

CSS-2017

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)

In this text, the author depicted the reasons of ~~or~~ not utilizing art in works. The author also enlighten the importance of integrating and practising the

true essence of art in world.

2. What is the difference between ordinary man and an artist? (4)

As per the author, the artist holds significant knowledge of natural beauty. He ^{practises} aesthetic activities in daily life to enhance his knowledge and owns the capability to incorporate it, in his work.

In contrast, ordinary man, is not aware of beauty, lacks aesthetic activities and incapable to integrate beauty in work.

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

We can make our lives beautiful and charming, firstly, by recognising and valuing the importance of aesthetic activities. Secondly, by practising aesthetic activities in our daily routine to discover the natural beauty. Thirdly, by integrating true essences of beauty in our work.

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

The writer implies that beauty is far apart that of ornament. It is not just to satisfy pleasure or to showcase worth status. Beauty is meant to satisfy spiritual desires.

5. Do art and beauty affect our practical life and morals? Justify whether you agree or disagree. (4)

Yes, art and beauty affect our practical lives and morals. Art and beauty helps to increase the effectiveness in work, fulfill the spiritual demands, identify common hazards and locate beneficial pathways by referring.

Marks Obtained

	YES	NO
1. Idea was picked?	<input type="checkbox"/>	<input type="checkbox"/>
2. Language structure is appropriate?	<input type="checkbox"/>	<input type="checkbox"/>
3. Quality of organization and cohesion?	<input type="checkbox"/>	<input type="checkbox"/>
4. Grammatical structure?	<input type="checkbox"/>	<input type="checkbox"/>
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6. Response is Correct?	<input type="checkbox"/>	<input type="checkbox"/>
7. Overall quality of response?	<input type="checkbox"/>	<input type="checkbox"/>
8. Spelling(s) quality?	<input type="checkbox"/>	<input type="checkbox"/>

Comments

CSS-2018

The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very stern masters. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or burst with rage, and blow up, and spread ruin and destruction all around them. So we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule us altogether, just as we rule the animals.

And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we to do with them? The answer, I think, is that we should try to become mere civilized. For the machines themselves, and the power which the machines have given us, are not civilization but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance today to do these things than he ever had before; he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think our civilization would undoubtedly be the greater, as it would be the most lasting that there has ever been.

Questions

1. Instead of making machines our servants the author says they have become our masters. In what sense has this come about? (4)

The author says that machines have become our masters in the sense that individual spent majority of the time, in the maintenance of machines, to ensure its working. They are engaged in fulfilling the necessities of machines, so that it does not malfunction. In short, men is working

for machines and not vice versa

2. The use of machines has brought us more leisure and more energy. But the author says that this has been a curse rather than a blessing. Why? (4)

The author says that the machines has been a curse rather than a blessing because the time and energy it provide to the individuals is utilized in facilitatory decivilization, rather than civilization. The strength attain through machine, simply aid civilization.

3. What exactly is the meaning of 'civilization'? Do you agree with the author's views? (4)

Civilization is an advance state of human society, where high level of culture, science, industry and government has been developed. Yes, I agree with the author that there must be freedom of speech and rights and equality between individuals, in a civilized society.

4. 'Making more beautiful things' - what does this expression mean? Make a list of the beautiful things that you would like to make and how you would make them. (4)

"Making more beautiful things" mean to create more opportunities, explore the universe, eradicate conflicts within states and get involve in poverty prevent programmes. Provision of education and equity distribution of resources can help in achieving the goals -

5. Mention some plans you may have to prevent poverty in the world. Who would receive your most particular attention, and why? (4)

There are multiple methods to prevent poverty; all are driven by a certain force, carrying

respective Pros and Cons. Major prevention are provision of education, enhancement in industrialization and agriculture sector, reduction in taxes, efficient policy making and encourage investment.

Marks Obtained

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Comments

CSS-2019

When I returned to the common the sun was setting. The crowd about the pit had increased, and stood out black against the lemon yellow of the sky—a couple of hundred people, perhaps. There were raised voices, and some sort of struggle appeared to be going on about the pit. Strange imaginings passed through my mind. As I drew nearer I heard Stent's voice: "Keep back! Keep back!" A boy came running towards me. "It's movin'," he said to me as he passed; "it's screwin' and screwin' out. I don't like it. I'm goin' home, I am." I went on to the crowd. There were really, I should think, two or three hundred people elbowing and jostling one another, the one or two ladies there being by no means the least active. "He's fallen in the pit!" cried someone. "Keep back!" said several. The crowd swayed a little, and I elbowed my way through. Everyone seemed greatly excited. I heard a peculiar humming sound from the pit. "I say!" said Ogilvy. "Help keep these idiots back. We don't know what's in the confounded thing, you know!" I saw a young man, a shop assistant in Woking I believe he was, standing on the cylinder and trying to scramble out of the hole again. The crowd had pushed him in. The end of the cylinder was being screwed out from within. Nearly two feet of shining screw projected. Somebody blundered against me, and I narrowly missed being pitched onto the top of the screw. I turned, and as I did so the screw must have come out, for the lid of the cylinder fell upon the gravel with a ringing concussion. I stuck my elbow into the person behind me, and turned my head towards the Thing again. For a moment that circular cavity seemed perfectly black. I had the sunset in my eyes. I think everyone expected to see a man emerge—possibly something a little unlike us terrestrial men, but in all essentials a man. I know I did. But, looking, I presently saw something stirring within the shadow: greyish billowy movements, one above another, and then two luminous disks-like eyes. Then something resembling a little grey snake, about the thickness of a walking stick, coiled up out of the writhing middle, and wriggled in the air towards me—and then another. A sudden chill came over me. There was a loud shriek from a woman behind. I half turned, keeping my eyes fixed upon the cylinder still, from which other tentacles were now projecting, and began pushing my way back from the edge of the pit. I saw astonishment giving place to horror on the faces of the people about me. I heard inarticulate exclamations on all sides. There was a general movement backwards. I saw the shopman struggling still on the edge of the pit. I found myself alone, and saw the people on the other side of the pit running off, Stent among them. I looked again at the cylinder and ungovernable terror gripped me. I stood petrified and staring. A big greyish rounded bulk, the size, perhaps, of a bear, was rising slowly and painfully out of the cylinder. As it bulged up and caught the light, it glistened like wet leather. Two large dark-coloured eyes were regarding me steadfastly. The mass that framed them, the head of the thing, was rounded, and had, one might say, a face. There was a mouth under the eyes, the lipless brim of which quivered and panted, and dropped saliva. The whole creature heaved and pulsated convulsively. A lank tentacular appendage gripped the edge of the cylinder, another swayed in the air. Those who have never seen a living Martian can scarcely imagine the strange horror of its appearance. The peculiar V-shaped mouth with its pointed upper lip, the absence of brow ridges, the absence of a chin beneath the wedge like lower lip, the incessant quivering of this mouth, the Gorgon

groups of tentacles, the tumultuous breathing of the lungs in a strange atmosphere, the evident heaviness and painfulness of movement due to the greater gravitational energy of the earth above all, the extraordinary intensity of the immense eyes-were at once vital, intense, inhuman, crippled and monstrous. There was something fungoid in the oily brown skin, something in the clumsy deliberation of the tedious movements unspeakably nasty. Even at this first encounter, this first glimpse, I was overcome with disgust and dread.

Questions

1. What leads us to believe that this passage is from a science fiction story? (4)

The imaginative theme of the passage and discussion on a non-existent being with unseen characteristics, lead us to believe that the passage is from a science fiction story.

2. How was the crowd behaving? (4)

The crowd was curious and impatient, to discover the thing. They were interested to uncover the mystery of the box, and for that, people were pushing one another.

3. Why did the mood of the crowd alter? (4)

The mood of the crowd swung from exciting to terrifying because they have never experienced a creature with such traits, that projected out of the cylinder. They feared that this creature might cause harm to them.

4. What was the narrator's initial reaction to the "Thing"? (4)

The narrator was initially frightened from the unexpected appearance of the creature. The unrealistic physical characteristic left the narrator in the shock.

5. Why did the writer feel disgusted? (4)

The writer feel disgusted because of the nasty physical appearance of the creature. It had a ugly face along with weird and strange physic.

Marks Obtained

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Comments

Globalization is viewed by its proponents as a process of cementing economic, cultural and political bonds between peoples of different countries of the world. One may regard it as a process by which they are welded into a single world society, to be termed as global society. It means internationalization of production and labour leading to integration of economies of developing and developed countries into global economy. To quote Rosabeth M. Kanter, "The world is becoming a global shopping mall in which ideas and products are available everywhere at the same time."

Globalization is a natural outcome of computer networking and electronic mass communication. Information technology has made it possible for nations of the world to contact one another beyond their national borders. Besides, globalization is also promoted through the growth and proliferation of multinational companies and corporations that operate as transporter networks. Anyhow the flow of capital technology and labour across the borders of countries has accentuated the process of globalization.

Deregulation, liberalism and privatization being assiduously pursued in the developing countries are some other manifestations of globalization. These countries are opening their economies to follow these trends. The size of the public sector is shrinking for the private sector to assume an increasingly important role in the economic development of the Third World countries. The downsizing of the public sector is in line with the spirit of market economy. This is suggested as a measure to cover up their fiscal deficit.

Questions

1. Define globalization. (4)

Globalization refer to the interaction of people all across the world in regard to share economic, cultural and political norms, at any phase of time, through communication devices and bilateral exchange of companies within the countries.

2. What is electronic mass communication? (4)

Electronic mass communication is a way of interaction with people, through the usage of electronic communication devices over network. It uses information

technology platforms to communicate.

3. What does the term Third World denote? (4)

The term "Third World" denotes the developing countries as well as the underdeveloping countries. These countries face budget deficits, as a result face poor economic development.

4. What is privatization? (4)

Privatization is one of the way to encourage globalization. Privatization is a process in which government sell or lease out public sectors, to boost up business in the state, that can eventually stabilize the economy of the state.

5. Explain 'liberalism' in the above context. (4)

Liberalism is a free will to promote privatization or to exchange economic, cultural and political norms with people across the world, to develop international bonds and conduct bilateral trade to uplift the economy of the state.

CSS-2021

In its response to 9/11, America has shown itself to be not only a hyperpower but increasingly assertive and ready to use its dominance as a hyperpower. After declaring a War on Terrorism, America has led two conventional wars, in Afghanistan and Iraq, demonstrating its overwhelmingly awesome military might. But these campaigns reveal something more: America's willingness to have recourse to arms as appropriate and legitimate means to secure its interests and bolster its security. It has set forth a new doctrine: the right of pre-emptive strike when it considers its security, and therefore its national interests, to be at risk. The essence of this doctrine is the real meaning of hyperpower.

Prime Minister Tony Blair has consistently argued that the only option in the face of hyperpower is to offer wise counsel. But increasingly this is a course that governments and people across the world have refused. The mobilisation for war against Iraq split the United Nations and provoked the largest anti-war demonstrations the world has ever seen. And through it all, America maintained its determination to wage war alone if necessary and not to be counselled by the concerns of supposedly allied governments when they faithfully represented the wishes of their electorates. Rather than engaging in debate, the American government expressed its exasperation. The influential new breed of neoconservative radio and television hosts went much further. They acted as ringmasters for outpourings of public scorn that saw French fries renamed 'freedom fries' and moves to boycott French and German produce across America. If one sound-bite can capture a mood, then perhaps it would be Fox News' Bill O'Reilly. At the height of the tension over a second Security Council resolution to legitimate war in Iraq, Mr O'Reilly told his viewers that the bottom line was security, the security of his family, and in that matter 'There's no moral equivalence between the US and Belgium'. It is, in effect, the ethos of hyperpower articulated and made manifest in the public domain of 24-hour talk. And America's willingness to prosecute war has raised innumerable questions about how it engages with other countries. Afghanistan has seen the removal of the Taliban. But there are no official statistics on the number of innocent civilians dead and injured to achieve that security objective. The people of Afghanistan have witnessed a descent into the chaos that preceded the arrival of the Taliban, a country administered not by a new era of democracy under the tutelage of the hyperpower, but merely by the return of the warlords. Beyond Kabul, much of the country remains too insecure for any meaningful efforts at reconstruction and there is enormous difficulty in bringing relief aid to the rural population.

Questions

1. Why does the doctrine of power set by neo-imperial America deny space to counselling? (4)

The doctrine of power set by neo-imperial America deny space to counselling because America have adopted pre-emptive strike doctrine. As per America, security and

national interest can be safeguarded by force only,
against any threat

2. What is the essence of 'moral equivalence' whereas War has no moral justification? (4)

War cannot be justified on moral debates or shows.
Moral equivalence refers to injustice invasion
of America on Iran, on pretext of national security. This
act was to frame dominance in hyperpower
rather than counter security threats.

3. Why do countries occupied and under the tutelage of hyperpower have no peace? (4)

The countries occupied and under the umbrella of
hyperpower have no peace due to lack of
democracy. The state encounters administrative
disorder and hurdles in development along
with safety threats.

4. Arguably Europe and hyperpower US are at cross purposes over the concept of war. Are they? Why? (4)

Europe and US are in contrary over the
concept of war. Europe encourages to resolve
the issues by engaging in debate whereas
US believe in invasion. Moreover, Europe
proceed along with its electorates' notion where
US don't.

5. What Tony Blair's meant by 'wise counsel', and did it prevail? (4)

By "Wise Counsel", Tony Blair meant to resolve the issue over the round table and discourage the misuse of hydropower capabilities, but he was in vain due to opposition faced by the government and people around the world.

Marks Obtained

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Comments
