

Newsletter

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**Nehru
Centre**



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Events At a Glance...

LIBRARY

Lets Read Together

Meet the Authors

MONICA KHANNA

Date: 4 June 2022
Time: 11.00 a.m. to 12 noon
Age Group: 7 to 10 years old

**KATIE BAGLI
MEDHA RAJADHYAKSHA**

Date: 11 June 2022
Time: 11.00 a.m. to 12 noon
Age Group: 7 years and above
Venue for both events:
Nehru Centre Library

BOOK DISCUSSION

**Abstract Oralism - by
Dr. Yamini Dand Shah**

Date: 23 June 2022
Time: 5.00 p.m.
Venue: **Who Are We Hall**

CULTURE WING

Shaam-e-Afsana
(Urdu Story Telling)

Date: June 18 2022
Time: 6.30 p.m.
Venue: **Hall of Culture**



Website: www.nehru-centre.org



Email: editor@nehru-centre.org

Feedback, comments are welcome.

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by **Shri Chandrakant M. Rane**
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Dr. A. B. Road, Worli,
Mumbai - 400 018.

Constituent Assembly Debates: Uniform Civil Code

In last month's newsletter, only a part of the debate on the Uniform Civil Code was covered. The remaining part now follows.

Taking part in the debate, Shri Alladi Krishnaswami Ayyar, a member of the Assembly from Madras, stated thus, "A civil code runs into every department of civil relations, to the law of contracts, to the law of property, to the law of succession, to the law of marriage and similar matters. How can there be any objection to the general statement here that the State shall endeavour to secure a uniform civil code throughout the territory of India?" Referring to the objection of a Muslim member that the Uniform Civil Code will destroy amity between communities, Shri Ayyar said, "The article actually aims at amity. It does not destroy amity. The idea is that differential systems of inheritance and other matters are some of the factors which contribute to the differences among the different peoples of India. What it aims at is to try to arrive at a common measure of agreement in regard to these matters. It is not as if one legal system is not influencing or being influenced by another legal system. In very many matters today, the sponsors of the Hindu Code have taken a lead not from Hindu

Law alone, but from other systems also. Similarly the Succession Act has drawn upon both the Roman and the English systems. Therefore, no system can be self-contained, if it is to have in it the elements of growth. Our ancients did not think of a unified nation to be welded together into a democratic whole. There is no use clinging to the past. We are departing from the past in regard to an important particular namely, we want the whole of India to be welded and united together as a single nation. Are we helping those factors which help the welding together into a single nation, or is this country to be kept up always as a series of competing communities? That is the question at issue."

He further stated, "The Muslim law covers the field of contracts, the field of criminal law, the field of divorce law, the field of marriage and every part of law as contained in the Muslim law." He further reminded the members that when the British occupied the country, they said that they would introduce one criminal law which would be applicable to all citizens, be they Englishmen, Hindus or Muslims. He asked whether the Muslims revolted against this decision of the British. "Similarly", he said, "we

have the law of contracts governing transactions between Muslims and Hindus, between Muslims and Muslims. They are governed not by the law of the Koran but by the Anglo-Indian jurisprudence. Yet no exception was taken to that. Therefore, when there is impact between two civilizations or between two cultures, each culture must be influenced and influence the other culture. If there is a determined opposition, or if there is strong opposition by any section of the community, it would be unwise on the part of the legislators of this country to attempt to ignore it.” He questioned an earlier speaker by asking if there were different personal laws in European countries or whether they were governed by a single system of law. He ended by saying, “It is incorrect to say that we are invading the domain of religion. The Uniform Civil Code will run into every aspect of civil law. In regard to contracts, procedure and property, uniformity is sought to be secured by their finding a place in the Concurrent List. The greatest contribution of British jurisprudence has been to bring about a uniformity in these matters. We only go a step further than the British.”

Dr. B R Ambedkar pointed out, “We have a uniform and complete Criminal Code operating throughout the country, which is contained in the Penal Code and the Criminal Procedure Code. We have the Law of Transfer of Property, which deals with property relations and which is operative throughout the country. Then there is the Negotiable

Instruments Act. Thus this country has a Civil Code, uniform in its content and applicable to the whole of the country. The only province the Civil Law has not been able to invade so far is Marriage and Succession. It is the intention of those who desire to have article 35 as part of the Constitution to bring about that change.”

Referring to the proposed amendments, Dr. Ambedkar said, “Upto 1935 the North-West Frontier Province was not subject to the Shariat Law. It followed the Hindu Law in the matter of succession and in other matters, so much so that it was in 1939 that the Central Legislature had to come into the field and abrogate the application of the Hindu Law to the Muslims of the North-West Frontier Province and to apply the Shariat Law to them. That is not all. Apart from the North-West Frontier Province, up till 1937 in the rest of India, in various parts, such as the United Provinces, the Central Provinces and Bombay, the Muslims to a large extent were governed by the Hindu Law in the matter of succession. In order to bring them on the plane of uniformity with regard to the other Muslims, who observed the Shariat Law, the Legislature had to intervene in 1937 and to pass an enactment applying the Shariat Law to the rest of India.” He mentioned North Malabar where the matriarchal Marumakkathayam Law was applied to both Hindus and Muslims. “It is, therefore”, he said, “no use making a categorical statement that the Muslim Law has been an immutable Law which they

have been following from ancient times. That law as such was not applicable in certain parts and it has been made applicable ten years ago. Therefore, if it was found necessary that for the purpose of evolving a single civil code applicable to all citizens irrespective of their religion, certain portions of the Hindu law, not because they were contained in Hindu law but because they were found to be the most suitable, were incorporated into the new civil code, ... it would not be open to any Muslim to say that the framers of the civil code had done great violence to the sentiments of the Muslim community.”

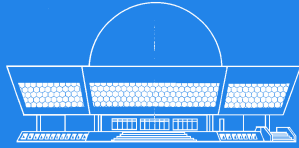
Though Dr. Ambedkar strongly opposed the proposed amendments, he assured the Constituent Assembly thus, “Article 35 merely proposes that the state shall endeavour to secure a civil code for the citizens of the country. It does not say that after the code is framed, the state shall enforce it upon all citizens merely because they are citizens. It is perfectly possible that the future Parliament may make a provision by way of making a beginning that the code shall apply only to those who make a declaration that they are prepared to be bound by it, so that in the initial stage the application of the code may be purely voluntary.”

Thus Article 35 of the draft constitution was added as a part of the Directive Principles of State Policy in part IV of the Constitution of India as Article 44.

What Nehru said....

A society, if it is to be both stable and progressive, must have a certain more or less fixed foundation of principles as well as a dynamic outlook. Both appear to be necessary. Without the dynamic outlook there is stagnation and decay, without some fixed basis of principle there is likely to be disintegration and destruction.

.... from *The Discovery of India*



NEHRU PLANETARIUM

SKY SHOW : Biography of the 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.

Mercury

Mercury, the smallest planet in the solar system and the closest to the Sun, is named after the Roman God Mercurius, who is the God of commerce and messenger of the gods. In India, the planet is called Budha (in Sanskrit). Mercury can either be observed above the eastern horizon before sunrise or above the western horizon after sunset. This alternate appearance of this planet made ancient astronomers think that these were two different planets.

Galileo Galilei was the first to observe Mercury through a telescope but his simple telescope could not show the phases of the planet which were first observed by Giovanni Zuppi, an Italian astronomer in 1639 who used a better telescope.

Mercury and Venus revolve inside the orbit of the Earth and therefore they are called inner planets. Being an inner planet, Mercury sometimes comes directly between the Earth and the Sun. Such events are called transits. Pierre Gassendi, a French astronomer was the first to observe the transit of Mercury in 1631.

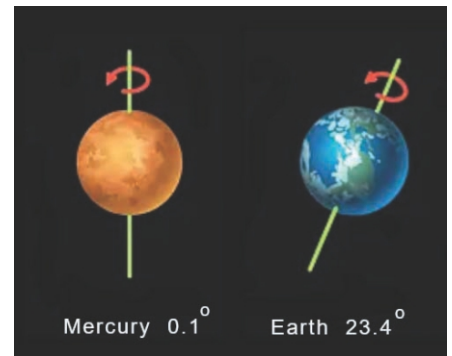
One of the earliest observations of the surface of Mercury was in 1880 by Giovanni Schiaparelli, an Italian astronomer. He was the first to draw an accurate map of Mercury's

surface, based on which he observed and calculated the orbital period of Mercury to be eighty-eight days. Nearly eighty years after these observations, astronomers started using the newly developed technique of radar observations to study planets. This technique enabled them to map the surface of Mercury and understand many of its physical parameters.

Mercury has a peculiar orbital characteristic. It orbits the Sun once in 87.9691 days. From the Earth, it can be seen in the same direction in the sky every 115.88 days. This period is called the synodic period. It rotates on its own axis once every 58.646 days. During the time that it goes twice around the Sun, it rotates exactly three times on its axis. Astronomers call this 3:2 spin-orbit resonance.

Amongst all the planets, Mercury has the smallest tilt on its own axis. Its axis is tilted to its plane which it orbits by merely about 0.1° which is nearly vertical to the plane. In comparison, the Earth's axis is tilted by 23.4° . (See illustration)

Mercury has an extremely thin atmosphere. For all practical purposes, the atmosphere is nearly a vacuum. Because of the small axial tilt and near-vacuum atmosphere, the surface temperature on Mercury varies



Tilt of Mercury

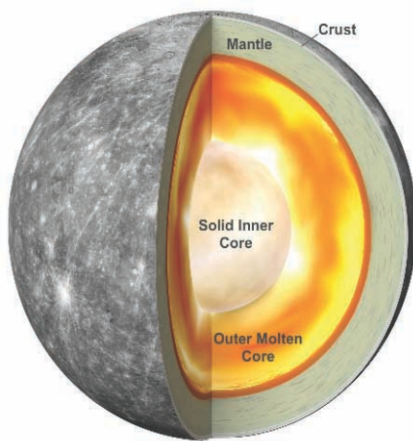
considerably. Where there is sunlight the temperature rises to 427°C and where there is no sunlight the temperature drops to -173°C .

The planet itself has a spherical shape. It is about 40% smaller than the Earth and its equatorial diameter is 4881.0 kilometres. The polar diameter is 4876.6 kilometres, just about 0.09% smaller.

The lack of atmosphere keeps this planet's surface unchanged. Like the Moon, Mercury's surface is also heavily cratered. Based on these observations, astronomers believe that the craters were formed about 3.8 billion years ago when a large number of asteroids and comets supposedly hit the planet. Asteroids and comets also hit other planets and created craters but, in due course of time, the changing weather destroyed them.

The density of Mercury is the second-highest among all planets. It is 5.427 g/cm^3 , slightly less than that of the Earth which is 5.515 g/cm^3 . Astronomers suggest that this could be due to its iron-rich core. The mantle of Mercury consists of silicates. Its surface also shows numerous narrow ridges, at times several hundred kilometres in length. It is estimated that the core of the planet is about 2020 km in diameter which is about 57% of its total volume. In comparison, Earth's core is only about 17% of its volume. New studies suggest that the innermost part of the core is solid and that its outer core consists of liquid metal.

With the advent of space missions, more accurate information about this planet was available. NASA's



Cross-section of Mercury showing the inner crust, mantle and outer molten core

spacecraft Mariner 10 gave us the first close-up images of Mercury's surface. It was a fly-by mission in which a spacecraft passes very close to the planets. It neither orbits nor lands on that planet. Mariner 10

made three close approaches; at its closest approach, the spacecraft was just about 327 km from the planet. This mission revealed that Mercury's magnetic field was very similar to that of the Earth.

On October 20, 2018, BepiColombo, a joint mission of the European Space Agency (ESA) and the Japan Aerospace Exploration Agency (JAXA) was launched. It has carried two probes – one to map the planet and the other to study its magnetosphere. It is expected to reach Mercury around 5 December 2025. The data sent by the probe will give us a better understanding of this planet.



Nehru Planetarium reopens

On April 30, 2022 Nehru Planetarium reopened for the public after remaining closed for nearly 25 months.

We have upgraded our projection system with the state-of-the-art digital planetarium software Digistar 7 and a top-of-the-line true laser projection system.

The Sky Show *Biography of the Universe* is the currently running show. As the name suggests, it is the story of how the universe was born 14 billion years ago and how it evolved. The show begins with Galileo Galilee looking through his telescope, after which a modern telescope is shown exploring the sky. It also shows theories about the evolution of the universe, the formation of galaxies and stellar birth inside these galaxies. As the story progresses, the audience is taken on a virtual tour to see various astronomical objects in our own galaxy and the formation of planets around many of the stars.



Culture Wing



Shaam-e-Afsana

The short story has been a part of Urdu literature for little over a century. During this period it has passed through some major phases including the early romantic period, progressive writing, modernist writing, and the current phase. Although a number of writers wrote short stories during the first phase, it actually became a regular part of Urdu literature through the writings of Munshi Premchand. His notable short stories include *Kafan* and *Poos ki Raat*. With the publication of *Angaare*, a collection of works by many writers towards the end of the life of Premchand, it reached out to the common man. Writers like Ghulam Abbas, Sadat Hasan Manto, Rajinder Singh Bedi, Krishan Chander and Ismat Chughtai turned it into a major genre of Urdu literature.

The Culture Wing of Nehru Centre takes great pleasure in inviting lovers of Urdu literature to an evening of Urdu story-telling *Shaam-e-Afsana*.

Shaam-e-Afsana will feature:
Hashim Khan and Sadique Asad

Moderator:
Imtiyaz Khaleel

Critical appreciation:
Salam bin Razak



Hashim Khan Sadique Asad Imtiyaz Khaleel Salam bin Razak

Saturday, 18th June 2022, 6.30 p.m., Hall of Culture

Entry: Free for all Urdu literature lovers on first-come, first-served basis

Review: नाट्यगीतांजली

A musical evening comprising of selected natyageets of the various Marathi Natya Sangeet productions of Nehru Centre from 1999-2019 took place at the Auditorium on 22 April 2022. It was like a walk down memory lane as we paid tribute to those artistes who were no more with us, listened to some who could not be present but sent us recorded messages and watched the live performance of those talented singers and musicians who joined us that evening. The visuals on the big screen from past performances were a treat too.

Theatre stalwart, the late Pt. Bhalchandra Pendharkar directed *Sangeet Aradhana*, Nehru Centre's first home production. We are grateful to his son Shri Dnyanesh Pendharkar and other artistes who delighted the audience in a packed auditorium. The standing ovation they received was indeed well-deserved.



**TUSHAR DESAI
MAHESH TALAPE
KARISHMA SAPKALE**

The artists will display paintings in oil, soft pastels, charcoal and acrylic on canvas.

**Tuesday 31st May 2022 to
Monday 6th June 2022
(AC Gallery)**

**PRAVIN KHOTRE
RUPESH THAKARE**



Rupesh Thakare

Both artists will showcase their award-winning works in water colours.

**Tuesday 31st May 2022 to
Monday 6th June 2022
(Circular Gallery)**

**RAJESH PARDHE
RAVINDRA MAHALE**



Rajesh Pardhe

Paintings in mixed media and water colours will be on show.

**Tuesday 7th June 2022 to
Monday 13th June 2022
(AC Gallery)**

**SNEHA KABRA
NIHAR BOKIL
SURESH JANGID
RUCHI AGRAWAL**



Suresh Jangid

This group show will display paintings on Buddha and Krishna, landscapes and abstract as well as figurative compositions in acrylic on canvas.

**Tuesday 7th June 2022 to
Monday 13th June 2022
(Circular Gallery)**

JYOTI TAMHANE



Jyoti Tamhane

The theme of the show will be Cosmic Duality based on Indian and Chinese philosophy.

**Tuesday 14th June 2022 to
Monday 20th June 2022
(AC Gallery)**

JASMINE BHARATHAN

This self taught artist will showcase still-life and nature in pencil and colours.

**Tuesday 14th June 2022 to
Monday 20th June 2022
(Circular Gallery)**

HEMALI VADALIA

Hemali is a painter and animator. She will exhibit paintings in oils, graphite on paper and clay.

**Tuesday 21st June 2022 to
Monday 27th June 2022
(AC Gallery)**

**PRAKASHCHANDRA
VISHWAKARMA**



Prakashchandra Vishwakarma

Prakashchandra will display paintings which are compositions in acrylic on canvas.

**Tuesday 21st June 2022 to
Monday 27th June 2022
(Circular Gallery)**

UNESCO World Heritage Sites in India

32. Kaziranga National Park

Natural heritage refers to the sum total of the elements of biodiversity, including flora and fauna, ecosystems and geological structures. It forms part of our natural resources. The 1972 UNESCO World Heritage Convention established that biological resources, such as plants, were the common heritage of mankind or as was expressed in the preamble: "Need to be preserved as part of the world heritage of mankind as a whole." With this issue of the monthly newsletter, we begin a series of natural sites identified by UNESCO as World Heritage Sites.

Kaziranga National Park represents one of the last unmodified natural areas in the north-eastern region of India. Covering 42,996 hectares, and located in Assam, it is the single largest undisturbed and representative area in the Brahmaputra Valley. Kaziranga is regarded as one of the finest wildlife refuges in the world. The park's contribution in saving the Indian one-horned rhinoceros from the brink of extinction at the turn of the 20th century to harbouring the single largest population of this species is a spectacular conservation achievement. It also has a significant population of other threatened species including tigers, elephants, wild water buffalo and bears as well as aquatic species including the Ganges river dolphin. Many migratory birds also visit Kaziranga.

Kaziranga National Park has elephant-grass meadows, swampy lagoons, and dense forests. The rich bio-density of the park can be judged by the fact that it carries more than half the total population of wild buffalo and about 55% of the world's swamp deer. In 1905, Lady Curzon was taken to the Kaziranga forests where she saw an animal from a distance and thought it was an elephant. It was actually the Indian One Horned Rhino on the verge of extinction – hardly 10-12 were there at that time in Kaziranga forests. The Lady persuaded Lord Curzon to take urgent steps for the conservation of the rhino in 1908. Kaziranga was made a Reserve Forest by M. Carter of the Eastern Assam Circle. It was notified as a Game Sanctuary in 1916 and was opened to visitors in 1938. The renowned wildlife expert, P.D. Stracey, senior Conservator of Forests, officially announced it as a Wildlife Sanctuary in 1950. The Assam National Park Act came into being, under the stewardship of P. Barua, (Chief Conservator of Forests) and finally got National Park status in 1974.

Kaziranga has been identified by Birdlife International as an Important Bird Area. It is home to a variety of migratory birds, water birds, predators, scavengers, and game birds. Birds such as the lesser white-fronted goose, ferruginous duck, Baer's pochard duck and lesser adjutant, greater adjutant, black-necked stork, and Asian openbill stork migrate from Central Asia to the park during winter. Riverine birds include the Blyth's kingfisher, white-bellied heron, Dalmatian pelican, spot-billed pelican, Nordmann's greenshank, and black-bellied tern. Birds of prey include the rare eastern imperial, greater spotted, white-tailed Pallas's fish eagle, grey-headed fish eagle, and the lesser kestrel.

Kaziranga National Park was declared as a UNESCO World Heritage Site in 1985.

Further reading at Nehru Centre Library:

- Kaziranga: The rhino land by Oberoi, C. P.; B. R. Publishing Corporation, New Delhi, 2002. Call No. 639.9(54)/Obe/Bon. Barcode – 12271



One horned Rhino



Bengal Tiger



Grasslands and deciduous forests

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. SABANNAVAR (2004)
- (9) SAMAKALEEN (2005)
- (10) VINAYAK S. MASOJI (2006)
- and many more...

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LIBRARY EVENTS

Meet-The-Authors

MONICA KHANNA



Munches, punches & Manya's hunches and other books

Date: **Saturday, 4th June 2022**
Venue: **Nehru Centre Library**
Time: **11.00 a.m. to 12.00 noon**
Age Group: **7 to 10 year olds**

KATIE BAGLI & MEDHA RAJADHYAKSHA



Diamonds in the Sky

Date: **Saturday, 11th June 2022**
Venue: **Nehru Centre Library**
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Age Group: **7 years and above**

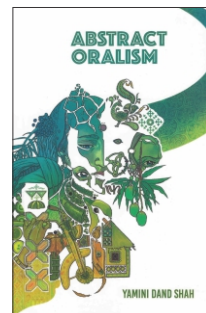
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BOOK DISCUSSION

Abstract Oralism - by Dr. Yamini Dand Shah

Panelists
Dr. Chhaya Goswami
Ms. Urmi Chanda

Date: **Thursday, 23rd June 2022**
Venue: **Who Are We Hall**
Time: **5.00 pm.**



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