

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)**

Composition.

Q#1: what has been lamented in the text?

Ans: Absence of aesthetic activity in a man has been lamented in given text. The author is lamenting man's inability to appreciate beauty in any piece of art and then his inability to portray it as he thinks of it as some kind of talent instead of aquired skill through practice.

Q#2: what is the difference between ordinary man and an artist.

Ans: An ordinary man is unable to value beauty, but an artist values it in dual way: First, by appreciating it in what he sees and then portraying it in his own work as well. This difference is due to their ability to recognize beauty that is absent in ordinary man.

Q#3: How can we make our lives beautiful and charming

Ans: We can make our lives beautiful and charming by practicing aesthetic activity. Being able to recognize, appreciate and reproduce beauty is an activity of the spirit and by exercising such activity, we actually satisfy our spiritual desire that impart positive effects on our lives.

Q#4: What does the writer actually mean when he says, "Beauty is not an ornament to life"?

Ans: By "Beauty is not an ornament to life", the author means that it is not a mere addition to the original object but an essential part of it. In fact, beauty shapes an object just like how moral activity shapes actions.

Q#5: Do art and beauty affect our practical life and morals?

Justify whether you agree or disagree?

Ans: Yes, beauty and art affect our practical lives and morals. Since aesthetic activity is a spiritual activity and satisfies our ^{spiritual} desires, ~~it~~ work

Life without art ✓ or beauty
loses its morality as work without
beauty means unfulfilled
desires that become source of
many evils.

Avoid cutting. Mistakes identified.

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