

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)

Q. 7. Translate the following Urdu paragraph into English by keeping in view figurative/ idiomatic expression.

(10)

عام لوگوں کا خیال ہے کہ ملک کے قانون اور فرد کی آزادی ایک دوسرے کی ضد ہوتے ہیں۔ بظاہر یہ بات غلط معلوم نہیں ہوتی۔ ہر قانون شہریوں پر کوئی نہ کوئی پابندی عائد کرتا ہے۔ اگر ملک میں قوانین کی تعداد زیادہ ہو تو مجموعی پابندیاں بھی زیادہ ہوتی ہیں۔ زیادہ پابندیوں سے فرد کی آزادی ان کے بوجھ تلے دب کر رہ جاتی ہے۔ اس کے برعکس قوانین کی تعداد کم ہو تو شہریوں کی آزادی کا دائرہ وسیع ہوتا ہے۔

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English Composition.

Past paper - 2017.

Q- Read the passage carefully and answer the questions that follow:

ans are correct and relevant
satisfactory basic grammar and sentence structure
9/20

Q:-1. What has been lamented in the text? (4)

Ans: It has been lamented in the text that art has faded away from our lives. The things we use are no longer practiced by workers except painters & sculptors. It has happened because we no longer recognize the aesthetic activity of the spirit which is common to all men.

x ————— x ————— x

Q-2. What the difference between Ordinary men and an Artist? (4)

Ordinary men	Artist
Ordinary man considers beauty to be a supplementary factor and an exceptional quality of few chosen	Artists are great lovers of life. They value the beauty as a principle of life so, they use this ability with concentration

write in a paragraph form

which he is going to buy. The writer mean to say that we think of beauty at all as a mere source of pleasure. Therefore, it means to us an ornament but beauty is not an ornament to life.

X ————— X ————— X

Translation. (2016).

Q: Translate the following Urdu paragraph into English by keeping in view the figurative/Idiomatic expression? (10)

Translation.

It is generally believed that Country's law and citizen's freedom are **antagonistic** to each other. Apparently, it does not seem wrong. Every law imposes some restrictions on citizens. If there are multiple laws in a country, there would be multiple restrictions as well. Even more restrictions hinder the freedom of a citizen. In contrary, if there are minute / less laws, the scope of freedom will become wider for the citizens.

satisfactory 7/20

X ————— X ————— X

People so, he does not value beauty for the sake of beauty and consistency.

Q:-3. How can we make our lives beautiful and charming? (4)

Ans: We can make our lives beautiful and charming by observing the relation between man made things and universe or natural things. We need to know how to be in love with aesthetic activity that draws the real shape of universe. And we should know that work without beauty means spiritual desires. So, we should work with love and try to find beauty in our aesthetic activities to beautify our lives.

Q:-4. What does the writer actually mean when he says, "Beauty is not an ornament to life." (4)

Ans: The writer means to say that an artist always tries to make anything beautiful. He put his efforts to portray the beauty of natural things. In the same way, the buyer also tries to find beauty in anything.

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Ornament
Ornament
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Q: Transl
Paragraph
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