

# Newsletter

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**Nehru  
Centre**



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## Events At a Glance...

### Library

A Nehru Centre Library initiative to encourage children to pen their thoughts.

#### A Book I Wrote

*(A collection of poems and stories)*

**Launch of book written by children and for children on the occasion of Children's Day.**

Date: **14th November 2019**

Time: **3.00 p.m.**

Venue: **Hall of Harmony**

### Art Gallery

#### Bal Disha 2019

To commemorate Pt. Jawaharlal Nehru's birth anniversary, Nehru Centre Art Gallery will organise an exhibition of children's art works

Date: **12th November 2019 to**

**18th November 2019**

Time: **11.00 a.m. to 7.00 p.m.**

Venue: **Art Gallery**

### Culture Wing

#### Qawwali

An evening of Qawwali

The programme will feature:

**Parveen Saba and**

**Mujtaba Naza**

Date: **15th November 2019**

Time: **6.30 p.m.**

Venue: **Nehru Centre Auditorium**

## Nation Building after Independence The Decade of Fifties

The years between 1947 and 1962 were epoch making in twentieth century India.

In August 1947 India attained independence at a very heavy price with the partition of the country. Gandhiji was very sad and decided to stay away from all state ceremonies. There was unprecedented violence on both sides of the divide resulting in the greatest migration of people in history. Rehabilitation of millions of refugees, who poured into the Indian side of the divide from west Punjab, North-West Frontier Province, Sindh and East Bengal, became the first task of independent India's nation building process.

The first huge wave of refugees came from West Punjab leaving behind millions of acres of land. Likewise almost all Muslims living in East Punjab moved to West Punjab leaving their lands behind. The difference was that whereas Hindus and Sikhs had left behind 6.5 million acres of cultivable land, the evacuee land available in East Punjab was 4.7 million acres out of which only 1.3 million was irrigated.

With a view to rehabilitating the refugees from West Punjab some

temporary measures were taken immediately. Each refugee family was settled on the land left behind by the Muslim farmers in the districts of East Punjab. They were given agricultural implements and also financial assistance. Evacuee homes were repaired and allotted to refugees consequently refugee population which came from West Punjab was evenly distributed in all the districts of East Punjab and thus its concentration in border districts was avoided. Some of them were settled in the Tarai area of the erstwhile United Provinces. The artisans too were helped in every way possible in reestablishing themselves in their respective trades.

Temporary measures were soon followed by the permanent settlement scheme prepared by the East Punjab Government. The scheme provided permanent allotment of land to each refugee family on the basis of what each one had possessed at the place from where they had been forcibly uprooted. Over five lakh families furnished information about their land holdings and towards the end of 1949, over two and a half lakh land allotment orders were issued. By the end of 1951 a large number of refugees

*contd. on page 2*

who had been farmers or land owners in West Punjab were resettled.

The refugees who came from Sindh spread all over cities and towns of Western India i.e. the erstwhile Bombay state which included Gujarat. Bombay (now Mumbai) had five refugee camps. Poona and Ahmedabad also accommodated a large number of refugees. Ulhasnagar, a town near Bombay, was taken over by the refugees. Since there was no agricultural land available in the cities and there was no evacuee land either, all open spaces were occupied. The refugees from Sindh were a hard working lot and were born traders and shopkeepers. They excelled in salesmanship. Therefore, in spite of lack of facilities they settled down in their new surroundings and became a highly productive group.

The experience of resettlement of refugees who came from East Bengal was quite different. The refugee population did not move to the Indian side in one swift flight as had happened in the Punjab. The Bengali refugees came in batches over a long period of time. Most of the refugees who came soon after partition were middle class people who wanted to start afresh on their own. The West Bengal Government, therefore, did not make relief arrangements on a big scale. When after 1950 refugees started coming in larger numbers and who were farmers or farm labourers, the need for agricultural land arose which was not available. The result was that most of the refugee

population from East Bengal came to be concentrated in and around Calcutta relying on their own ability to rebuild their lives. Indeed the Dandakaranya scheme was made under which thousands of acres of forest land was taken over in Madhya Pradesh (Bastar district) and Orissa (Kalahandi and Koraput districts) in order to provide agricultural land to East Bengali refugees so that they could settle down permanently. Unfortunately the scheme failed.

### REFUGEE CAMPS IN DELHI



Purana Qila



Humayun's Tomb

Partition completely transformed Delhi, Bombay and Calcutta, the three metropolitan cities of India. Half a million refugees moved into Delhi to settle down and almost the same number landed in Bombay. But Calcutta had to find place for 1.7 million, a staggering figure. Delhi which was once a Mughal city became a Punjabi city. As for Calcutta, it showed remarkable spirit

of accommodation. At a public meeting Sir Jadunath Sarkar, the historian "urged the people of West Bengal to absorb and integrate the migrants, thus to nourish their culture and economy."

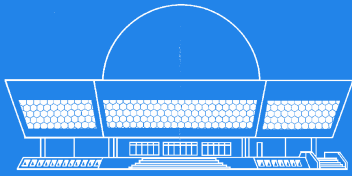
The rehabilitation of over eight million refugees who came to India from newly created Pakistan was unprecedented. When the partition plan was prepared such a massive dislocation of people had not been anticipated. It was beyond any one's imagination. Yet, the daunting task in front of the new state was met with fortitude and was completed, mistakes and shortcomings notwithstanding. What was of great significance was that those who handled the situation were all Indians. Albert Mayer, an American architect, who worked in independent India wrote: "The number of kinds of people I've seen, their ability, outlook, energy and devotion; the tingling atmosphere of plans and expectation and uncertainty; and yet the calm and self-possession – what it adds up to is being present at the birth of a nation."

The loss of a homeland remains etched in one's memory for generations. But history shows that human beings have this remarkable ability to carry their sense of home with them and remake it as they move on. As the effort to live in the present takes over, the shadow of loss in the past gently fades away. This itself is a test of our resilience cutting across all the barbed wire fences erected on this subcontinent.

### What Nehru said....

With the achievement of our freedom we completed a part of our long pilgrimage, but we have not come to the end of the road yet. The building of the nation is our new pilgrimage. On this day, therefore, we must look back to the ideals with which we started, and, above all, remember Gandhiji, the source and mainspring of our strength.

*From Speech Delivered on 15th August, 1960*



NEHRU PLANETARIUM

## SKY SHOW : 'Cosmic Life'

### Timings

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

(MONDAY CLOSED)

## Annular Eclipse of the Sun - 26 December 2019

On 26 December 2019 an annular eclipse of the sun will be visible in the southern part of India. People in other parts of India will be able to observe a partial eclipse of the sun.

A solar eclipse takes place when the moon comes directly between the earth and the sun. When that happens the shadow of the moon falls on the earth. The solar eclipse takes place on new moon day or *Amavasya*. On the other hand, a lunar eclipse takes place when the earth comes directly between the sun and the moon and the shadow of the earth falls on the moon. This happens on a full moon day or *Purnima*.

There are three types of solar eclipses.

*Partial solar eclipse:* During this eclipse, only a part of the sun is covered by the moon and hence it is called a partial eclipse.

*Total solar eclipse:* During this eclipse, the moon hides the sun completely. At this time we can see the outermost region of the sun called the corona. It is one of the most spectacular natural phenomena.

*Annular eclipse:* During this eclipse, the earth is a bit closer to the sun whereas the moon is a little farther from the earth. The moon therefore appears slightly smaller than the sun as seen from the earth. During this eclipse the outer edge of the sun is seen as the annulus around the moon. It is also referred to as a "ring of fire".

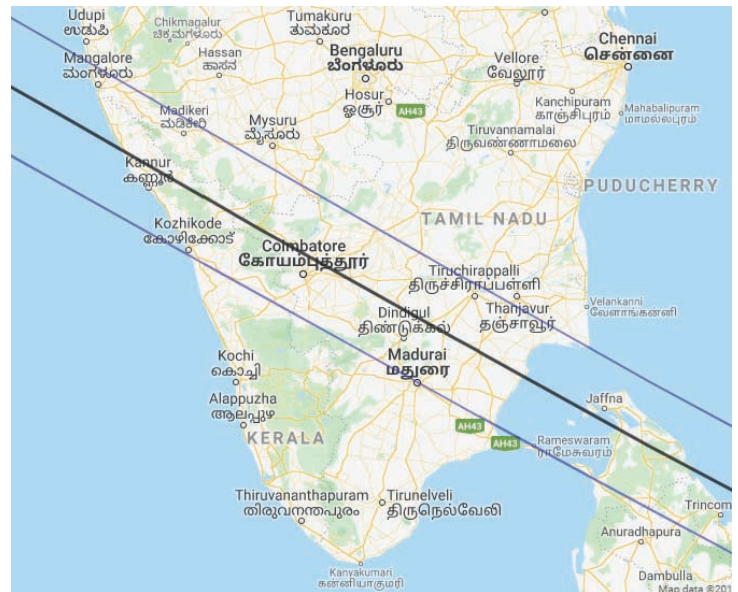
There is another rare type of eclipse called the hybrid solar eclipse. This is an annular eclipse in which the solar eclipse changes its appearance as the moon's shadow moves across the earth's surface.

The annular eclipse of 26 December 2019 is very important for observers in India. After this, the next two eclipses of the sun, which will be visible in India will be on 15 June 2020 and 21 May 2031. The eclipse

that will occur next year will take place just at the beginning of the monsoon season and the sky is likely to be overcast across the Indian peninsula. After that, there will be a wait of nearly a decade for the next solar eclipse.

The annular eclipse of 26 December 2019 can be observed over a narrow belt of land about 12 kilometers wide. The shadow of the moon will travel from west to east. The first town to see the annular eclipse will be Cheruvathur, Kerala at 9:24 a.m. IST. The annular eclipse will end near Kottaipattinam, Tamil Nadu at 9:35 a.m. IST. Some of the major towns on the eclipse path are Kannur, Ooty, Coimbatore, Tirupur, Dindigul and Madurai. The annular phase of the eclipse will last for about 3 minutes at each place.

### PATH OF THE ECLIPSE



Black line is the central track. The blue lines on top and bottom represent the northern and southern limits from where the annular eclipse will be visible. From outside these limits, the eclipse will be partial.

There are many internet sites that give information about this eclipse. Type 'ASE 2019' in any search engine such as Google, Internet Explorer or any other for more information.



## DIY @ The Lab - Homemade fire extinguisher

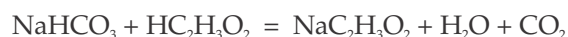
A fire extinguisher plays an important role as a safety equipment in homes, laboratories and other places. There are various commercial fire extinguishers available in the market. But one can also make a simple one in the home (or laboratory) using simple ingredients available off the shelf.



Material required:

- Baking soda ( chemical name-sodium bicarbonate-formula  $\text{NaHCO}_3$  )
- Vinegar ( chemical name-acetic acid-formula  $\text{HC}_2\text{H}_3\text{O}_2$  )
- Plastic bottle
- A plastic tube
- A candle

Theory: When vinegar is added to baking soda, a chemical reaction takes place in which carbon dioxide gas is produced. The chemical equation is



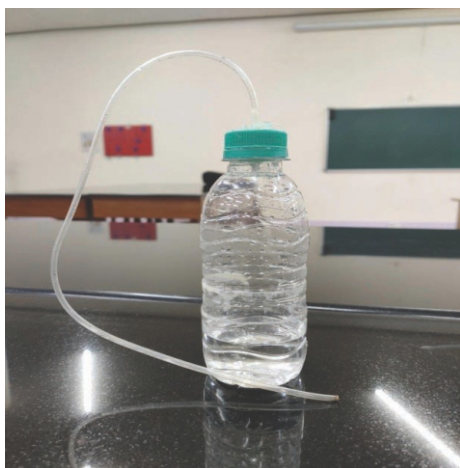
$\text{NaC}_2\text{H}_3\text{O}_2$ , carbonic acid and carbon dioxide escape the solution as bubbles.

Making and using the fire extinguisher :

1. Make a hole in the cap of the bottle and insert the plastic tube. See that the tube fits tightly in the cap.
2. Fill half the bottle with vinegar.
3. Keep a candle burning.
4. To activate the fire extinguisher, drop in a spoonful of baking soda.
5. Shake the bottle gently to speed up the reaction. You will see bubbles of carbon dioxide coming out of the solution.
6. Point the end of the plastic pipe toward the burning candle. You will notice no flame of the candle thereafter.

Caution :

1. This experiment is for the purpose of demonstration only and is not a substitute for commercial fire extinguishers.
2. Please do not use baking powder as it contains some other ingredients in addition to sodium bicarbonate which delays the production of carbon dioxide.



Bottle filled with vinegar and baking soda



Before the reaction



After the reaction

# Culture Wing

## Qawwali



Parveen Saba



Mujtaba Naza

Qawwali is a form of Sufi devotional music which has been popular throughout India. It is part of a musical tradition that stretches back more than 700 years and traces much of its growth to the Bhakti movement in the country.

This month, we present two very popular and trained qawwals from Mumbai. The legendary Parveen Saba is trained in classical and semi-classical music by versatile Guru Madhurani and Mujtaba Naza is the son of the legendary qawwal Janab Aziz Naza.

Qawwals:

**Parveen Saba and her group & Mujtaba Naza and his group**

**Friday, 15th November, 2019 at 6.30 p.m.  
Venue: Nehru Centre Auditorium**

Entry : Entrance cards will be available on 11th November 2019 from 10.30 a.m. until availability from the Booking Counter of the Nehru Centre Auditorium and also on [bookmyshow.com](http://bookmyshow.com)

## Review: Nehru Centre's 23rd Theatre Festival

The 23rd Theatre Festival of Nehru Centre was held from 16th to 20th September 2019. In all, five plays in English, Marathi and Gujarati were staged. The first day featured "Broken Images" a one-act play starring Shabana Azmi. "A Perfect Murder" in Marathi was an adaptation of the English movie "Dial M for Murder". This suspense thriller kept the audience on the edge for nearly two hours. Mihir Bhuta's 'Dharmorakshati', in Gujarati received much appreciation. Though we presented fewer plays this year, the audience enjoyed each one of them. This festival was dedicated to the memory of late Padmashree Girish Karnad.



A scene from "Broken Images"



A scene from "A Perfect Murder"



A scene from "Epic Gadbud"



A scene from "Dharmorakshati"



A scene from "Surgical Strike"

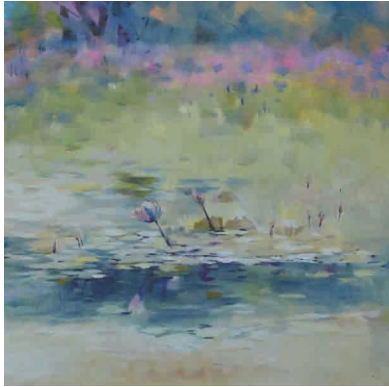
## Review: Hindi Kavi Sammelan

Hindi Kavi Sammelan was held on 21st September 2019 at the Hall of Culture. The Kavi Sammelan was presided over by Shri Vishwanath Sachdev and moderated by Smt. Chitra Desai. The participating poets were Vishwanath Sachdev, Anup Sethi, Chitra Desai, Hastimal Hasti, Vijaykumar and Hari Mridul. The Kavi Sammelan was appreciated by one and all.





### DADASAHEB YADAV



His paintings are on landscapes and flowers in oils on canvas.

**Tuesday 5th November to  
Monday 11th November 2019  
(AC Gallery)**

### ALISTAN DIAS



The artist paints rural landscapes and seascapes in water colours.

**Tuesday 5th November to  
Monday 11th November 2019  
(Circular Gallery)**

### CHILDREN'S ART EXHIBITION

Saraswati Purushottam Memorial Trust, Mumbai will exhibit artworks done by children of various schools.

**Tuesday 12th November to  
Monday 18th November 2019  
(Circular Gallery)**



## BAL-DISHA

To commemorate Pt. Jawaharlal Nehru's birth anniversary, Nehru Centre Art Gallery will organise an exhibition of children's art works. There are 11 child artists from different schools of Mumbai, Dombivali and Nashik.



**Kedar Sutar** (7 years)  
Prakash Vidyalaya, Dombivali



**Kiyansh Gorivale** (8 years)  
Tilak Nagar Bal Vidyamandir,  
Dombivali



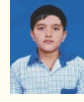
**Harsha Gorivale** (8 years)  
Tilak Nagar Bal Vidyamandir,  
Dombivali



**Arya Shirwadkar** (11 years)  
I.E.S. Modern English School,  
Dadar, Mumbai



**Ashvini Ughade** (11 years)  
New English School, Dapur,  
Nashik



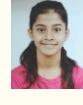
**Pranav Avhad** (11 years)  
New English School, Dapur,  
Nashik



**Sumedh Ghadi** (12 years)  
Dr. Antonio D'Silva High  
School, Dadar



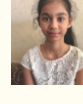
**Pranali Kande** (12 years)  
New English School, Dapur  
Nashik



**Aarya Nawar** (13 years)  
Sacred Heart High School,  
Worli



**Kasturi Shirwadkar** (13 years)  
I.E.S. Manik Vidyamandir,  
Bandra



**Eesha Thakoor** (13 years)  
MET Rishikul Vidyalaya  
Bandra

**Tuesday 12th November to Monday 18th November 2019  
(AC Gallery) Between 11.00 am & 7.00 pm daily**

### PRIYA PATIL



Her colourful figurative paintings are based on leather puppets from South India.

**Tuesday 19th November to  
Monday 25th November 2019  
(AC Gallery)**

### ARCHANA SAKLECHA

Her realistic and abstract paintings are in water colours and charcoal.

**Tuesday 19th November to  
Monday 25th November 2019  
(Circular Gallery)**

### DR. NARENDRA SINGH

His paintings are compositions of human figures in acrylic on canvas.

**Tuesday 26th November to  
Monday 2nd December 2019  
(AC Gallery)**

### K. N. SUKUMARAN

His paintings are abstract compositions in acrylic on canvas.

**Tuesday 26th November to  
Monday 2nd December 2019  
(Circular Gallery)**

## UNESCO World Heritage Sites in India

### 3. Ajanta and Ellora Caves

Ajanta and Ellora caves, considered to be one of the finest examples of ancient rock-cut architecture are located near Aurangabad in the state of Maharashtra, India. Adorned with beautiful sculptures, paintings and frescoes, Ajanta and Ellora caves are an amalgamation of Buddhist, Jain and Hindu monuments as the complex includes both Buddhist monasteries as well as Hindu and Jain temples. The Ajanta caves are 29 in number and were built in the period between 2nd century BC and 6th century AD whereas the Ellora Caves are more spread out and 34 in number and date to the period between 6th and 11th Century AD.

Ajanta and Ellora caves are designated as UNESCO World Heritage Sites and are quite popular among travellers from all over the world. Ajanta Caves, located around 99 km north of Aurangabad are mostly Buddhist sites and were used as a retreat by Buddhist monks. Ellora is just 15 km west of Aurangabad and has a better mix of Hindu, Jain and Buddhist sites. These caves were built and sponsored by the Indian rulers of those periods and are surrounded by thick forests. One of the most famous sites in the entire Ajanta and Ellora Caves in the Kailash Temple, which is also the single largest monolithic structure in the world. These rock-cut caves containing carvings are some of the best examples of ancient Indian architecture and sculpture.



**Kailash Temple**



**Paintings in Ajanta Caves**



**Buddhist Cave No. 19, Ajanta Caves**

*Further reading at Nehru Centre Library:*

- The Ajanta Caves: Ancient Paintings of Buddhist India. Behl, Benoy K., Thames and Hudson, 1998. Call No. 751.73/Beh, Barcode – 11015
- Ajanta Murals: An album of eighty-five reproductions in colour. Ghosh A., Archaeological Survey of India, 1967. Call No. R751.73/Gho. Barcode – 3949
- Ajanta and Ellora: Cave Temples of Ancient India. Pant, Pushpesh, Lustre Press, 1998. Call No. R759.954/Pan, Barcode – 11494
- Ellora Paintings. Ranade, P. V., Piramal Prakashan, 1980. Call No. 759.954/Pan, Barcode – 11492



**Books on 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)  
(11) K. B. KULKARNI (2007)  
(12) P. A. DHOND (2008) (13) HAREN DAS (2009)  
(14) ART HERITAGE OF MAHARASHTRA (2010)  
(15) G. N. JADHAV (2011) (16) J. B. DIKSHIT (2014)  
(17) DEENANATH DALAL (2015) (18) A. A. RAIBA (2016)  
(19) RAJA RAVI VARMA (2017) (20) SHIAVAX CHAVDA (2018)

**ART FUSION catalogues**

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

**Set of five assorted gift cards**  
Designed by differently abled children

**SANSKRUTI** - CD ROM : An aesthetics of Indian culture

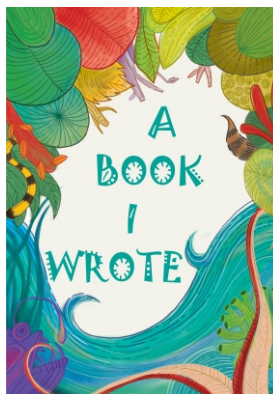
**DISCOVERY OF INDIA** (VCD)

**Set of ten greeting cards**  
Based on Discovery of India Exposition

**Available at:**  
Book Stall, Ground floor, Discovery of India Building,  
Nehru Centre, Worli, Mumbai - 400 018.

**New Arrivals: Books**

Sr. No.	Title	Author/s
1.	Kissinger 1923-1966: The idealist	Niall Ferguson
2.	The world's great wonders	Jheni Osman
3.	Pakistan: The Balochistan conundrum	Tilak Devasher
4.	Looking for Miss Sargam: Stories of music and misadventure	Shubha Mudgal
5.	Genghis Khan and the quest for god	Jack Weatherford
6.	Citizen Raj: India elections 1952-2019	Surjit S. Bhalla
7.	Adi Shankaracharya: Hinduism's greatest thinker	Pavan K Varma
8.	Assam: The accord, the discord	Sangeeta Barooah Pisharoty
9.	Great escapes: Enjoy the world at your leisure	Lonely Planet
10.	Connaught Place and the making of New Delhi	Swapna Liddle





**Book Launch**

A Nehru Centre Library initiative to encourage children to pen their thoughts.

**A Book I Wrote**  
(A collection of poems and stories)

**Launch of book written by children and for children on the occasion of Children's Day.**

**Date: Thursday, 14th November 2019**  
**Time: 3.00 p.m.**  
**Venue: Hall of Harmony**

 : [nehru-centre.org/library.html](http://nehru-centre.org/library.html)  
 : [nehrucenlibrary.blogspot.in](http://nehrucenlibrary.blogspot.in)  
 : [nehrucen-koha.informindia.co.in](http://nehrucen-koha.informindia.co.in)  
 : [www.facebook.com/NehruCentreLibrary](http://www.facebook.com/NehruCentreLibrary)  
 : [www.twitter.com/nehrucenlib](http://www.twitter.com/nehrucenlib)

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2nd & 4th Saturdays  
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