

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)

Q3.

1. The fundamental error is the "simplistic dichotomy" of viewing tradition and progress as locked in eternal opposition. This is considered dangerous because it leads to a dangerous intellectual trap, where people become rootless and vulnerable to every passing fad and ideological wind.

2. The author uses historical examples of great renaissance, religious reforms and scientific revolutions.

Write in the form of paragraph.

i- The European Renaissance scholars looked backward to classical antiquity even as they moved forward into modernity.

ii- Great religious reformers grounded their revolutionary visions in ancient texts.

iii- Scientific revolutions often involve the recovery of neglected insights from earlier thinkers.

3. It implies a dynamic relationship involving continuous evaluation and reappropriation of accumulated wisdom, rather than blind adherence to outdated customs.

Limit answers to 5-7 lines.

Try to use your own vocabulary as much as possible.

4. The paradox is that people frantically seek meaning in exotic spiritualities and therapeutic techniques, never suspecting that it might be found in the very traditions they have been taught to despise. This reveals that contemporary society is rootless and ^{suffers} suffer from profound historical ignorance due to simplistic rejection of past.

5. Yes, such a distinction is possible despite inevitable bias. Through historical understanding, ethical reasoning and critical reflection, societies can judge traditions by their impact on human dignity and justice.