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M.H.I.-2

Modern World

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By: Dheeraj



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Content

MODERN WORLD

Question Bank – (Previous Year Solved Question Papers)

Question Paper—June-2023 (Solved)	1
Question Paper—December-2022 (Solved)	1-2
Question Paper—Exam Held in March-2022 (Solved)	1
Question Paper—Exam Held in August-2021 (Solved)	1
Question Paper—Exam Held in February-2021 (Solved)	1
Question Paper—December, 2019 (Solved)	1
Question Paper—June, 2019 (Solved)	1
Question Paper—December, 2018 (Solved)	1
Question Paper—June, 2018 (Solved)	1
Question Paper—December, 2017 (Solved)	1
Question Paper—June, 2017 (Solved)	1

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

THEORIES OF THE MODERN WORLD

1. Renaissance and the Idea of the Individual	1
2. The Enlightenment	7
3. Critiques of Enlightenment	11

MODERN WORLD: ESSENTIAL COMPONENTS

4. Theories of the State	16
5. Capitalist Economy and its Critique	22
6. The Social Structure	26

THE MODERN STATE AND POLITICS

7. Bureaucratization	31
----------------------------	----

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
8.	Democratic Politics	35
9.	Modern State and Welfare	41
10.	Nationalism	48
CAPITALISM AND INDUSTRIALIZATION		
11.	Commercial Capitalism	56
12.	Capitalist Industrialization	65
13.	Socialist Industrialization	75
14.	Underdevelopment	84
EXPANSION OF EUROPE		
15.	Conquest and Appropriation	91
16.	Migrations and Settlements	95
17.	Imperialism	102
18.	Colonialism	110
19.	Decolonization	118
INTERNATIONAL RELATIONS		
20.	Nation-State System	125
21.	International Rivalries of the 20th Century	130
22.	The Unipolar World and Counter-Currents	137
REVOLUTIONS		
23.	Political Revolution: France	141
24.	Political Revolution: Russia	147

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
25.	Knowledge Revolution – Printing and Informatics	158
26.	Technological Revolution: Communications and Medical	169
VIOLENCE AND REPRESSION		
27.	Modern Warfare	177
28.	Total War	184
29.	Violence by Non-State Actors	189
DILEMMAS OF DEVELOPMENT		
30.	Demography	198
31.	Ecology	206
32.	Consumerism	212



**Sample Preview
of the
Solved
Sample Question
Papers**

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QUESTION PAPER

June – 2023

(Solved)

MODERN WORLD

M.H.I.-02

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any **five** questions. Attempt at least **two** questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. What are the main ways in which the Romantics differed from the Enlightenment thinkers?

Ans. Ref.: See Chapter-3, Page No. 14, Q. No. 1.

Q. 2. Discuss briefly the historical process of democratization.

Ans. Ref.: See Chapter-8, Page No. 39, Q. No. 1 and Q. No. 2 and Page No. 36, 'Explaining Democracy and Democratization'.

Q. 3. Critically examine transition from feudalism to capitalism.

Ans. Ref.: See Chapter-11, Page No. 60-61, 'Transition from Feudalism to Capitalism'.

Q. 4. Explain the impact of industrialization on the social structure.

Ans. Ref.: See Chapter-6, Page No. 27, 'Urbanization and Changes in Working Lives and Social Structure'.

Q. 5. Write short notes on the following:

(a) Rousseau

Ans. Ref.: See Chapter-4, Page No. 18, 'Rousseau'.

(b) Elizabethan Poor Laws

Ans. Ref.: See Chapter-9, Page No. 41, 'Elizabethan Poor Laws'.

(c) Various forms of Nationalism

Ans. Ref.: See Chapter-10, Page No. 51, 'Stages of Nationalism: Types of Nationalism'.

(d) Karl Marx

Ans. Ref.: See Chapter-3, Page No. 13, 'Karl Marx'.

SECTION-II

Q. 6. 'History of migration in the modern period has been mainly a European story'. Comment.

Ans. Ref.: See Chapter-16, Page No. 100, Q. No. 2.

Q. 7. How did the German and Italian Unification lead to new diplomatic manoeuvres which refined the role of nation-states in international relations?

Ans. Ref.: See Chapter-20, Page No. 126, Q. No. 2.

Q. 8. "The development of print technology and the beginning of newspapers truly constitute a revolution". Comment.

Ans. Ref.: See Chapter-25, Page No. 166, Q. No. 3.

Q. 9. Explain consumerism. Discuss the critiques of consumerism.

Ans. Ref.: See Chapter-32, Page No. 214, Q. No. 1 and Page No. 216, Q. No. 3.

Q. 10. Write short notes on the following:

(a) Colonialism in Africa

Ans. Ref.: See Chapter-18, Page No. 112, 'Africa', and 'Three Eras of Conquest and Impact'.

(b) Systemic Theory

Ans. Ref.: See Chapter-22, Page No. 140, 'Systemic Tools of International Relations'.

(c) Tsarist Autocracy

Ans. Ref.: See Chapter-24, Page No. 148, 'Tzarism'.

(d) Development of ecological awareness.

Ans. Ref.: See Chapter-31, Page No. 209, 'The Developments of an Ecological Awareness'.



QUESTION PAPER

December – 2022

(Solved)

MODERN WORLD

M.H.I.-02

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Attempt at least two questions from each section. All questions carry equal marks.

SECTION-I

Q. 1. How did enlightenment influence the socio-political order in Europe?

Ans. Ref.: See Chapter-2, Page No. 7, 'Introduction' and 'The Idea of Progress'.

Q. 2. What is Welfare State? Make a comparison between the English and the Japanese Welfare States.

Ans. Ref.: See Chapter-9, Page No. 41, 'The Welfare State From Charity to Welfare', 'The English Experience' and Page No. 43, 'From Benevolence to Community Centred Welfare: The Case of Japan'.

Q. 3. Analyse the different ways in which imperialism has been understood and explained.

Ans. Ref.: See Chapter-17, Page No. 107, Q. No. 1.

Q. 4. What do you understand by de-colonization? Explain the various approaches towards de-colonization.

Ans. Ref.: See Chapter-19, Page No. 123, Q. No. 1 and Page 118, 'Approaches'.

Q. 5. Write short notes on the following:

(a) Secularization

Ans. During the renaissance a loosening control of religion over human life began. Thus, renaissance created conditions for the emergence of a secular ideology and focused on humanism. At this point, it is important to know how, and to what extent, this secular opening was created.

According to Max Weber, modernization was a process which led to the disenchantment of the world. All the supernatural forces and symbols which pre-modern cultures use to explain natural and social phenomena are eliminated by it. Now, there is modern scientific interpretation of nature. Such a process of secularization tends to displace religious institutions, beliefs and

practices, in favour of reason and science. First started in Europe toward the end of the 17th century, this phenomenon was exported to the non-European world with colonialism. Thus, although the people may hold traditional religious beliefs alongside scientific ones, religious phenomena have lost their centrality. It is also true that right-wing political movements worldwide do evoke religious symbolism as a means of mobilizing public sentiments. However, this tendency does not obviate the basic fact that religious establishments have lost control of political power in the modern state. Today, rationalization touches many more areas like the capitalist economy. According to Max Weber, it referred to the establishment of a rational system of laws and administration. Thus, he saw the system of bureaucracy as the highest development of the rational principle in the impersonal and impartial rule of rationally constituted laws and procedures. Max Weber did know that bureaucracy could be despotic in actual operation, but he believed that trained officials were 'The pillar both of the modern state and of the economic life of the West.' It may be noted that Weber did concede that not the whole populations become reasonable or knowledgeable through the process of modern rationalization.

Also Ref.: See Chapter-6, Page No. 30, Q. No. 3.

(b) Bureaucratization

Ans. Ref.: See Chapter-7, Page No. 31, 'Introduction'.

(c) Commercial Capitalism

Ans. Ref.: See Chapter-11, Page No. 56, 'Meaning of Commercial Capitalism'.

(d) Industrial Society

Ans. Ref.: See Chapter-10, Page No. 50, 'Industrial Society'.

Sample Preview of The Chapter

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MODERN WORLD

THEORIES OF THE MODERN WORLD



Renaissance and the Idea of the Individual

INTRODUCTION

The very first step in developing an understanding of modern world is to know about the renaissance and the individual. The term 'Renaissance' meaning re-birth has been taken from the Italian language. Its meaning, however, has changed over the last two centuries and is now related to major social and cultural developments in Europe between the 13th and the 15th centuries. The emergence of modernity in early modern Europe has been attributed to renaissance which is considered to be starting point for studying the history of the modern world. This Euro-centric vision, however, has been objected by the intellectuals of the third world. Here, we must accept the fact that it was in Italy's renaissance and subsequently in certain parts of the 16th century Europe that a new view of man as a creative individual emerged. This man possessed the power to shape his destiny without depending on god and became a major inspiration for social thinking and political action. Thus, appeared the renaissance humanism as demonstrated in Michelangelo's painting of the creation of Adam in the Sistine Chapel. However, the idea of a free and creative man was not only due to renaissance social thought. For instance, Reformation, followed by the Renaissance period also made its distinct contribution to a spirit of self-consciousness. It privatized religious practice while an individualistic psyche was established by Protestantism.

CHAPTER AT A GLANCE

THE INVENTION OF THE IDEA

The socio-cultural developments in Europe that took place from 13th to 15th centuries came to be called renaissance only in the 19th century. In the masterpiece of cultural history, *The Civilization of the Renaissance in Italy* (1860), Jakob Burckhardt formulated the influential concepts of 'Renaissance' and 'humanism'. The

Renaissance had grown powerful during the Age of the Enlightenment. The secular and liberal intellectuals of the 18th and 19th centuries were searching for the origins of their own beliefs and values. It may be noted that after the collapse of classical civilization a period of darkness and barbarism had set in which was dominated by the church and the humdrum of rural life. Finally, a revival of commerce and urban life laid the foundations for a secular and even anti-religious vision of life in Europe. However, Burckhardt's work was criticized during the 20th century. During the late 1940s and the 1950s, the medievalists discovered squarely in the middle Ages all the essential traits supposedly typical of the later period, and also discovered within the Renaissance many traditional elements which seemed to prove that the middle Ages lived on into the Renaissance. The '12th-century Renaissance', became a subject of major historical enquiries, since the coinage of the term by Charles Homer Haskins in his book *The Renaissance of the 12th Century* (1927). According to Haskins, 'Renaissance' was an important feature of the 12th century and that this cultural renewal was the ancestor of civilizational progress in early modern Europe.

However, it may be noted that historians have not discarded fully the concept 'Renaissance' in the sense Burckhardt had used because the historical realities described by him cannot be dismissed. Burckhardt was right when he saw the emergence of a new culture and also located one of its main sources in Italian humanism by linking it to a unique set of social, political, and economic conditions. However, urban growth and commercial expansion since the 11th century, does not explain why the new culture flowered almost at the end of the 14th century even as it is true that Italy had become the most highly developed, the wealthiest and the most urbanized region of Europe during the 12th and 13th centuries.

2 / NEERAJ : MODERN WORLD

DEVELOPMENTS IN ITALY

It may be observed that Italy also was not totally free of the older aristocratic and clerical culture as found in other parts of Europe in the north of the Alps. However, the north Italy was dominated not by clerics and feudal nobles but by wealthy urban merchants. It may be noted that in the 12th and 13th centuries, the cities of northern Italy in alliance with the popes broke the military and political power of the German kings. In Italy, strong and centralizing monarchy did not develop as was the case in France and England. Independent urban republics could be found in northern Italy. The position of the clergy in Italian city life was marginal and the cities were governed by wealthy merchants and the dependent petty traders and artisans. This was the case through from the 13th century, more and more of them came under the control of military despots who offered protection from internal disorder and external invasion. Most of these Italian towns existed as markets for local communities as well as links between the nearby country and the distant markets. Genoa or Florence like big towns was centre of international trade, which had expanded so enormously during the 12th and 13th Centuries. Their administrations were more and more looked after by a professional civil service. Gradually, such complex came to acquire permanent civic institutions. These communities now started showing features of city-states. It may be noted that the city-states were republican oligarchies where crucial decisions were taken by a small minority of office-holding wealthy merchants. Sometimes, the townsmen were fighting each other, a feature that Machiavelli, the great Florentine thinker of renaissance. Italy explained as a result of enmity between the wealthy and the poor. Further, the situation became more complicated by factional rivalries within the ruling groups. Gradually, before the end of the 14th century, in most cities the regime of a single individual gained ground and republicanism turned to signoria (the rule of one man). Such a ruler could either be a member of the urban aristocracy or a military captain. Most Italian cities, except Venice, experienced this transformation. However, the triumph of the signori did not eliminate the need for scholar administrators. One cannot say for the sure whether it fostered individualism, as claimed by Burckhardt. However, it may be argued that the development of private wealth against the backdrop of an expanding commerce and a measure of involvement of the cities' elites in the actual governance of the city were capable of reinforcing the individualist self consciousness in some leading men of the city.

NEW GROUPS: LAWYERS AND NOTARIES

Lawyers and notaries became essential for a society where commerce dominated the scene. They drew up and

interpreted the rules and written agreements to help the large scale trade. An acute need for men skilled in drafting, recording and authenticating contracts and letters was felt as the scale of commerce grew. These were basically the notaries who did not need the long and costly education provided by law schools. Apart from apprenticeship schools, Padua and Bologna were full-time professional centres for teaching conventional legal forms of drafting, various kinds of business documents and the correct type of handwriting for documents of public record. It may be noted that all intellectual activities were now not carried on by churchmen as in Middle Ages but by members of the new professions. Thus, they are considered to be the real precursors to renaissance humanism. While Padua was the main centre in this early phase of the growth of humanism, Florence, the city associated with the later flowering of humanistic culture, played a marginal role. For instance, the great Florentine literary and intellectual figure of this age, Dante Alighieri (1265-1321), is linked more with medieval rather than Renaissance culture. A century later, Petrarch brought about the change in Florentine culture more decisively by emphasizing on grammar. The utmost goal of this educational programme was to project a certain idea of good life that was suffused with secular meanings and ideas.

HUMANISM

This new culture has been termed 'humanism' by the 19th century scholars but it does not appear in the writings of the Renaissance period. There was a term called 'humanistic studies' (*studia humanitatis*), meaning academic subjects favoured by humanists. It may be noted that by the first half of the 15th century, the word 'humanist' designated masters who taught academic subjects like grammar, rhetoric, poetry, history, and moral philosophy. Earlier, Cicero had used *humanitas* (humanities and arts) as a substitute for the Greek *Paideia*, or culture. He wanted to show that it was only human beings who were capable of this knowledge about their own selves. While conceived as a new philosophy of life or a glorification of human nature in secular terms, Renaissance humanism eludes precise definition. More than a heightened sense of individualism, the main characteristic, was the new pattern of historical consciousness that occurred to 14th century poet Petrarch. After many centuries of 'barbarian darkness', the sense of being deeply engaged in the restoration of true civilization is clearly rendered by Petrarch as well as Salutati, Poggio, Valla and Ficino to name a few. These are the leading personalities in the history of Italian humanism. They assumed that a dark age had set in after the decline of the Roman Empire due to the invasion of the barbarians. Leonardo Bruni's work covering the period from the sack

of Rome by Alaric in 410 A.D. to the writer's own time betrayed this new sense of modernity. The newness of their age was entwined with a conscious imitation of the works of the ancient Greek and Roman writers. A certain consciousness of the novelty of their time turned the great figures of renaissance into believers in progress of the society.

NEW EDUCATION

A cultural and moral regeneration of Christian society was a dream of Petrarch. This new society was to be based on the union of eloquence and philosophy and hence had important implications for education. We can observe three types of schools other than the universities and schools conducted by religious orders exclusively for their own members in late medieval and renaissance Italy. Moreover, in many towns of northern Italy communal schools began to appear in the 13th century. These schools in small towns ensured that competent preparation for university study would be available for the sons of the ruling elites. It may be noted that despite the growth of humanism in the 14th century, the curriculum of these schools did not change much. Thus, the medieval curriculum aroused the contempt of Petrarch and virtually all later humanists. According to Leonardo Bruni, it was Petrarch who had outlined a programme of study by which the classical ideas would be achieved. It included grammar, rhetoric, poetry, moral philosophy and history. The humanists also insisted upon the mastery of classical Latin and Greek to study the ancient authors excluding medieval commentaries. The humanists taught in a variety of ways. It is found that the majority achieved their mission by teaching in numerous Grammar schools. However, literature, art and drama were the other vehicles of transmission of humanist ideas and not only the formal education the only way.

PRINT

The Latin grammar schools in the Italian towns had humanist schoolmasters who influenced the establishment of humanism as the major force in Italian culture. Moreover, the new art of printing also played a significant role which produced many classical texts in Italy, mostly in Latin by 1500. Thus, printing standardized the new editions of the classics and helped in their dissemination. It also helped in bringing down the cost of books and providing the students a new kind of learning in addition to lectures. New ideas, opinions and information moved more widely and more rapidly than ever before through printing.

SECULAR OPENINGS

During the renaissance a loosening control of religion over human life began. Thus, renaissance created conditions for the emergence of a secular ideology and focused on humanism. At this point, it is important to know

how, and to what extent, this secular opening was created. It is true that humanism challenged the conventional authorities of the academic world but it did not necessarily imply that it posed a challenge to Christian faith or to Catholic orthodoxy. For instance, Petrarch expressed doubts about his own spiritual beliefs, but he never doubted the truth of Christianity. Similarly, Salutati did support the active secular life for most people and followed that course in his own life, but he still respected the monastic ideals. Moreover, he and his family were attached to a revivalist movement in the 1390s which was based on traditional forms of devotion. Thus, the interpretation of the inherent and general irreligiosity of Renaissance humanism is to a large extent a contribution of 19th century historiography. It is true that renaissance Italians were strongly attracted to material wealth, to power, and to glory but those who preferred to live a happy and successful life were not necessarily irreligious, even though humanism as a culture of the talented urban people in the wealthy Italian town was giving rise to a secular morality.

A Venetian humanist of the first generation Francesco Barbaro wrote a tract concerning marriage which repudiated the traditional ideas of poverty and defended acquisition of wealth as a virtue. Similarly, Bracciolini Poggio (1380-1459), in a tract on Avarice defended acquisition of wealth, going to the extent of justifying usury as a legitimate form of business. Usury had always been condemned by orthodox christianity as an unchristian act. In addition numerous humanist treatises like for example *On Civil Life* written by Matteo Palmiry did express values of the prosperous classes. These values were secular and regarded marriage, wealth and politics as natural and worthy of pursuit. However, they were not fundamentally anti-christian. It may be noted that the glorification of secular life was more a literary reflection of changing social attitudes than an aspect of classical studies. These studies contributed to the glorification of human nature but humanists were also conscious of its frailties. According to Lorenzo Valla (1406-1457), study of history led man to live a life of perfection. In his work, *On pleasure*, he condemned within a profoundly christian mentality the conventional christian injunction against pleasure. Other writers rejected the view that wise men should suppress passion and called it unnatural. Thus, the theme of human dignity occupies a central place in such works. For instance, Marsilio Ficino, a neo-Platonist thinker of Florence, says that human nature was endowed with super natural power. Human beings occupying a crucial middle position in the great chain of being were the point of contact between the material world and the world of God.

Despite his knowledge in platonic philosophy, Ficino was a believer in magic and astrology. Moreover, Giovanni

4 / NEERAJ : MODERN WORLD

Pico Della Mirandola's most famous work, '*Oration on the dignity of man*', published in 1496 deals with the theme of human dignity by suggesting that of all God's creation man received complete freedom to choose his own place in the Great chain of being. Thus, the secular morality of the humanists was based on a belief in man's intellectual and moral capacity, a new sense of history, and a highly sophisticated mode of learning. In turn, this was due to the belief that knowledge could elevate human beings. All those who shaped the culture of Humanism. In the 15th and 16th centuries, including the scholars, the artists, the architects, the musicians and the writers, began to experience a more general sense that their society had entered upon a new age. They believed that this age had removed the 'darkness' of the preceding centuries. The studium humanitatis and the general cultural climate of the Renaissance produced more and more texts which showed this deepening interest in the essence of what made man more civilized, humane being. Therefore, these texts were called humanist literature which sought to expose what man was and could do both as an individual and as a member of society. For instance, the work by the famous goldsmith and sculptor Benvenuto Cellini (1500-71) was a secular and realistic work which told the story of his life. He persuaded the reader to see the world around him through his eyes, not according to all sorts of idealizations which the Church had earlier imposed on Christian communities. In this way, Cellini writes of the necessity to record one's deeds, and in the process informs the posterity about his experience and engagement with reality. In his writings, he mentions the ancient monuments that inspired him, giving an idea of the sense of life and movement in Michelangelo's work, often graphically describing Michelangelo's quarrels with his competitors. Moreover, the artist Vasari wrote Lives of the Artists which reflected on the achievements of some of his contemporaries in relation to their personalities.

As a result of such intellectual interest, the humanists were able to develop a new understanding of man in society. The moral basis of this ideal was derived from the belief in man's capacity to understand truth on the strength of his reason and worldly sense. The intellectuals of the renaissance had inherited this idea from classical learning. Machiavelli believed that pursuit of glory was a perfectly human virtue. In the work of the historian Buckhardt, we find about the development of the individual as an aspect of this new consciousness, attributing this to the material life and political culture of the Italian city states. We learn that this new consciousness created the ideal of the universal man where the individual personality and private achievements of the individual were recognized.

REALISM VS. MORALISM

In addition to the pursuit of glory, the self-development of an individual personality through cultivation of 'arts and sciences' emerged as another social ideal. This introduced a great flowering of creative activity. The other side of the same coin was the cult of artistic personality – an ideal which figures prominently in Vasari's Lives who linked artistic excellence to a psychology of achievement. Similarly, Plutarch had presented before the humanists a vision of man in society whose achievements were results of their pursuit of glory and entwined with a certain conception of virtue. The idea was attractive and powerful because of its intense realism. Niccolo Machiavelli (1469-1527), too, was secular and a realist. His The Prince describes the role of man in politics. Here, he showed that the will to power was a dominant motive in human action though often coated with nice words of religious and ethical nature. Machiavelli's political thought is often interpreted as "the activation, in one sense or another, of a pagan morality, without being contaminated by Christian asceticism". Being a realist he seems to suggest a dual morality. For example, Machiavelli's condonation of cunning on the part of a ruler in the larger interest of the realm. Scholars such as Quentin Skinner have suggested that this was essentially a pre-Christian pagan morality where success was worshiped as virtue. Machiavelli placed a large premium on the appropriate initiatives by men to overpower fortune which was a celebration of man as a self-determining being. However, humanism as a dynamic concept of man which appears with the renaissance cannot be precisely defined. Definitely, it meant an individualistic outlook and has often been described as 'renaissance individualism'. However, it fall far short of the individualism of a mature bourgeois society. Perhaps, the ideal of the self-made man meant that men were capable of shaping their own lives rather than the more mundane pursuit of power and money. On the contrary, the Christian concept of man was founded on the idea that man necessarily had a depraved existence and could be delivered only by the grace of god. The status of an individual either as a member of a feudal order or as a member of the Christian community allowed him an extremely narrow range of freedom. The renaissance view of man replaced this with the dynamic view in which the two extreme poles were the greatness of man and also his littleness. In both senses, man began to be looked upon as a relatively autonomous being, creating his own destiny, struggling with fate, making himself. The pluralism of moral values appears boldly in the way the renaissance intellectuals began to respond very differently to different human propensities. For instance, while the striving for power was perfectly acceptable to Machiavelli, to some