

**Year: CSS - 2000**

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 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 drunker 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.

Year 2000

## The Evolution of the Middle Class

According to Besant, the middle class in the 19th century were discriminated on the bases of their professions by the elite. They were alienated from the society. This lead to the creation of a well respected middle class society. With their rising numbers and popularity, they also tried to pave the pathway for the social uplift of the poor who admired their skills and values. The point of conflict between what was to be accepted or avoided was also defined.

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'The official name of our species is homo sapiens; but there are many anthropologists who prefer to think of man as homo Faber-the smith, the maker of tools It would be possible. I think, to reconcile these two definitions in a third. If man is a knower and an efficient doer, it is only because he is also a talker In order to be Faber and Sapiens, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed we should be some thing much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels- Creatures too clever to be guided by instinct, too Self-centered to live in a state of animal grace, and therefore condemned forever, frustrated and malignant, between contented apehood and aspiring'humanity. It was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, the formulation of ethical ideals, the codification to laws, It was language, in a word, that turned us into human beings and gave birth to civilization.

Year 2002

## Humans and their lingual capabilities

Anthropologists describe human beings as doers but the author thinks that language should be one of the elements to define their achievements. He further argues that if humans had high IQs but no means of communications that will be pure waste. Everything that humans have achieved is because of their linguistic capabilities.