

Newsletter

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Events At a Glance...

Culture Wing

नाट्यगीतांजली

Selection of songs from Marathi Sangeet-Nataks produced from 1999 to 2019.

Date: April 22, 2022

Time: 6.30 p.m.

Venue: Nehru Centre Auditorium

Library

MEET-THE-AUTHOR –#NCLONLINE

Ms Sakshi Singh will take you on a journey of the world of writing.

'Let's Go to the Beach' with Sakshi Singh and read from her book

रेत में पांव

Date: Saturday, April 9, 2022

Time: 11.00 a.m. to 12.00 noon

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Feedback, comments are welcome.

Published for Nehru Centre
by **Shri Chandrakant M. Rane**
Discovery of India Building,
Dr. A. B. Road, Worli,
Mumbai - 400 018.

Constituent Assembly Debates: Fundamental Rights

On April 29, 1947, Sardar Vallabhbhai Patel, Chairman, Advisory Committee on Minorities, Fundamental Rights, etc., placed before the Constituent Assembly the interim report on the subject of Fundamental Rights. While doing so, he clarified that after careful deliberation the Advisory Committee had decided to divide fundamental rights in two parts viz. justiciable and non-justiciable and that the interim report contained only the former for the consideration of the House. Sardar Patel said, "What I would submit to the House to do today is generally to accept the principles of each of the clauses that have been suggested for consideration, so that we may not have to devote more time in considering the technical details of the phraseology to be adopted. I, therefore, move that the Report be taken into consideration, and if that motion is adopted, then we can consider the rights clause by clause."

The first clause pertaining to definitions was adopted without any objection. The second clause, which stipulated that all laws, notifications, regulations, customs or usages in force within the territories of the Union, inconsistent with the rights guaranteed under the Constitution shall stand abrogated, was also adopted with ease.

The Right to Equality which was considered next by the Constituent Assembly, gave rise to a debate. Equality before law was accepted without demur but with regard to the provision that '*no citizen shall on grounds only of religion, race, caste, sex, descent, place of birth or any of them be ineligible for public office or be prohibited from acquiring, holding or disposing of property or*

exercising or carrying on any occupation or profession within the Union', it was pointed out that the clause may become problematic because, in order to secure service, the residents of one province would compete with the residents of another and that would destroy the self-sufficiency of an autonomous unit. Sardar Patel argued that the clause made provision for eligibility only and that it did not restrict the right of provinces to impose restrictions by legislation on the question of employment or frame rules whereunder it may give preference to the citizens of the province in the matter of public employment. During the debate, as many as nineteen amendments were moved, out of which three were accepted and the rest rejected. Thereafter the clause on the Right to Equality was adopted.

The next clause moved by Sardar Patel ran thus: '*Untouchability in any form is abolished and the imposition of any disability on that account shall be an offence*.' Three members suggested some more words which, they felt, could be added in the clause for the sake of making it more emphatic. The suggestion was negated and the clause as framed was adopted.

Moving that '*No heritable title shall be conferred by the Union*,' Sardar Patel stated that the Advisory Committee discussed the clause at length and the word 'heritable' became a matter of controversy. After much deliberation it was agreed that the contentious word be dropped and let the remaining portion be i.e. '*No title shall be conferred by the Union*.' M. R. Masani, a member of the Assembly from Bombay, proposed an

amendment and suggested that the clause should read thus:

- a) *'No title shall be conferred by the Union.*
- b) *No citizen of the Union shall accept any title from any foreign state.*
- c) *No person holding any office of profit or trust under the State shall, without the consent of the Union government accept any present, emoluments, office or title of any kind from any foreign state.'*

The amendment was debated at some length but Sardar Patel, who had moved the clause, accepted the amendment and the amended clause was adopted.

Rights of Freedom were taken up next. Sardar Patel moved it thus. *'There shall be liberty for the exercise of the following rights subject to public order and morality or to the existence of grave emergency declared to be such by the Government of the Union or the unit concerned whereby the security of the Union or the Unit, as the case may be, is threatened:*

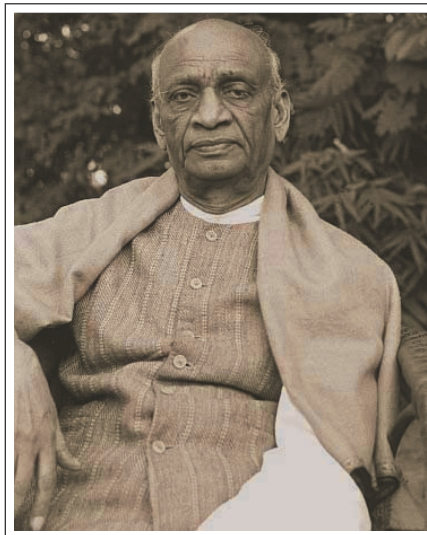
- a) *The right of every citizen to freedom of speech and expression.*
- b) *The right of the citizens to assemble peaceably without arms.*
- c) *The right of citizens to form associations or unions.*
- d) *The right of every citizen to move freely throughout the union.*
- e) *The right of every citizen to reside and settle in any part of the Union and to follow any occupation, trade, business or profession.'*

There was a lengthy debate and several issues were raised with many amendments which were either withdrawn or negated. Finally an amendment to sub-clause (e) was accepted which read: *'The right of every citizen to reside and settle in any part of the Union, to acquire, hold or dispose of property and to exercise or carry on any occupation, trade or profession.'* Thus

amended, the clause on Rights of Freedom was adopted.

On May 2, 1947, Sardar Patel moved that:

- (1) *'No person shall be convicted of crime except for violation of a law in force at the time of the commission of that act charged as an offence, nor be subjected to a penalty greater than that applicable at the time of the commission of the offence.*
- (2) *No person shall be tried for the same offence more than once nor be compelled in any criminal case to be a witness against himself.'*



Sardar Vallabhbhai Patel

There was no amendment moved to the above clause and it was adopted without any discussion.

Similarly the next clause that *'No person shall be deprived of his life or liberty without due process of law'* was adopted sans debate or amendment.

When Sardar Patel moved the clause:

'All persons are equally entitled to freedom of conscience and the right freely

to profess, practice and propagate religion subject to public order, morality or health and to the other provisions of this part', there were three explanations to it. The last explanation read: *'The freedom of religious practice guaranteed in this clause shall not debar the state from enacting laws for the purpose of social welfare and reform.'* Shri K. M. Munshi proposed an amendment suggesting addition of the following words *'and for throwing open Hindu religious institutions of a public character to any class of sections of Hindus.'* Sardar Patel accepted the amendment and said, "I congratulate the House on agreeing to pass this very controversial matter which has taken several days in the Committees and gone through several Committees. There might be differences of opinion, but on the whole we have tried our best to accommodate all sections of the people. I move that this clause as amended be passed." And it was.

Finally Sardar Patel said, "If we provide for fundamental rights, it is necessary that we must provide also for a remedy and therefore I move:

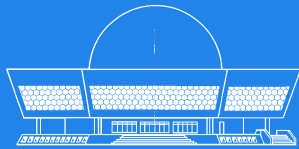
- (1) *The right to move the Supreme Court by appropriate proceedings for the enforcement of the rights conferred by this part is guaranteed.*
- (2) *Without prejudice to the powers that may be vested in this behalf in other courts, the Supreme Court shall have power to issue directions in the nature of writs of habeas corpus, mandamus, prohibition, quo warranto and certiorari appropriate to the right guaranteed in this part of the Constitution.*
- (3) *The right to enforce these remedies shall not be suspended except as otherwise provided for by this Constitution."*

This is how the basic fundamental rights were initially framed, debated and amended and then given to the drafting committee of the Constitution for casting them in legal phraseology.

What Nehru said....

It is a scandalous thing for any man to say, however highly placed he may be, that he is here by special divine dispensation to rule over human beings today. That is a thing which is an intolerable presumption on any man's part, and it is a thing which this House will never allow and will repudiate if it is put before it. So, I would suggest to such persons in all seriousness that, if they want to be respected or considered with any measure of friendliness, no such idea should be even hinted at, much less said. On this there is going to be no compromise.

---- in the Constituent Assembly, January 22, 1947



NEHRU PLANETARIUM

SKY SHOW : Awesome Universe

12 noon (Hindi) 1:30 p.m. (Marathi)
3:00 p.m. (English) 4:30 p.m. (Hindi)

(MONDAY CLOSED)

Tickets will be available only at the Booking Counter
Visitors are expected to strictly follow Covid-19 norms.

The Evolution of Zero

One day, a poor old lady went to the forest to collect wood for her kitchen fire. She was lucky and found more wood than she could carry. As she was returning home with the heavy bundle of wood, a stout young man appeared and offered to carry her heavy burden. He asked her what she would give him in return for his help. The lady gave a one-word answer, "Nothing." The young man agreed and carried the bundle to her hut. After putting the bundle in a corner, he demanded the 'nothing' that she had promised to give him. The old lady retorted that she did remember that she had promised to give him nothing and would fulfil her promise. She asked the young man to pick up a box that was kept on a shelf which he did gladly. She then asked him to open the box, which he did. The lady then asked him what was inside the box and he replied, "Nothing." So she said, "Good, take it". The boy wanted 'nothing' and he got 'nothing'.

'Nothing' or 'zero' or *sifr* (Arabic) or *shunya* (Sanskrit) is very significant in our day-to-day lives. We bring you a short description of the evolution of zero as a symbol and a numeral.

It is believed that the Sumerians were the first to develop the counting system about four to five thousand years ago. It was but natural to use fingers as one could easily count from one to ten. They had a symbol to represent different quantities and the total count of any item would

depend upon the placement of two symbols.

This counting system was passed on to Babylonians who were great record keepers around 300 BC. They kept records of almost everything in the form of cuneiform tablets. Their number system was sexagesimal. They counted from one to sixty. (Fig 1).

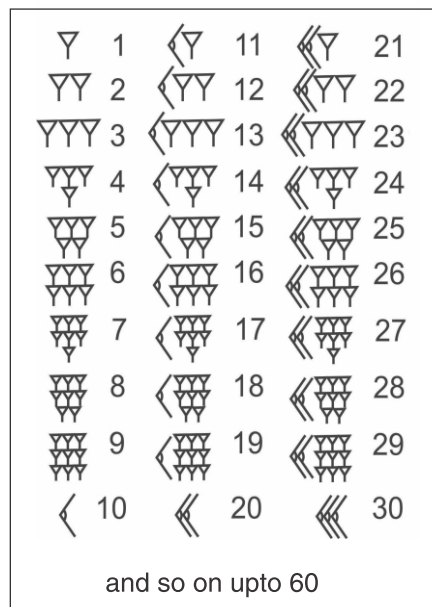


Fig. 1

They had symbols for 10, 20, 30, etc. However, they faced a problem when they had to write a number like 2022. They just left an empty space to denote the '0' i.e. 2022 was written as 2 22. As this could create a lot of confusion, they inserted a symbol which was double angled wedges to denote the empty space (Fig. 2).

Hence, they never developed the idea of 'zero' as a number.

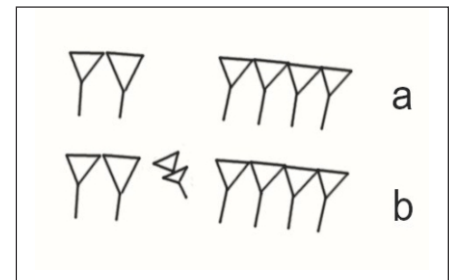


Fig. 2

The Mayan or the Mesoamerican civilization existed around 750 BC and by 500 BC they were highly skilled in mathematics. They devised elaborate calendars. Their number system was the vigesimal system; meaning it was related to the number twenty. They counted from one to twenty. It was similar to what was developed as Morse code in the early 20th century. (Fig 3)

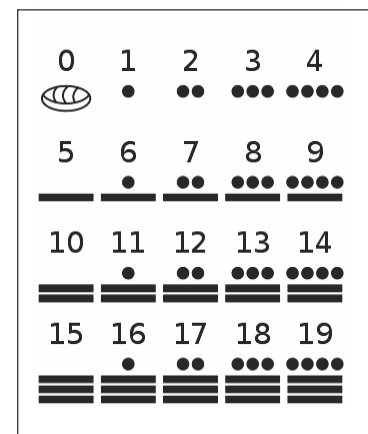


Fig. 3

For 'zero' they had a symbol similar to a tortoise-like shell or a shape like a rugby ball. Again, it was just a placeholder and did not have any value.

The number system that finally evolved in Europe was the Roman numeral system which is still in use today. This system too had no symbol for 'zero'. Romans did not have the concept of 'placeholder' like Babylonians. They had a very complicated system of performing mathematical computations. (Box 1)

Addition in Roman numerals

Suppose you want to add 609 and 1102. In Roman numerals, 609 would be written as DCIX (D for 500, C for 100, X for 10 and therefore IX is 10-1 =9) and 1102 would be written as MCII (M For 1000, C for 100 and II is 2).

Thus, DCIX + MCII would be MDCCXI, numerals are written from largest to the smallest value.

```

1000
+500
+100
+100
+ 11 (XI is 11)
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1711

```

Box 1

The earliest use of zero as a numeral was discovered on the ancient Bakhshali manuscript written on birch bark. This was discovered in the village of Bakhshali, Mardan (near Peshawar in present-day Pakistan). Written in Sanskrit, this manuscript contains the earliest known Indian use of the zero symbol. Using carbon-dating techniques, some of the portions of this manuscript are dated 2nd century AD, while others are dated 8th and 9th century AD.

Zero as a number was first defined by Brahmagupta (598 – 668 AD) who was a mathematician and astronomer. He wrote two early works on mathematics and astronomy: the Brāhmasphutasiddhānta, a theoretical treatise, and the Khandakhādya.

In his Brāhmasphutasiddhānta, Brahmagupta gives properties of mathematical operations involving zero or *shunya* and talks about negative numbers, which are not present in any of the earlier systems. He says that if zero is added to or subtracted from a number (positive or negative) it does not change its value. A positive number

subtracted from zero is a negative number of the same value (0-6 is -6). If a number is multiplied by zero then one gets zero (0 x 6 is 0). He was, however, not very clear about the division of 'zero'.

'Zero' reached Baghdad in 773 AD through Brāhmasphutasiddhānta. It was the famous Persian mathematician Muhammad ibn Musa al-Khwarizmi, the inventor of algebra, who realized the importance of zero in mathematical calculations.

However, a ninth-century inscription on the Chaturbhuj temple wall in Gwalior is considered to be the undisputed oldest record of the use of zero as a numeral.



Chaturbhuj temple excavated in a rock face in the Gwalior Fort

Later zero found its way to Europe, where it was not welcomed. They saw it as satanic. Italians even outlawed the use of zero. But the merchants found that zero was the most useful tool for their computations and started using it secretly. *Sifr* became 'cipher' or cypher' or a code in Italian.

Zero was there to stay. Later mathematicians and philosophers started using it widely in their computations.

In the words of Dr Peter Gobets, secretary of the Netherlands-based ZerOrigIndia Foundation, or the Zero Project which is researching the origins of the zero digit, "So commonplace has zero become, that few, if any, realize its role in the lives of every single person in the world."

Culture Wing



We are pleased to present नाट्यगीतांजली, a selection of songs from Marathi Sangeet-Nataks produced by Nehru Centre from 1999 to 2019.

Participating artistes: Dnyanesh Pendharkar, Amol Bavdekar, Nilakshi Pendharkar, Aparna Aparajit, Shirang Bhavde and Dhananjay Mhaskar.

Guest artistes: Asha Khadilkar, Pramod Pawar, Pradeep Oke, Sadanand Dabir, Meghan Gupte and Ram Pandit.

Comperer: **Uttara Mone**

All performances will be followed by the writers, directors, lyricists, music directors and actors speaking on screen and sharing their experiences.

22nd April 2022, 6.30 p.m.
Nehru Centre Auditorium

Entry: Entrance Cards will be available on 18th April 2022 from 10.30 a.m. until availability from Booking Counter of Nehru Centre Auditorium.

SUMMER WORKSHOP Kathak Darpan

A workshop on Kathak dance by Saswati Sen,
senior disciple of late Pt. Birju Maharaj

Date: 23rd to 27th May 2022
Time: 10.00 am to 7.00 pm each day
Venue: Nehru Centre Auditorium
Who can attend: Students of Kathak dance

*Please collect admission forms from 15th April 2022 to
15th May 2022 from the office of the Culture Wing, Nehru Centre.*



SHIVAM HUZURBAZAR



Shivam, an artist from Jalgaon will display paintings in oils and acrylic.

**Tuesday 5th April 2022 to
Monday 11th April 2022
(AC Gallery)**

SHEELA SHARMA



Sheela from Lucknow is a physically challenged artist who paints with her feet. Her paintings are thematic in acrylic on canvas.

**Tuesday 5th April 2022 to
Monday 11th April 2022
(Circular Gallery)**

TAPAN MADKIKAR

Tapan has received G.D.A. in painting from Raheja School of Art, Mumbai.

He will display relief work, etching and wood-cut work.



**Tuesday 12th April 2022 to
Monday 18th April 2022
(AC Gallery)**

PRAMOD WADNERKAR



Pramod, a civil engineer and a writer will exhibit city-scapes in acrylic on canvas.

**Tuesday 12th April 2022 to
Monday 18th April 2022
(Circular Gallery)**

BIRA KISHOR PATRA



Bira Kishor has received B.F.A. in painting from Orissa and M.F.A. from Varanasi. He will showcase spiritual paintings in acrylic on canvas.

**Tuesday 26th April 2022 to
Monday 2nd May 2022
(AC Gallery)**

FALGUNI DESAI



Falguni who hails from Surat has received Diploma in Applied Art. Her paintings include various subjects in water colours.

**Tuesday 26th April 2022 to
Monday 2nd May 2022
(Circular Gallery)**

UNESCO World Heritage Sites in India

31. Dholavira: a Harappan City

The ancient city of Dholavira, the southern centre of the Harappan Civilization, is sited on the arid island of Khadir in the state of Gujarat. Occupied between ca. 3000-1500 BCE, the archaeological site is one of the best preserved urban settlements of that era in Southeast Asia. Two seasonal streams provide water, a scarce resource in the region, to the walled city which comprises a heavily fortified castle and ceremonial ground. Dholavira not only witnessed the entire trajectory of the rise and fall of this early civilization of humankind, but also its multifaceted achievements in terms of urban planning, construction techniques, water management, social governance and development, art, manufacturing and trading.

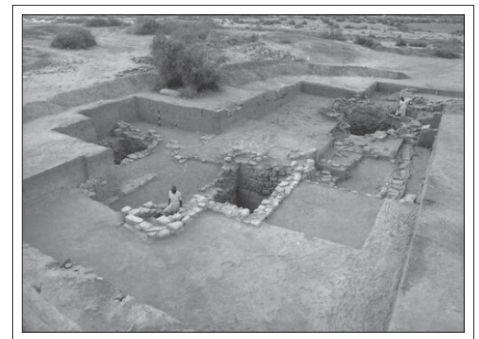
Dholavira is perhaps the largest of the excavated sites in the ancient Harappan Civilization, with an extent of 60 hectares (not all of it inhabited). The site includes a large cemetery with cenotaphs of six types testifying to the Harappan's unique view of death. Bead processing workshops and artefacts of various kinds such as copper, shell, stone, jewellery of semi-precious stones, terracotta, gold, ivory and other materials have been found during archaeological excavations of the site, exhibiting the culture's artistic and technological achievements. It has an impressive walled acropolis (castle) with an outer court (bailey), both linked to a walled 'middle town', surrounded by an open walled area within which, on the eastern side, was a lower town. The walls and buildings are made of mud-bricks with stones (sometimes polished) substituting for fired bricks. Dholavira shows the principal elements of Indus town-planning in its laid-out roads and special attention to water supply through wells and tanks. Within the castle was found a tank lined with stone blocks reinforced by lime-plaster, some 12.8 metres wide and fed by rain water. Incidentally, Dholavira has given us the largest inscription in the Indus Valley which was probably originally put on the castle gateway.

The configuration of the city of Dholavira, during its heyday, is an outstanding example of a planned city with segregated urban residential areas based on differential occupational activities and a stratified society. Technological advancements in water harnessing systems, water drainage systems as well as architecturally and technologically developed features are reflected in the design, execution, and effective harnessing of local materials. Unlike other Harappan towns normally located near rivers and perennial sources of water, the location of Dholavira was strategic to harness different mineral and raw material sources (copper, shell, agate-carnelian, steatite, lead, banded limestone) and to facilitate internal as well as external trade to the Magan (modern Oman peninsula) and Mesopotamian regions.

Dholavira: a Harappan City was declared a UNESCO World Heritage site on 27 July 2021.



Excavations at Dholavira



Tanks in castles



General view of residential block in lower town

Further reading at Nehru Centre Library:

- The Indus Civilization: Including other copper age cultures and history of language change till c. 1500 B.C. by Irfan Habib; Tulika Books, New Delhi, 2002. Call No.934.01/Hab. Barcode – 12818
- Kachchh: the last frontier by T. S. Randhawa; Prakash Book Depot, New Delhi, 1998. Call No. R910.2/Ran. Barcode – 10960

NEHRU CENTRE PUBLICATIONS

Books for Sale

Nehru Revisited
 India's Defence Preparedness
 Nehru and Indian Constitutionalism
 Internal Security in India
 Constitutionalism and Democracy
 in South Asia
 मुंबई: काल आणि आज
 Mumbai: Past and Present
 India and Central Asia
 Witness to History
 India-Russia Relations
 India-China Relations
 Remembering Einstein
 Challenges to Democracy in India
 Rule of Law in a Free Society
 Science in India
 Exploring The Universe

Colourful art catalogues for sale

- (1) GOPALRAO DEUSKAR (1995)
 - (2) VINAYAKRAO KARMARKAR (1996)
 - (3) MITTER BEDI (1997)
 - (4) S. L. & G. S. HALDANKAR (1998)
 - (5) BALAJI & HARISH TALIM (1999)
 - (6) D. G. KULKARNI (DIZI) (2001)
 - (7) NARAYAN L. SONAVADEKAR (2003)
 - (8) NAGESH B. SABANAVAR (2004)
 - (9) SAMAKALEEN (2005)
 - (10) VINAYAK S. MASOJI (2006)
- and many more...

ART FUSION catalogues

2007 / 2008 / 2009 / 2010 / 2011 / 2012 /
 2013 / 2014

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New Arrivals: Books

Sr. No.	Title	Author/s
1.	Economist Gandhi: The roots and the relevance of the political economy of the Mahatma	Jaithirth Rao
2.	Pride, prejudice and punditry: The essential Shashi Tharoor	Shashi Tharoor
3.	Homeland	Puja Changoiwala
4.	The fractured Himalaya: India, Tibet, China: 1949-62	Nirupama Rao
5.	The Punjab: Bloodied, partitioned and cleansed	Ishtiaq Ahmed
6.	Restless as Mercury: My life as a young man: Mohandas Karamchand Gandhi	Gopalkrishna Gandhi (ed.)
7.	To kill a democracy: India's passage to despotism	Debasish Roy Chowdhury and John Keane

MEET-THE-AUTHOR – #NCLONLINE

Mumbai-based children's author **Ms Sakshi Singh** will take you on a journey of the world of writing.

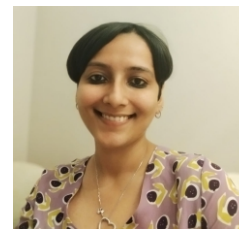


'Let's Go to the Beach' with Sakshi Singh and read from her book **रेत में पांव**

Date: Saturday, 9th April 2022
Time: 11.00 a.m. to 12.00 noon

Online: www.facebook.com/NehruCentreLibrary

OPEN TO ALL - ideal for 8-10 year olds



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