

## 2013 Comprehension Questions Answer Scheme (Student)

### 1. 'Except for the fact that they do not.' (line 5)

What does this sentence indicate about the perception of rituals described in lines 1-5? [1]

Text	Suggested response
By means of these symbols, they show their loyalty to ancient rituals – rituals whose origins go far back into antiquity. <b>Except for the fact that they do not.</b>	<p>It was a <u>misconception</u>.</p> <p><b>OR</b> The common perception of (Scottish) rituals is <u>incorrect/flawed/erroneous</u>.</p> <p><b>OR</b> The widespread assumption that Scottish rituals are very old is <u>incorrect/is a misconception</u>.</p> <p><i>Notes:</i></p> <p>a) Do not accept: inappropriate.</p> <p>b) Students should also comment on the perception of rituals and not on the author's attitude. Hence, answers like 'sceptical' should not be accepted. Furthermore, the author's disagreement was clear.</p>

### 2. Why is the word 'authentic' (line 15) in inverted commas? [2]

Text	Suggested response
So the dress uniforms were modified to include turbans, sashes and tunics regarded as ' <u>authentic</u> '.	<p>The author is indicating that</p> <p>(a) although the British <u>imagined/assumed/supposed</u>/accepted the <u>stereotype</u> that the elements of the dress uniform they created to be <u>genuine expressions</u> of Indian culture (1 mark)</p> <p><i>Notes:</i></p> <ul style="list-style-type: none"> <li>Students should know that they should rephrase the word 'authentic'.</li> <li>'Conventional/common view or belief' are not accepted answers as the author was referring to a British point of view and not a general one.</li> <li>The author was also not 'sceptical' as his disagreement was rather certain.</li> <li>Do not allow: 'appropriate' as that is a misreading of the passage.</li> </ul> <p>(b) he (the author) <u>does not agree</u>.</p>

	<p><b><u>OR</u></b> this was <u>never really true</u>. (1 mark)</p> <p>Note:</p> <ul style="list-style-type: none"> <li>Sarcasm is not an accepted answer for (b).</li> </ul>
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**3. Why is it paradoxical that ‘the idea of tradition is a creation of modernity’ (line 17)? [2]**

Text	Suggested response
Even the term 'tradition' itself is a product of the last 200 years in Europe; the idea of tradition is a creation of modernity.	<p>(a) We usually <u>suppose/expect</u> that what we call traditional has its origins in long-lost practices/ has obscure and ancient roots/ started an extremely long time ago (1 mark)</p> <p><i>Need not explicitly refer to a <u>distant</u> past, but should refer to traditions being in the past.</i></p> <p>(b) <u>but in fact even</u> the notion of ‘tradition’ itself was/traditions in general were invented/created <u>quite recently</u>(1 mark).</p> <p><u>Response as a whole (a)+(b):</u></p> <p>Notes:</p> <ol style="list-style-type: none"> <li>Contrast markers like ‘but’, ‘however’, ‘yet’ etc. should be used.</li> <li>The contrast should be between ‘the expectation of the reader’ and ‘outcome in the context’ and not just a contrast between the words ‘tradition’ and ‘modernity’.</li> <li>The ‘coexistence’ between tradition and modernity has to be reflected in the answer.</li> </ol> <p><b>0 or 2 marks.</b></p>

**4. In the third paragraph, how does the author illustrate the idea that ‘tradition always incorporates power’ (lines 18-19)? Use your own words as far as possible.[2]**

Text	Suggested response
(a) Kings, emperors, priests and others have long <b><u>invented</u></b> traditions	(a) Rulers have always <u>made up/constructed/created</u> customs
(b) to <b><u>suit themselves</u></b> and	(b) for their own purposes/ends OR to their own liking/as they pleased
(c) to help <b><u>persuade</u></b> people that they have	(c) and to legitimise/justify/rationalise their

the <u>right</u> to rule	reign/power.  <b>1-2 points for 1 mark. All 3 points for 2 marks.</b>  <i>Note:</i> Allow students to lift 'tradition'.
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5. In line 25, why is the prefix 're' in italics in the word 'reinvented'? [2]

Text	Suggested response
In fact, traditions evolve over time, but can also be quite suddenly altered or transformed. Traditions are reinvented.	<p>(a) The author is emphasizing/reinforcing/highlighting (1 mark)</p> <p>(b) that traditions are repeatedly created anew.</p> <p><b><u>OR</u></b> that traditions can undergo periods of dramatic reform/renewal (1 mark)</p> <p><i>Notes:</i></p> <p>a) Accept any attempt to <u>relate</u> the idea of 'invent' to some meaning of 'reinvent' in some sensible way.</p> <p>b) The idea of 'continual change' must be reflected in (b). Students should demonstrate an understanding that change is not a 'one-off' event but one that takes place over a period of time.</p> <p>c) The word 'invent' should be explained and rephrased. Lifting is therefore not allowed.</p> <p>d) What is being emphasised is the <b>continual</b> adaptation/change. <b>Do not accept:</b> emphasise that traditions are <b>only/merely</b> adaptations of previous ones.</p>

6. What is the author implying about the core prescriptions of Islam by his use of the word 'recognisably' (line 29)? [1]

Text	Suggested response
There are core prescriptions of Islam, for instance, that nearly all Muslim believers adhere to, and which have remained	Present-day prescriptions are <b><u>visibly/perceptibly/observably</u></b> the same as those of long ago.

<b>recognisably</b> the same over a very long period of time.	<p>Notes:</p> <p>a) The meaning of the word 'recognise' must be explained and should not be repeated.</p> <p>b) Do not accept 'understood/comprehend'. They do not convey the meaning of perception.</p>
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## 7. Summary Question

Using material from paragraphs 5 – 8 only, summarise what the author has to say about the defining features of tradition, the reasons why traditions remained strong in modern society and the impact of globalisation on traditions.

One defining feature of tradition is .....

Text	Suggested response
people <u>accept it without thinking too much about it / largely unquestioned</u>	(a) One defining feature of tradition is that it is blindly adhered to/followed/ followed uncritically/ no consideration of alternatives
What is distinctive about tradition is that it defines a kind of truth	(b) <u>encapsulates</u> a verity/ <u>constructs</u> a form of correct understanding/ <u>represents</u> a worldview/form of reality.  <b>idea of 'defining' should be relevant.</b>
tradition provides a framework for action	(c) and provides guidelines/norms/codes of conduct/principles for what we do OR a structure within which to act  (for teachers (only): accept rules and regulations to be kind; do not accept laws)
Traditions usually have guardians	(d) There will be people sworn to <u>protect/preserve</u> these traditions  <b>idea of protection/preservation must be present</b> (do not accept leaders/rulers etc. alone)
Many traditions were reinvented	(e) Some traditions were repeatedly modified
others were newly instituted	(f) Others were established afresh
There was a concerted <u>attempt</u> from some sectors of society	(g) There was joint/focused <u>effort by various people</u> in society  <b>Paraphrase must imply that <u>several</u> people are concerned in the effort.</b>
to <u>protect</u>	(h) To defend/prevent traditions from dying out

or <b><u>adapt</u></b> the old traditions	(i) Make changes <u>to suit</u> a new environment  <b>Do not accept</b> 'alter'/'re-use'/modify alone– inaccurate as this does not reflect <i>precise</i> idea of changing <i>to make more suitable</i> to a new condition
Changes signalled by modernity were largely confined to the government.	(j) Modernity only affected the political sphere
and the economy	(k) And the financial domain
Traditional ways of doing things tended to persist, or be re-established, in many <b><u>other areas</u></b> of life, including everyday life.	(l) Traditions remained relevant in many other aspects of life/domains
there was a sort of symbiosis between modernity and tradition.	(m) There was an collaboration between /amalgamation of old practices and new  OR old and new worked in tandem/dovetailed/were in balance
the family, sexuality, and the divisions between the sexes remained heavily saturated with tradition and custom.	(n) Many <u>social spheres</u> /family and gender roles etc. were <u>steeped in the old ways</u> OR remained <u>deeply/widely</u> influenced by tradition  <b>both ideas must be present</b>
In the Western countries, not just public institutions	(o) Not just government/the bureaucracy/the establishment
but <b><u>everyday</u></b> life	(p) But also ordinary/quotidian activities
being freed from the rigid framework of tradition	(q) being loosed from the straightjacket of tradition/being liberated from uncompromising traditional norms
Societies across the world that remained more traditional are becoming detraditionalised.	(r) This trend is even taking place in countries which are predominantly more traditional
in <b><u>different versions</u></b>	(s) They occur in other forms
It continues to flourish <b><u>everywhere</u></b> .	(t) And they thrive in all places/ have spread widely
But less and less is it tradition lived in the traditional way.	(u) Traditions are practiced unconventionally
tradition becomes inauthentic	(v) Tradition has lost its true meaning/is fake/false/not genuine etc.

Commercialized, mere heritage or kitsch	(w) and has been cheapened/ rendered tacky/tawdry  <b>do not accept ideas meaning simply 'attract money/made profitable' e.g. do not accept 'commoditised'.</b>
tradition becomes nothing but spectacle	(x) It is just superficial/staged/contrived/a mere show
But this kind of 'tradition' is severed from ... <b><u>connection with the experience</u></b> of everyday <i>life</i>	(y) it is no longer <u>relevant to</u> /no longer bears any strong <u>link to</u> quotidian/ordinary experience/activity.

No of points	Mark
15/15+	8
13-14	7
11-12	6
9-10	5
7-8	4
5-6	3
3-4	2
1-2	1

8. Why are 'therapy and counselling of all kinds' (lines 76) becoming popular in Western countries? Use your own words as far as possible. [3]

Text	Suggested response
(a) In more traditional situations, <b><u>a sense of self</u></b> is sustained largely through the stability of the social positions of individuals in the community.	(a) In traditional societies, one's identity is mainly determined by fixed societal roles
(b) Where tradition <b><u>lapses</u></b> / as tradition shrinks	(b) Where tradition fails to play a significant role
(c) and <b><u>life-style</u></b> choice prevails,	(c) And where individual freedom takes centre stage
(d) the self isn't exempt. Self-identity has to be <b><u>created and recreated</u></b>	(d) Our personal identity needs to be (continually) constituted/shaped
(e) on a more <b><u>active basis</u></b> than before.  Tradition <u>must</u> change	(e) deliberately/consciously/with effort  <u>OR</u> this is more <u>necessary</u>  <b>1 point for 1 mark. 2-3 points for 2 marks. Any 4 points for 3 marks.</b>

9. In paragraph 10, what are two differences between a cosmopolitan outlook and fundamentalism? Use your own words as far as possible. [2]

Text	Suggested response
(a) Fundamentalism is tradition trying <b><u>desperately to defend itself</u></b> . It results from people feeling <b><u>threatened</u></b> by a globalising world.(lines 79-81)	<p>(a) People who subscribe to/follow/believe in fundamentalism are very wary/fearful of a globalising world</p> <p><b><i>Whereas</i></b></p> <p>People who subscribe to/follow/believe in a cosmopolitan outlook are welcome/look forward to a globalising world. (Inferred)</p> <p><b><u>Key idea:</u> welcoming globalisation</b></p>
(b) In order to make themselves feel safe, fundamentalists <b><u>refuse to discuss alternative views</u></b> and <b><u>insist</u></b> that only their way of interpreting everything is right. (lines 81-83)	<p>(b) Fundamentalists choose not to/will not negotiate/talk about different/other views because all other views are wrong.</p> <p><b><i>However,</i></b></p> <p>People who subscribe to/follow/believe in a cosmopolitan outlook welcome debate and different views. (Inferred)</p> <p><b><u>Key idea:</u> plurality of views/dialogue</b></p>
(c)Fundamentalists refuse dialogue in a world whose peace depends on it. Whatever form it takes - religious, ethnic or political - fundamentalism is <b><u>always at risk of turning into</u></b> violence, and it is the enemy of cosmopolitan dialogue. (lines 83-85)	<p>(c)Fundamentalism is constantly vulnerable to degenerating/resulting in violence.</p> <p><b><i>However,</i></b></p> <p>A cosmopolitan outlook has a higher chance of maintaining peace/stability. (Inferred)</p> <p><b><u>Key idea:</u> more able to avoid violence.</b></p> <p><i>Note:</i>  <i>Comparison must be clear. Contrasting point must be clearly related to its counterpart (if the contrasting point is not an opposite of the initial point do not award the mark).</i></p> <p><b><i>Any two. Each difference gets one mark.</i></b></p>

10. From paragraph 11, identify two phrases or sentences in which the author seeks to engage his audience, and in each case, explain how the author's language seeks to achieve this effect. [2]

Text	Suggested response
<p>Yet fundamentalism isn't just the antithesis of globalising modernity, but poses questions to it. The most basic one is this: <b>can we live in a world where nothing is sacred?</b></p> <p><b>All of us need</b> moral commitments that stand above the petty concerns and squabbles of everyday life.</p> <p><b>We should be prepared</b> to mount an active defence of these values wherever they are poorly developed, or threatened.</p> <p>For <b>none of us</b> would have anything to live for, if <b>we</b> didn't also have something worth dying for.</p>	<p>(a) the author uses a <u>question</u> to address/interrogate the readership directly</p> <p><u><b>OR</b></u> the author uses a <u>rhetorical question</u> to challenge his readership to disagree</p> <p>(b) the author <u>uses 'we'/the first person plural</u> to include his readership in his conclusions</p> <p>(c) the author uses <u>words like 'should' or 'need'/modals</u> that express necessity/ obligation/ strong recommendation/ to create a sense of urgency/an imperative tone.</p> <p>[for (c), any indication of either tone of strong recommendation or the ideas of 'ought to' or 'must' should be accepted]</p> <p>(d) the author uses an <u>effective and thought-provoking concluding statement</u> to force readers to be more introspective.</p>