

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

Education ought to teach us how to be in love and what to be in love with. The great things of history have been done by the great lovers, by the saints and men of science, and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science, or an artist. But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists. And if they are to desire that continuously and consciously they must be taught what it means to be these. We think of the man of science or the artist, if not of the saint, as a being with peculiar gifts, not as one who exercises, more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practiced no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognize the aesthetic activity of the spirit, so common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it, for the sake of beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament, added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in design, just as it reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognize it in the objects and value it, as we recognize and value moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. We do not value it; do not even recognize it, or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of the beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work; we should desire that relation in all things made by man, if we too have the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should also know that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and common evil and danger, like thought without truth, or action without righteousness.

Questions:

1. What has been lamented in the text? (4)
2. What is the difference between ordinary man and an artist? (4)
3. How can we make our lives beautiful and charming? (4)
4. What does the writer actually mean when he says, "Beauty is not an ornament to life"? (4)
5. Do art and beauty affect our practical life and morals? Justify whether you agree or disagree. (4)

Q1 What has been lamented in the text?

It has been lamented in the text that all great people observe the beauty and working of universe and then they try to present it in their own works. So all people should value their works and all people should also do their work with beauty and perfection.

Q2 What is the difference between ordinary man and an artist.

The difference between ordinary man and an artist is ~~that~~ the discovery of beauty in the universe. An artist exercised aesthetic activities and discovers the beauty in the universe. He presents this beauty in his work. On the other hand, ordinary man does not observe the beauty of universe so his works do not depicts the beauty of universe. That's way, we should give value to the works of an artist.

Q3 How can we make our life lives beautiful and charming?

We can make our lives beautiful and charming by exercising our aesthetic activities in the discovery of beauty in the universe. If we observe the relation between work and beauty and encourage the beautiful works of artists then we can make our lives beautiful and charming. So we should not only observe the beauty but also present it in our works.

Q4 What does the writer mean when he says, "Beauty is not an ornament to life"?

'Beauty is not an ornament to life' means that people do not ~~value~~ value beauty in their works.

They do not recognize the lack of beauty in the work. They accept that work. For these people, beauty is not an ornament to life.

Q5] Do art and beauty affect our practice ~~+~~ life and morals? Justify whether you agree or not.

~~Yes, art and~~

Yes, art and beauty affect our practice life and morals. Because it is nature of human to admire beauty. So if we do not observe the beauty, it means we are not fulfilling our spiritual desire. So ~~our~~ Then our life would become colourless and tasteless. We would not <sup>(be able to)</sup> enjoy the beauty of life

**Q.1. Write a précis of the following passage in about 100 words and suggest the title**

Objectives pursued by, organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are. Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programmes should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives. These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure. Before the Industrial Revolution most cooperative activity was accomplished in small owner managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations. The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

The functions of the management process is the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

Title : Appropriate objectives and organization efficiency

An organization establishes its objectives according to the desires of its target audience. For this purpose, organizations conduct surveys and researches to find the ~~best~~ interests of their customers. Organizations share relevant information with each other.

In this way, an organization establish its appropriate objectives. So organizations hire labour to implement their plans, which create job opportunities for people. Before industrial revolution industries were small. Technology and industrial revolution have changed the objectives of organizations.

When an organization achieves its <sup>appropriate</sup> objectives, its efficiency increases. Therefore, management process is used to manage activities so that higher gain can be achieved.

(Total word count is 99)

