**AMITY INTERNATIONAL SCHOOL SECTOR 46, GURUGRAM**

**Print Culture & the Modern World – History**

**CLASS 10**

Q1) What are the various evidences of print that we find around us?

A1) We daily find evidences of print everywhere around us – in books, journals, newspapers, prints of famous paintings, also in everyday things like theatre programmes, official circulars, calendars, diaries, advertisements, cinema posters at street corners.

Q2) Where did the print technology first develop? Explain the system of handblock printing.

A2) The earliest kind of print technology was developed in China, Japan and Korea. This was a system of hand printing. From AD 594 onwards, books in China were printed by rubbing paper – also invented there – against the inked surface of woodblocks. As both sides of the thin, porous sheet could not be printed so they were printed on one side, the traditional Chinese ‘accordion book’ was folded and stitched at the side. Superbly skilled craftsmen could duplicate, with remarkable accuracy, the beauty of calligraphy. The system of handblock printing is as follows: 1) The required matter is engraved on a woodblock. 2) Ink is applied on the surface of the woodblock. 3) A plain paper is rubbed against the surface of the woodblock. 4) This leaves the required impression on the paper.

Q3) What is Accordion Book?

A3) When Handblock printing started, printing was done on one side of paper and other side was blank due to its porous nature. These one sided printed sheets were folded and stitched at the sides. This came to be known as accordion book.

Q4) What is Calligraphy?

A4) The art of beautiful and stylised writing is called calligraphy.

Q5) For what purpose were prints used in China in ancient times? (in the 16th century)

A5) For a very long time, the imperial state of China was the major producer of printed material. China possessed a huge bureaucratic system which recruited its personnel through civil service Examinations. Textbooks for this examination were printed in vast numbers under the sponsorship of the imperial state. From the sixteenth century, the number of examination candidates went up and that increased the volume of print.

Q7) Name the hub of the new print culture in China.

A7) This new reading culture was accompanied by a new technology. Western printing techniques and mechanical presses were imported in the late nineteenth century as Western powers established their outposts in China. Shanghai became the hub of the new print culture, catering to the Western Style schools.

Q8) Explain the development of print in Japan.

A8) Buddhist missionaries from China introduced hand-printing technology into Japan around AD 768-770. The oldest Japanese book, printed in AD 868 is the Buddhist Diamond Sutra, containing six sheets of text and woodcut illustrations. Pictures were printed on textiles, playing cards and paper money. In medieval Japan, poets and prose writers were regularly published, and books were cheap and abundant. Printing of visual material led to interesting publishing practices. In the late eighteenth century, in the flourishing urban circles at Edo (later to be known as Tokyo), illustrated collections of paintings depicted an elegant urban culture, involving artists, courtesans, and teahouse gatherings. Libraries and bookstores were packed with hand-printed material of various types – books on women, musical instruments, calculations, tea ceremony, flower arrangements, proper etiquette, cooking and famous places.

Q9) Discuss why the knowledge of wood-block printing came to Europe only after 1295?

A9) In the eleventh century, Chinese paper reached Europe via the silk route. Paper made possible the production of manuscripts, carefully written by scribes. Then in 1295, Marco Polo, a great explorer returned to Italy after many years of exploration in China. China already had the technology of woodblock printing. Marco Polo brought this knowledge back with him. Now Italians began producing books with woodblocks, and soon the technology spread to other parts of Europe. Luxury editions were still handwritten on very expensive vellum, meant for aristocratic circles and rich monastic libraries which scoffed at printed books as cheap vulgarities. Merchants and students in the university towns bought the cheaper printed copies.

Q10) What is vellum? What was its use in Europe?

A10) Vellum is a parchment made from the skin of animals. Luxury editions were still handwritten on very expensive vellum, meant for aristocratic circles and rich monastic libraries which scoffed at printed books as cheap vulgarities. Merchants and students in the university towns bought the cheaper printed copies.

Q11) What were the drawbacks of handwritten manuscripts when compared to printed material? A11) a) Copying was an expensive, laborious and time consuming business. b) Manuscripts were fragile and awkward to handle. c) They could not be carried around or read easily. Their circulation therefore remained limited. d) Manuscripts were difficult to read because style of writing of different people varied.

Q12) What techniques were adopted by booksellers to increase the sale of books?

A12) As the demand for the books increased, booksellers all over Europe began exporting books to many different countries. Book fairs were held at different places. Production of handwritten manuscripts was also organised in new ways to meet the expanded demand. Scribes or skilled hand writers were no longer solely employed by wealthy or influential patrons but increasingly by booksellers as well. More than 50 scribes often worked for one bookseller.

Q13) In 15th Century, for what purpose was woodblock printing used?

A13) By the early 15th century, woodblocks were being widely used in Europe to print textiles, playing cards, and religious pictures with simple, brief texts.

Q14) Who invented printing press and when? Which was first book to be printed?

A14) Johann Gutenberg developed the first-known printing press in the 1430s. The first book to be printed was Bible.

Q15) Discuss how Gutenberg set about print revolution? OR Write a short note on the printing press by Gutenberg.

A15) Gutenberg was the first one to set up printing press. From his childhood, he had seen wines and olive presses. Subsequently, he learnt the art of polishing stones, became a master goldsmith, and also acquired the expertise to create lead moulds used for making trinkets. Drawing on this knowledge, Gutenberg adapted existing technology to design his innovation. The olive press provided the model for the printing press and moulds were used for casting the metal types for the letters of the alphabet. By 1448, Gutenberg perfected the system. The first book he printed was the Bible. About 180 copies were printed and it took three years to produce them.

Q16) The new technology did not entirely displace the existing art of producing books by hand. Explain.

A16) a) Printed books at first closely resembled the written manuscripts in appearance and layout.

b) The metal letters imitated the ornamental handwritten styles.

c) Borders were illuminated by hand with foliage (leaf like designs) and other patterns and illustrations were painted.

d) In the books printed for the rich, space for decoration was kept blank on printed page. Each purchaser could choose the design and decide on the painting school that would do the illustrations. e) The new technology did not entirely displace the existing art of producing books by hand.

Q17) The shift from hand printing to mechanical printing led to the print revolution. Explain.

A17) In the hundred years between 1450 and 1550, printing presses were set up in most countries of Europe. Printers form Germany travelled to other countries, seeking work and helping start new presses. As the number of printing presses grew, book production boomed. The second half of the fifteenth century saw 20 million copies of printed books flooding the markets in Europe. the number went up in the sixteenth century to about 200 million copies.

Q18) What was print revolution?

A18) Print revolution occurred due to the progress made in print. It was not just a development but was a new way of producing books. It brought about a dramatic change in technology and transformed the lives of people, changing their relationship to information and knowledge and with institutions and authorities. It influenced popular perceptions and opened up new ways of looking at things.

Q19) The hearing public and reading public intermingled. Explain.

A19) Printing reduced the cost of books. The time and labour required to produce each book came down, and multiple copies could be produced with greater ease. Books flooded the market, reaching out to an ever-growing readership. Earlier, reading was restricted to the elites. Common people lived in a world of oral culture. They heard sacred texts read out, ballads recited, and folktales narrated. Knowledge was transferred orally. People collectively heard a story or saw a performance. Before the age of print, books were not only expensive but they could not be produced in sufficient numbers. Now books could reach out to wider sections of people. If earlier there was a hearing public, now a reading public came into being. Books could be read only by the literate, and the rates of literacy in most European countries were very low till the twentieth century. Common people enjoyed listening to books being read out. So printers began publishing popular ballads and folk tales, and such books would be profusely illustrated with pictures. These were then sung and recited at gatherings in villages and in taverns in towns. Oral culture thus entered print and printed material was orally transmitted. The line that separated the oral and reading cultures became blurred. And the hearing public & the reading public became intermingled.

Q20) Why were many people apprehensive to the newly printed books entering into the market?

A20) Not everyone welcomed the printed book and those who did also had fears about it.

a) Many were apprehensive of the effects that the easier access to the printed word (book) and the wider circulation of books, could have on people’s minds.

b) It was feared that if there was no control over what was printed and read then rebellious and irreligious thoughts might spread.

c) If that happened, the authority of ‘valuable’ literature would be destroyed.

d) Expressed by religious authorities and monarchs, as well as many writers and artists, this anxiety was the basis of widespread criticism of the new printed literature that had began to circulate. This anxiety was expressed by religious authorities and monarchs as well as writers and artists

Q21) What is Protestant Reformation?

A21) Protestant Reformation was a sixteenth century movement to reform the Catholic Church dominated by Rome. Martin Luther (the one who started it) was one of the main Protestant reformers. Several traditions of anti-Catholic Christianity developed out of the movement. Deeply grateful to print, Luther said, ‘Printing is the ultimate gift of God and the greatest one’. Several scholars, in fact, think that print brought about a new intellectual atmosphere and helped spread the new ideas that led to the Reformation.

Q24) Write a short note on Menocchio?

A24) Print and popular religious literature stimulated many distinctive individual interpretations of faith even among little-educated working people. In the sixteenth century, Menocchio, a miller in Italy, began to read books that were available in his locality. He reinterpreted the message of the Bible and formulated a view of God and Creation that enraged the Roman Catholic Church. When the Roman Church began its inquisition to repress heretical ideas, Menocchio was hauled up twice and ultimately executed. The Roman Church, troubled by such effects of popular readings and questionings of faith, imposed severe controls over publishers and booksellers and began to maintain in Index of Prohibited Books from 1558.

Q25) a) Who was Erasmus? b) What were his ideas on the published books that were coming out?

A25) a) Erasmus, a Latin scholar and a Catholic reformer, who criticised the excesses of Catholicism but kept his distance from Luther, expressed a deep anxiety about printing. He wrote in his book Adages: b) I) A large number of printed books were harmful to scholarship. II) In the glut, even the valuable standard books were shadowed and lost their shine and importance. III) Most of the public books were scandalous, irreligious and immoral, raving and seditious.

Q26) Why did Catholic Church bring out the index of prohibited books?

A26) Large number of printed books which carried ideas against the beliefs and practices of the Church came in to the market. The Roman Church, troubled by such effects of popular reading and questionings of faith, imposed severe controls over publishers and booksellers and began to maintain an Index of Prohibited books from 1558. The faithful and believers were prohibited to read these books.

Q28) What were the effects of reading mania?

A28) a) New forms of popular literature appeared in print, targeting new audience.

b) The periodical press developed from the early eighteenth century, combining information about current affairs with entertainment. Newspapers and journals carried information about wars and trade, as well as news of developments in other places.

c) The ideas of scientists and philosophers now became more accessible to the common people.

i) Ancient and medieval scientific texts were complied and published and maps and scientific diagrams were widely printed. When scientists like Isaac Newton began to publish their discoveries, they could influence a much wider circle of scientifically minded readers.

ii) The writings of thinkers such as Thomas Paine, Voltaire and Jean Jacques Rousseau were also widely printed and read. Thus their ideas about science, reason and rationality found their way into popular literature.

d) Publishers adopted new methods to promote sale of books

i) Booksellers employed pedlars who roamed around villages, carrying little books for sale. There were almanacs of ritual calendars, along with ballads and folktales.

ii) In England, penny chapbooks were carried by petty pedlars known as chapmen, and sold for a penny, so that even the poor could buy them.

iii) In France, were the ‘BiliothequeBleue’, which were low-priced small books printed on poor quality paper, and bound in cheap blue covers.

iv) Then there were the romances, printed on 4 to 6 pages, and the more substantial ‘histories’ which were stories about the past. Books were of various sizes, serving many different purposes and interests.

Q29**) Write a note on Louise-Sebastien Mercier? Why did he ask tyrants to tremble by virtual writer?**

A29) Louise-Sebastien Mercier was a novelist in eighteenth-century France declared: ‘The printing press is the most powerful engine of progress and public opinion is the force that will sweep despotism away’. In many of Mercier’s novels, the heroes are transformed by acts of reading. They devour books, are lost in the world books create, and become enlightened in the process. Convinced of the power of print in bringing enlightenment and destroying the basis of despotism, Mercier proclaimed: ‘Tremble, therefore, tyrants of the world! Tremble before the virtual writer!’(Printing press)

Q30) Explain the role of print culture in bringing about French Revolution?

A30) Many historians have argued that print culture created the conditions within which French Revolution occurred. Three types of arguments have been usually put forward.

a) Print popularised the ideas of the Enlightenment thinkers. Collectively, their writings provided a critical commentary on tradition, superstition and despotism. They argued for the rule of reason rather than custom, and demanded that everything be judged through the application of reason and rationality. They attacked the sacred authority of the Church and the despotic power of the state, thus eroding the legitimacy of a social order based on tradition. The writings of Voltaire and Rousseau were read widely and those who read these books saw the world through new eyes, eyes that were questioning, critical and rational.

b) Print created a new culture of dialogue and debate. All values, norms and institutions were re-evaluated and discussed by a public that had become aware of the power of reason, and recognised the need to question existing ideas and beliefs. Within this public culture, new ideas of social revolution came into being.

c) By the 1780s, there was an outpouring of literature that mocked the royalty and criticised their morality. In the process, it raised questions about the existing social order. Cartoons and caricatures typically suggested that the monarchy remained absorbed only in sensual pleasures while the common people suffered immense hardships. This literature circulated underground and led to the growth of hostile sentiments against the monarchy.

CONCLUSION: People did not read just one kind of literature. If they read the ideas of Voltaire and Rousseau, they were also exposed to monarchical and Church propaganda. They were not influenced directly by everything they read or saw. They accepted some ideas and rejected others. They interpreted things their own way. Print did not directly shape their minds, but it did open up the possibility of thinking differently. People didn’t accept everything. They had their own views about the print.

Q31) **Explain how print culture catered to requirement of a) Children b) Women c) Workers**

Ans31) a) I) Primary education became compulsory from the late nineteenth century, children became an important category of readers. Production of school textbooks became critical for the publishing industry.

II) A children’s press devoted to literature for children alone, was set up in France in 1857.

III) This press published new works as well as old fairy tales and folk tales.

IV) The Grimm brothers in Germany spent years in compiling traditional folk tales gathered from peasants. What they collected was edited before the stories were published in a collection in 1812. Anything that was considered unsuitable for children or would appear vulgar to the elites, was not included in the published version. Rural folk tales thus acquired a new form. In this way, print recorded old tales but also changed them.

b) I) Women became important as readers as well as writers. Penny magazines were especially meant for women, as were manuals teaching proper behaviour and housekeeping. II) When novels began to be written in the nineteenth century, women were seen as important readers. Some of the best known novelists were women: Jane Austen, the Bronte sisters, George Eliot. Their writings became important in defining a new type of woman: a person with will, strength of personality, determination and power to think.

c) I) Lending Libraries had been in existence from the seventeenth century onwards. In the 19th century, lending libraries in England became instruments for educating white-collar workers, artisans and lower middle class people.

II) Sometimes, self educated working class people wrote for themselves. After the working day was gradually shortened from the mid-nineteenth century, workers had some time for self-improvement and self-expression. They wrote historical facts and autobiographies in large numbers.

Q32) Name 2 books written by Maxim Gorky.

A32) Autobiographies of poor people narrated their struggles to read against grim obstacles: the 20th century Russian revolutionary author Maxim Gorky’s ‘My childhood’ and ‘My University’ provide glimpses of such struggle. (IMPORTANT: Thomas Wood , a Yorkshire mechanic, narrated how he would rent old newspapers and read them by firelight in the evening as he could not afford candles.)

Q34) What were the strategies that were adopted by publishers and printers to sell their products?(in the 19th and 20th century)

A34) I) Printers and publishers continuously developed new strategies to sell their product. Nineteenth-century periodicals serialised important novels, which gave birth to a particular way of writing novels.

II) In the 1920s in England, popular works were sold in cheap series called the Shilling series.

III) The dust cover or the book jacket is also a twentieth century innovation. With the onset of Great Depression in the 1930s, publishers feared a decline in book purchases. To sustain buying, they brought out cheap paperback editions.

Q35) Explain the manuscripts in India before printing press actually came to our country.

A35) India had a very rich and old tradition of handwritten manuscripts – in Sanskrit, Arabic, Persian as well as in various vernacular languages. Manuscripts were copied on palm leaves or on handmade paper. Pages were sometimes beautifully illustrated. They would be either pressed between wooden covers or sewn together to ensure preservation. Manuscripts continued to be produced till well after the introduction of print, down to the late nineteenth century. Manuscripts were expensive and fragile. They had to be handled carefully and they could not be read easily as the script was written in different styles. Manuscripts were thus not widely used in everyday life.

Q37) **When did printing press come to our country? Explain the various languages in which things were printed?**

A37) The printing press first came to Goa with Portuguese missionaries in the mid-sixteenth century. I) Jesuit priests learnt Konkani and printed several tracts. By 1674, about 50 books had been printed in the Konkani and in Kanaralanguage. II) Catholic priests printed the first Tamil book in 1579 at Cochin and in 1713 the first Malayalam book was printed by them. III) By 1710, Dutch Protestant missionaries had printed 32 Tamil texts, many of them translations of older works.

Q38) Write a short note on James Augustus Hickey.

A38) From 1780, James Augustus Hickey began to edit the Bengal Gazette, weekly magazine that described itself as a ‘commercial paper open to all, but influenced by none.’ So it was private English enterprise, proud of its independence from colonial influence, that began English printing in India. Hickey published a lot of advertisements, including those that were related to import and sale of slaves. But he also published a lot of gossip about the Company’s senior officials in India. Enraged by this, Governor-General Warren Hastings persecuted Hickey and encouraged the publications of officially sanctioned newspapers that could counter the flow of information that damaged the image of the colonial government.

Q39) Who brought out Bengal Gazette and who edited it?

A39) The first to appear was the weekly Bengal Gazette brought out by Gangadhar Bhattacharya, who was close to Rammohun Roy. From 1780, James Augustus Hickey began to edit the Bengal Gazette, weekly magazine that described itself as a ‘commercial paper open to all, but influenced by none.’

Q40**) Explain how print culture contributed to religious reforms and public debates. ( very Important)** A40) I) From the early nineteenth century, there were intensive debates around religious issues. Different groups confronted the changes happening within colonial society in different ways, and offered a variety of new interpretations of the beliefs of different religions. Some criticised existing practices and campaigned for reform, while others countered the arguments if reformers. These debates were carried out in public and in print. Printed tracts and newspapers not only spread the new ideas, but they shaped the nature of the debate. A wider public could now participate in these public discussions and express their views. New ideas emerged through these clashes of opinions.

II) This was a time of intense controversies between social and religious reformers and the Hindu orthodoxy over matters like widow immolation, monotheism, Brahmanical priesthood and idolatry. In Bengal, as the 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 the people. Rammohun Roy published the SambadKaumudi from 1821 and the Hindu orthodoxy commissioned the SamacharChandrika to oppose his opinions. From 1822, two Persian newspapers were published, Jam-i-JahanNama and ShamsulAkhbar. In the same year, Gujarati newspaper, the Bombay Samachar, made its appearance. III) In north India, the ulama were deeply anxious about the collapse of Muslim dynasties. They feared that colonial rulers would encourage conversation, change the Muslim personal laws. To counter this, they used cheap lithographic presses, published Persian and Urdu translations of holy scriptures, and printed religious newspapers and tracts. The Deoband Seminary, founded in 1867, published thousands upon thousands of fatwas telling Muslim readers how to conduct themselves in their everyday lives and explaining the meaning of Islamic doctrines. IV) Among Hindus also print encouraged the reading of religious texts, especially in the vernacular languages. The first printed edition of the Ramcharitmanas of Tulsidas, a sixteenth-century text, came out from Calcutta in 1810. By the mid-nineteenth century, cheap lithographic editions flooded north Indian markets. From the 1880s the Naval Kishore Press at Lucknow and the Shri Venkateshwar press in Bombay published numerous religious texts in vernaculars. In their printed and portable form, these could be read easily by the faithful at any place and time. They could also be read out to large groups of illiterate men and women. Religious texts, therefore, reached a very wide circle of people, encouraging discussions, debtes and controversies within and among different religions. Conclusion: Print did not only stimulate the publication of conflicting opinions amongst communities, but it also connected communities and people in different parts of India.

Q41) What were the new forms of publications that came out in the end of the nineteenth century and in the beginning of the 20th century and because of Western century?

A41) printing created an appetite for new kinds of writing. As more and more people could now read, they wanted to see their own lives, experiences, emotions and relationships reflected in what they read. I) The novel, a literary firm which had developed in Europe, ideally catered to this need. It soon acquired distinctively Indian forms and styles. For readers, it opened up new words of experience, and gave a vivid sense of the diversity of human lives. II) Other new literary forms also entered the world of reading – lyrics, short stories, essays about social and political matters. In different ways, they reinforced the new emphasis on human lives and intimate feelings, about the political and social rules that shaped such things. III) By the end of the nineteenth century, a new visual culture was taking shape. With the setting up of an increasing number of printing presses, visual images could be easily reproduced in multiple copies. a) Painters like Raja Ravi Varma produced images for mass circulation (population). b) Poor wood engravers who made woodblocks set up shops near the letterpresses, and were employed by print shops.

c) Cheap prints and calendars, easily available in the bazaar, could be bought even by the poor to decorate the walls of their homes or places of work. These prints began shaping popular ideas about modernity and tradition, religion and politics, and society and culture. d) By the 1870s, caricatures and cartoons were being published in journals and newspapers, commenting on social and political issues. Some caricatures ridiculed the educated Indians’ fascination with western tastes and clothes, while others expressed a fear of social change. There were imperial caricatures lampooning nationalists, as well as nationalist cartoons criticising imperial rule.

Q42) Explain the new visual culture that was taking place at the end of the nineteenth century?

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b) Poor wood engravers who made woodblocks set up shops near the letterpresses, and were employed by print shops. c) Cheap prints and calendars, easily available in the bazaar, could be bought even by the poor to decorate the walls of their homes or places of work. These prints began shaping popular ideas about modernity and tradition, religion and politics, and society and culture.

Q43) Why were women not educated in India in the early part of nineteenth century?

A43) This was because of the superstitions and myths that prevailed in the society. Conservative Hindus believed that a literate girl would be widowed and Muslims feared that educated women would be corrupted by reading Urdu romances.

Q44) Name some of women writers in India? Write a brief note on their works.

A44) I) Rashsundari Debi – In East Bengal, Rashsundari 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. It was the first full length autobiography published in the Bengali language.

II) Kailashbashini Debi – Social reforms and novels had already create a great interest in women’s lives and emotions, there was also an interest in what women would have to say about their own lives. From the 1860s, 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 and treated unjustly by the very people they served.

III) TarabaiShinde and PanditaRamabai – in 1880s, in present day Maharashtra, TarabaiShinde and PanditaRamabai wrote with passionate anger about the miserable lives of upper-caste Hindu women, especially widows.

IV) A women in a Tamil novel expressed what reading meant to women who were so greatly confined by social regulations: ‘For various reasons, my world is small... More than half my life’s happiness has come from books...’ (IMPORTANT: While Urdu, Bengal, Tamil, and Marathi print culture had developed early, Hindi printing began seriously only from 1870s.Soon, a large segment of it was devoted to the education of the women)

Q45) For what purpose did Ram Chaddha, publish IstriDharmVichar?

A45) Ram Chaddha published the fastest selling IstriDharmVichar to teach women how to be obedient wives. (Important: The Khalsa tract society published cheap booklets with a message to teach women how to be obedient wives. Many of these were in the form of dialogues about the qualities of a good woman).

Q46) Name most important century in Bengal which was devoted to printing of popular books.

A46) In Bengal, an entire area in central Calcutta –The Battala – was devoted to the printing of popular books. Here one could buy cheap editions of religious tracts and scriptures, as well as literature that was considered obscene and scandalous. By the late 19th century, a lot of these books were being profusely illustrated with woodcuts and coloured lithographs. Pedlars took the Battala publications to homes, enabling women to read them in their leisure time.

Q47) Explain how print helped the poor people to express their ideas on various issues?

A47) Very cheap small books were brought to markets in nineteenth century Madras towns and sold at crossroads, allowing poor people travelling to markets to buy them. Public Libraries were set up from the earlier twentieth century, expanding the access to books. These libraries were located mostly in cities and towns, and at times in prosperous villages. a) From the late nineteenth century, issues of caste discrimination began to be written about in many printed tracts and essays. i) JyoitbhaPhule, the Maratha pioneer of ‘low caste’ protest movements, wrote about the injustices of the caste system in his Gulamgiri (1871). ii) In the twentieth century, B.R. Ambedkar in Maharashtra and E.V. RamaswamyNaicker in Madras, better known as Periyar, wrote powerfully on caste and their writings were read by people all over India. iii) Local Protest movements and sects also created a lot of popular journals and tracts criticising ancient scriptures and envisioning a new and just future. c) Workers in factories were too overworked and lacked the education to write much about their experiences. i) But Kashibaba, a Kanpur millworker, wrote and published Chhoteaur Bade KaSawaal in 1938 to show the links between caste and class exploitation. ii) The poems of another Kanpur millworker, who wrote under the name of SudarshanChakr between 1935 and 1955, were brought together and published in a collection called SachiKavitayan. iii) By the 1930s, Bangalore cotton millworkers set up libraries to educate themselves, following the example of Bombay workers. These were sponsored by social reformers who tried to restrict excessive drinking among them, to bring literacy and to propagate the message of nationalism.

Q48) Why was Vernacular Press Act passed? Explain about this act.

A48) After the revolt of 1857, the attitude to freedom of the press changed. Enraged Englishmen demanded a clamp down on the native press. As vernacular newspapers became assertively nationalist, the colonial government began debating measures of stringent control. In 1878, the Vernacular Press Act was passed, modelled on the Irish Press Laws. It provided the government with extensively rights to censor reports and the editorials in the vernacular press. From now on, the government kept regular track of the vernacular newspapers published in different provinces. When a report was judged as seditious, the newspaper was warned, and if the warning was ignored, the press was liable to be seized and the printing machinery confiscated. Despite repressive measures, nationalist newspapers grew in numbers in all parts of India and created awareness on colonial misrule and encouraged nationalist activities.

Q49) Explain the policy of the colonial state towards print culture under East India Company?

A49) British colonialism brought newspaper publishing in India. As the newspaper became widely available, they acted as a harbinger of modernity. Press also played a key role in nationalist movement. Even though its pioneers came from English educated Indian class, in the beginning East India Company tried to control printed matter in newspapers that were critical of company’s rule. It even tried to find candidates for editorship of loyalist paper. It was alarmed by the growing popularity of nationalist newspapers. The government saw it as a threat to their rule. So it took following measures to curb freedom of press: I) Dramatic Performances Act was enacted in 1976 to suppress the writing and the staging of the allegedly seditious dramas. II) Vernacular Press Act was enacted in 1878 and it aimed at silencing any attempts by the Indian Language newspapers to criticise the government. III) Censorship Act was passed in 1878 despite a strong protest from the Press.

The government kept regular track of the vernacular newspapers published in different provinces. When a report was judged as seditious, the newspaper was warned and if the warning was ignored, the press was liable to be seized and the printing machinery confiscated.

**Q51) Describe Mahatma Gandhi’s views on Vernacular Press.**

A51) The nationalist movements in India had raised the demand for Swaraj that is freedom from colonial rule. Gandhiji could visualise that freedom from colonial rule could only be a reality when it is preceded by liberty of speech, freedom of press and freedom of association. By that time, print media had demonstrated its powers and the impact that made over the people. This was the experience throughout the globe. The British government made all attempts to keep press under its control. By doing so, it hoped to keep the ignorant Indian public under its control. Gandhiji realised that non-cooperation, civil disobedience based on the principle and practice of non-violence could succeed only when people get a free chance to exchange their ideas, share their views and form associations and groups. It is just not possible to keep socially free people in political bondage.

Q52) **How did print culture assist the growth of nationalism in India?**

A52) Print culture, increasingly caught within the web of children, women, poor and illiterate workers – a strong reading habit developed among them. Separate literatures were prepared for each section of society. These literatures addressed the social and political issues of that time. They also were used to propagate the message of nationalism. They tried to create pan-Indian identities. National newspapers grew in large numbers in different parts of the country and they also reported colonial misrule and encouraged nationalist activities.

Q53) **Why did some people in the 18th century Europe think that the print culture would bring enlightenment and end despotism?**

By the mid-18th century, there was a common conviction that books were a means of spreading progress and enlightenment. Many believed that books could change the world, liberate society from despotism and tyranny, and herald a time when reason and intellect would rule.

a) Print popularised the ideas of the Enlightenment thinkers. Collectively, their writings provided a critical commentary on tradition, superstition and despotism. They argued for the rule of reason rather than custom, and demanded that everything be judged through the application of reason and rationality. They attacked the sacred authority of the Church and the despotic power of the state, thus eroding the legitimacy of a social order based on tradition. The writings of Voltaire and Rousseau were read widely and those who read these books saw the world through new eyes, eyes that were questioning, critical and rational.

b) Louise-Sebastien Mercier was a novelist in eighteenth-century France declared: ‘The printing press is the most powerful engine of progress and public opinion is the force that will sweep despotism away’. In many of Mercier’s novels, the heroes are transformed by acts of reading. They devour books, are lost in the world books create, and become enlightened in the process. Convinced of the power of print in bringing enlightenment and destroying the basis of despotism, Mercier proclaimed: ‘Tremble, therefore, tyrants of the world! Tremble before the virtual writer!’(printing press)

Q54) **What was the reason for increase in reading public by the end of eighteenth century?**

A54) Churches of different denominations set up schools in villages, carrying literacy to peasants and artisans. By the end of the eighteenth century, in some parts of Europe, literacy rates were as high as 60 – 80%. As literacy and schools spread in European countries, there was a visual reading mania. People wanted books to read and printers produced books in ever increasing numbers.