/I)</b> Learners write a discursive response to a statement about whether or not being a Hindu requires belief in the Vedas.</p>

**Extension activities** provide your abler learners with further challenge beyond the basic content of the course. Innovation and independent learning are the basis of these activities.

**Independent study (I)** gives your learners the opportunity to develop their own ideas and understanding with direct input from you.

### Past and specimen papers

**Past papers, specimen papers** and **mark schemes** are available for you to download from the [School Support Hub](#). Using these resources with your learners allows you to check their progress and give them confidence and understanding.

**Formative assessment (F)** is on-going assessment which informs you about the progress of your learners. Don't forget to leave time to review what your learners have learnt, you could try question and answer, tests, quizzes, 'mind maps', or 'concept maps'. These kinds of activities can be found in the scheme of work.

Available to download at [www.cambridgeinternational.org/support](http://www.cambridgeinternational.org/support) **(F)**

## Origins and Development of Hinduism

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
Religious Texts <b>KC1</b> <b>KC2</b> <b>KC3</b>	<p>Learners should understand academic concerns associated with religious texts, including translation, transliteration and interpretation</p> <p>Learners should understand the difference that ideas about origins and authorship make to the status of texts for practitioners of the religion</p> <p>Learners should understand the concepts of smriti and shruti and their relationship to Hindu texts</p>	<p>A critical Religious Studies approach to religious texts is not concerned with truth claims made within or about such texts – it neither denies nor affirms such positions but rather studies what such claims mean for practitioners of the religion. Study of religious texts in this context focusses on the content of the text, and how these are valued, used and understood within the context of the religion.</p> <p>Words are always subject to interpretation and texts cannot be read in isolation from the context in which the reader lives and understands them.</p> <p>To demonstrate how the same word can spark different chains of association, learners can play a word association game in pairs, facing one another.</p> <p>Give the class a starter word, relevant to the topic area e.g., 'Books'. Whichever of the pair is going first has to say the first word they think of when given the starter word. The second should respond immediately with another word and so on, for two minutes. At the end of the time collect the words on which each pair ended. Ask the group to think about what this activity suggests about the ways language works.</p> <p><b>Extension activity:</b> ask learners to consider how different emotional associations with the starter word might affect the outcomes of this game by imagining how people with different experiences of books might respond. Some examples could be:</p> <ul style="list-style-type: none"> <li>• a person who cannot read</li> <li>• an author of best-selling novels</li> <li>• an author who can't find a publisher</li> <li>• a proof-reader.</li> </ul> <p>They could play the game again, taking different characters, or simply discuss how the context and associations of the players might impact on the words they associate with the starter word.</p> <p>Learners are studying in English, but the religious texts in which they are interested were not written in English, meaning that English speakers/readers are engaging with translated versions of them. Learners are already aware from their study of the concept of dharma that some terms do not translate directly into a single English word and they can build on this learning in this section with a group discussion about the challenges of translation.</p> <p>Interpretation can be connected to translation, since a translator has to use what they judge to be the 'best fit' word for the overall meaning of a translated passage, but it is a broader issue than that. Give learners a definition of the term interpretation as it applies to religious texts. For example: "to explain the meaning of something and the</p>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		<p>application of that meaning to circumstances or situations”.</p> <p>Create two lists of words with ambiguous or complex meanings, these could be standard English words like love, hate, friends, politics, religion, society, or some technical terms from the study of Hinduism can be included.</p> <p>Learners each receive a list and have time to write their personal definitions of each word. They should not make a record of the list words themselves.</p> <p>Learners swap their list of definitions with a partner who will try to identify the word being defined. Each member of the pair should have worked with a different list of words.</p> <p>Learners can then discuss which words they got right and what made the suggested definition clear enough to do so as well as the ones they got wrong the reasons for that.</p> <p><b>Extension activity:</b> learners write an explanation for younger students about the importance of considering issues of interpretation and translation when studying the relationship between religion and sacred text.</p>
<p>2.1.1 – The Four Vedas</p> <p><b>KC1</b></p>	<p>Learners should be able to describe the structure and relationship of the Four Vedas</p> <p>Learners should understand how astika and nastika schools of Hinduism view the Vedas</p> <p>Learners should reflect on the role and importance of the Vedas within Hinduism as it is practiced today</p>	<p>Divide learners into groups and provide each with a selection of resources giving information about the Vedas. Some useful information can be found here:</p> <p><a href="http://www.nhsf.org.uk/2007/04/what-are-the-vedas/">www.nhsf.org.uk/2007/04/what-are-the-vedas/</a></p> <p><a href="http://www.iskconeducationalservices.org/HoH/tradition/doctrine-and-scripture/shruti-the-four-vedas/">www.iskconeducationalservices.org/HoH/tradition/doctrine-and-scripture/shruti-the-four-vedas/</a></p> <p><a href="http://www.ancient.eu/The_Vedas/">www.ancient.eu/The_Vedas/</a></p> <p>Use a selection of questions/instructions about the Vedas to have an information finding race using the resources. One member of the group should collect a question and the groups work with the resources they have to find the answer or complete a task. A satisfactory response must be produced before the next question can be given.</p> <p>Instructions could include factual questions like:</p> <ul style="list-style-type: none"> <li>• What form does the content of each Veda take?</li> <li>• Which is the oldest of the Vedas?</li> <li>• Which is the most important and why?</li> </ul> <p>Tasks could also be included like:</p> <ul style="list-style-type: none"> <li>• Construct a diagram to show the structure of the Vedas</li> <li>• Create a timeline of the collecting of the Vedas into their written forms</li> <li>• Write a contents page for one of the Vedas.</li> </ul> <p><b>Extension activity:</b> using what has been learned from the group investigation, learners write an encyclopaedia entry about the Vedas.</p> <p>Give learners definitions of astika as accepting the authority of the Vedas as divine revelation and of nastika as</p>



Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		<p>rejecting the divine authority of the Vedas.</p> <p>Learners sort different schools of Hinduism into these two categories; they could be provided with cards that have the name and brief summary of the school on them or they could begin with some research to find out some introductory information about Hindu darshanas. <b>(I)</b></p> <p>This could be extended to include specific philosophers or religious figures.</p> <p>Learners write a discursive response to a statement about whether being a Hindu requires being astika. <b>(I) (F)</b></p>
<p>2.1.2 – Epics</p> <p><b>KC1</b> <b>KC2</b></p>	<p>Learners should know the central stories of the Epics, including main events and characters</p> <p>Learners should understand how the Epics are used and understood by Hindus</p> <p>Learners should reflect on the relative importance of the Epics and Vedas, with reference to:</p> <ul style="list-style-type: none"> <li>• status</li> <li>• Hindu practices</li> <li>• accessibility</li> </ul>	<p>Learners should be given some time to make a note of what they already know the Epics. This could be tackled one story at a time or different students given different Epics to focus on.</p> <p>After the initial thinking time, one learner volunteers to come to the front and tell the group what they know about the topic. Other learners can volunteer points in addition to what the speaker has said, but if they do, they must come to the front and take over speaking. Learners can also ask questions and if the speaker cannot answer them then a volunteer who can should take over. If a learner runs out of things to say, then another volunteer should be asked to build on what the group has already learned.</p> <p>Provide learners with an overview account of one of the Epics specified in the syllabus. Learners should prepare a page for notes with two columns. In the first column they should record what they think the most significant points/events are and in the second column points as to why that particular event is significant. Learners swap their notes with a partner and use a different colour pen or coloured post-it notes to identify questions, thoughts or areas of disagreement with the decisions they have made.</p> <p>The second column is for reflection on those points; learners could swap their notes with someone else and add thoughts or questions about the points that person has identified.</p> <p>That pair then joins another pair and works together to agree on a list of the most significant events in the Epic they have been considering. It is probably helpful to specify a length for this list.</p> <p><b>Extension activity:</b> learners consider each point on the final lists alongside questions about their application, e.g.</p> <ul style="list-style-type: none"> <li>• What does this teach Hindus about their religion?</li> <li>• What does this teach Hindus about how to behave?</li> <li>• What does this teach Hindus about the world?</li> </ul> <p>Learners research and write a newspaper article about whether modern Hindus consider the Epics more important than the Vedas. <b>(I)</b></p>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
2.1.3 – Manusmriti <b>KC2</b> <b>KC3</b>	<p>Learners should know about different views relating to the origins, authorship and status of the Manusmriti</p> <p>Learners should understand how principles given in the Manusmriti have impacted on traditional Hindu practices and on society</p>	<p>Texts included under the title of the Manusmriti can vary, and the history of authoring and collating the texts is contested.</p> <p>Learners should research the history of the Manusmriti prior to beginning this section. They can identify questions to ask their fellow learners as an introduction to the topic. <b>(I)</b></p> <p>Give learners a selection of different rules taken from the Manusmriti. English language versions of the full text can be found here:  <a href="http://www.sacred-texts.com/hin/manu.htm">www.sacred-texts.com/hin/manu.htm</a>  <a href="http://www.oaks.nvg.org/manu-samhita.html">www.oaks.nvg.org/manu-samhita.html</a>  <a href="http://www.archive.org/stream/ManuSmriti_201601/Manu-Smriti_djvu.txt">www.archive.org/stream/ManuSmriti_201601/Manu-Smriti_djvu.txt</a></p> <p>Selections should represent ethical and behavioural principles for different Hindu individuals and society; it might also be a helpful foundation to include some selections relevant to caste and gender roles.</p> <p>Learners create a rank order for the different rules, from the easiest to the hardest to follow, according to their personal perspective in the contemporary world.</p> <p>Learners use their ordered rules to discuss with a partner why they think some are harder than others. They can also extend this discussion to hypothetical situations such as what difference an entirely Hindu society might make to the challenges of keeping these rules.</p> <p>Learners pick between three and five different rules and for each one imagine that they have to follow it in their lives. They should consider:</p> <ul style="list-style-type: none"> <li>• how it might change the way they live and the things that they do</li> <li>• how they would feel about those changes. <b>(I)</b></li> </ul> <p>Put a set of cards with sections of the Manusmriti written on them into a box. Identify spaces around the box to represent ethical, social or behavioural issues such as women’s rights, poverty, equality, crime etc.</p> <p>Give each learner a piece of string. When it is their turn they should pick a card from the box, read the text and then use the string to physically connect the text to one of the issues, explaining to the rest of the group how they think it applies.</p> <p><b>Extension activity:</b> other learners challenge connections, giving a reason why they think a different application is better; and the rest of the class can vote on which link they think is strongest after hearing the reasons.</p> <p><b>Extension activity:</b> this same activity can be used to illustrate processes of interpretation more generally, with passages from different texts and/or a broader range of issues including metaphysical/philosophical ones.</p>
Use and significance	Learners should	Prepare a selection of exam style questions on the use and significance of texts. Examples could include:

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
of religious texts 2.1.1 – The Four Vedas 2.1.2 – Epics 2.1.3 – The Manusmriti <b>KC3</b>	reflect on the ways in which religious texts are used by modern Hindus and the relationship between religious texts and contemporary world  Learners should reflect on why some parts of some texts might be a focus for controversy among contemporary Hindus	<ul style="list-style-type: none"> <li>• Evaluate the claim that religious writing has no relevance in the contemporary world</li> <li>• ‘Sacred writings contain eternal truths’ – discuss this statement</li> <li>• Assess why the Epics might be more important than the Vedas for modern Hindus</li> <li>• ‘Not all sacred texts are of equal importance’ – discuss this statement.</li> </ul> <p>Write each question at the top of a large piece of paper, so that learners have plenty of space.</p> <p>Learners work in pairs on the question in front of them for five minutes. When that time is up, they move on to another question. Learners can add to information already there, remove anything they consider irrelevant, reword things to make them clearer or reorder the whole response.</p> <p><b>Extension activity:</b> learners mark the completed responses, adding comments or possible improvements.</p>
<b>Past and specimen papers</b>		
Past/specimen papers and mark schemes are available to download from the <a href="#">School Support Hub</a> (F)		

## The Nature of Ultimate Reality

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
<p>2.2.3. – One and Many</p> <p><b>KC1</b></p>	<p>Learners should understand that the nature of divinity can be understood in different ways including:</p> <ul style="list-style-type: none"> <li>• Henotheism</li> <li>• Monotheism</li> <li>• Monism</li> <li>• Pantheism</li> <li>• Polytheism</li> </ul> <p>Learners should reflect on the relationship between these concepts and the Hinduism</p>	<p>The definitions of the key terms given in the syllabus relating to the nature of divinity are easily summed up and learners can be presented with them in the form of a statement like the one below:</p> <p>“In its broadest terms ‘theism’ means belief in god or gods that are involved in some way with the created world; they are usually understood to be the creator of that world and to be distinct from it. Theism can be qualified or sub-divided in many different ways including monotheism (the belief that only one god exists), polytheism (belief that many gods exist) henotheism (belief that many gods exist but only one is worshipped) and pantheism (belief that god is immanent in the created world; the universe is the physical manifestation of the deity). Monism is distinct from theism, even from pantheism, because it is the belief that only one thing actually exists, so the divine is not, in reality, distinct from the created world even if it appears to be so.”</p> <p>Learners use this statement in relation to what they know of Hinduism to make a case for Hinduism being categorised in each of these ways. This could be done by giving learners a selection of true statements about Hinduism which they can sort according to which form of theism they think they are evidence for.</p> <ul style="list-style-type: none"> <li>• Vaishnavism involves the worship of Vishnu as the Supreme Lord</li> <li>• Everything that is real is Brahman</li> <li>• All the gods represent different parts of saguna Brahman</li> <li>• Brahman is present within every living thing</li> <li>• There are many thousands of different gods and goddesses worshipped by Hindus.</li> </ul> <p>Learners discuss with a partner how they have categorised the statements and the reasoning behind their choices. Alternatively, they could decide on a best-fit category for Hinduism and write a second paragraph to complement the definitional one, explaining why they consider that category the best choice.</p> <p><b>Extension activity:</b> learners research other forms of theism and/or contrast theism with deism as a foundational understanding of the nature of divinity.</p>
<p>2.2.1 – Atman and Brahman</p> <p><b>KC1</b> <b>KC2</b></p>	<p>Learners should consider the question of whether the divine can be known by the human mind and the ways in which</p>	<p>With complex philosophical ideas it can be helpful to learners to give them the key information to begin with; teaching in a more didactic way enables learners to become familiar with the material, and active learning approaches can then be used to consolidate and apply their knowledge.</p> <p>Starting points for this could include:</p> <ul style="list-style-type: none"> <li>• Reading a textual overview of the material and then summarising it or converting it into a new form.</li> <li>• Selecting key terms from a textual overview and creating short definitions for them to build into a personal</li> </ul>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
	<p>worshippers seek to do so</p> <p>Learners should be able to understand that some forms of Hinduism focus on connection with a personal god, including:</p> <ul style="list-style-type: none"> <li>• Murti</li> <li>• Ishvara</li> </ul> <p>Learners should be able to give an account of different ways of understanding the divine including saguna, nirguna, neti-neti, sat, chit and ananda</p> <p>Learners should understand how different ways of understanding how atman relates to Brahman including:</p> <ul style="list-style-type: none"> <li>• Identical</li> <li>• The same but eternally distinct</li> <li>• A separate created being</li> </ul>	<p>dictionary of Hindu philosophy.</p> <ul style="list-style-type: none"> <li>• Using a selection of source material about atman and Brahman to complete a writing frame, creating a summary of the key ideas to refer to at a later date.</li> </ul> <p><a href="http://www.wikipedia.org/wiki/Brahman">www.wikipedia.org/wiki/Brahman</a>  <a href="http://www.hinduwebsite.com/brahmanmain.asp">www.hinduwebsite.com/brahmanmain.asp</a>  <a href="http://www.britannica.com/topic/brahman-Hindu-concept">www.britannica.com/topic/brahman-Hindu-concept</a>  <a href="http://www.wikipedia.org/wiki/%C4%80tman_(Hinduism)">www.wikipedia.org/wiki/%C4%80tman_(Hinduism)</a>  <a href="http://www.britannica.com/topic/atman">www.britannica.com/topic/atman</a>  <a href="http://www.hinduwebsite.com/atman.asp">www.hinduwebsite.com/atman.asp</a></p> <p>Provide learners with some index cards prior to a lecture introducing the concepts of atman and Brahman and/or ways of understanding the divine. On the first card, they should identify three things that they want to find out about the topic.</p> <p>The lecture should progress in sections; periodically stop and allow learners time to take and number a new card. On this card they should write something which requires an informed response based on the material they have just heard. Examples include:</p> <ul style="list-style-type: none"> <li>• A question which could be answered by the information given in the previous section of the lecture</li> <li>• A statement which must be judged true or false according to the information given in the lecture</li> <li>• A question about how the previous section of the lecture connects with something else, such as the modern world or a concept they have learned about previously.</li> </ul> <p>Once everyone has written a question, they should pass their cards on to someone else; there could be a standard rule (e.g., always pass one person to the right) or different strategies could be used to ensure learners can share different people's work.</p> <p>When learners receive a card, they should write their answer to the question on it underneath the question. All cards with that number can be collected up, shuffled, and redistributed so that every learner has a card with that number, but (probably) not a card they have written on.</p> <p>At the end of the lecture, they can use their Q &amp; A card to see if their initial questions were answered by the lecture.</p> <p>Learners develop revision summaries of each philosophical concept. <b>(I) (F)</b></p>

Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities																									
2.2.2 – Theistic Traditions <b>KC2</b> <b>KC3</b>	<p>Learners should be able to give an account of the core theistic traditions of Hinduism including:</p> <ul style="list-style-type: none"> <li>• beliefs and practices</li> <li>• main geographical areas of influence</li> </ul> <p>Learners should be able to explain why these different traditions exist and how they influence the religious lives of Hindus</p> <p>Learners should reflect on the extent to which these theistic traditions can be considered distinct and separate forms of Hinduism</p>	<p>Create a collection of information about each of the four theistic traditions named on the syllabus. Ideally there should be a mixture of different kinds of source, including:</p> <ul style="list-style-type: none"> <li>• sections of text</li> <li>• quotations from scripture</li> <li>• encyclopaedia entries</li> <li>• graphs or maps</li> <li>• images.</li> </ul> <p>Working in groups learners have time at each of the four information stations. While there they need to use the information to complete a table of notes like the one below.</p> <table border="1" data-bbox="725 603 2072 1114"> <thead> <tr> <th></th> <th>Vaishnavism</th> <th>Shaivism</th> <th>Smartism</th> <th>Shaktism</th> </tr> </thead> <tbody> <tr> <td>Key Beliefs</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Practices</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Social significance</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>Similarities/Differences with other traditions</td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <p>Some sources of information are:</p> <p><a href="http://www.wikipedia.org/wiki/Vaishnavism">www.wikipedia.org/wiki/Vaishnavism</a>  <a href="http://www.wikipedia.org/wiki/Shivism">www.wikipedia.org/wiki/Shivism</a>  <a href="http://www.wikipedia.org/wiki/Shaktism">www.wikipedia.org/wiki/Shaktism</a>  <a href="http://www.wikipedia.org/wiki/Smarta_tradition">www.wikipedia.org/wiki/Smarta_tradition</a>  <a href="http://www.religionfacts.com/vaishnavism">www.religionfacts.com/vaishnavism</a>  <a href="http://www.religionfacts.com/shaivism">www.religionfacts.com/shaivism</a>  <a href="http://www.britannica.com/topic/Smarta-sect">www.britannica.com/topic/Smarta-sect</a>  <a href="http://www.britannica.com/topic/Shaktism">www.britannica.com/topic/Shaktism</a></p>		Vaishnavism	Shaivism	Smartism	Shaktism	Key Beliefs					Practices					Social significance					Similarities/Differences with other traditions				
	Vaishnavism	Shaivism	Smartism	Shaktism																							
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Syllabus ref. and Key Concepts (KC)	Learning objectives	Suggested teaching activities
		<p><a href="http://www.iskconeducationalservices.org/HoH/tradition/movements-and-leaders/">www.iskconeducationalservices.org/HoH/tradition/movements-and-leaders/</a>  <a href="http://www.factsanddetails.com/world/cat55/sub388/entry-4151.html">www.factsanddetails.com/world/cat55/sub388/entry-4151.html</a>  <a href="http://www.himalayanacademy.com/readlearn/basics/four-sects">www.himalayanacademy.com/readlearn/basics/four-sects</a></p> <p>Learners write an exam-style response to a question about the extent to which these theistic traditions can be considered different forms of the same religion. <b>(F)</b></p>
<b>Past and specimen papers</b>		
Past/specimen papers and mark schemes are available to download from the <a href="#">School Support Hub</a> <b>(F)</b>		

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