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M.H.I.-102

Modern World

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By: Kshiyama Sagar Meher



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**Sample Preview
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Sample
QUESTION PAPER - 1

(Solved)

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Time: 3 Hours]

[Maximum Marks : 100

Note: Answer any five of the following questions. All questions carry equal marks.

Q. 1. Write a note on the liberal conception of the State.

Ans. Ref.: See Chapter-4, Page No. 19, Q. No. 2.

Q. 2. Briefly discuss the development in education in Europe.

Ans. Ref.: See Chapter-19, Page No. 109-110, Q. No. 1.

Q. 3. Write a note on the nuclear arms race and its consequences.

Ans. Ref.: See Chapter-16, Page No. 92, Q. No. 2.

Q. 4. Write a note on the developments in modern medicines.

Ans. Ref.: See Chapter-20, Page No. 119, Q. No. 2.

Q. 5. Define Nation. How were nations formed?

Ans. Ref.: See Chapter-8, Page No. 42, Q. No. 1.

Q. 6. Why was India crucial as a colony in the expansion of British imperialism?

Ans. Ref.: See Chapter-11, Page No. 64, Q. No. 3.

Q. 7. Define the distinctive features of the modern armies in the colonies.

Ans. Ref.: See Chapter-21, Page No. 126, Q. No. 2.

Q. 8. Discuss the role of technology in the process of capitalist industrialization.

Ans. Ref.: See Chapter-9, Page No. 49, Q. No. 2.

Q. 9. Explain the role of nationalism in defining the modern international relations?

Ans. Ref.: See Chapter-15, Page No. 84, Q. No. 1.

Q. 10. Write short notes on the following:

(a) Humanism.

Ans. Ref.: See Chapter-1, Page No. 1, 'Humanism'.

(b) Diversity.

Ans. Ref.: See Chapter-6, Page No. 28, 'Diversity'.

(c) Features of Colonialism.

Ans. Ref.: See Chapter-12, Page No. 67, 'Basic Features of Colonialism'.

(d) Implications of Modern Science on Society.

Ans. Ref.: See Chapter-18, Page No. 106, Q. No. 3.



Sample
QUESTION PAPER - 2

(Solved)

MODERN WORLD

M.H.I.-102

Time: 3 Hours]

[Maximum Marks : 100

Note: Answer any **five** of the following questions. All questions carry **equal** marks.

Q. 1. Discuss in brief various factors behind migrations during different phases of history.

Ans. Ref.: See Chapter-14, Page No. 80, Q. No. 1.

Q. 2. Write a note on imperialism and nation-state-system.

Ans. Ref.: See Chapter-15, Page No. 85, Q. No. 2.

Q. 3. How did the Enlightenment thinker associate knowledge with science?

Ans. Ref.: See Chapter-2, Page No. 7, Q. No. 1.

Q. 4. Explain the historical context of the rise of modern science.

Ans. Ref.: See Chapter-18, Page No. 104, Q. No. 1.

Q. 5. How different was bourgeois culture from the aristocratic culture?

Ans. Ref.: See Chapter-9, Page No. 50, Q. No. 4.

Q. 6. How did printing and publishing contribute towards knowledge revolution?

Ans. Ref.: See Chapter-19, Page No. 111, Q. No. 2.

Q. 7. Discuss the meaning of consumerism.

Ans. Ref.: See Chapter-25, Page No. 151, Q. No. 1.

Q. 8. What are the elements that different type of bureaucracies have in common?

Ans. Ref.: See Chapter-5, Page No. 24, Q. No. 3.

Q. 9. What is colonialism? How is it different from imperialism?

Ans. Ref.: See Chapter-12, Page No. 69, Q. No. 1.

Q. 10. Write short notes on the following:

(a) Poverty and Charity.

Ans. Ref.: See Chapter-7, Page No. 34, 'Poverty and Charity : Differing Perspectives'.

(b) Theories of Imperialism.

Ans. Ref.: See Chapter-11, Page No. 61, 'Theories of Imperialism'.

(c) Soviets.

Ans. Ref.: See Chapter-17, Page No. 97, 'Soviets'.

(d) Coal Mining.

Ans. Ref.: See Chapter-24, Page No. 143, 'Coal Mining'.

■ ■

Sample Preview of The Chapter

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MODERN WORLD

Renaissance and the Idea of the Individual

INTRODUCTION

Over the past two centuries, the meaning of ‘Renaissance,’ originating from the Italian word for rebirth, has evolved. It is now linked to significant social and cultural advancements in 13th to 15th century’s Europe. While some intellectuals in the third world reject the Euro-centric perspective, it’s undeniable that Renaissance Italy and 16th century Europe sparked a transformative outlook on humanity, emphasising individual creativity and the power to shape destiny, as seen in Michelangelo’s Sistine Chapel masterpiece.

CHAPTER AT A GLANCE

THE INVENTION OF THE IDEA

Before the 19th century, the transformative socio-cultural events in 13th-15th century Europe were not recognized as the Renaissance. Jakob Burckhardt, in 1860, introduced the concepts of ‘Renaissance’ and ‘humanism’ in his groundbreaking work, ‘The Civilization of the Renaissance in Italy’. Though his 19th century perception faced criticism, especially in the 1940s and 1950s, as scholars found mediaeval roots in supposedly Renaissance traits, the term endured. Burckhardt’s insights into the emergence of a new culture, influenced by Italian humanism and unique socio-political conditions, remain relevant. Despite Italy’s urban and commercial growth since the 11th century, the flourishing of this culture at the end of the 14th century remains enigmatic.

DEVELOPMENTS IN ITALY

In northern Italy during the 12th and 13th centuries, a dynamic shift occurred as urban merchants, not clerics or feudal nobles, dominated. The region comprised independent urban republics, resisting centralised monarchy. Though deeply religious, cities were governed by wealthy merchants

and, later, military despots. Urban centres like Genoa and Florence became international trade hubs with complex administrations resembling city-states. Initially, republics, they turned to single rulers (signori) due to civic strife. Despite limitations on free enterprise, the development of private wealth and elite involvement in governance fostered individualist self-consciousness. The triumph of signori, while revealing institutional fragility, highlighted the growing awareness of citizenship.

NEW GROUPS: LAWYERS AND NOTARIES

In a society centred around commerce, lawyers and notaries held pivotal roles as interpreters and creators of rules and agreements essential for large scale trade. As commerce expanded, the demand for skilled individuals proficient in drafting, recording, and authenticating contracts and letters intensified. Notaries, distinct from extensively educated lawyers, received training in Latin grammar and rhetoric, often through apprenticeship or formal instruction in legal centres like Padua and Bologna. Unlike the mediaeval era dominated by the clergy, the burgeoning intellectual activities in Italian cities were led by new professions, serving as precursors to Renaissance humanism.

HUMANISM

Since the 19th century, scholars have labelled the Renaissance cultural shift as ‘humanism,’ although the term doesn’t appear in Renaissance writings. Instead, ‘humanistic studies’ referred to academic disciplines favoured by humanists. By the 15th century, ‘humanist’ described educators specialising in grammar, rhetoric, poetry, history, and moral philosophy. Rooted in the classical concept of ‘humanitas,’ humanists, inspired by Cicero, believed in human beings’ unique capacity for self-knowledge. Renaissance humanism, characterised more by historical consciousness than a unified ideology, emerged with Petrarch’s emphasis on civilization’s restoration. Humanists, including

Salutati and Ficino, saw themselves as agents of progress, distinguishing their enlightened era from the preceding 'dark ages'. Leonardo Bruni and Flavio Biondo further embedded this sense of modernity in historical narratives, intertwining it with a conscious emulation of ancient Greek and Roman works.

NEW EDUCATION

Petrarch's vision of rejuvenating Christian society through the fusion of eloquence and philosophy had significant repercussions for education in late mediaeval and Renaissance Italy. Apart from universities and religious-order schools, there were three school types. Independent schoolmasters, mostly solo or with an assistant, taught tuition-paying pupils diverse subjects. Towns in northern Italy also established communal schools, hiring schoolmasters under specific contracts, ensuring quality preparation for the ruling elites' sons. Despite humanism's rise, 14th-century school curricula remained mediaeval and Christian, criticised by Petrarch and humanists. Petrarch's curriculum proposed grammar, rhetoric, poetry, moral philosophy, and history, emphasising mastery of classical Latin and Greek.

PRINT

Humanist schoolmasters in Italian Latin grammar schools played a vital role in establishing humanism as a dominant force in Italian culture. The new art of printing, by 1500, had disseminated many classical texts in Italy, predominantly in Latin. Printing standardised and increased the availability of classical editions, reducing book costs and exposing students to diverse learning. Printed books facilitated the swift spread of new ideas, opinions, and information, reaching hundreds of readers and contributing to the rapid dissemination of Italian humanistic culture across the Alps by the late 15th century.

SECULAR OPENINGS

The Renaissance marked the loosening of religious control over human life, fostering a secular ideology. Humanism, though challenging academic authorities, didn't necessarily oppose Christian faith. While Italians were drawn to material wealth, power, and glory, the emerging secular morality, rooted in humanism, wasn't fundamentally anti-Christian. Humanist thinkers like Petrarch and Valla criticised aspects of traditional Christianity. Secular morality, grounded in faith in human capacity, celebrated intellectual and moral abilities, marking a departure from dependence on priests. The 'new man' of the Renaissance, sovereign and creative, reflected a

transformative vision of society, where individuals were seen as capable of wisdom and glory.

REALISM VS. MORALISM

The Renaissance ushered in a shift toward the pursuit of individual glory and self-development through arts and sciences, giving rise to a cult of artistic personality. Vasari's Lives linked artistic excellence to achievement psychology, echoing Plutarch's vision of man's glory intertwined with virtue. Niccolò Machiavelli, a realist and secular thinker, highlighted the dominant motive of self-interest in human actions, emphasising a dual morality. This dynamic concept of man, labelled as Renaissance individualism, celebrated human capacity to shape destinies. The emerging realistic ethics embraced relative and contradictory values, fostering a transformative vision of man as a relatively autonomous being.

CHECK YOUR PROGRESS

Q. 1. Discuss the developments facilitating the birth of Renaissance in Europe.

Ans. The Renaissance in Europe, particularly in Italy, was a multifaceted cultural transformation that emerged in the 14th century. The groundwork for this period of revival was laid by several interconnected developments, shaped by social, economic, and political factors. Some of them are discussed below:

Humanism and the Rediscovery of Antiquity:

One of the key catalysts was the revival of interest in classical Greek and Roman literature and philosophy, known as humanism. The recovery of ancient manuscripts, especially during the 12th century Renaissance, played a pivotal role. The works of scholars like Petrarch and Boccaccio fueled a renewed appreciation for the wisdom of antiquity.

Urbanisation and Commerce in Italy: The flourishing urban centres of northern Italy, such as Florence and Genoa, were instrumental in fostering the Renaissance. These city-states, with their expanding commerce and market economies, created an environment conducive to intellectual and artistic endeavours. Urbanisation led to the rise of a merchant class that patronised the arts and supported humanist scholars.

Decline of Feudalism: The decline of feudalism and the weakening of centralising monarchies in Italy allowed for greater autonomy in city-states. Unlike northern Europe, where feudalism persisted, Italy experienced a more decentralised political structure.

RENAISSANCE AND THE IDEA OF THE INDIVIDUAL / 3

This shift in power dynamics allowed for the emergence of independent republics and oligarchies.

Patronage of the Arts: The wealthy merchant elites became patrons of the arts, supporting artists, writers, and scholars. Families like the Medici in Florence played a crucial role in sponsoring the works of renowned artists such as Leonardo da Vinci, Michelangelo, and Raphael. This patronage system provided artists with the financial means to focus on their craft.

Civic Institutions and Governance: The city-states of Italy developed civic institutions and governance structures, contributing to a sense of citizenship. Despite the political turmoil and factional rivalries, the Italian city-states demonstrated a capacity for self-governance. This civic consciousness laid the groundwork for a new understanding of individual rights and responsibilities.

Secularism and Individualism: The Renaissance witnessed a shift towards secularism and individualism. The revival of classical humanism emphasised the value of human experience in the earthly realm, challenging the dominance of religious thought. Scholars like Burckhardt identified a distinct “Renaissance man” who embraced worldly pursuits, emphasising individual achievement and personal development.

While Jakob Burckhardt’s formulation of Renaissance concepts in the 19th century has faced criticism, the core elements he identified remain crucial to understanding this transformative period. The convergence of humanism, urbanisation, patronage, and changes in governance collectively created an environment that fueled the Renaissance. This cultural rebirth marked a departure from the mediaeval worldview, setting the stage for profound changes in art, literature, philosophy, and society.

Q. 2. How did Renaissance help the emergence of secular ideology?

Ans. The Renaissance played a pivotal role in the emergence of secular ideology, challenging the dominance of religious authority and paving the way for a more human-centred worldview. This transformative period, spanning the 14th to the 17th centuries, witnessed a cultural revival that contributed to the gradual shift from a mediaeval, religious-centric outlook to a more secular and humanistic perspective.

Humanism and Rediscovery of Classical Knowledge: Humanism, a central intellectual

movement of the Renaissance, emphasised the value of human experience, knowledge, and individual potential. The rediscovery of classical Greek and Roman texts, facilitated by the translation of ancient manuscripts, exposed scholars to a wealth of knowledge outside the confines of religious doctrines. Humanists like Petrarch and Erasmus promoted the study of classical literature, philosophy, and history, encouraging a more comprehensive understanding of the human condition.

Focus on Individualism and Human Achievement: The Renaissance celebrated the individual as a distinct and autonomous entity. The idea of the “Renaissance man” emerged—a well-rounded individual capable of excelling in various fields, including the arts, sciences, and humanities. This focus on individualism and personal accomplishment shifted the cultural emphasis from divine providence to human agency, fostering a secular appreciation for human capabilities and achievements.

Artistic Expression and Secular Themes: Art during the Renaissance reflected a departure from religious themes towards secular subjects. Renowned artists such as Leonardo da Vinci, Michelangelo, and Raphael depicted human anatomy, nature, and everyday life in their works. The portrayal of secular themes in art contributed to a broader cultural shift, emphasising the beauty and significance of the material world rather than exclusively focusing on religious narratives.

Secular Patronage and Civic Humanism: The emergence of secular patronage, particularly by wealthy merchant families like the Medici in Florence, allowed for the support of art, literature, and education with less reliance on religious institutions. Civic humanism, an intellectual movement within the Renaissance, emphasised the importance of participating in civic life and contributing to the well-being of the city-state. This civic engagement, while not necessarily anti-religious, diverted attention from solely religious pursuits to a more comprehensive view of societal development.

Scientific Inquiry and Empirical Observation: The Renaissance witnessed a renewed interest in scientific inquiry and empirical observation. Figures like Copernicus, Galileo, and Kepler challenged traditional religious views of the cosmos with empirical evidence and mathematical precision. This shift towards scientific exploration contributed to the

rise of a secular understanding of the natural world, independent of religious dogma.

Scepticism and Critique of Religious Authority: As humanism flourished, a spirit of scepticism emerged regarding unquestioned religious authority. Intellectuals began to question traditional religious doctrines and practices. The works of humanist scholars, such as Pico della Mirandola, expressed a more liberal and open-minded approach, challenging the orthodoxy of the Catholic Church and fostering an atmosphere conducive to secular thought.

Educational Reforms and Humanist Curriculum: Educational reforms during the Renaissance, inspired by humanist ideals, introduced a curriculum that included classical literature, philosophy, and languages. This emphasis on a broad-based education, including secular subjects, contributed to the development of a more worldly and human-centred perspective among the educated elite.

Q. 3. 'Renaissance created the new view of man as a free rational agent'. Explain.

Ans. The statement "Renaissance created the new view of man as a free rational agent" encapsulates a central theme of the Renaissance period, reflecting a profound shift in the understanding of human nature and agency. The Renaissance, spanning the 14th to the 17th centuries, marked a cultural and intellectual rebirth in Europe, characterised by a renewed interest in classical learning, humanism, and a departure from mediaeval traditions. The notion of man as a free rational agent became a cornerstone of this transformative period.

Humanism and the Celebration of Individualism: Humanism, a key intellectual movement of the Renaissance, emphasised the value and potential of the individual. Scholars and thinkers during this period sought inspiration from classical Greek and Roman texts, which celebrated human achievements, intellect, and creativity. The renewed interest in classical literature and philosophy contributed to the emergence of a more individualistic outlook, fostering the idea that each person possesses inherent worth and agency.

Rejection of Mediaeval Constraints: The Renaissance saw a rejection of the constraints imposed by mediaeval institutions, particularly the restrictive worldview of the Catholic Church. The mediaeval perception of human beings as inherently sinful and in need of salvation gave way to a more optimistic view of humanity. The belief in the potential for human

progress and the rejection of the notion of original sin contributed to the idea that individuals were capable of making reasoned choices and shaping their destinies.

Emphasis on Reason and Critical Thinking: Renaissance thinkers placed a significant emphasis on reason and critical thinking. The revival of interest in classical philosophy, especially the works of ancient Greek philosophers like Plato and Aristotle, promoted the idea that individuals could engage in rational discourse, analyse information, and make decisions based on reason. This emphasis on reason laid the groundwork for the Enlightenment, which further championed rationalism and individual autonomy.

Artistic Expression of Human Potential: Artists of the Renaissance, such as Leonardo da Vinci and Michelangelo, portrayed the human form with unprecedented realism and complexity. The artistic expression of the human body, along with depictions of individuals engaged in various activities, reflected the belief in the beauty and potential of the human form and intellect. Art became a powerful medium for communicating the idea that individuals were not passive subjects but active agents in their own lives.

Development of a Secular Outlook: The Renaissance witnessed a gradual shift from a predominantly religious worldview to a more secular perspective. While religion continued to play a role, the focus expanded to include a broader range of human experiences and interests. This secularisation allowed individuals to explore and express their ideas freely, unburdened by rigid religious dogma, contributing to the conception of man as a free and rational agent capable of navigating the complexities of life.

Exploration of Individual Potential: The Renaissance encouraged the exploration and development of individual potential across various fields. Whether in the arts, sciences, or humanities, the period celebrated the multifaceted nature of human capabilities. The idea of the "Renaissance man," proficient in multiple disciplines, reflected the belief that individuals could actively pursue diverse interests and contribute meaningfully to society.

Emergence of the Ideal of the Self-Made Man: The Renaissance idealised the concept of the self-made man, emphasising the capacity of individuals to shape their own destinies through effort and achievement. This concept, while embryonic compared to later bourgeois individualism, laid the foundation for a more dynamic and self-determining view of human agency.