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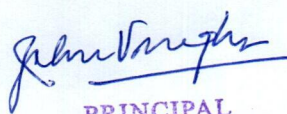
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STATE OF POWER 2017

Power of Porn Cultures

Karen Gabriel


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GENDER, DEVELOPMENT AND SOCIAL CHANGE

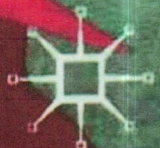
BODIES IN RESISTANCE

GENDER POLITICS IN THE AGE
OF NEOLIBERALISM

Edited by Wendy Harcourt

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John Hughes



Editor
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SERIES EDITOR'S PREFACE TO *BODIES IN RESISTANCE: GENDER AND SEXUAL POLITICS IN THE AGE OF NEOLIBERALISM*

As with my first edited book that started the series, *Women Reclaiming Sustainable Livelihoods* (2012), this collection is the product of good conversations, innovative research, friendships and memorable encounters. In the case of *Bodies in Resistance* there were two key events at the International Institute of Social Studies (ISS) of Erasmus University in The Hague in 2013 (The Intercultural Dialogue on Sexuality, Reproductive Health and Rights in Development: Going Beyond the Comfort Zone [June] and Theories and Practice in Civic Innovation: Building Bridges among Politics, Markets and Gender/Sexuality) that initiated the discussions in this book.

The fruit of those discussions are now published three years later and are still vitally relevant. Neoliberalism and the new developmentalism are proving to be enduring, and the hopes for new forms of democracy continue to be sorely challenged. Abortion is an even more crucial issue with the rise of fundamentalism in different parts of the world, and also in early 2016 with the horrifying news of the Zika virus transmitted by the Aedes species of mosquito leading to the risk of thousands of pregnant women having babies with microcephaly. The politics of the body as place, combining health, environment and community responses, is growing in importance in the wake of climate crisis. Feminist solidarity and social justice movements are finding new challenges with the rise of anti-migrant sentiment, the threat of the jihadist militant group "Islamic State" and continuing gender-based violence in world conflicts. The volume's detailed examination of gender and sexual politics resonates with the sexual rights


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The Subject of Porn Research: Inquiring Bodies and Lines of Resistance

Karen Gabriel

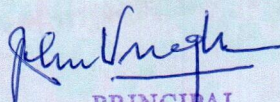
INTRODUCTION

The current status of research into pornography is marked by several rather contradictory tendencies. On the one hand, the volume of research and writing on porn has been steadily increasing, and gaining a degree of academic acceptability within the Western academy—particularly since Linda Williams' volume on porn, *Hard Core: Power, Pleasure, and the "Frenzy of the Visible"* (1989). In Eric Schaefer's words, "she made it safe" for scholars to engage with porn "and not face the wrath of steaming administrators, snickering students, and their apoplectic parents" (2005: 8). That is, "within the field of film and media studies adult film and video is now an accepted, and legitimate, area of scholarly inquiry" (2005: 10). On the other hand, work on porn continues to be stigmatized, as Georgina Voss (2012) notes:

I was subjected to constant questioning about the social and academic value of the research from my peers and therefore needed to constantly justify and validate the research. I also experienced trivialization of my work

K. Gabriel (✉)
ISS, The Hague, The Netherlands

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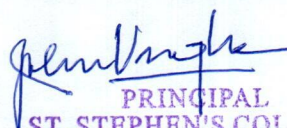
Moments Sweet and Sour

(Anthology of Contemporary
Indian Short Stories)

Edited by
Anand Prakash



Sahitya Akademi


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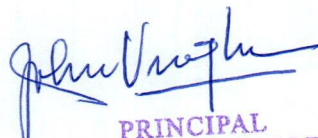
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Machine (Sanskrit)

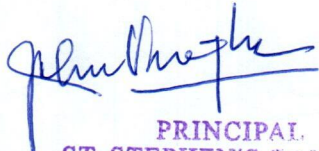
Rishiraj Jani

There is a whirring sound of 'ghar-ghar' in the huge factory. I look at machines. An employee had lost his life in a fire last month. The entire factory is full of a large number of machines. Watching all the machines functioning I am suddenly reminded of the fateful incident of the last night.

I am an area manager in a pharmaceutical factory ten kilometers away from the township. One hundred people work under me. An audit committee is visiting our factory these days and it examines all the medicines, machines as well as the people working in the factory. Committee members are occupied with auditing from morning to evening. Our factory is operational round the clock by means of three teams, each working for eight hours. Auditors ask the managers details about medicines. How many medicines are in the store, how much raw material is left in the store, are the final products genuine or substandard—all this comes under purview of the auditors. Managers assess each finding separately and take note of it; this figure is to go in the final list submitted to the auditors. It doubles the work of the managers during the auditing days. At this time, all the managers are busy through the day in their offices.

I had to stay over there compulsorily as long as all documents of workers of the three teams were verified at the time of arrival of the pharmaceutical audit committee. In this way I remained engrossed in work till about two o'clock in the afternoon those days. Sometimes, I had to stay overnight for this. Last night, workers of the night shift finished their job at midnight and left

Machine / 1


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A Good General Knowledge of Geography :

Learning to Read in Benares, c. 1870

Gandotra, Smita

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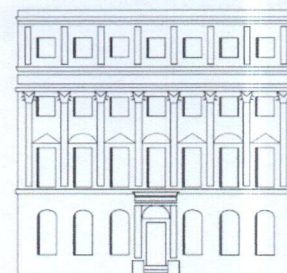
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Smita Gandotra

A Good General Knowledge of Geography: Learning to Read in Benares, c. 1870

Abstract:

In 1867 an unusual experiment in female education took root in Benares city when the Maharaja of Vizianagram decided to sponsor schools for girls from poor upper caste families. He drew upon the experience of a range of people – a Welsh entrepreneur, a Sanskrit pandit, and a Baptist schoolmistress. Their collaboration was a studied response to instructional traditions within Benares. The Maharaja also commissioned a series of distinctive Hindi textbooks that introduced geography, history, science and mathematics to their readers. These books were far in advance of what was usually considered an appropriately gendered curriculum for young girls. The Maharaja's schools grew into one of the most successful projects of their time. The paper examines the premises of the project and the character and conditions of its success. The lens of "geography" in its various connotations - urban, print and as a school discipline - offers a perspective on questions of institutional autonomy, textbook culture and pedagogy in relation to women in colonial Benares.

<1>

On one of her regular tours to Benares, Mrs. Graves, an inspector of schools in the North Western Provinces, approvingly noted, "the women are well advanced in Arithmetic and have a good general knowledge of Geography . . . the arrangements generally are excellent".¹ She was visiting schools richly endowed by Vijayarama Gajapati, the Maharaja of Vizianagram. He opened four schools in 1867-68 for girls from poor upper caste families. Under the Maharaja's patronage a diverse group of people - a Welsh printer, Sanskrit pandit and Baptist missionary schoolmistress - helped foster the project. This alliance across race, class, caste and gender created a unique pedagogic environment, with each member of the team contributing a distinctive strain of influence, often at variance with others in the group. Among the group was Pandit Ramjasan, commissioned by the Maharaja to craft a graduated series of Hindi textbooks, *Stri Shiksha Subodhini* (1869-70).² The title page of each book is inscribed with a ship in full sail – a sign of the new frontiers crossed. The books are unusual as they introduce "new knowledge" (*nayi vidya*) through geography, history, science and mathematics, subjects that constituted the standard curriculum for boys in the region. The Maharaja's schools are an example of prescience in institutional autonomy, collaborative enterprise and instructional print culture in colonial north India. As such they enable an understanding of the patrons as well as the beneficiaries of education reform.

In the first years of their existence, the Maharaja's schools were unanimously hailed as the most successful experiment of their time, with hundreds of girls on the roll.³ This composite and assured initiative presents a

* Acknowledgements: I thank the anonymous reviewer for their comments and suggestions. I am grateful to Indra Sengupta and Jahnvi Phalkey for their support during the period of the TRG fellowship.

1 *Report on the Progress of Education in the North Western Provinces*, 1869-70, p. 89.

2 Pandit Ramjasan, *Stri Shiksha Subodhini*, Part I, Benares: Medical Hall Press, 1869; Pandit Ramjasan, *Stri Shiksha Subodhini*, Part II, Benares: Medical Hall Press, 1869; Pandit Ramjasan, *Stri Shiksha Subodhini*, Part III, Benares: Medical Hall Press, 1869; Pandit Ramjasan, *Stri Shiksha Subodhini*, Part IV, Benares: Medical Hall Press, 1870.

3 In the first year 167 girls were enrolled in the schools. This number grew to 619 by 1875. *Report on the*

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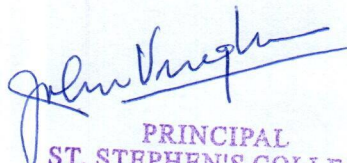
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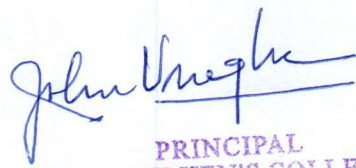
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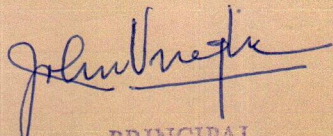
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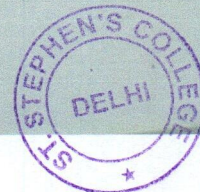
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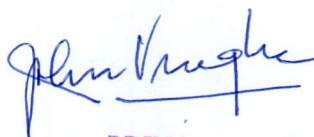


The East India Company, 1600–1857

Essays on Anglo-Indian connection

Edited by
William A. Pettigrew
and **Mahesh Gopalan**

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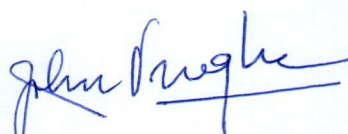
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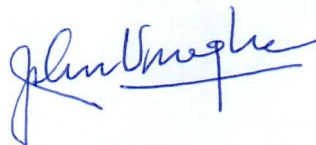
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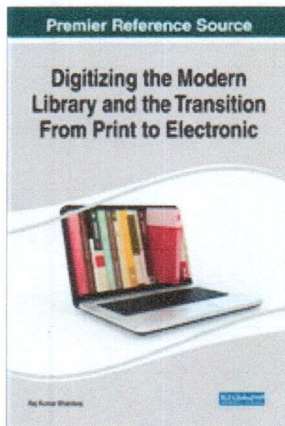
6 Maritime society in an early modern port city

Negotiating family, religion and the English Company in Madras

Mahesh Gopalan

In the first half of the seventeenth century, agents of the English East India Company were exploring various locations along the southern Coromandel for the establishment of a factory. The commercial success of the Dutch East India Company at Pulicat and the Portuguese at Santhome, respectively, influenced the choice of the English East India Company, who selected the region around Pulicate Lake and the Palar River. After surveying the region north of Pulicat and further south, these officials eventually settled on a location between the Triplicane (Cooum) and the Elambore Rivers, and in 1638 they received a grant from Venkata Nayaka to establish a factory there. Thus began the English establishment at Madras, which began as a small trading outpost and grew into a fortified company factory called Fort St. George and was supported by a rapidly growing urban settlement extending beyond the fort walls. Over the next three decades, the English settlement at Madras attracted many of the Portuguese, Indo-Portuguese and other residents from places like Santhome and surrounding areas and therefore became a notable site of cross-cultural dialogue. The growth of English commerce and the declining fortunes of Santhome shaped the English Company's interaction with local producers, merchants and European free traders who now sought to relocate their business from the English port. It resulted in the growth of the urban settlement and a growing distinction between the white and black town. By the eighteenth century the spaces that offered Madras a distinct physical identity grew to include surrounding villages like Triplicane, Chetput, Nungumbakum, Egmore and the Portuguese commercial centre of Santhome (Love 1913; Neild 1979; Watson 1980; Marshall 1998).

In the seventeenth century the English East India Company also underwent a significant transformation. Through periodic renewals of its charter, the company secured a number of privileges from the English Crown, which empowered it to project itself not just as a trading entity with a monopoly over East India trade, but also as a bona fide representative of



An Extensive Discussion on Transition of Libraries: The Panoramic View of Library Resources, Services, and Evolved Librarianship ☒

Shiva Kanaujia Sukula (Jawaharlal Nehru University, India) and Raj Kumar Bhardwaj (St. Stephen's College, India)

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Abstract

The library and information services have witnessed transition due to conceptual, technological and users' needs. The recent developments in the educational organizations and the users' needs have found few technological factors to consider changing trends. The chapter has discussed various aspects such as services, their composition, alterations and role in library's position in the academic community. The library staff and gradual developments have been discussed along with the infrastructural strengths in library. The facets such as educating the users through the information literacy and metaliteracy; Electronic Information Resources Collection, Building and Management and Creation of Web presence among Library Users are highlighted. Digital Information Services and waving the freshness of innovation; Creating Awareness by being among the users and enhancing learning and need of "Innovation and serving the users at individual level" have been discussed in the context of role in research support.

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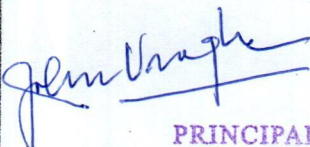
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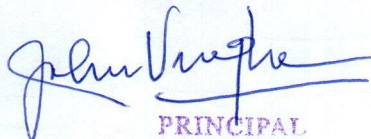
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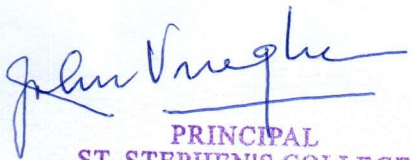


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भाषा का सामाजिक परिदृश्य

आशुतोष शुक्ल

भाषा का समाज से गहरा सम्बन्ध है। भाषा न केवल लोगों को अभिव्यक्ति का माध्यम प्रदान करती है वरन् उनकी विरासत को संरक्षण भी प्रदान करती है। भाषा सामाजिक स्तर के भेद को उजागर करती है और साथ ही इसमें सामाजिक-सांस्कृतिक परिवर्तनों की अनुगूँज भी सुनाई देती है। जैसे-जैसे समाज में परिवर्तन होता जाता है, वैसे-वैसे भाषा का भी रंग-रूप बदलता जाता है।

भाषा यादृच्छिक ध्वनि-प्रतीकों की वह व्यवस्था है जिसके माध्यम से व्यक्ति अपने भावों और विचारों को व्यक्त करता है। किसी भी भाषा के लिए यादृच्छिक ध्वनि प्रतीकों की व्यवस्था बहुत महत्वपूर्ण है क्योंकि यह समाज स्वीकृत होनी चाहिए। समाज के सभी लोगों द्वारा ध्वनि प्रतीकों के मान्य अर्थ और व्यवस्था का अनुसरण किया जाता है। यदि ऐसा नहीं किया जाता तो वह भाषा विचार-विनिमय का सेतु नहीं बन सकती क्योंकि तब वक्ता के अर्थ संप्रेषण और श्रोता के अर्थ ग्रहण में अन्तर आ जायेगा। इस प्रकार भाषा अपने मूलभूत चरित्र में लोकतांत्रिक है क्योंकि निर्धारित भाषा-समुदाय के सभी लोगों के द्वारा स्वीकृत होने पर ही उसका सफल प्रयोग किया जा सकता है।

समाज का रंग-ढंग, चाल-चलन, तीज-त्योहार, रहन-सहन और खान-पान के साथ ही सोच-समझ, रीति-रिवाज, मान्यताएँ आदि सभी कुछ भाषा में अभिलेखीय रूप में उपस्थित रहता है। अतः भाषा का गहरा विश्लेषण करके उस समाज के आन्तरिक एवं बाह्य दोनों रूपों को जाना जा सकता है। वस्तुतः भाषा जातीय संस्कार का प्रतिबिम्ब होती है। दोनों की परस्पर निर्भरता महत्वपूर्ण है। रिचर्ड्स ने लिखा भी है कि- न तो शब्द का और न ही उसके अर्थ का कोई स्वतंत्र और स्वतः पूर्ण अस्तित्व होता है बल्कि यह तो उस संस्कृति में निहित होता है जिसको वह भाषा व्यक्त करती है।¹

भाषा की मूलभूत इकाई शब्द है। शब्दों के

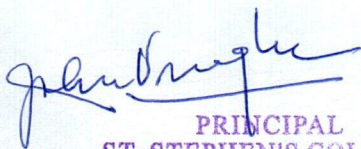
निर्माण की प्रक्रिया और उसके प्रचलन एवं अर्थग्रहण का समूचा क्रिया-व्यापार समाज सापेक्ष होता है इतना ही नहीं बल्कि बलाघात और अनुतान के साथ-साथ बातचीत करने का ढंग और लहजा भी समाज द्वारा नियंत्रित होता है। शब्दों के अर्थ संकुचन, अर्थ विस्तार एवं अर्थान्तरण में समाज की महत्वपूर्ण भूमिका होती है। इस प्रकार समाज और भाषा परस्पर एक-दूसरे पर निर्भर हैं।

भाषा सत्ता की संरचना को भी उजागर करती है। प्रभुत्वशाली वर्ग और शोषित वर्ग की भाषा में उपस्थिति अलग-अलग होती है। सामाजिक स्तरीकरण को भाषा में भली-भाँति देखा जा सकता है। लिंगभेद न केवल भाषा के प्रयोजनमूलक रूप में दिखलाई पड़ता है, वरन् उसकी संरचना में भी विद्यमान रहता है। अस्मितामूलक विमर्श में भाषा भी एक जीवन्त प्रमाण होती है।

वैसे तो प्रत्येक भाषा का एक समुदाय होता है जो उसका व्यवहार करता है किन्तु जैसे-जैसे समाज सरल से जटिल होते जाते हैं वैसे-वैसे उस भाषा में परिवर्तन के साथ-साथ उस समाज में अन्य भाषाओं का भी व्यवहार होने लगता है। भूमण्डलीकरण ने भी इस प्रक्रिया को तीव्रता प्रदान की है। धीरे-धीरे ऐसी परिस्थितियाँ बन जाती हैं कि एक ही समाज के लोग एक से अधिक भाषाओं का प्रयोग करने लगते हैं। ऐसा प्रायः शिक्षा, रोजगार, पर्यटन, स्वास्थ्य आदि सेवाओं को प्राप्त करने के प्रयासों से होता है। इस प्रकार एक ही समाज में द्विभाषिकता एवं बहुभाषिकता की संकल्पना उभरती है। द्विभाषिकता में व्यक्ति दो भाषाओं के प्रयोग में सिद्धहस्त होता है तो बहुभाषिकता में कई भाषाओं में।

बहुभाषी देशों में भाषा के आधार पर तनाव भी पैदा होते रहे हैं। विभेदकारी ताकतें भाषा को सामाजिक दारार पैदा करने के उपकरण के रूप में प्रयोग करती रही हैं। साम्राज्यवादी ताकतों ने गुलाम देशों के आर्थिक संसाधनों का ही संदोहन नहीं किया

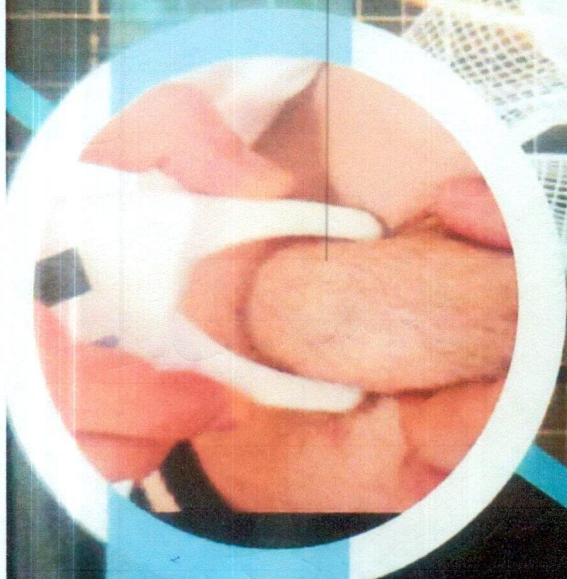
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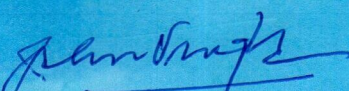


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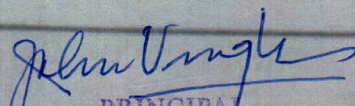
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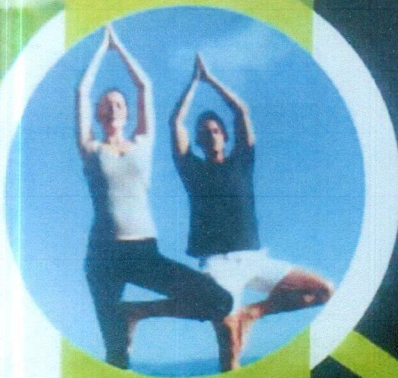
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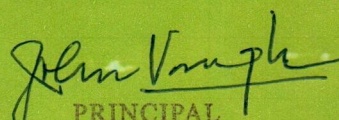
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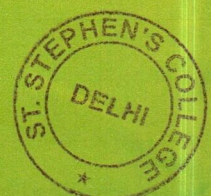


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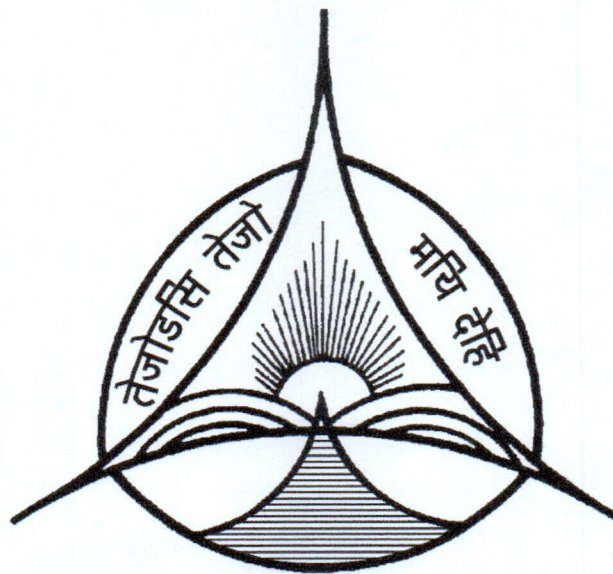
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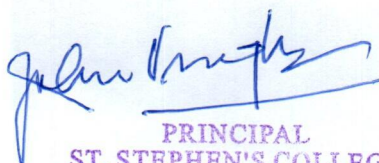
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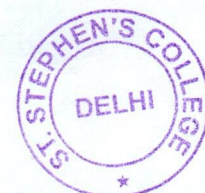
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The End of Humanities, Or, the Critique of Utility and the Utility of Critique

KAREN GABRIEL*

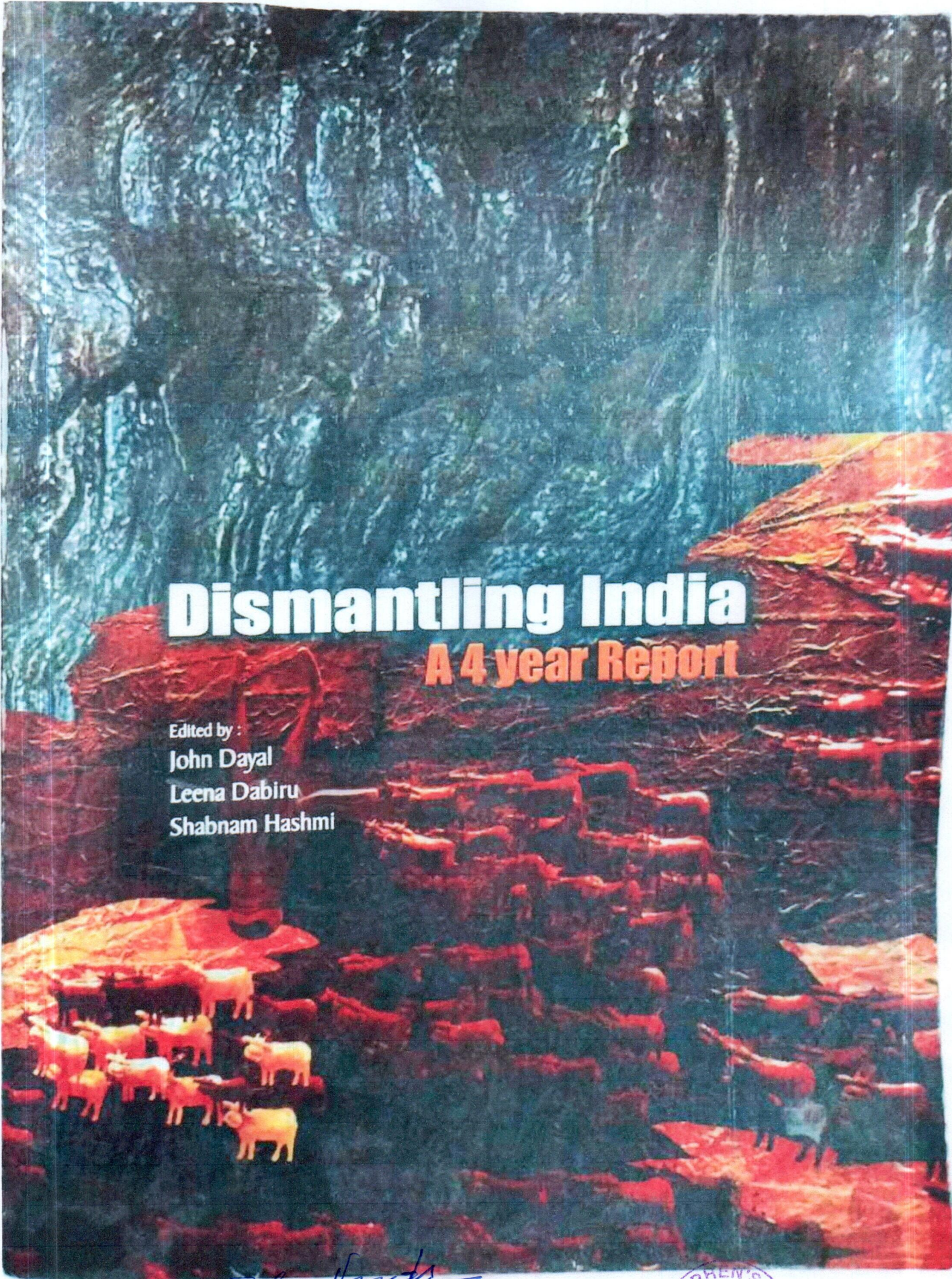
In an age when our understandings of the terms ‘human’ and ‘humanistic’ have become substantially shaped by questions of use, applicability, marketability and monetization, leading to a powerful and serious challenge about the relevance of the ‘humanities’, it has become urgent to respond to that challenge. This paper is an attempt to map the contours of this field today; the challenges to it; current and possible responses to that challenge; as well as trace some of the implications of all of these.

Martha Nussbaum in her well-known book on education (2010) recalls Rabindranath Tagore’s ideas of education and observes that Tagore went on to found Shantiniketan and Viswa Bharati, both of which have long departed from the Socratic and humanistic ideal that inspired them, and which they were established to promote, ‘now it is just like any other single-subject-model university, largely aiming at market impact’ (2010: 19) However, both the school and the university were designed ‘around the idea of critical thinking and empathetic imagining, an interdisciplinary liberal arts model. This is quite unlike most Indian and even European universities today, which have long been structured around the single-subject rather than the liberal arts paradigm’ (ibid.). And the humanities are to be regarded as a critical component of a liberal arts education.

We may understand Nussbaum’s phrase, ‘structured around the single-subject’, in a different sense—that the ‘humanities’ are structured around the *human* subject.¹ Prior to the Renaissance in Europe, the centralisation of authority in the feudal world, and its steep, almost rigid, pyramidal social structure, inevitably encouraged the production of discourses of knowledge that affirmed and reinforced this structure. Thus, the discourses of knowledge were centred mostly outside the individual, in the production and elaboration of ideas, concepts, postulates and principles that explained, justified, obfuscated and enforced the sharply uneven power distribution in this social structure—in ‘God’ (theology), in the world of ‘God’ (cosmology), in sovereignty and the monarch (law and jurisprudence), apart from

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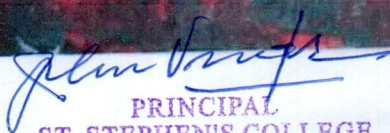




Dismantling India

A 4 year Report

Edited by :
John Dayal
Leena Dabiru
Shabnam Hashmi


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Edited by:

John Dayal, Leena Dabiru & Shabnam Hashmi

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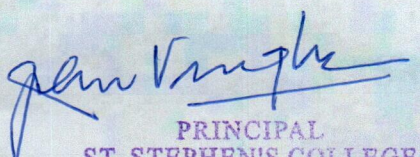
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Turning Right, Losing Rights Educational Reforms in the Modi Regime

—Karen Galvin

The education sector, and higher education in particular, has received a lot of attention over the last two decades, from whichever government has been in power. This is evidenced by a plethora of commissions being formed to 'reform' the field of education. Beginning with what is popularly referred to as the 'Birla-Ambani Report' of 2000, down to the recently released report of the 'All India Survey on Higher Education (2016-17)', more has been written and discussed about reforms in education, by the government as well as various interested private players, than perhaps at any time before, in independent India. These reports also register some major changes from previous reports (which, incidentally, were only from the government), such as the Radhakrishnan Commission's (1962), or the Kothari Commission's (1970), in their understanding of, and approach to, education. Of these changes, the most striking one is the shift in emphasis from state funding for education in the earlier reports, to repeated and increasingly detailed recommendations to educational institutions to seek private funding, as well as for state facilitation of increased private participation in the education sector, in the later reports.

Another, less obvious, though perhaps even more significant change between the earlier and later reports, is the increasing presence of, and emphasis on, the imparting of 'values education' in the latter. This phrase first makes an appearance in the document National Policy on Education 1986 (As Modified in 1992) (MHRD, 1998: 26), and is then increasingly stressed in later documents, especially in government policy documents and reports. The idea of inculcating 'values' through education is certainly not a new one, it is present, for instance, in The Report of the University Education Commission (1962 [1950]), better known as the Radhakrishnan Commission Report, which is peppered throughout with references to the need to impart values through education.

Similarly, the Report of the Education Commission 1964-66 (1970 [1966]), also known as the Kothari Commission report, states, for instance, that 'the education system should emphasize the development of fundamental social, moral and spiritual values'. However, it also deviates from the previous report (which discusses 'values' in very general terms) referring to these as specifically 'Indian cultural values', that 'can alone provide the foundation — also the instrument — for the nation's progress, security and welfare' (vii; emphases added). This is a point of some significance that I will return to shortly. But beginning with the 1986 report noted above, it followed the Kothari Commission report, 'values' is no longer just one among many elements (information, knowledge, personality and skill enhancement, discipline, etc) that are imparted through education; rather, they are given a special and special status, as a particularly distinct kind of education, worthy of recognition and exclusive attention in its own right. Thus, the term 'values education' is introduced in the 1986 report, and its significance reiterated and emphasized through at least ten further reports specifically on 'values education', culminating in the Central Board of Secondary Education's (CBSE) volume, *Values Education — A Handbook for Teachers* (2012).

In short then, the first forty years since independence saw the production of just ten documents on education in India: both from the government; both maintaining that the financing of education is the duty and responsibility of the state; and both treating the topic of 'values' in education fairly generally. Even the 1970 document does not emphasize 'Indian values' nevertheless does not specify clearly what this term is supposed to mean. However, the fact that the introduction of the term was followed by a plethora of documents promoting on the one hand, 'values education' in particular, and on the other, the rollback of state funding

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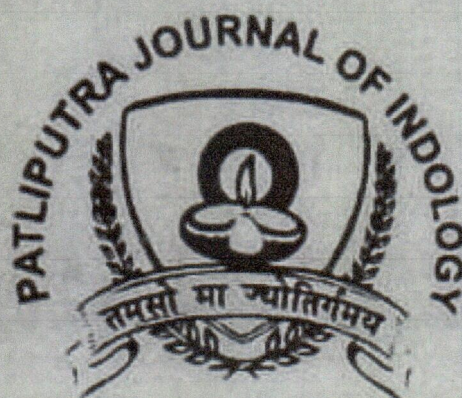


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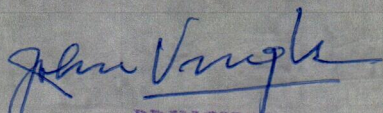
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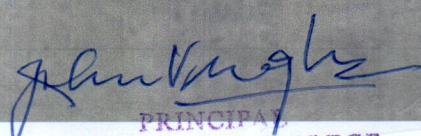
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सैन्धवनार्यो वैदिकनार्यश्च

डॉ. चन्द्रभूषणझा:

संस्कृतविभागः, सेण्टस्टीफन्स महाविद्यालयः,
दिल्लीविश्वविद्यालयः, दिल्ली-110007

यदा पुरातनसभ्यतायाः संस्कृतेरच कस्याश्चिदध्ययनं विधीयते तदा वस्तुद्वयमतौ प्रमुखं भवति। प्रथममस्त्युत्खनितं वस्तुजातम्। अपरञ्च तदयुगस्य लब्धे वाङ्मये समुपलब्धं वृत्तवर्णनम्। अस्माकं दौर्भाग्यमिदं यदस्मदीयायाः पुरातनतमसभ्यतायाः किञ्चित् साहित्यिकं प्रमाणं नोपलभ्यते। अपरतश्च वैदिकसंस्कृतेर्भूयिष्ठं वाङ्मय-प्रमाणं विद्यते परञ्च तत्र किमपि महार्हं पुरातात्विकं साक्ष्यं नास्ति।

सर्वप्रथममत्र विचारणीयं यत्सैन्धवनारोणां वेदयुगीनानाञ्च नारोणां विषये ज्ञातुं नः सूचनासाधनानि साक्ष्याणि खलु कानि। तन्नात्वेव वयं तासां विषये विचारयितुमर्हामः। सैन्धवनारोणां विषयेऽस्माकीनां येऽपि विचारान्ते सर्वेऽपि तत्रोत्खनितपदार्थायता एव। हडप्पानगरे स्त्रीणां बह्व्यो मृण्मूर्तिका आसादितः। मोहनजोदडो नगर एका मृण्मूर्तिलञ्छाऽस्ति। अत्र स्त्रियोनेरुद्भूयमानं पादपमेकं प्रदर्शितम्। आंग्लभाषायां 'Seal' इति हिन्दी भाषायाञ्च 'मुहर' इति कथिताः बह्व्यो मृन्मुद्राः प्राप्ता यत्र स्त्रीणामाकृतिरुत्कीर्णा विद्यते। एका कांस्यमूर्तिरपि लब्धा यत्र काला काचन नृत्यन्ती सन्तिष्ठते। अपि च, बहूनि प्रसाधनवस्तूनि समासादितानि। तथा च, गुर्जरप्रान्तस्य लोथलनगरे कानिचित् तादृशि कब्रगृहानि (यान्यांग्लभाषायां 'Burials' इत्युक्तानि) दृष्टानि यत्र पुरुषस्य स्त्रियश्चास्थौनि जीवाश्मादीनि युगपदेव प्राप्यन्ते। एतदतिरिच्य सैन्धवनारोणां किमपि नान्यत् पुरातात्विकं साक्ष्यम्। साहित्यिकं साक्ष्यन्तु शून्यमेव। यद्यपि सिन्धुसंस्कृतेर्वास्तव्याः शिक्षिता आसन् तैश्च स्वकीया विचारान्ते प्रकाशिताः परञ्च तदीया लिपिरस्माभिर्दुर्ज्ञेयैव। नैकैर्विद्वद्भिः कामं सैन्धवललिपिरधीता परञ्च तेषां तत्पठनं नाद्यावधि ऐतिहासिकैरङ्गीकृतम्। अतश्च सैन्धववाङ्मयं सम्प्रत्यस्मत्कृते सागरतटस्थस्य पिपासोः सागरसलिलमिव वर्तते।

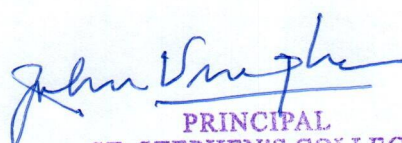
अपरतश्च वेदेषु तद्वाङ्मयभूतेषु ब्राह्मणेषु, आरण्यकेषूपदिषदादिषु च नारीविषयकानि बहूनि वृत्तानि वर्तन्ते। परञ्च तत्र किमपि पुरातात्विकं साक्ष्यं नासाद्यते। यद्यपि ऋग्वेदीययुगस्य या तिथिः ऐतिहासिकैरभ्युपपद्यते तास्वेव तिथिषु तिस्रः संस्कृतयः पल्लविताः पुष्पिताश्च। ताश्च विद्यन्ते - कृष्णरक्तमृदभाण्डसंस्कृतिः (Black and Red ware), ताम्रपुञ्जसंस्कृतिः (Copper Hoards Culture), गेरुमृदभाण्डसंस्कृतिश्च (Ochre



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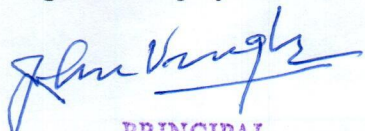
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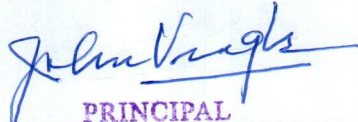
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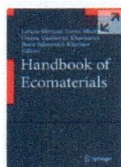

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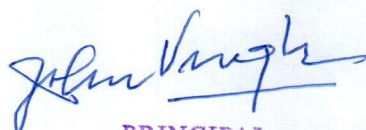
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Abstract

Increasing number of toxic gases is posing a serious threat to mankind. The sources of these gases could be either natural (volcanic eruptions) or manmade (chemical industries or terrorism by chemical warfare reagents). Transportation of hazardous liquids or vapour liquid could pose a risk for leakage into surroundings and hence an immediate safety program is needed. Usually gas detectors are used which operate by measuring the concentration of gases that are battery operated. The various conventional techniques includes electrochemical sensors (work via electrical signals when a gas is detected), solid state semiconductors (get triggered when gas comes in their contact), Infrared sensors (interact with gas molecules changing the path of light) and catalytic sensors (work via catalytic oxidation more specifically for combustible gases which on oxidation bring about changes in the wiring resistance). Advanced nanotechnology (carbon nanotubes, Graphenes, quantum dots) and the supramolecular polymers has allowed to design much better efficient sensors that can easily sense the gases even when they occur at very low concentration that are more economical too. These sensors could be either wireless or could carry an electric current when exposed to some toxic or hazardous gas that has an NFC tag which resonates with the electromagnetic fields sent out by some electronic device if the sensor is distant enough from the source of gas. These sensors can prove a boon to defense services for soldiers which can easily detect chemical weapons. They are also useful to people who work around chemical factories, petroleum refineries and hazardous waste treatment and are prone to gas leakage. Hence the society could be made safer place to live in with the use of these techniques.

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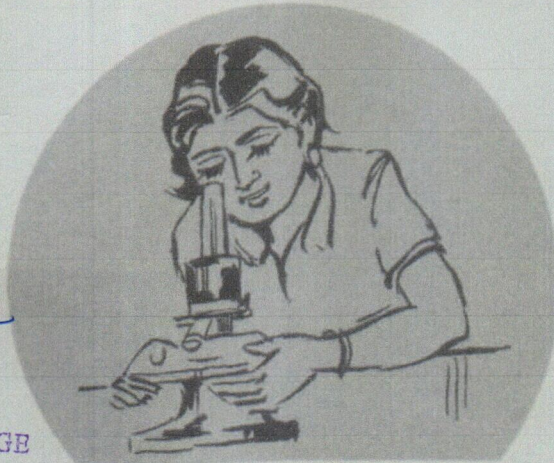
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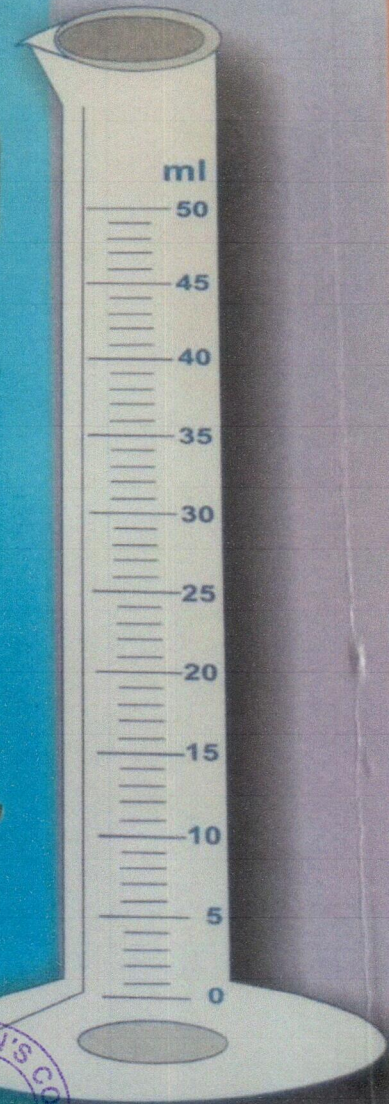
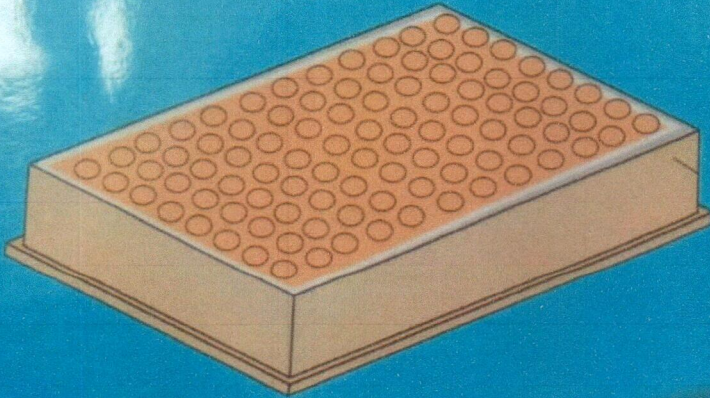
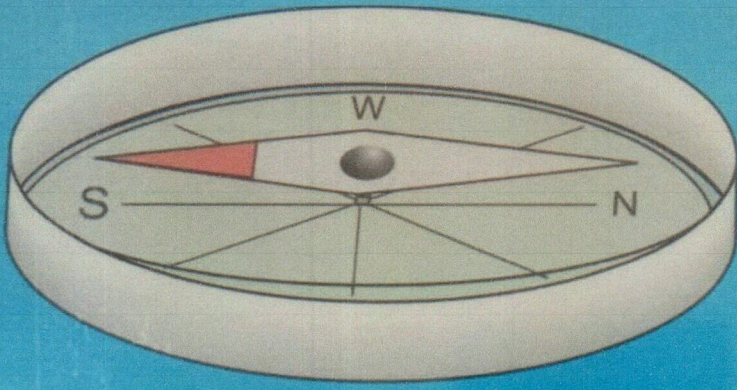
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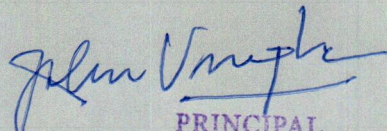
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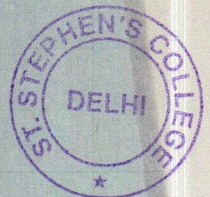
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 محمد قاسم، لکچرار (ریاضی)، انگلو عربک سینئر سیکنڈری اسکول، اجیری گیٹ، نئی دہلی
 مشتاق احمد آئی ٹیل، پرنسپل اینڈ پروفیسر، کالج آف ٹیچر ایجوکیشن، مولانا آزاد نیشنل اردو یونیورسٹی، بھوپال
 نوشاد حسین، اسسٹنٹ پروفیسر، کالج آف ٹیچر ایجوکیشن، مولانا آزاد نیشنل اردو یونیورسٹی، بھوپال
 اردو ترجمہ

شباہت حسین، ٹی جی ٹی (سائنس)، ڈاکٹر ذاکر حسین میموریل سینئر سیکنڈری اسکول، جعفر آباد، نئی دہلی
 ممبر کوآرڈینیٹر (اردو ترجمہ)

دیوان حنان خان، پروفیسر، ڈپارٹمنٹ آف ایجوکیشن ان لینگویجز، این سی ای آر ٹی، نئی دہلی
 محمد فاروق انصاری، پروفیسر، ڈپارٹمنٹ آف ایجوکیشن ان لینگویجز، این سی ای آر ٹی، نئی دہلی

John Vaughn

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جج سوسائٹی،
 سنٹر سیکنڈری
 سنٹر سیکنڈری
 یہ پریویشن،
 اے سینئر
 ای، شکشا
 ی آر ٹی؛
 کا اظہار

ی آر ٹی،
 داش،
 خدمات

جے پی
 مارگٹ
 رناتھ؛
 کٹ

عالیہ
 ٹی پی

تخلیقی جوہر

حصہ - 2

تخلیقی تحریر اور ترجمہ کی درسی کتاب
بارہویں جماعت کے لیے

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تخلیقی جوہر

حصہ - 2

تخلیقی تحریر اور ترجمہ کی درسی کتاب
بارہویں جماعت کے لیے



S290



विद्यया ऽ मृतमश्नुते



एन सी ई आर टी
NCERT

नیشنल کونسل آف ایجوکیشنل ریسرچ اینڈ ٹریننگ

NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

John Varghese

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جملہ حقوق محفوظ

- ناشر کی پہلے سے اجازت حاصل کیے بغیر، اس کتاب کے کسی بھی حصے کو دوبارہ پیش کرنا، بارداشت کے ذریعے بازیافت کے سلسلے میں اس کو محفوظ کرنا یا برقیاتی، میکانیکی، فوٹو کاپنگ، ریکارڈنگ کے کسی بھی ذریعے سے اس کی تریل کرنا منع ہے۔
- اس کتاب کو اس شرط کے ساتھ فروخت کیا جا رہا ہے کہ اسے ناشر کی اجازت کے بغیر، اس فصل کے علاوہ جس میں کہ یہ پھائی گئی ہے یعنی، اس کی موجودہ جلد بندی اور سرورق میں تبدیلی کر کے، تجارت کے طور پر نہ تو مستعار دیا جاسکتا ہے، نہ دوبارہ فروخت کیا جاسکتا ہے، نہ کرایہ پر دیا جاسکتا ہے اور نہ ہی تلف کیا جاسکتا ہے۔
- کتاب کے صفحہ پر جو قیمت درج ہے وہ اس کتاب کی صحیح قیمت ہے۔ کوئی بھی نظر ثانی شدہ قیمت چاہے وہ برقی مہر کے ذریعے یا چھپی یا کسی اور ذریعے ظاہر کی جائے تو وہ غلط محصور ہوگی اور ناقابل قبول ہوگی۔

پہلا ایڈیشن

دسمبر 2016 ہوس 1938

دیگر طباعت

جون 2019 جیشٹھ 1941

PD 2H SPA

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این سی ای آر ٹی کے پہلی کیشن ڈویژن کے دفاتر

این سی ای آر ٹی کیپس

سری اروندو مارگ

نئی دہلی - 110016 فون 011-26562708

108,100 فٹ روڈ ہوسڈے کیرے ہیلی

ایکسٹینشن بینا شکری III ایج

بنگلورو - 560085 فون 080-26725740

نوجیون ٹرسٹ بھون

ڈاک گھر، نوجیون

احمد آباد - 380014 فون 079-27541446

سی ڈبلیو سی کیپس

بمقابل ڈھانگل بس اسٹاپ، پانی ہائی

کولکاتا - 700114 فون 033-25530454

سی ڈبلیو سی کامپلیکس

مالی گاؤں

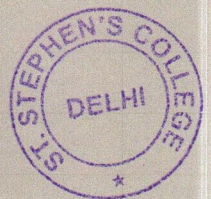
گواہٹی - 781021 فون 0361-2674869

قیمت: ₹ 265.00

اشاعتی ٹیم

- ہیڈ، پہلی کیشن ڈویژن : محمد سراج انور
- چیف ایڈیٹر : شویتا آپل
- چیف پروڈکشن آفیسر : ارون چتکارا
- چیف بزنس مینجر : بباش کمار داس
- ایڈیٹر : سید پرویز احمد
- پروڈکشن اسسٹنٹ : سنیل کمار

Principals
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این سی ای آر ٹی واٹر مارک 80 جی ایس ایم کاغذ پر شائع شدہ

سکریٹری، نیشنل کونسل آف ایجوکیشنل ریسرچ اینڈ ٹریننگ، شری
اروندو مارگ، نئی دہلی نے ایس جی پرنٹ پیکس پرائیویٹ لمیٹڈ،
F-478، سیکٹر 63، نوئیڈا-201301 (اتر پردیش) میں
چھپوا کر پہلی کیشن ڈویژن سے شائع کیا۔

کمیٹی برائے تخلیقی جوہر-2

خصوصی صلاح کار

شیم خنی، پروفیسر ایمریشس، جامعہ اسلامیہ، نئی دہلی

چیف کوآرڈینیٹر

کے۔سی۔ترپاشی، پروفیسر اینڈ ہیڈ، ڈپارٹمنٹ آف ایجوکیشن ان لینگویج، این سی ای آر ٹی، نئی دہلی

اراکین

ابوبکر عباد، اسسٹنٹ پروفیسر، شعبہ اردو، دہلی یونیورسٹی، دہلی

احمد خان، اسسٹنٹ پروفیسر، شعبہ اردو، ذاکر حسین دہلی کالج، نئی دہلی

انجم عثمانی، ڈپٹی ڈائریکٹر (ریٹائرڈ)، دوردرشن، نئی دہلی

خان شاہد وہاب، لکچرار، گورنمنٹ ہوائز سینٹر سیکنڈری اسکول، نورنگر، جامعہ نگر، نئی دہلی

زبیر شاداب، جے آر پی اکادمک، این ٹی ایس انڈیا، سی آئی آئی ایل، مانس گنگوٹری، میسور، کرناٹک

سمیع الرحمن، سابق سینئر ایڈیٹر، ایم ایچ ون نیوز، نئی دہلی

سید محمد انوار عالم، پروفیسر اینڈ چیئر پرسن، ہندوستانی زبانوں کا مرکز، جواہر لعل نہرو یونیورسٹی، نئی دہلی

شاہد پرویز، پروفیسر اینڈ ریجنل ڈائریکٹر، دہلی ریجنل سینٹر، مولانا آزاد نیشنل اردو یونیورسٹی، دہلی

شیم احمد، اسسٹنٹ پروفیسر، شعبہ اردو اور فارسی، سینٹ اسٹیفنز کالج، دہلی یونیورسٹی، دہلی

صغیر اختر، ٹی جی ٹی، اردو، مظہر الاسلام سیکنڈری اسکول، فراش خانہ، دہلی

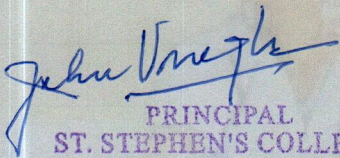
ظہیر رحمتی، اسسٹنٹ پروفیسر، ذاکر حسین پی جی ایونٹ کالج، نئی دہلی

عتیق اللہ، پروفیسر (ریٹائرڈ)، شعبہ اردو، دہلی یونیورسٹی، دہلی

فیروز عالم، اسسٹنٹ پروفیسر، ڈائریکٹوریٹ آف ڈسٹنس ایجوکیشن، مولانا آزاد نیشنل اردو یونیورسٹی، حیدرآباد

قمر الہدیٰ فریدی، پروفیسر، شعبہ اردو، علی گڑھ مسلم یونیورسٹی، علی گڑھ

محمد احسن، پروفیسر اینڈ ریجنل ڈائریکٹر، بھوپال ریجنل سینٹر، مولانا آزاد نیشنل اردو یونیورسٹی، بھوپال، مدھیہ پردیش


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اُردو کی ادبی اصناف

(ثانوی اور اعلیٰ ثانوی درجات کے لیے)



4923

Julian Wright
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نیشنل کونسل آف ایجوکیشنل ریسرچ اینڈ ٹریننگ
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

مجموعہ حقوق محفوظہ

- ہجرتی پبل سے اجازت حاصل کیے بغیر اس کتاب کے کسی بھی حصے کو دوبارہ منسلک کرنا، پورا کرنا یا اس کے ذریعے زیادات کے سلسلے میں اس کو کتب خانہ یا کتابخانہ میں رکھنا، ڈیجیٹل یا دیگر ذریعے سے اس کی کاپی بنانا یا اس کی کاپی بنانے سے منع ہے۔
- اس کتاب کو اس شرط کے ساتھ فروخت کیا جا رہا ہے کہ اس کتاب کی اجازت کے بغیر اس کتاب کے کسی بھی حصے کو دوبارہ منسلک کرنا، پورا کرنا یا اس کے ذریعے زیادات کے سلسلے میں اس کو کتب خانہ یا کتابخانہ میں رکھنا، ڈیجیٹل یا دیگر ذریعے سے اس کی کاپی بنانا یا اس کی کاپی بنانے سے منع ہے۔
- کتاب کے سلسلے میں جو قیمت درج ہے وہ اس کتاب کی کاپی کی قیمت ہے۔ کوئی بھی کتاب کی کاپی شہر قیمت میں نہیں رہی مگر اس کے ذریعے یا کچھ دیگر ذریعے سے اس کتاب کی کاپی حاصل کرنے والے کو اس کتاب کی کاپی شہر قیمت میں نہیں رہی۔

این سی ای آر ٹی کے پبلی کیشن ڈپارٹمنٹ کے دفاتر

این سی ای آر ٹی کیپٹن

سرری اروند مارگ

نئی دہلی - 110016 فون 011-26562708

108,100 فٹ روڈ ہوسٹل کے کمرے نیلی

ایکسٹینشن ناٹنگری III ایجنٹ

560085 فون 080-26725740

نوجوین ٹرسٹ بھون

ڈاک گھر، نوجوین

380014 فون 079-27541446

احمد آباد -

سی ڈی بی سی کیپٹن

برمنگھم وائلز، پانی بانی

700114 فون 033-25530454

کو کاتا -

سی ڈی بی سی کیپٹن

مالی گاؤں

781021 فون 0361-2674869

گواہٹی -

اشاعتی ٹیم

- ہیڈ، پبلی کیشن ڈویژن : انوپ کمار واجپوت
- چیف ایڈیٹر : شویتا ایل
- چیف پروڈکشن آفیسر : ارون چتکارا
- چیف بزنس منیجر : وین دیوان
- ایڈیٹر : سید پرویز احمد
- پروڈکشن آفیسر : عبدالنعیم

سرورق : شویتا راؤ

پہلا اردو ایڈیشن

جولائی 2012 شراون 1934

دیگر طباعت

دسمبر 2018 آگست 1940

جولائی 2019 شراون 1941

نومبر 2021 آگست 1943

PD 2+IT SPA

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قیمت: ₹ 160.00

این سی ای آر ٹی ڈائریکٹریٹ 80 جی ایس ایم کانڈر پر شائع شدہ
سرکاری، نیشنل کونسل آف ایجوکیشنل ریسرچ اینڈ ٹریننگ،
شری اروند مارگ، نئی دہلی نے سرسوتی آرٹ پرنٹرز، E-25،
سیکٹر-4، پوانا انڈسٹریل ایریا، دہلی-110 039 میں
چھپوا کر پبلی کیشن ڈویژن سے شائع کیا۔

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کمیٹی برائے اردو کی ادبی اصناف

چیئر مین، مشاورتی کمیٹی برائے زبان

نامور نگار، پروفیسر ایمرینس، جواہر لعل نہرو یونیورسٹی، نئی دہلی

خصوصی صلاح کار

شیم نئی، پروفیسر ایمرینس، جامعہ ملیہ اسلامیہ، نئی دہلی

چیف کوآرڈینیٹر

چندرا سدایت، پروفیسر اور ہیڈ، ڈپارٹمنٹ آف لینگویجز، این سی ای آر ٹی، نئی دہلی

اراکین

اشرف احمد جعفری، پی جی ٹی اردو، کریہ گورنمنٹ اسکول، کوکاتا

اقبال جاوید، پرنسپل، سندرناتھ ایونگ کالج، کوکاتا

اقبال مسعود، سکریٹری (رٹائرڈ)، اردو اکیڈمی مدھیہ پردیش، بھوپال

آفاق حسین صدیقی، پروفیسر (رٹائرڈ)، شعبہ اردو، مڈھوکالج، اٹکین، مدھیہ پردیش

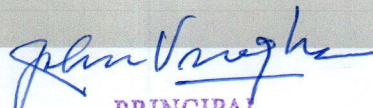
ثوبان سعید، ایسوسی ایٹ پروفیسر، خواجہ معین الدین چشتی اردو عربی فارسی یونیورسٹی، لکھنؤ، اتر پردیش

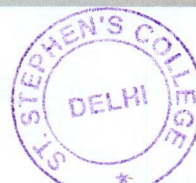
خان شاہد وہاب، لیکچرر، گورنمنٹ بوائز سینئر سکندری اسکول، نورنگر، جامعہ نگر، نئی دہلی

خواجہ محمد اکرام الدین، پروفیسر، ہندوستانی زبانوں کا مرکز، جواہر لعل نہرو یونیورسٹی، نئی دہلی

سلیم شہزاد، اردو استاد (رٹائرڈ)، مالگاؤں

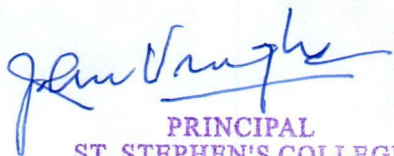
شیم احمد، اسسٹنٹ پروفیسر، شعبہ اردو اور فارسی، سینٹ اسٹیفنز کالج، دہلی یونیورسٹی، دہلی


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اُردو زبان و ادب کی تاریخ

خانوی اور اعلیٰ خانوی درجات کے لیے درسی کتاب


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پہلا ایڈیشن

مارچ 2013 پہلا لگن 1934

دیگر طباعت

مارچ 2019 چیترا 1940

جنوری 2021 ماگھ 1942

جملہ حقوق محفوظ

- ناشر کی پہلے سے اجازت حاصل کیے بغیر، اس کتاب کے کسی بھی حصے کو دوبارہ پیش کرنا یا باوجود داشت کے ذریعے بازیافت کے سسٹم میں اس کو محفوظ کرنا یا برقیاتی، میکانیکی، فوٹو کاپنگ، ریکارڈنگ کے کسی بھی وسیلے سے اس کی ترسیل کرنا منع ہے۔
- اس کتاب کو اس شرط کے ساتھ فروخت کیا جا رہا ہے کہ اسے ناشر کی اجازت کے بغیر، اس شکل کے علاوہ جس میں کہ یہ چھاپی گئی ہے، اس کی موجودہ جلد بندی اور سرورق میں تبدیلی کر کے، تجارت کے طور پر نہ تو مستعار دیا جاسکتا ہے، نہ دوبارہ فروخت کیا جاسکتا ہے، نہ کرایہ پر دیا جاسکتا ہے اور نہ ہی تلف کیا جاسکتا ہے۔
- کتاب کے صفحہ پر جو قیمت درج ہے وہ اس کتاب کی صحیح قیمت ہے۔ کوئی بھی نظر ثانی شدہ قیمت چاہے وہ بری مہر کے ذریعے یا چھپی یا کسی اور ذریعے ظاہر کی جائے تو وہ غلط تصور ہوگی اور ناقابل قبول ہوگی۔

این سی ای آر ٹی کے پبلی کیشن ڈویژن کے دفاتر

این سی ای آر ٹی کیمنس

سری اروندو مارگ

نئی دہلی - 110016

108,100 فٹ روڈ ہوسڈے کیرے ہیلی

ایکسٹینشن بناشکری III اسٹیج

بنگلور - 560085

نوجیون ٹرسٹ بھون

ڈاک گھر، نوجیون

احمد آباد - 380014

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’قومی درسیات کا خاکہ—2005‘ میں سفارش کی گئی ہے کہ بچوں کی اسکولی زندگی، ان کی باہری زندگی سے ہم آہنگ ہونی چاہیے۔ یہ زاویہ نظر کتابی علم کی اُس روایت کی نفی کرتا ہے جس کے باعث آج تک ہمارے نظام میں اسکول، گھر اور سماج کے درمیان فاصلے حائل رہے ہیں۔ نئے قومی درسیات پر مبنی نصاب اور درسی کتابوں کی تیاری اسی بنیادی مقصد پر عمل آوری کی ایک کوشش کہی جاسکتی ہے۔ اس کوشش میں مختلف مضامین کو ایک دوسرے سے الگ رکھنے اور رٹ کر پڑھنے کے طریقہ کار کی حوصلہ شکنی بھی شامل ہے۔ ہمیں امید ہے کہ ان اقدامات سے قومی تعلیمی پالیسی (1986) میں مذکور تعلیم کے ’طفل مرکوز نظام‘ کی طرف مزید پیش رفت ہوگی۔ اس کوشش کی کامیابی کا انحصار اُن اقدامات پر ہے کہ اسکولوں کے پرنسپل اور اساتذہ اپنے تاثرات خود ظاہر کرنے اور ذہنی سرگرمیوں اور سوالوں کے ذریعے سیکھنے کے سلسلے میں بچوں کی ہمت افزائی کریں۔ ہمیں یہ ضرور تسلیم کرنا چاہیے کہ بچوں کو اگر موقع، وقت اور آزادی دی جائے تو وہ بڑوں سے حاصل شدہ معلومات کی بنیاد پر نئی معلومات مرتب کر سکتے ہیں۔ آموزش کے دوسرے ذرائع اور محل وقوع کو نظر انداز کرنے کے بنیادی اسباب میں سے ایک اہم سبب، مجوزہ نصابی کتاب کو امتحان کے لیے واحد ذریعہ بنانا ہے۔ بچوں کے اندر تخلیقی صلاحیت اور پیش قدمی کے رجحان کو فروغ دینا اُسی وقت ممکن ہے جب ہم آموزشی عمل میں بچوں کو بہ حیثیت شریک کار قبول کریں اور ان سے اُسی طرح پیش آئیں۔ انھیں محض مقررہ معلومات کا جانکار نہ سمجھیں۔

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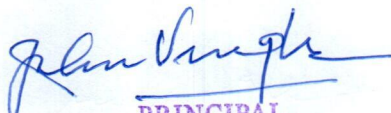

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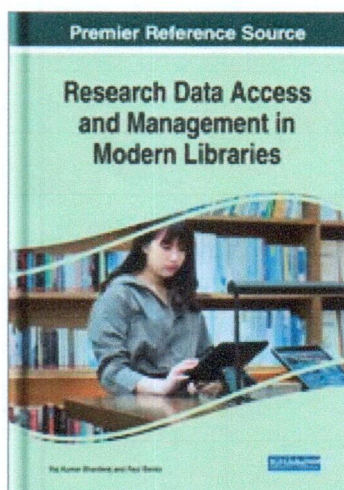
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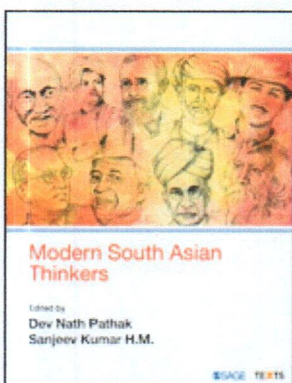
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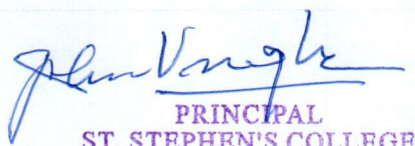
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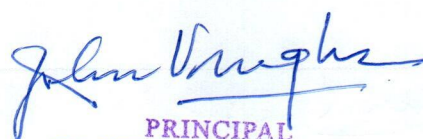
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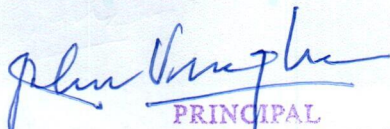
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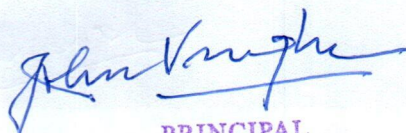
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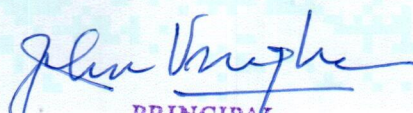
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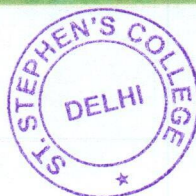
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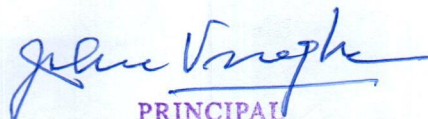
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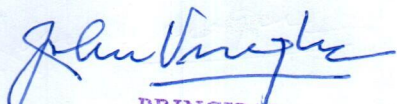
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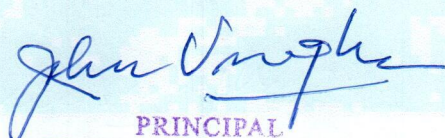
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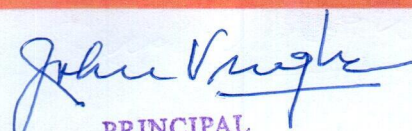
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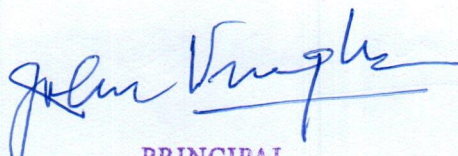
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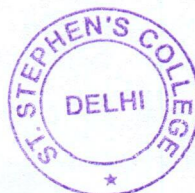
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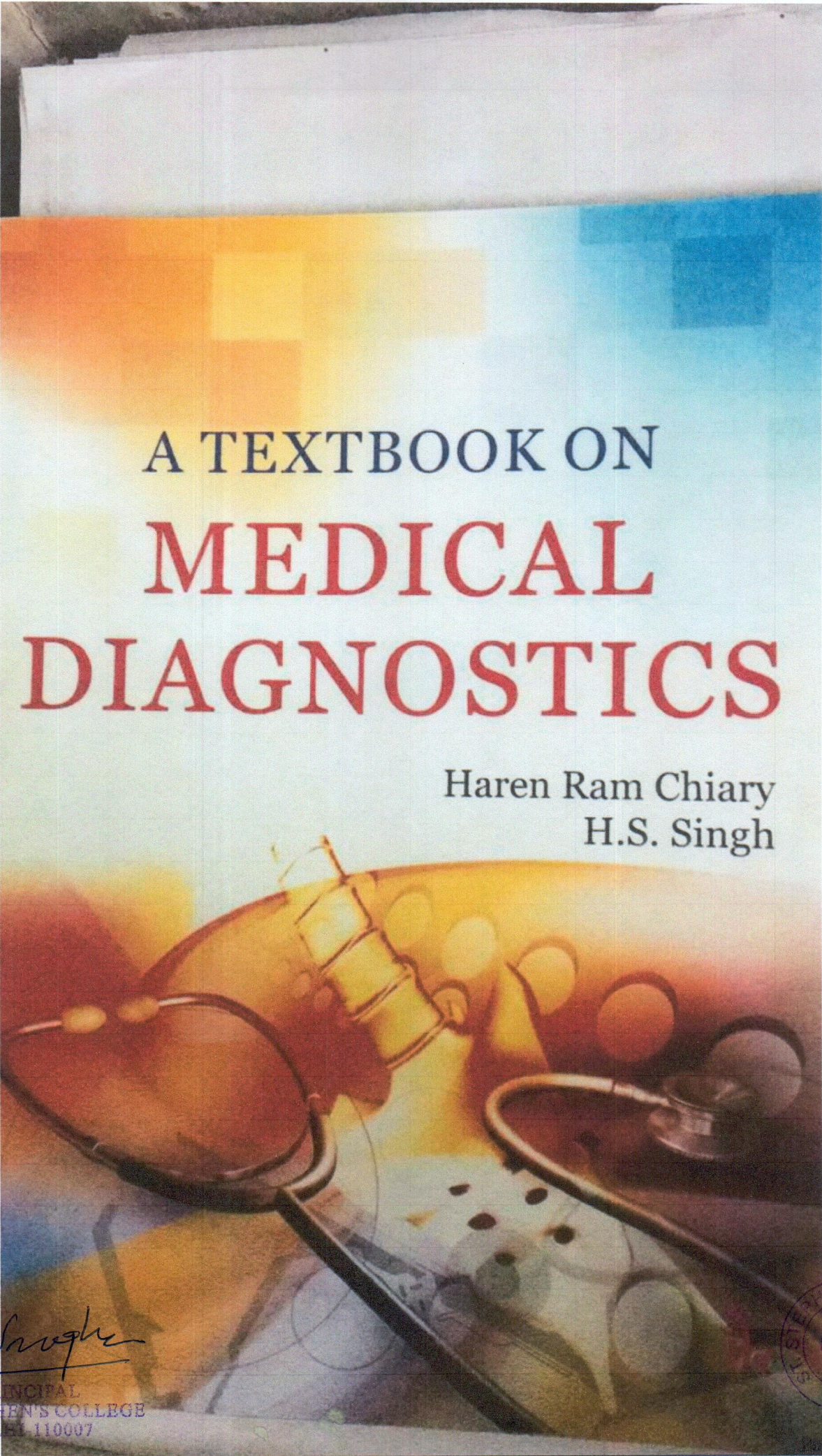
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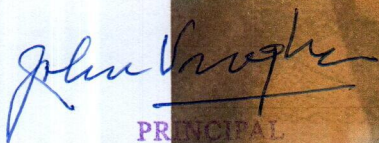
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A TEXTBOOK ON MEDICAL DIAGNOSTICS

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Haren Ram Chiary

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- 1.2 Definition of Diagnostics
- 1.3 Historical Resume
- 1.4 Diagnostic Tools
- 1.5 Importance of Medical Diagnosis
- 1.6 Early Diagnosis
- 1.7 Future of Diagnosis
- 1.8 Summary

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Rajni Gupta and Haren Ram Chiary

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John Varghese

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Description of Chapter	
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Part Name	Statistical Analysis and Interpretation. Descriptive and Analytical Statistical methods/tools for evaluation of health of various human groups of interest interpretation of statistical data in scientific publications.
Keywords	Health statistics, Rates, Ratio, Probabilities, Death rate, Birth rate, Morbidity, Mortality, Fertility, Natural Increase, Reproduction Rate.
Content Writer	Ms. Rajni Gupta and Dr. Haren Ram Chiary

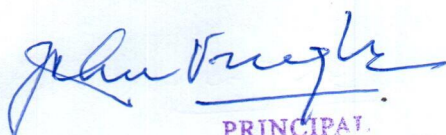
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- 2.7 The future of statistics
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2.1 Learning Outcomes

In this chapter, the student will be able to understand

- The basic method and tools used by epidemiologist and professionals and how they are related in human health science fields.
- The difference between a rate and a ratio and their appropriate use.
- The complete concept of mortality, morbidity and fertility.
- How to measure useful rates and ratio related to birth and death from vital statistical data.


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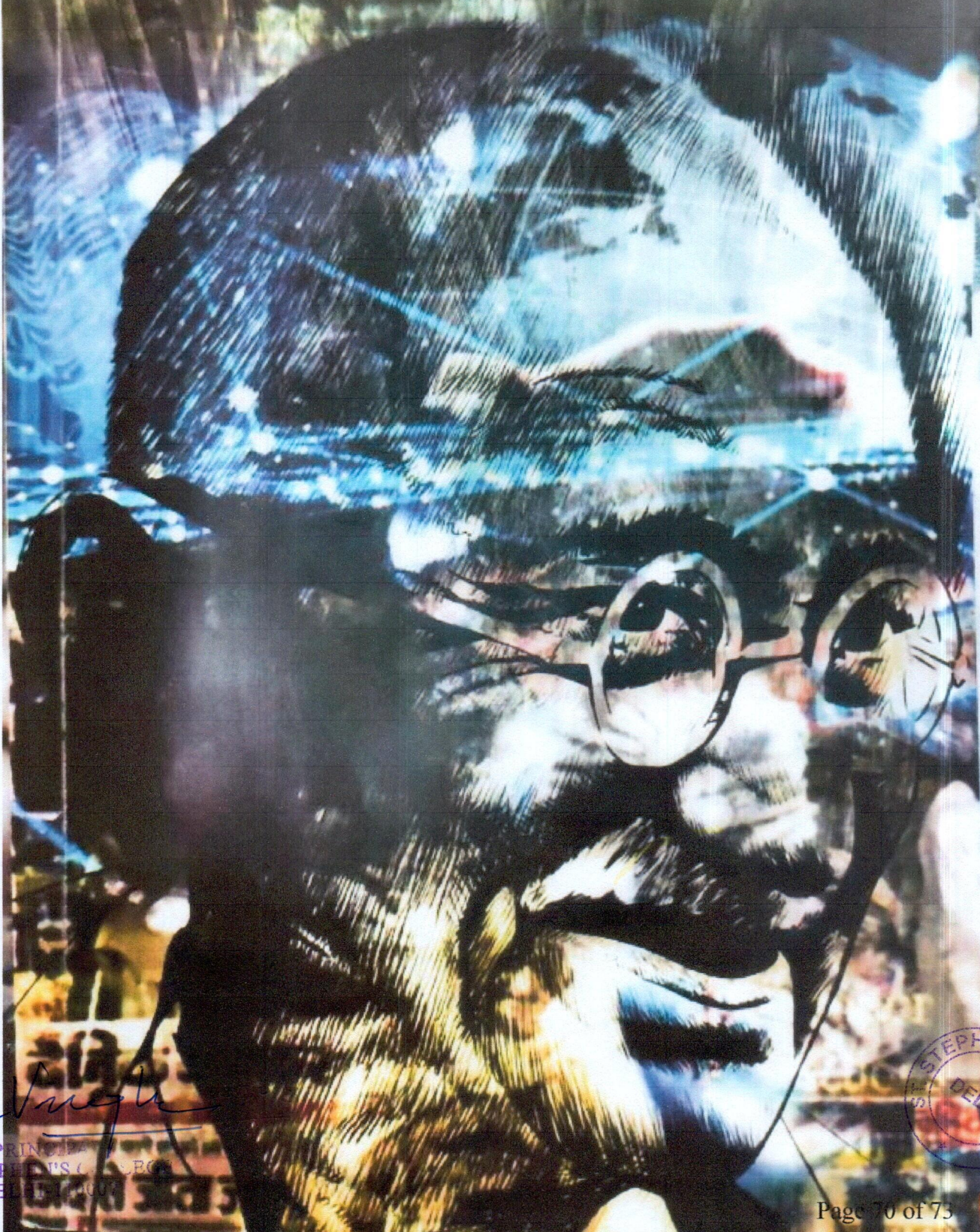
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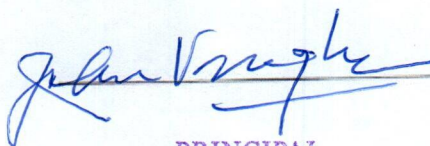


केंद्रीय हिंदी संस्थान, दिल्ली केंद्र
(मानव संसाधन विकास मंत्रालय, भारत)

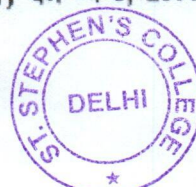


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महात्मा गांधी का भाषिक संस्कार और 'हरिजन सेवक पत्र' अशुतोष शुक्ल

महात्मा गांधी का व्यक्तित्व और उनकी भाषा एक दूसरे के मेल-जोल से बने हैं। उनकी भाषा का अनुशीलन उनकी चारित्रिक खूबियों को भली-भाँति उजागर कर देता है। उनकी भाषा एक विश्वसनीय दस्तावेज है जिससे उनको पढ़ा और समझा जा सकता है। भाषा को लेकर गांधी जी अत्यंत सचेत हैं और इसकी शक्तियों को समाजभाषावैज्ञानिकों से भी ज्यादा अच्छी तरह समझते हैं। उनकी समूची भाषा नीति जिस विस्तृत आधार फलक पर स्थित है वह उनके समाज दशन की संवेदनशील भावभूमि का ही एक हिस्सा है। जिस तरह गांधी जी वचन को कम स्तर पर जीना चाहते थे उसी तरह भाव को भाषा में भी उतार देना चाहते थे। उनके भाषिक संस्कार को बहुत ध्यान से देखने पर वचन-कर्म-भाषा की त्रिवेणी से रुबरु हुआ जा सकता है।

उनके पत्र-पत्रिकाओं की भाषा इस बात की गवाह है कि हिंदू-मुसलमान, पुस्तक-संवर्ण-हरिजन, जमींदार-किसान, पूँजीपति-कामगार और भद्र-देहाती, सभी को एक साथ लेक चलने की प्रवृत्ति उनकी मूल संकल्पना थी। सभी को प्रतिनिधित्व देकर, सभी की बगल सुनिश्चित करने वाला समग्रतावादी दृष्टिकोण उनकी भाषा में साफ तौर पर देखा जा सकता है। इस प्रकार उनकी भाषा के पीछे उनके हृदय की आवाज को सुना जा सकता है। हिंदी के बीच 'हिंदुस्तानी भाषा' को लेकर उनका जो आग्रह था उसे इसी संदर्भ में समझा जा सकता है। विविधता और अखंडता का यह मधुर मिलन उनकी भाषा की पूर्व शर्त है।

गांधी जी के 'हरिजन सेवक' पत्र की भाषा को देखने पर उनकी भाषा की सफाई बर्णन्यायी विशेषताएँ सामने आती हैं—सरलता, स्पष्टता, सहजता, अकृत्रिमता। इनकी भाषा कोई गाँठ या गुंथियाँ नहीं होती है, जिन्हें खोलना पड़े सब कुछ एकदम पारदर्शी एवं देश-काल के साथ प्राकृतिक रूप में प्रस्तुत होता है।

इस हिंदुस्तानी भाषा के पीछे गंगा-जमुनी तहजीब की समृद्ध परंपरा को वे पहचानते थे। इसलिए बालचाल में घुल-मिल चुके उर्दू, अरबी, फारसी, अंग्रेजी आदि कई भाषाओं के शब्दों को उन्होंने सहर्ष स्वीकार किया और अपने पत्रों की भाषाओं के माध्यम से स्पष्ट किया कि हिंदुस्तान के हृदय को हिंदुस्तानी में ही पूरी तरह अभिव्यक्त किया जा सकता है। इस संबंध में अमरनाथ, हिंदी दिवस पर जनसत्ता अखबार में लिखते हैं कि—गांधी जी द्वारा प्रस्तावित यह हिंदुस्तानी कोई नई वस्तु नहीं है। हिंदी का पहला व्याकरण हॉलैंड निवासी जॉन जोशुआ