

1. Give reasons for the following:

- (a) Woodblock print only came to Europe after 1295.
- (b) Martin Luther was in favour of print and spoke out in praise of it.
- (c) The Roman Catholic Church began keeping an index of Prohibited books from the mid-sixteenth century.
- (d) Gandhi said the fight for Swaraj is a fight for liberty of speech, liberty of the press and freedom of association.

Ans.

- (a) (i) Woodblock printing technology had originated in China. In 1295, a great Italian explorer, Marco Polo returned to Italy after many years of exploration in Central Asia and China.
- (ii) He brought back home the knowledge of woodblock printing technology which he had acquired in China.
- (iii) With this knowledge the Italians began producing books with woodblocks and soon the technology spread to other parts of Europe.
- (b) (i) The religious reformer Martin Luther wrote Ninety-five theses criticizing many of the practices and rituals of the Roman Catholic Church.
- (ii) A printed copy of this was pasted on a Church door in Wittenberg.
- (iii) It challenged the Church to debate his ideas. Luther's ideas were immediately reproduced in vast numbers and read widely – this led to the beginning of the Protestant movement.
- (iv) Luther's translation of the New Testament sold 5,000 copies within a few weeks and a second edition appeared within three months.
- (v) This was made possible only because of the use of woodblock printing technology. Luther was grateful and praised the woodblock printing in the following way : 'Printing is the ultimate gift of God and the greatest one.'
- (c) (i) Manocchio, a miller in Italy, began to read books that were available in his locality.
- (ii) He reinterpreted the message of the Bible and formulated a view of God and creation that enraged the Roman Catholic Church.
- (ii) When Roman Church began its inquisition questioning heretics

to repress heretical ideas, Manocchio was hauled up twice and ultimately executed.

- (iii) The Roman Church, disturbed by such effects of popular readings and questioning of faith, imposed severe controls over publishers and booksellers and began to maintain an Index of Prohibited Books in 1558.
- (d) Gandhiji had tried to make people see what the fight for 'Swaraj' mean in concrete terms. He said that the fight was first and foremost for freedom of speech, freedom of writing on and freedom of publishing all matters of social and public concern.

2. Write short notes to show what you know about:

- (a) The Gutenberg Press
- (b) Erasmus's idea of the printed book
- (c) The Vernacular Press Act

Ans.

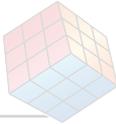
- (a) (i) With the growing demand for books, woodblock printing had grown very popular in Europe but there was clearly a great need for even faster and cheaper reproduction of texts. This was possible only with the invention of a new print technology.
- (ii) The breakthrough occurred at Strasbourg, Germany where Johann Gutenberg developed the first known printing press in 1430s. Gutenberg developed metal types for each of the 26 characters of the Roman alphabet and devised a way of moving them around so as to compose different words of the text.
- (iii) This came to be known as the moveable type printing machine, and it remained the basic print technology over the next 300 years.
- (iv) Books could now be produced much faster than was possible when each print block was prepared by carving a piece of wood by hand. The Gutenberg press could print 250 sheets on one side per hour.
- (b) (i) Erasmus himself a scholar, nevertheless, feared that printing eventually would make bad books flood out the small number of good books (like the bible) that were and would be written.
- (ii) Most of the new books that reach everybody would be either trash or mischievous propaganda.
- (iii) Incidentally, Erasmus himself was to become the first best selling author in printing history.

- (iv) Martin Luther, on the other hand, hoped that the printing press would end the monopoly of the small number of books proclaiming infallibility and spread the protest against the autocracy of the Popes (this is one reason why the Lutheran Church had been known as Protestant).
- (c) The British Government consistently followed a policy of repression after the revolt of 1857, against the rising nationalist movement. Many measures of the government provoked widespread agitation. One of them was Vernacular Press Act of 1878. It banned publishing any vernacular press to write against the government.
3. What did the spread of print culture in 19th century India mean to:
- (a) Women (b) the poor
(c) reformers?

- Ans.** (a) **Women:** The spread of print culture opened a new world of education and books, for many Indian women who had remained confined to their households and families due to the traditional Indian social set-up.
- (i) A large number of men, who used to play a decisive role in regulating women's life, also realized that women should be given the opportunity to get educated and the books should reach them.
- (ii) Women's reading, therefore, increased enormously in the middle-class homes. Liberal husbands and fathers began educating their womenfolk at home and sent them to schools when women's schools were set up in the cities and towns after the mid-nineteenth century.
- (iii) Even the girls and women took initiative to get liberated and educated.
- (iv) Another example of a women who was eager to learn to read and write is as follows : Rashundari Debi, a young married girl in a very orthodox household learnt to read in the secrecy of her kitchen. Later she wrote her autobiography Amar Jiban which was published in 1876.
- (v) From 1860, a few Bengali women like Kailashbashini Debi wrote books highlighting the experiences of women about how women were imprisoned at home, kept in ignorance, forced to do hard domestic labour, treated unjustly etc.

- (vi) Tarabai Shinde and Pandita Ramabai wrote with passionate anger about the miserable lives of upper caste Hindu women, especially widows.
 - (vii) With the development of Urdu, Tamil, Bengali, Marathi and later Hindi print culture—a large segment of it was devoted to the education of women. In the early twentieth century, journals, written for and sometimes edited by women, became extremely popular. They discussed issues like women's education, widowhood, widow remarriage and the national movement. Some of them offered entertainment through stories and serialized novels.
 - (viii) Similar kind of development took place in Punjab and Bengal. In Bengal, an entire area in Battala (Central Calcutta) was devoted to the printing of popular books. Pedlars took the Battala publications to homes, enabling women to read them in their leisure time.
- (b) **The Poor:** Very cheap books were brought to markets in nineteenth-century Madras towns and sold at crossroads, allowing poor people traveling to markets to buy them. Public libraries were set up from the early twentieth century, expanding access to books.
- (i) From the late nineteenth century, issues of caste discrimination began to be written about in many printed tracts and essays.
 - (ii) Jyotiba Phule, the Maratha pioneer of 'low caste' protest movements, wrote about the injustices of the caste system in his *Gulamgiri* (1871).
 - (iii) B.R. Ambedkar in Maharashtra and E.V. Ramaswamy Naicker in Madras, better known as Periyar, wrote powerfully on caste and their writings were read by people all over India.
 - (iv) A mill worker at Kanpur called Kashibaba, wrote and published *Chhote Aur Bade Ka Sawal* in 1938 to show the links between caste and class exploitation.
 - (v) Bangalore Cotton Mill workers set up libraries to educate themselves following the example of Bombay workers.
- (c) **Reformers:** From the early nineteenth century intense controversies between social and religious reformers and the Hindu orthodoxy over matters like widow immolation, monotheism, brahmanical priesthood and idolatory were going on.

- (i) In Bengal, as debate developed, tracts and newspapers proliferated circulating a variety of arguments. To reach a wider audience, the ideas were printed in the everyday spoken language of ordinary people.
- (ii) Rammohun Roy published Sambat Kaumudi from 1821 and the Hindu orthodoxy commissioned Samachar Chandrika to oppose his opinions. From 1822, two Persian newspapers were published Jam-i-Jahan Nama and Samsul Akhbar.
- (iii) In the same year, Gujarati newspaper Bombay Samachar was brought out.
- (iv) The Deoband Seminary, founded in 1867, published thousands upon thousands of fatwas to regulate the conduct of Muslims and explain the meanings of Islamic doctrines.

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