

Q. 3 Read the following passage carefully and answer the questions that follow.**(20)**

There exists a fundamental misconception in the popular imagination regarding the relationship between tradition and progress, a misconception that has poisoned our discourse and impoverished our civilization. We have been taught to view these two forces as locked in eternal opposition, with tradition representing the dead hand of the past seeking to stifle innovation, and progress representing the dynamic energy of the future

breaking free from obsolete constraints. This simplistic dichotomy has led us into a dangerous intellectual trap. For what is tradition but the accumulated wisdom of generations who faced problems not fundamentally different from our own? And what is progress but change, which may lead forward or backward, upward or downward, toward enlightenment or toward barbarism? The equation of novelty with improvement is one of the most pernicious delusions of the modern mind. Yet to question this equation is to invite accusations of nostalgia, conservatism, or worse. Those who suggest that our ancestors might have understood certain truths better than we do, or that some old practices contained wisdom we have thoughtlessly discarded, are dismissed as romantics yearning for a past that never existed. But this dismissal itself reveals a profound historical ignorance. Every great renaissance in human history has involved not a rejection of the past but a creative reappropriation of it. The scholars of the European Renaissance looked backward to classical antiquity even as they moved forward into modernity. The great religious reformers grounded their revolutionary visions in ancient texts. Even scientific revolutions often involve the recovery of neglected insights from earlier thinkers. The pattern repeats itself: genuine progress requires roots. A tree does not grow taller by cutting itself off from its roots; neither does a civilization. What we call tradition is not a static repository of dead customs but a living conversation across generations, a dialogue in which the present interrogates the past and the past challenges the present. When we sever this conversation, declaring ourselves emancipated from history, we do not become free; we become rootless, untethered, vulnerable to every passing fad and ideological wind. The modern world is full of people frantically seeking meaning, purpose, and identity in exotic spiritualities, therapeutic techniques, and political movements, never suspecting that what they seek might be found in traditions they have been taught to despise. This is not to argue for blind adherence to tradition or against genuine innovation. Rather, it is to insist that the relationship between past and future is more subtle and complex than our crude categories allow. Some traditions embody hard-won wisdom and deserve preservation; others enshrine injustice and demand abolition. Some innovations represent genuine advances; others are merely fashions that will prove ephemeral. The difficult task, the task that requires real intelligence and judgment, is to distinguish between them, and this task becomes impossible when we approach it armed with nothing but simplistic slogans about tradition versus progress.

Questions:

- Q1. What fundamental error does the author identify in the popular understanding of tradition and progress, and why is this error considered dangerous? (4)
- Q2. How does the author use historical examples to challenge the notion that progress requires abandoning the past? (4)
- Q3. What does the writer mean by describing tradition as "a living conversation across generations" rather than "a static repository of dead customs"? (4)
- Q4. According to the passage, what paradox exists in the modern search for meaning, and what does this reveal about contemporary society? (4)
- Q5. The author argues that distinguishing between valuable traditions and harmful ones requires "real intelligence and judgment." Do you agree that such distinction is possible, or are we inevitably biased by our own contemporary perspectives? Justify your position. (4)

→ Q.no. 3: Comprehension:-

~ Answer no. 1 ~

Fundamental ^{Error} in understanding Tradition and Progress:-

The author identifies the mistaken belief

that tradition and progress are inherently opposed. Tradition is wrongly seen as a barrier to innovation, while progress is equated with novelty. This error is dangerous because it oversimplifies complex realities, leading society into an intellectual trap where valuable wisdom from the past is discarded and shallow innovations are blindly celebrated.

~ Answer no. 2 ~

Historical examples challenging the Notion:-

The author cites the European Renaissance, which advanced by reviving classical antiquity and religious reformers, who rooted their revolutionary visions in ancient texts. Even scientific revolutions often rediscovered neglected insights from earlier thinkers. These examples demonstrate that genuine progress has historically depended on reappropriating and reinterpreting the past rather than abandoning it.

~ Answer no. 3 ~

Tradition as a Living Conversation:-

By calling tradition "a living conversation across generations," the writer emphasizes

its dynamic nature. Tradition is not a fixed set of obsolete customs but an ongoing dialogue where the present

engages with the past and vice versa. This interaction allows societies to preserve wisdom, question assumptions, and adapt practices meaningfully.

~ Answer no. 4 ~

Paradox in Modern Search for Meaning:-

The paradox lies in modern individuals rejecting tradition while desperately seeking meaning in exotic spiritualities, therapies or political movements. This reveals a society that is rootless and vulnerable, ignoring the very traditions that could provide identity, stability and purpose. Contemporary culture thus suffers from historical amnesia and misplaced pursuits.

~ Answer no. 5 ~

Distinguishing Traditions:-

Yes, such distinction is possible, though inevitably influenced by contemporary perspectives. Real intelligence and judgement enable us to preserve

traditions embodying wisdom while discarding injustice. Bias cannot be eliminated but critical reflection, historical awareness and cultural dialogue can minimize the loss. Progress requires balancing respect for heritage with openness to reform.