

Final Draft

Evolution of Middle Class

Besant describes the middle class as people associated with any kind of profession (except Army and Navy) and connected with society due to their birth and family connections. Such class of people was not allowed to assimilate with local community, therefore they created their own society, that gradually increased in number and influence. Through example of their social values and ideal behavior they were concerned for the guidance of lower class. They were respectable, though the definition of respectable varied, but mostly relied on the principle of good behavior.

Word count = 89

Final Draft

Miseries of Human Life

Human life throughout its development has remained subject to two kinds of miseries: one that is the result of natural phenomena, and the other that is inflicted by human beings on other human beings. Due to lack of dedicated physical features to cope with extreme natural conditions, these natural phenomena have caused severe damages to human life through various catastrophes. This is controllable and has diminished to some extent, but the atrocities of man has never diminished. The atrocities of powerful on less privileged is still a major concern. Power and sense of fear have become part of human life.

Word count = 99

PRÉCIS

Central Superior Services Examination (CSS) 2000

Passage.

Besant describing the middle class of the 9th 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. 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.

PRÉCIS
Central Superior Services Examination (CSS) 1992

Passage.

Throughout the ages of human development men have been subject to miseries of two kinds: those imposed by external nature, and, those that human beings misguidedly inflicted upon each other. At first, by far the worst evils were those that were due to the environment. Man was a rare species, whose survival was precarious. Without the agility of the monkey, without any coating of fur, he has difficulty in escaping from wild beasts, and in most parts of the world could not endure the winter's cold. He had only two biological advantages: the upright posture freed his hands, and intelligence enabled him to transmit experience. Gradually these two advantages gave him supremacy. The numbers of the human species increased beyond those of any other large mammals. But nature could still assert her power by means of flood and famine and pestilence and by exacting from the great majority of mankind incessant toil in the securing of daily bread. In our own day our bondage to external nature is fast diminishing, as a result of the growth of scientific intelligence. Famines and pestilence still occur, but we know-better, year by year, what should be done to prevent them. Hard work is still necessary, but only because we are unwise: given peace and co-operation, we could subsist on a very moderate amount of toil. With existing technique, we can, whenever we choose to exercise wisdom, be free of many ancient-forms -of bondage to external nature. But the evils that men inflict upon each other have not diminished in the same degree. There are still wars, oppressions, and hideous cruelties, and greedy men still snatch wealth from those who are less skillful or less ruthless than themselves. Love of power still leads to vast tyrannies or to mere obstruction when its grosser forms are impossible. And fear-deep -scarcely conscious fear — is still the dominant motive in very many lives.