

Q.3 Read the following passage carefully and answer the questions that follow:

(20)

Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers, saints, 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 solved unless men desire to be saints, men of science and artists. And if they are to desire that continuously they must be taught what it means to be these things. We think of the man of science, or the artist if not of the saint, as a being with peculiar gifts who exercises more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace belief 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 recognize the aesthetic activity as an activity of the spirit and 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 that beauty in it for the sake of that beauty. We think of beauty if we think of it at all, as a mere source of pleasure, and therefore it means to us an ornament added to things for which we can pay extra as we choose. But neatly is not an ornament to life, or 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 recognise it in objects and value it, as we recognise and value the 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. As we do not value the aesthetic activity in ourselves, so we do not value it; do not even recognise 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 beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation which is beauty before he can himself produce 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 had 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 know also that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and a common evil and danger, like thought without truth or action without righteousness.

Questions:

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

2017 → "Reading Comprehension"

Q:1:~ In the text, it has been lamented that artists are the people who admire the beauty of Universe. Then such admiration compel the artists to put beauty in their work. Artist always strives to make his work more charming and attractive. He does not do such things to impress others but to ~~sto~~ satisfy his own soul's desire.

Q:2:~ The difference between ordinary man and artist is that artist knows the way to flourish ~~his~~ ^{the} distinctive qualities ~~that~~ which he possesses. An artist utilizes his capabilities in making the work unique and beautiful. Common man does not bother to beautify his work.

Q:3:~ We can make our lives beautiful and charming through the observation and appreciation of the beauty in the objects of Universe and works of others. Because when one appreciates and values the beauty, he also tries to make his work and life attractive.

Q:4:~ Writer wants to say that ~~that~~ beauty is not an ornament to life which means not an accessory to life. Actually beauty is necessary part of life and every work of life. He ~~he~~ further emphasizes that life without beauty is tasteless, just like any work without morality is fruitless.

Q:5:~ ^{Yes,} I agree with the concept that art and beauty affect ~~the~~ ^{out} practical life and morals. Art satisfies ~~the~~ spiritual need of person and creates positivity in his behaviour. Hence, it makes practical life of person moralful and ethical. Art and beauty give purpose and meaning to life and create a desire to live ethically and positively.

answers are satisfactory main ideas are picked
over all satisfactory
10/20 basic grammar and sentence structure is ok