

Q. 3. Read the following passage carefully and answer the questions given at the end.

(20)

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:

(4 marks each)

1. Define globalization.
2. What is electronic mass communication?
3. What does the term Third World denote?
4. What is privatization?
5. Explain 'liberalism' in the above context.

comprehension passage (css-2020)

Q#1 Globalization:-

Globalization is a multifaceted process that has increased the interconnection and integration of countries across the globe and borders. It encompasses the flow of goods, services, capital, ideas and culture through advancement of technology, communication and transportation. This is a process that has converted the world into one society or a global village.

Q#2 Electronic Mass Communication:-

Electronic mass communication refers to the use of electronic devices and technology to transmit content, information, messages to large audience. It involves the dissemination of information, news, entertainment and other such things through electronic means.

this ans is a bit short

Q#3 The term "Third world countries" refers historically to nations that were not assigned to western bloc neither to Eastern bloc. These are the countries that often have limited industries, lower income level and are least developed as compare to first and second world countries.

Q#4 Privatization:-

Privatization is the process of transfer of ownership, control or management of a government-owned assets or services to the private sector, which includes businesses, individuals, or non-governmental organization. This can help in raising capital, attracting investment and reducing the fiscal burden.

too short

Q#5 Liberalism:-

In summary, ~~economic~~ liberalism plays a significant role in the process of globalization process, described in the passage. It involves policies and ideologies that promotes economic openness, market orientated reforms, and the integration of economies into a global marketplace.

ans are relevant but too short main exam ans booklet is broader these ans will appear shorter

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)

Comprehension Passag (ESS-2017)

Q#1:- The author lamented the fact that we are far away from the art and aesthetics in our everyday life. We judge the everything for the sake of beauty, but not for the pleasure or spiritual peace. People no longer value the importance of art in everything around us. Art has just become a work for the few painters and sculptors, and not a part of society and everyday life.

Q#2 A common man is not interested in visualizing the beauty of things in the universe. He only concerned with his daily life work and problem. While, ~~the~~ an artist is a man, who observe the world keenly and admire its beauty. He try to put this beauty into his work and make it a thing of pleasure. He connects himself spiritually with the beauty of universe.

Q#3 we can make our lives beautiful and charming by developing the aesthetic sense in ourselves. If we starts observing the beauty as a source of mere pleasure and consider it as a part of our everyday life, then we can change our ways of life. And all this will give us satisfactions that will lead to a beautiful life.

Q#4 The term used by author that "Beauty is not an ornament of life" gives the meaning that beauty is not for the sake of beauty or just to keep it in a corner to add beauty to the place, but it is a source of pleasure. Beauty is so powerful that it can add a satisfied spiritual desire in the work of a worker. One should admire the beauty for the sake of spiritual and mental peace.

Q#5:- Yes, I agree that art and beauty enhances our moral activities. It changes our ways to think about things. Doing art activities while admiring the actual beauty helps us in thinking positively and calmly.

better than previous one

these ans are appropriate in length

last ans need addition

8/20 both