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SOME ASPECTS OF EUROPEAN HISTORY (1789-1945)

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QUESTION PAPER

June – 2024

(Solved)

SOME ASPECTS OF EUROPEAN HISTORY (1789-1945)

B.H.I.E.-145

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Atleast two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Briefly discuss the factors that led to the revolution of 1789 in France.

Ans. Ref.: See Chapter-2, Page No. 9, 'Revolutionary Overthrow of The Ancient Regime and Democratic Action'.

Q. 2. Write a note on Enlightenment thinkers.

Ans. Ref.: See Chapter-4, Page No. 30, 'Enlightenment'.

Q. 3. Critically examine the Gershchenkron model of Russian industrialization.

Ans. Ref.: See Chapter-8, Page No. 70, 'The Gershchenkron Model'.

Q. 4. Write short notes on any two of the following:

(a) The Secret Society Movement.

Ans. Ref.: See Chapter-5, Page No. 40, 'The Secret Society Movement'.

(b) Bismarckism.

Ans. Ref.: See Chapter-5, Page No. 52, 'Bismarckism'.

(c) The Zollverein.

Ans. Ref.: See Chapter-8, Page No. 68, 'The Zollverein'.

(d) Role of political parties in democracy.

Ans. Ref.: See Chapter-1, Page No. 4, Q. No. 6 and Page No. 2, 'Democratic Polity'.

SECTION-II

Q. 5. Write on the Weimar republic and Liberal democracy in Germany.

Ans. Ref.: See Chapter-10, Page No. 94, 'The Weimar Republic and Liberal Democracy'.

Q. 6. Critically examine various theories of imperialism.

Ans. Ref.: See Chapter-12, Page No. 119, Q. No. 2.

Q. 7. Discuss the New Economic Policy (NEP) in Russia.

Ans. Ref.: See Chapter-11, Page No. 104, 'New Economic Policy' and Page No. 108, Q. No. 5.

Q. 8. Write short notes on any two of the following:

(a) Cultural Nationalism.

Ans. Ref.: See Chapter-4, Page No. 85, 'Cultural Nationalism: Phase A and B' and 'Spread of National Idea and Nationalism'.

(b) The Cold War.

Ans. Ref.: See Chapter-14, Page No. 141, 'Beginning of The Cold War'.

(c) Fascism.

Ans. Ref.: See Chapter-13, Page No. 130, Q. No. 1 and Page No. 131, Q. No. 2.

(d) Nazism.

Ans. Ref.: See Chapter-13, Page No. 136, Q. No. 13



QUESTION PAPER

December – 2023

(Solved)

SOME ASPECTS OF EUROPEAN HISTORY (1789-1945)

B.H.I.E.-145

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Atleast two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. Discuss the nature of modern European states and the important features of its bureaucracy.

Ans. Ref.: See Chapter-1, Page No. 1, 'Direct Rule and Bureaucracy' and Page No. 3, Q. No. 1.

Q. 2. Examine liberalism with special reference to utilitarianism and the doctrine of Laissez Faire.

Ans. Ref.: See Chapter-4, Page No. 31-32, 'Liberalism'.

Q. 3. How did England become the first industrial nation?

Ans. Ref.: See Chapter-7, Page No. 58, 'Industrialisation in Britain'.

Q. 4. Write short notes on any two of the following:

(a) Bonapartism.

Ans. Ref.: See Chapter-6, Page No. 51, 'Bonapartism'.

(b) Early Socialism.

Ans. Ref.: See Chapter-4, Page No. 32, 'Socialism'.

(c) Rousseau.

Ans. Ref.: See Chapter-4, Page No. 33-34, 'Rousseau'.

(d) Concordat.

Ans. Ref.: See Chapter-3, Page No. 27, Q. No. 5.

SECTION-II

Q. 5. Write a note on Weimar Republic.

Ans. Ref.: See Chapter-10, Page No. 94, 'The Weimar Republic and Liberal Democracy' and Page No. 97, Q. No. 3.

Q. 6. Discuss various stages of colonialism.

Ans. Ref.: See Chapter-12, Page No. 118, 'Stages of Colonialism'.

Q. 7. Examine the nature of Fascist regimes in Europe.

Ans. Ref.: See Chapter-13, Page No. 126, 'Foundation of Fascist State in Italy'.

Q. 8. Write short notes on any two of the following:

(a) Italian Nationalism.

Ans. Ref.: See Chapter-9, Page No. 84, 'Italian Nationalism and Popular Mobilisation'.

(b) Economic crisis of 1920s.

Ans. Ref.: See Chapter-10, Page No. 96, 'Understanding the 1920s'.

(c) The impact of World Wars.

Ans. Ref.: See Chapter-14, Page No. 141, 'Beginning of the Cold War'.

(d) The purges in Russia.

Ans. Ref.: See Chapter-11, Page No. 106, 'The Terror and the Purges'.



Sample Preview of The Chapter

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SOME ASPECTS OF EUROPEAN HISTORY 1789-1945

The Modern State and Political Culture



INTRODUCTION

In contrast to earlier forms, power was used differently in modern European states. The absolute power of the modern state and the accompanying massive mobilisation of the populace over, which these states exercised their powers were its two most distinguishing characteristics.

Absolute authority does not always equate to tyranny or simple dictatorship because it requires some level of popular support. It does, however, suggest that a) there is no region from which the state is forbidden from entry and b) the contemporary European state obtained nearly unlimited powers that grew with each passing generation. In other words, the areas of activity and the capacities are both limitless and growing. This stands in stark contrast to both European and non-European pre-modern states.

Despite having lofty intentions, their ability to act was restricted. When they did act, it was spectacular and meant to amaze and frighten the people; nonetheless, such displays and drama served as stand-ins for the daily process of control, which was considerably more constrained than in the modern state. Additionally, the states only operated in a small number of fields. The majority of other issues were left mostly unaffected and just remotely regulated; these were primarily military and fiscal, or war and taxes.

For a variety of reasons, the modern European state was able to act in this way.

- The most important of these were direct rule through the state's monopoly on the exercise of legitimate coercion.
- Nationalism through the imposition of cultural uniformity on the population under its control and
- Democratic legitimacy through the state's claim to embody the will of the people.

CHAPTER AT A GLANCE

DIRECT RULE AND BUREAUCRACY

Direct rule was the first and possibly most essential basis of modern Europe. From the 15th century on, European rulers enforced direct rule and centralised power. They did this by removing power from feudal lords and estates and putting royal officials or lesser nobles directly under the monarch. The modern bureaucracy began then.

From the 15th to the 18th century, fierce confrontations between the state or monarch and feudal or regional lords culminated in royal absolutisms. Ivan IV (the Terrible) and Peter I (the Great) of Russia, Frederick William and Frederick II of Prussia, Cardinal Richelieu and Louis XIV of France and Henry VIII and Thomas Cromwell of England were notable state-builders. Only the monarch could maintain armies, wage war, tax the populace, resolve disputes, punish offenders and execute subjects through his new royal bureaucracy.

Bureaucracy is an administrative hierarchy of officials with the following ideals: they are salaried professionals with no personal interest in the decisions they take or enforce; they carry out the orders of their superiors and issue orders to their inferiors; they act according to law, not personal whim or preference; they are selected for their expertise in the area concerned.

Max Weber dubbed this style of bureaucracy rational-legal. Practice departs greatly from the model, as it must but it gives us crucial insights into current administrative structures, whether of the state, a political party, a corporate organisation, a religious hierarchy like a Church, or even basic associations like clubs.

We rarely appreciate how different such bureaucracies are from other forms of governance because we live with them every day and because this

is the standard we want the government to uphold. In fact, we often characterise other forms as being capricious and corrupt when we encounter them. We typically dismiss such systems as irrational, corrupt and arrogant if officials were to be appointed based on their family connections or money they had paid, if they were to make decisions because it suits them personally or the mood takes them, if they were to act against orders or against the law, if they were to be appointed without the necessary expertise for the job, or if everything depended on one person as if he or she were irreplaceable. But before the modern era, such was completely typical for all governments or kinds of government; it is only now that they seem undesirable. We have internalised this textbook ideal and evaluate all administrative practices in accordance with it, oblivious to the fact that these concepts were first presented in Europe less than two hundred years ago and later were universally recognised as standards. Anything that isn't "modern" in this sense is often referred to as "traditional" or another derogatory term.

Because of this, monarchs' activities in pre-modern periods were incredibly extravagant and spectacular yet significantly less successful than those in contemporary times. Pre-modern monarchs often displayed their dominance through personal opulence in their attire and way of life, complex court etiquette, obscene generosity on special occasions like coronations, arbitrary mercy toward criminals, exceptional violence toward political rivals, etc. But because to their limited impact, these were sporadic public spectacles that needed to be repeated frequently. Most of these commonplace displays have been abandoned by the modern administration, which now only uses them on momentous national occasions to wow the populace.

The development of weapons technology also tipped the scales in the state's favour. Feudal lords could provide equipment for cavalry and infantry but only the state could pay for artillery. This was plain to see as early as the fifteenth century. But as the portable pistol underwent several advancements, the state gained the upper hand because it became increasingly expensive and precise equipment. The nearly complete extinction of piracy by the seventeenth century was a sign of the influence of such technology on maritime warfare.

NATIONALISM AND NATION STATE

The most prominent nation-states in Europe serve as examples of how recent and how successful creation has been. Thus, we frequently refer to the British people and nation without comprehending that they include at

least the English, Welsh, and Scots. Regions having distinct identities, can be found within these, such as Cornwall in England and the Highlands in Scotland. The English language didn't spread over all of these British colonies until the seventeenth century. Similar to the United States, which is a unique and prosperous nation-state, France is made up of numerous distinguishable areas, many of which still have their own distinct languages. Of these, the most well-known are Brittany in the north-west and Gascony in the south. Since just 12–13% of the French population spoke the language in 1789, the French nation was essentially founded throughout the nineteenth century through the aforementioned procedures.

The contemporary European state then imposed uniformity on its population as a result of this amazing resource accumulation, giving rise to the country and nationalism. If all citizens came from the same culture, it would be much easier to act on them, forecast reactions, satisfy preferences and even come up with a set of shared options. Divided people, on the other hand, denoted a dispersed state or a number of distinct power centers. This was the situation during the feudal era, which was ended by the imposition of a single center's will under royal absolutism. As a result, a single state implies single people and the modernising state deliberately set out to create such a single population. This was accomplished by requiring the populace, now referred to as citizens, to submit to the same set of rules that guided their society.

As a result, states began exchanging their permanent ambassadors, building the intricate structure that is known as diplomacy. Each state became a performer on the stage of international affairs through such a diplomacy, defending and advancing what it called its "national interest" because it now spoke on behalf of the country. Politics then expanded to encompass involvement in international affairs and the protection of "national interest." Every political philosophy and party was required to protect the "national interest" and those that did not appear to do so sufficiently suffered greatly in the quest for dominance. With the Peace of Westphalia in 1648, a system of relations between sovereign and equal states was formed. However, it wasn't until the nineteenth century that this system of international relations was incorporated into modern politics.

DEMOCRATIC POLITY

Modern states consolidated so much authority that national politics became "democratic." The state

THE MODERN STATE AND POLITICAL CULTURE / 3

claimed to reflect the “public will” and the “sovereignty of the people” thus, there should be no paradox. The electoral system mirrored the people’s sovereignty. A democratic or people’s state had such great power.

The modern state developed from the late 18th-century revolutions in America, Britain and France, claiming to represent the people.

Democratic politics didn’t mean people ruled. People can’t be rulers. They could have ruled directly if the population was small enough, a few hundred at most, to convene frequently, make decisions and hold public office. Modern nations have millions of people, thus democracy is a fantasy. In Europe and America, since the 18th century, people elect representatives who choose rulers. Modern democratic constitutions take this shape. The people gave their authority to representatives who acted at their discretion, and the representatives gave their power to a government that did the same. The only effective control the people had was periodic elections to replace the government and MPs. Other parties and philosophies are represented. Multiple ideologies and parties were crucial to democratic rule changes. This is pluralism.

Revolutionaries and counter revolutionaries wanted a different democracy. As in liberal democratic politics, they drew authority and legitimacy from popular support and choice, as shown by elections and votes. Elections might be structured in numerous ways: compulsion could be used, voters could be excluded or their ballots marked by outsiders and several candidates could be banned so people could only vote for one. The exact degree of popular support for such regimes is a subject of independent enquiry; it should not be assumed they did not have considerable popular support at various times, whether Stalin or Hitler. But the key is that they tried to show their popularity through election procedures.

This process of proving popularity is called democratic legitimation and the most effective tool is an election. However, not all instruments of authority went via elections. The bureaucracy, armed forces, paramilitary forces and police did not claim to be democratic but they were the omnipotent instruments of the modern democratic state. The judiciary and legal profession were also key. Ironically, it’s deemed fundamental to democracy despite being selected and accountable to the people. The judiciary adjudicated disputes by applying the law and interpreted it as it did so, declaring what the real law was. Therefore, it not

only settled disputes but also made law by interpreting it or stating what a law meant. The court settled conflicts between people and the state. Even if the state claims to represent the people, judges might rule against it. This is why elected leaders have called the judiciary regressive for opposing democratically elected leaders. It could also defend individuals against bureaucratic oppression. This is the first reason why a non-elected, non-responsible judiciary is necessary for democracy.

The next reason a judiciary is necessary to democracy is judicial review. This means the Supreme Court might investigate legislation to see if it violated the constitution. Thus, if lawmakers pass a law, supreme court judges may reject it.

Modern democratic politics isn’t democratic in many aspects, even in so-called modern democracies. The people don’t rule; justice and judicial review are administered by a group accountable only to themselves and the state exerts almost unlimited and increasing powers through its huge bureaucracy and military force. It’s hard to find a trace of democracy in it all, yet this combination of electoral politics and bureaucratic absolutism is called a democracy in modern politics. These powers are exercised in the name of the people even under totalitarian governments and the people choose their rulers periodically in election regimes. Another, possibly more important factor is that people are more involved in politics than ever before in history. The people don’t rule, but they participate through elections and other means.

CHECK YOUR PROGRESS

Q. 1. Explain the important features of bureaucracy in five sentences.

Ans. The important features of bureaucracy are:

- They act according to rules laid down by law, not according to personal whim.
- They carry out the orders of their superiors and issue orders to their inferiors who implement such orders in the same fashion.
- They are selected for their expertise in the area concerned.
- Bureaucracies have a clear hierarchy.
- It is a set of formal rules, or standard operating procedures.

Q. 2. Do you think that education was used by the modern state to promote nationalism? Answer in 50 words.

Ans. Yes, I believe the contemporary state exploited education to advance nationalism. Social and

religious barriers that traditionally divided Indians from one another were dismantled by contemporary education. We also learned more about international struggles thanks to modern schooling. The key contributing elements to the growth of nationalism in India were these two.

Q. 3. Define international relations. Answer in five sentences.

Ans. 1. As states become more inward-looking, the political and economic landscape of the world fragments.

2. The strains of nationalism are weakening the capacity of international institutions to promote peace and cooperation.

3. Nationalism is making a comeback across the globe.

4. International relations make an effort to describe how states engage in the world's interstate system.

5. In nationalism, international relations make an effort to describe how people interact when their behaviour is directed at people from other countries.

Q. 4. What do you understand by democratic polity? Answer is 50 words.

Ans. Democratic politics didn't mean people ruled. People can't be rulers. They could have ruled directly if the population was small enough, a few hundred at most, to convene frequently, make decisions and hold public office. Modern nations have millions of people; democracy is a fantasy. The people gave their authority to representatives, who acted at their discretion and the representatives gave their power to a government that did the same. The only effective control the people had was periodic elections to replace the government and MPs.

Q. 5. Discuss the importance of judiciary in ten sentences.

Ans. 1. Judicial review is fundamental to democracy. Supreme Court judges may reject a statute enacted by the people's representatives.

2. An independent judge has huge power.

3. The judiciary interprets and protects the Constitution.

4. It protects our rights.

5. It protects citizens' basic rights.

6. It makes new laws.

7. It also advises.

8. Only the judiciary can check them and give them free and fair justice.

9. The judiciary advises the Union and the states.

10. The judiciary can overturn unconstitutional precedents.

Q. 6. Explain the role of political parties in a democracy. Answer in ten sentences.

Ans. 1. Political parties represent different parts of society.

2. It allows public debates and expressing diverse perspectives. They contest elections and form government.

3. They are a democratic vehicle.

4. Election manifestos impact policies and laws.

5. Political parties compete and share power.

6. Political parties provide voter-beneficial policies and programmes and voters choose.

7. Parties shape public opinion by highlighting issues.

8. Political parties provide access to government apparatus and welfare programmes.

9. Parties run governments.

10. Political parties that lose elections, serve as opposition to the ruling party by advocating differing ideas and criticising government failings.

OTHER IMPORTANT QUESTIONS

Q. 1. What was Feudalism? Explain the Pluralism.

Ans. Feudalism: Feudalism was a system in which people were given land and protection by people of higher rank and worked and fought for them in return. The basic idea of feudalism was that it was a system for structuring society around relationships from the holding of land in return for services.

Pluralism: The idea that several groups, rather than the American people as a whole, run the country is known as pluralism. These groups, which include official and informal coalitions of like-minded citizens as well as unions, trade and professional associations, environmentalists, civil rights activists, business and financial lobbies and more, have an impact on how laws and policies are made and implemented.

Q. 2. Differentiate between nation-state and modern state.

Ans. Nation State vs Modern State

In short, A nation-state was one in which the majority of its citizens came together to create a sense of shared identity, history, or descent. In comparison, a modern state includes a centralized supremacy exercising the monarch's power over a distinctly specified colony.

Difference Between Nation State and Modern State

Check out the key differences between the nation state and the modern state in the table shared below:

THE MODERN STATE AND POLITICAL CULTURE / 5

Nation-State	Modern State
People have a shared identity based on language, culture, and customs.	People of different identities coexist peacefully in a modern state.
Nation and state are congruent.	Centralized power and authority.
Nation-states have a single government and a common identity.	Modern states are more open to having international interaction and diverse identities.
The formation of a nation-state is almost always based upon the people's desire to dominate the state through their shared identities.	The same cannot be said about a modern state, where people of diverse identities and cultures coexist.
People with similar ideologies and backgrounds form it.	It is the advanced version of the nation state.

Q. 3. Write the characteristics of bureaucracy.

Ans. The characteristics of bureaucracy are:

1. Jurisdictional Competency

Jurisdictional expertise is crucial in bureaucratic organisations with specified roles. All bureaucratic aspects have a specified role, hence jurisdictional competency relates to bureaucratic specialisation. As one moves up a company's structure, duties grow. Division of labour allows units and individuals to master details and skills and make the new routine.

2. Command and Control

Bureaucracies have clear command lines. Responsibility is taken at the top and delegated with less discretion downwards. Command and control, needed to coordinate bureaucratic aspects, increase upward accountability, delegate and decrease downward discretion.

3. Continuity

Bureaucratic organisation requires continuity. Rational-legal authority requires standard rules and procedures for writing and behaviour. Continuity is crucial for a company's identity and culture. Without records, transactions couldn't be lawful.

4. Professionalisation

Professionalization of management, another bureaucratic feature, demands a full-time corps of managers. In government, public workers are professionalised through merit-based assessments.

5. Rules

Rules provide a rational, continuous framework for bureaucratic procedures and operations. Files contain an organisation's rules. Rules and precedents guide bureaucratic decisions and procedures. Rules are the foundation of bureaucracy but the misery of executives who want things done quickly.

Q. 4. What is sovereignty? Explain its characteristics.

Ans. The historical context has changed along with sovereignty. The legal concept of sovereignty would have been enough during the 18th and 19th centuries, but not now. The state cannot govern itself solely by law and order. Today, the authority of the ruler to impose sovereignty has been supplanted by the ability to shape public opinion.

Its legitimacy rests more on its capacity to end social strife, impose order, and advance the common good of the neighbourhood. This clarifies the state's power in the appropriate way. Its authority is based less on its ability to compel compliance from the populace and more on their willingness to do so. This is what sovereignty means in a liberal sense.

Liberals, on the other hand, do not completely deny the state's ability to impose coercion; they believe that, in some circumstances, its use may be justified in an effort to preserve the socio-economic and political system.

There is still another perspective on sovereignty that sees it as the dominance of one social class over another. This viewpoint, which is Marxian in nature, is founded on a systematic examination of society. This point of view holds that the state and sovereignty are the tools in the hands of an economically powerful class for advancing their own interests. According to Marxism, a socialist revolution should demolish the capitalist state's sovereignty and replace it with the working class's government, often known as the Dictatorship of the Proletariat. In a society without classes, the state will disappear. Sovereignty, a class power, will not exist in a classless society.

According to the pluralist perspective, power in a society is not centralised in the state but rather distributed across various associations and groups. This new interpretation of sovereignty has been offered by several pluralists and behaviouralists in the twenty-first century.

A contending plural elite shares power in a democratic society, according to behaviouralists. Therefore, in a democratic society, power is thought to be dispersed, rather than centralised.

Sovereignty Characteristics

The characteristics of sovereignty may be summarised as follows:

1. Absoluteness: According to this concept, the state's supreme legislative authority cannot be constrained by the law and cannot be surpassed by any other legal authority inside the state. It is unaffected by any limitations, whether they are statutory or otherwise, making it absolute. Even while all associations and people must abide by the laws passed by the sovereign in a civil society, this does not mean that the state's sovereignty is unconstrained in practise. Even while some limitations – internal or external – that one places on oneself are not legally considered to be restrictions. The “absolute” nature of the state overcomes these restrictions.

2. Universality: Every individual and every grouping of individuals inside the state are subject to the state's authority. The apparent exception for diplomatic representatives is really a customary international practice that a state is free to discontinue at any moment.

3. Permanence: The state's authority lasts as long as the state endures. While the people who wield it may change and the structure of the entire state may change, sovereignty always exists. Sovereignty cannot be destroyed other than by destroying the state.

4. Indivisibility: This suggests that a state can only have one form of sovereignty. It is destructive to split sovereignty. While the many governmental bodies may share in the exercise of its authority, sovereignty is nonetheless a unit, just like the state is. States must exist in an equal number to sovereignties. A divided sovereign power is an absurd idea.

Q. 5. What do you understand by the right to self-determination? How has this idea resulted in both formation of and challenges to nation-states?

Ans. According to the concept of the right to self-determination, every country should be able to choose its own path in all spheres of life, without external intervention. Every citizen should have the freedom to run his or her own affairs however, they see fit.

Each state must exercise the following rights, in order to exercise its right to self-determination:

- The basic right implies that everyone will respect each state's sovereignty and that each state has the right to exist, without outside influence.
- Every state should be able to adopt any language as its primary language of communication and exercise its freedom to build its own political, social, and economic realms as well as its own art, culture, and literature.
- Every state uses its legal authority to protect what it deems valuable to protect. Each custom has a historical foundation and embodies the spirit of the country.

We can draw the following conclusions about why we are entitled to these rights:

- These rights are necessary for a functioning democracy to coexist.
- The promotion of national unity among many states, which belong to varied races, castes, religions and cultures, is made possible by this right.
- This right ensures that minorities won't be assimilated into the majority and that they will have the freedom to develop their own cultures and civilisations alongside majority groups.
- Because both the majority and minority have the freedom to manage their own affairs, this right enhances national security.

However, exercising one's right to self-determination presents the following difficulties:

- Because each division tries to follow its own path, it can make administration in multi-national states like India and the USSR less efficient.
- It can be challenging for this right to shape public opinion in a way that ensures democracy succeeds because everyone tends to focus solely on creating their own identities.
- Sometimes it equalises lower and superior races, which inhibits the advancement of the superior race as well.
- Self-determination led to the dissolution of states, including Russia, Austria and Hungary.
- Consequently, states like Germany and Italy were unified.
- States like Czechoslovakia and Finland are the results.
- It follows that the right to self-determination can be employed for both achieving national integration and achieving national disintegration.