

Q1. MAKE A PRÉCIS OF THE FOLLOWING PASSAGE IN ABOUT ONE THIRD OF ITS LENGTH. Suggest a suitable title also. (20)

Besant describing the middle class of the 19th century wrote " In the first place it was for more a class apart. "In no sense did it belong to society. Men in professions of any kind (except in the Army and Navy) could only belong to society by right of birth and family connections; men in trade—bankers were still accounted tradesmen—could not possibly belong to society. That is to say, if they went to live in the country they were not called upon by the county families and in the town they were not admitted by the men into their clubs, or by ladies into their houses... The middle class knew its own place, respected itself, made its own society for itself, and cheerfully accorded to rank the deference due."

Since then, however, the life of the middle classes had undergone great changes as their numbers had swelled and their influence had increased.

Their already well –developed consciousness of their own importance had deepened. More critical than they had been in the past of certain aspects of aristocratic life, they were also more concerned with the plight of the poor and the importance of their own values of society, thrift, hand work, piety and respectability as examples of ideal behavior for the guidance of the lower orders. Above all they were respectable. There were divergences of opinion as to what exactly was respectable and what was not. There were, nevertheless, certain conventions, which were universally recognized: wild and drunken behaviors were certainly not respectable, nor were godlessness or avert promiscuity, not an ill-ordered home life, unconventional manners, self-indulgence or flamboyant clothes and personal adornments.

Precis

Title: Evolution of Middle Class

Besant says the middle class of 19th century was not a part of society. Middle class could become part of society if they had family connection, only then, they socialize with elite class. So, they made their own society and everyone ~~was~~ ^{was} respected.

With the passage of time, their number and influence had increased.

They developed a strong sense of self-respect and cherished moral value of propriety, hard work and austerity. They were also concerned about the condition of lower class.

They lived a respectable, honest and decent life by avoiding evils like drinking, vulgarity and self-indulgence.

Q1. Make a precise of the following passage in about one third of its length and suggest a suitable heading. (20)

It was not from want of perceiving the beauty of external nature but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts of all fair valley, and hold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never so far as I know, enjoy when is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike.

I do not suppose that Greeks different in the respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea, --- the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unvintagable sea" and looked upon its shore as merely so much waste land. We can, therefore, easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas, fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism.

There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greeks republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, than we seek the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that

from Alexander's day We find all kinds of authors --- epic poets, lyricist, novelists
and preachers --- agreeing in the precise of nature, its rich colours, and its varied
sounds. Mohaffy: Rambles in Greece

Precis

Title: Change in Greeks' Attitude towards Nature

Greeks had abundant natural beauty but they did not portray in their painting and poetry. Like the primitive people, they were not aesthetic and considered nature and its phenomenon a hindrance in socio-economic development.

They considered forests a safe haven for invaders, mountains a barrier to cultivation while sea a wastage of land. In the

beginning. Greek's art was deprived of true sense of nature and natural beauty. However, their attitude towards nature changed during and after Alexander regime, when Greeks started shifting towards city, felt a difference in the life of city and village. Where, city life is effected with noise, dust and air pollution and people started missing calmness of rural life. People longing for peaceful life in city. Only then, the auth/poet preaching about colours and beautiful sounds of nature in their poetry and painting.