

PART-II

Q. 2. Write a précis of the following passage in about 120 words and also suggest a suitable title: (20)

It is in the temperate countries of northern Europe that the beneficial effects of cold are most manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair; the total absence of obstacles, on the other hand leaves no room for the exercise and training of energy; but a struggle against difficulties that we have a fair hope of over-coming, calls into active operation all our powers. In like manner, while intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but no hopeless struggles and with the inclemency of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the earth. In the open air, unless he moves quickly, he will suffer pain from the biting wind. Finally, in order to replenish the expenditure of bodily tissue caused by his necessary exertions, he has to procure for himself plenty of nourishing food.

Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that little can be obtained without much exertion from the bounteous earth.

We may recognize must the same difference between ourselves at different seasons of the year, as there is between human nature in the tropics and in temperate climes. In hot weather we are generally languid and inclined to take life easily; but when the cold season comes, we find that we are more inclined to vigorous exertion of our minds and bodies.

Impacts of Climate on Humans

The climate of North Europe suggests that cold weather is beneficial in boosting human productivity and stimulating energy level. In contrast, hot climate drains energy, while extreme cold hinders activity. Unlike the relaxing tropical atmosphere, that does not require arduous labour for sustenance, the moderate cold weather of temperate regions demand tiring efforts to secure food, shelter and clothing. These challenges engage individuals mentally and physically. Climatic variations also impact human temperament with comfortable summers differing significantly from strenuous working conditions in winter.

Word count = 82

AUGUST '18

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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)

Comprehension - (2017)

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Q1) The text laments the modern man's inability to recognize and value the importance of art and beauty in life. Today, art has been reduced to selected few because of people's fading interest in art forms. The text also laments the ignorance of treating beauty as a mere ornament, enhancing the ~~more~~ outer value of objects.

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

The difference between an ordinary man and an artist is that the latter is blessed with the ability to recognize beauty in the world around him. He appreciates this gift of nature by incorporating beauty in whatever he creates. On the contrary, an ordinary man neither acknowledges the existence of beauty, nor he values it.

3) How can we make our life beautiful and charming?

We can make our life beautiful and charming by realizing the significance of art, and integrating it in our daily life activities. This aesthetic connection will then satisfy our spiritual desires. Thus, inclusion of art can make life more beautiful.

4) What does the writer

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8.30 actually mean when he says "Beauty is not an ornament to life"?

9.30 The phrase, "Beauty is not an ornament to life," means that beauty is not an artificial object rather it is a natural phenomena. It has more
10.30 to offer than being limited to pleasure and material gains. Therefore, it is important that people realize
11.30 its worth by making it a part of their life, instead of treating it as an embellished accessory.

12.30

1.30 5) Do art and beauty affect our practical life and morals ...?

2.30 Yes, art and beauty affect our practical life and morals. They exhibit themselves in action and
3.30 moral activities by imparting an aesthetic value to them, thus shaping our conduct and
4.30 character. In this regard, the significance of art and beauty in practical life can not be denied.

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