



Q5. Why did some people in the eighteenth century Europe think that print culture would bring enlightenment and end despotism ? [CBSE Sept. 2010, 2011]

Or

Assess the impact of print revolution on the European society. [CBSE 2013]

Answer: (i) Spreading of new ideas : After the coming of the print culture, the ideas of scientists and philosophers now became more accessible to the common people. Ancient and medieval scientific texts were compiled and published.

(ii) Scientific discoveries : Maps and more accurate scientific diagrams were widely printed. When scientists like Issac Newton began to publish their discoveries, they could influence a much wider circle of scientifically-minded readers.

(iii) Writings of scholars : The writings of thinkers such as Thomas Paine, Voltaire and Jean Jacques Rousseau were also widely printed, and could gain popularity. Thus, their ideas about science, reasoning and rationality found their way into popular literature.

(iv) Books as medium of progress: By the mid-18th century, books became a medium of spreading progress and enlightenment which could change the society and the world. It was also believed that the books could literate society from despotism and tyranny.

(v) Ideas of enlightened thinkers : The print popularised the ideas of the enlightened thinkers like that of Martin Luther who attacked the authority of the Church and the despotic power of the state, e.g., Voltaire and Rousseau.

(vi) A new culture of dialogue and debate : The print created a new culture of dialogue and debate and the public, became aware of reasoning and recognised the need to question the existing ideas and beliefs.

Q6. Why did some people fear the effect of the easily available printed books ? Choose one example from Europe and one from India. [CBSE Sept. 2011]

Or

Explain the role played by print in bringing about a division in the Roman Catholic Church. [CBSE Sept. 2011]

Or

Explain the role played by print in the spreading of Protestant Reformation. [CBSE 2012, 2013]

Answer: Not everyone welcomed the printed books and those, who did, also had fear about them. Many were of the opinion that printed words and the wider circulation of books, would have a negative impact on people's minds. They feared that if there was no control over what was printed and read, then rebellious and irreligious thoughts might gain importance. There was also fear in the minds of scholars that the authority of 'valuable' literature would be destroyed. The new print was criticised by religious authorities, monarchs, as well as by writers and artists.

Let us consider the implication of this in one sphere of life in the early modern Europe, i.e., religion.

Martin Luther was a German monk, priest, professor and a Church reformer. In 1517, he wrote Ninety Five Theses and openly criticised many of the practices and rituals of the Roman Catholic Church. A printed copy of this was pasted on a Church door in Wittenberg. It

challenged the Church to debate his ideas. Luther's writings were immediately copied in vast numbers and read widely. This led to a division within the Church, and led to the beginning of the Protestant Reformation.

Manx; conservative FUndus believed that a literate girl would be widowed and Muslims believed that educated women could get corrupted by reading Urdu romances. There were many instances of women defying this prohibition.

Q7. What were the effects of the spread of print culture for the poor people in the nineteenth century India ?

Answer: (i) Public libraries: The print reached to the poor in the 19th century. Publishers started producing small and cheap books. These books were sold at crossroads. Public libraries were set up by the Christian missionaries and the rich people.

(ii) Highlighting the issue of class discrimination : From the late 19th century, many writers started writing about the issue of class distinction.

(i) Jyotiba Phule was a social reformer. He wrote about the poor condition of 'low caste'. In his book Gulamgiri (1871), he wrote about the injustices of the caste system.

(ii) In the 20th century, B.R. Ambedkar also wrote powerfully against the caste system. He also wrote against untouchability.

(iii) E.V. Ramaswamy Naicker, also known as Periyar, too wrote about the caste system prevailing in Madras (Chennai). The writings of these writers were read by people all over India. Local protest movements and sects also created a lot of popular journals and tracts criticising ancient scriptures with a view to creating new and just future.

(iv) Poor workers and the print: Workers in factories were too overworked, and thus, lacked the education to write about their expectations and experiences. But Keshibaba, a Kanpur mill worker wrote and published Chhote Aur Bade Ka Sawal in 1938 to depict the links between caste and class exploitation. The poems of another Kanpur mill worker, who wrote under the name of Sudarshan Chakra between 1935 and 1955, were brought together, and published in a collection called Sacchi Kavitayain. By the 1930s, Bangaluru cotton mill workers set up libraries to educate themselves. By doing so, they were following the example of Bombay (Mumbai) workers. These libraries were sponsored by social reformers who tried to restrict excessive drinking among the poor, to bring literacy and, sometimes, to propagate the message of nationalism.

Q8. Explain how the print culture assisted the growth of nationalism in India. [CBSE Sept. 2010, 2011]

Answer: (i) New ideas and debates: There were many who criticised the existing practices and campaigned for reforms, while others countered the arguments of the reformers. These debates were carried out openly in public and in print. Printed tracts and newspapers not only spread the new ideas, but they also shaped the nature of the debate. All this assisted the growth of nationalism.

(ii) Connecting various communities: Print did not only stimulate the publication of conflicting opinions amongst communities, but it also connected communities and people living in different parts of India. Newspapers conveyed news from one place to another, creating pan-Indian identities.

(iii) Print and newspaper: Despite repressive measures, nationalist newspapers grew in numbers in all parts of India. They reported on colonial misrule and encouraged nationalist activities. When Punjab revolutionaries were deported in 1907, Balgangadhar Tilak wrote with great sympathy about them in Kesari.

(iv) Various novels on national history: Many novels written by Indian novelists like Bankim's Anandamath created a sense of pan-Indian belonging. Munshi Premchand's novel, Godan highlighted

how Indian peasants were exploited by the colonial bureaucrats.  
(v) Various images of Bharatmata: Printers like Raja Ravi Verma and Rabindranath Tagore produced images of Bharatmata which produced a sense of nationalism among Indians. The devotion to mother figure came to be seen as an evidence of one's nationalism.

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